THE EDITOR'S CREED.

[We don't know what any body has to do with our creed; but as several inquiries have been made relative thereto, and as personal and sectarian enemies have been as busy as envy and malice usually are in misrepresentation and falsehood, we have consented to draw up a brief symbol of our present convictions. We ask no man to heed *our belief*, but only to attend to *our argument*, and fearlessly and faithfully to search for Truth, and maintain and promote it in a truthful spirit.]

1. I believe in ONE GOD, the Father Almighty, maker of heaven and earth, infinite in knowlege and immutable in nature: the spirit and source of all wisdom and all love.
2. And in ONE LORD, Jesus, the Christ, God's well-beloved Son—the manifestation of the Eternal Wisdom in the flesh—begotten not made—who lived, suffered, and died for man's salvation—who rose again from the dead, ascended into heaven, and sitteth on the right hand of God, the Father Almighty, whence he shall judge the quick and the dead.
3. I believe in the HOLY GHOST—the Spirit of Truth—the divine and regenerating influence issuing from the Father through the Son—the Guide and Comforter of Christ's people.
4. I believe in the Holy Catholic Church, comprehending all of every sect and name whose hearts are purified by the Truth:
5. And in the Communion of Saints, or such as partake in common of the one sanctifying spirit—the spirit of the Anointed and of love.
6. I believe in the Mercy of God as announced in the mission of the Messiah, and therefore in the Forgiveness of Sins, through Faith:
7. And in the Resurrection, or future existence, of the body, in a glorified and incorruptible state, and in 'the Life Everlasting.'
8. I believe in the manifestation of God through reason, nature, and revelation, and that these three *agree in one;* that 'the light within' is sacred, and should be obeyed; that the laws of God in nature are sacred, and demand obedience; and that the writings of Prophets and Apostles are sacred, written under the inspiration of the Holy Ghost, and therefore claim our reverent observance as means of instruction and perfection in righteousness.
9. Finally, I believe in the invincibility and inviolability of TRUTH, which can neither be destroyed by cannon or calumny, nor promoted by pains and penalties,—which needs only 'a fair field and no favor' to destroy every form of error; and therefore I believe that free discussion, and a fearless search, will promote its final and universal triumph.

THE

TRUTH-SEEKER.

'It is a pleasure to stand upon the shore, and to watch ships tossed upon the sea; but no pleasure is comparable to the standing upon the *vantage ground of truth*—a hill not to be commanded, and where the air is always clear and serene—and to see the errors, and wanderings, and mists, and tempests, in the vale below: so always that this prospect be with pity, and not with pride. Certainly, it is heaven upon earth, to have a man's mind move in *Charity*, rest in *Providence*, and turn upon the poles of *Truth*.'—BACON.

[*The Editor does not hold himself responsible for the various sentiments of his contributors.*]

THE ANATOMY OF PREJUDICE.

LORD BACON has observed, with his usual felicity of figure, that in order to the discovery of truth the mind must be completely freed from the dominion of 'idols,' so that access to the kingdom of man and nature, may resemble the avenues to the kingdom of Heaven, where no entrance is conceded save to children. In other words, the mind must not be filled and preoccupied with artificial notions, but clear and open, and willing as a child to receive *new and true* impressions, though careful as a man to test and examine them;—the temple of the intellect must be swept clean from that 'spider of the mind,' PREJUDICE, and from all its credal cobwebs and conceits.* Vitious creeds and demonstrations are the muniments and props of idols, and those which we possess in theology, the rags and remnants of the Aristotelian schools, merely subject and enslave the world to human thoughts, and thoughts to words. 'The idols and false notions which have already preoccupied the human understanding, and are deeply rooted in it, not only so beset men's minds, that they become difficult of access, but even when access is obtained, will again meet and trouble us in the instauration of science, unless mankind, when forewarned, guard themselves with all possible care against them. Four species of idols infest the human intellect. The formation of notions and axioms on the foundation of *true induction* [whether in nature or revelation] is the only fitting remedy by which we can ward off and expel these idols. But it will be of great use to point them out.

(1) 'The IDOLS OF THE TRIBE are inherent in human nature, and the very race of man. (2) The IDOLS OF THE DEN are those of each individual. For every body (besides errors common to the tribe) has his own individual den or cavern, which intercepts or corrupts the light of nature, either from his peculiar disposition, or from his education and association, or from one-sided reading, and the authority acquired by those whom he reverences and admires,' as his pastor, parent, or theological tutor. Of this species of error, theologians and sectarians are the greatest victims. (3) 'Idols formed by the reciprocal intercourse of man with man, we call IDOLS OF THE MARKET.' These are the popular prejudices, the idols of fashion and conventionalism, the supporters of 'venerable customs' and real iniquities. 'For men converse by means of language; but words are formed at the will of the commonality, and there arises from a loose and inapt formation of words, a wonderful obstruction of the mind.' Of this confusion and laxness, sacerdotalism and cunning take advantage, to work out their own sinister and selfish purposes, to distract society, split it up into rival sects, and erect themselves into the leaders of parties, and the livers upon them. The unthinking and credulous mass, with their sectarian pride tickled, and their passions inflamed, take up the war-cry of their sect or faction, and thus assist to perpetuate their own mental degradation and moral enslavement! (4) 'Lastly, the IDOLS OF THE THEATRE, or of theories, which have crept into men's minds from the various dogmas of peculiar systems' of philosophy or theology. 'For we regard all such systems hitherto received or imagined, as so many plays brought out and performed, creating fictitious and theatrical worlds. Nor do we allude merely to general systems, but also to many elements and axioms of science, which have become inveterate by tradition, implicit credence, and neglect.'† Thus all sects and factions are so many fictitious and theatrical companies—the people are the puppets—words, and creeds, and fears, the wires and strings which move them—Typhonic rhetoric the music to which they dance—and priests and politicians the guiders of the profitable machinery. Alas! for the poor puppets!

* Novum Organum, § 68-69.

† Novum Organum, § 38-44.

Such is Lord Bacon's account of the obstacles which intercept the light of truth—of the various idolatries which lead the mass of men—both teachers and taught—to cling with absurd tenacity to their old opinions. There are some other obstacles besides, affecting the moral part of men. But it is the business of a wise man to overturn all such idols. And, happily for the cause of truth, there are some men, though few, who, the instant they detect themselves worshiping an idol, will dash it to atoms.

The idols of the tribe influence all men who do not sedulously guard against them, and seek to displace them. Men who have not substituted a love of truth for the love of themselves, in the form of their own opinions, are lothe to give up their old and cherished dogmas, which they regard as their intellectual property, and thus feel hostility to those who, by opinions better-founded, would rob them of their ideal wealth and expose their real poverty. Pride, ignorant pride, thus makes men tenacious of opinion. This pride manifests itself in a three-fold form—first, as a dogmatic belief that the opinion is *right*. Second, in adhesion to it from *custom*. Third, in attachment from *interest* of some sort.

But the simple object of the TRUTH-SEEKER is knowlege—the knowlege of things and of facts. He may believe that his opinion at any moment is well founded, but this conviction is based on evidence, and as he valued it for that reason only, so for a like reason, he is prepared to relinquish it on your presenting proof of error. He tries the spirits; and as he is cautious and conscientious in the formation of his opinions, he is fearless in the investigation or re-examination of them. He dreads only lest carelessness or prejudice should lead him to accept error for truth. He invites calm discussion, and views the detector of his errors as his greatest benefactor and most useful friend. Hence, while he may sternly rebuke the plain perversion of truth, and expose the sophistry of the illiberal and vicious fool with indignation, he will, in his character of an expounder, modestly but firmly propagate his principles. He may ridicule folly—he may rebuke perversion—but he never denounces. He who does this, does it because he is bankrupt in sound argument, as well as right feeling.

Many men are fond of certain opinions from custom. If you assign ever such good reasons for a change, they respond—'We have no such custom'! Men are bred and born in certain doctrines, and imbibing them at the nursery, and hearing them reiterated, uncontradicted, in riper years, they regard them as axioms, without perhaps understanding them. Dr. Hartley, in his work on man, naively acknowleges that he entertained the vulgar prejudice against *necessity* for many years, before he discovered that his own doctrine of the association of ideas was based upon it! Professor Leslie, in his treatise on heat, says—'I found myself compelled to relinquish some preconceived notions, but I have not abandoned them till after a warm and obstinate defence!' Thus men who have been taught to venerate the Longer and Shorter Catechism, or Wesley's Notes, or Calvin's Commentaries, will all, from custom, have imbibed a feeling adverse to a true estimation of those productions. No wise man would regard the judgment of such parties, however oracularly pronounced.

Adhesion to opinions from interest, assumes various forms. Sometimes it will appear in the shape of love of money. 'Demetrius' of Ephesus is a type of this class. But *all* paid professions—all hireling-teachers—are subject to this influence. Hence it regulates the supply of talent even in the Church. The poorest sectsdo not invite talent, learning, and eloquence to them. In proportion to the prizes in any system, will be the number and qualification of the candidates. The world knows this, if the Church will not confess it. If a preacher at *this* 'Tabernacle' has £800 a year for preaching, and the preacher at *that* 'Tabernacle' only £200—and a debate arise as to their opinions between the parties—there will be the influence of £600 a year against the man in the rich 'Tabernacle' becoming a convert to the opinions of the frequenters of the poor 'Tabernacle.' This system acts as a direct bribe in the formation and retention of opinions; it is therefore opposed to truth, and immoral, and no man can, ethically, be justified in giving or accepting such a bribe. The primitive bishops and apostles of the Church never sanctioned this unholy system—and it would have been happy for the world if it had never existed. A few good and holy men may be untainted by this motive, though it acts as a temptation to all; but with the host it mingles with their decisions, while it invites numbers of wolves into the pasture.

> 'Such as for their bellies' sake,
> Creep and intrude and climb into the fold;
> Of other care they little reck'ning make,
> Than how to scramble at the shearer's feast.'

Men subject to this form of self-interest, cannot be accepted as impartial judges. Others object that truth must not be enforced and discussed, because it 'agitates' the Church or the community! It disturbs the drones of thought—the established, the comfortably seated, in the orthodox temple! These fear trouble—and hence say, 'this question is *mischievous;* but truth is never mischievous!' So argues a 'Christian Witness'! This is the language and the logic of the owls and the bats when the light disturbs them—'Light,' they say, 'is never mischievous; *therefore* this is not light!' Wickliffe, and Huss, and Luther, and Calvin,

and Knox, and Wesley, and Whitfield, were all 'mischievous' to somebody in their day—to the body they 'disturbed'—the mind they troubled with 'thinking.' So are the teetotalers, with their 'PESTIFEROUS LUCUBRATIONS'—as a Doctor of Divinity calls them!

Prejudice from *love of sway* and dominion, is another form of self-interest. Men factitiously elevated,—whose pride has long been fostered by their position, whether a throne or a pulpit,—are, as a rule, observed to be *impatient of contradiction.* They cannot endure discussion, they cannot forgive opposition. They denounce or defame, where they cannot discuss or destroy. Their law is very antique and very imperative.

'The good old rule
Sufficeth—this simple plan,
That we *dictate* who have the power,
And they *resist* who can.'

Assumption is often joined to imperiousness, and men have been known to justify their harshness by assuming the inspired authority of Apostles, responding to a respectful memorial for allowance to act according to conscience—'WE have no such custom'!

Men get attached to their own fancies and conceits as to their children and friends. Hence prejudices, especially in theology, arise from crossing a man's creed or theory.† Let a man try to convince a number of sectarians, or even infidels, of the falsity of their opinions, and he will soon find out the character of this prejudice. Go to Madrid, or some dark spot, and promulgate some religion opposed to the prevailing one, and it will soon be seen that the fire which burnt folios may burn philosophers too! Every month, something or other in 'the Truth-Seeker' crosses some one's darling opinion or other, and down comes a furious epistle, breathing 'fire and slaughter'! If truth did not offend, it would be no truth at all.

All the instances quoted are reducible to one expression:—'*When man is subject to any passion stronger than his love of truth, he will depart from the truth in his professed pursuit of it.*' For this reason the English law prohibits any man, be he peer or peasant, from being a witness in any cause in which he has the interest of a sixpence. But when men, as preachers or critics, have a band of interests and of prejudices—interests both of person and purse—they must be the last whom we should expect to judge impartially and truly of a system, like that of teetotalism, opposed to their most cherished prejudices and darling interests. Truly says Hobbes—'When a man's interests are concerned, he will contend for any absurdity, he will contend that two and two do not make four.'

'Pride, and power, and pelf,
Have ears more deaf than adders, to the voice
Of any true decision.'

All prejudice has its *fountain* in selfishness; its *fruit* in sin. It is intolerant, obstructive, persecuting.

The TRUTH-SEEKER says—'Let me see your thought. I will light my torch at any man's candle.' But prejudice is blind—and in that sort that it will not see. It is deaf also, or at least will hear nothing but the whispers of its own conceit, or what it likes. On the contrary, the Truth-Seeker says—'I will hear all sides, and decide for myself on the evidence, at last.'

Prejudice is an obstacle to *reform*—and hence a friend to *deformity*. It sticks to the old paths in the new times. Time—which is but the sphere and evolution of providence—may innovate for evermore—may change all things—but prejudice would petrify the vast universe, and bid the revolving spheres stand fast. Prejudice, the first born of darkness, would mould all things to the likeness of its mother. 'Truth,' as Lord Bacon observes, 'is not to be sought in the good fortune of any particular conjuncture of time, which is uncertain, but in the light of nature and experience, which is eternal.' Let us, therefore, 'neither tear up what the ancients have correctly laid down, nor despise the just innovations of the moderns.'*

Prejudice persecutes the true reformer. It poisoned Socrates—it crucified Christ! Lawyers and priests have been amongst the first and fiercest in the work of prejudice, because they have been the most interested in it, and the best paid. They have conspired to convert the temple of truth, into a den of thieves; and hence, sooner or later, they must be scourged out. Even the profession of medicine is subject to the same influence as corporations in general. It persecuted Harvey for demonstrating the circulation of the blood, and it denounced Jenner for arresting the ravages of the smallpox!

As prejudice springs from a selfish ignorance, so it must be destroyed by a benevolent enlightenment. Darkness is its firmest friend; knowlege its fatalest foe. Cardinal Wolsey said—'We must destroy the press, or the press will destroy us.' In the same spirit some now denounce teetotalism, and the enquiries connected with it. 'Discussion,' they say, 'disturbs, agitates, the Churches!' They seek to act on Wolsey's principle. 'We must destroy teetotalism, or teetotalism will destroy us.' This is the sum. The principle, they know, is prolific. It cannot rest alone. Like the press, it has a teeming issue; 'the beginning of an

† 'The understanding,' says Bacon, 'must be cautioned against *the intemperance of systems*, so far as regards its giving or withholding its assent; for such intemperance appears to fix and perpetuate idols, so as to leave no means of removing them.'

* Novum Organum, § 56.

end.' May its seeds be scattered far and wide! They will spring up trees of knowlege and of life — their blossoms beautiful as blessings, their fruit fair as freedom! Prejudice shall diminish; knowlege shall increase. For, as Lord Bacon says—'It is the inseparable property of time, ever more and more to disclose truth.'

The priests of prejudice may flit about in the desecrated temples, like the bats and birds of night roused by the glare of torches from the dark corners of some ruin, but the fearless torch-bearers of knowlege will heed them not, though they clap their heavy wings, and ominously hoot at being 'disturbed' in their gloomy reign. Y. E.

CAN WE BELIEVE WITHOUT UNDERSTANDING?

[Extracts from a Sermon by the late THOMAS ARNOLD, D.D., Head Master of Rugby School, and Professor of Modern History in the University of Oxford.]

'How can these things be?'—JOHN iii. 9.

THIS is the second question put by Nicodemus to our Lord, with regard to the truths Jesus was declaring to him. The first was, 'How can a man be born when he is old?'—which was said upon our Lord's telling him, that, 'Except a man be born again, he cannot see the kingdom of God.' Now, it will be observed, these two questions are treated by our Lord in a different manner: to the first he, in fact, gives an answer—that is, he removes by his answer that difficulty in Nicodemus's mind which led to the question; but to the second he gives no answer, and leaves Nicodemus—and with Nicodemus us all—exactly in the same ignorance as he found him. Now, is there any difference in the nature of these two questions, which led our Lord to treat them so differently? We might suppose before-hand that there would be; and when we come to examine them, so we shall find it.

The difficulty in the first question rendered true faith impossible, and, *therefore, our Lord removed it.* The difficulty in the second question* did not properly interfere with faith at all; but might, through man's fault, be a temptation to him to refuse to believe. And as this, like other temptations, must be overcome by us, and not taken away from our path before we encounter it, so our Lord did not think proper to remove it or to lessen it.

We must now unfold this difference more clearly. When Christ said, 'Except a man be born again, he cannot see the kingdom of God,' Nicodemus could not possibly believe what our Lord said, because *he did not understand his meaning.* He did not know what he meant by a man's being 'born again,' and, therefore, he could not believe, as he did not know what he was to believe. Words we do not understand, are like words spoken in an unknown language; —we can neither believe them nor disbelieve them, because we do not know what they mean. For instance, I repeat the words, *tous pantas eemas phanerootheenai dei emprosthen tou Beematos tou Christou.* Now, if I were to ask, do you believe these words? is it not manifest that all of you who know Greek enough to understand them may also believe them; but of those who do not know Greek, not a single person can yet believe them? They are as yet words spoken as to the air. But when I add, that these words mean, 'We must all stand before the judgment-seat of Christ,'—now we can all believe them, because we can all understand them.

It is, then, *perfectly impossible for any man to believe a statement, except in proportion as he understands its meaning.*† And, therefore, our Lord explained what he meant to Nicodemus, and told him that, by being born again, he did not mean the natural birth of the body, but a birth caused by the spirit, and therefore itself a birth of a spirit: for, as that which is born from a body is itself also a body, so that which is born of a spirit is itself also a spirit. So that Christ's words now are seen to have this meaning—'No man can enter into the kingdom of God, except God's spirit creates in him a spirit or mind like unto Himself, and like unto Christ, and like unto the Father.' Nicodemus, then, could now understand what was meant, and might have believed it. But he asks rather another question—'*How* can these things be?'

* 'How can these things be?' Perhaps the real difficulty might be better expressed thus:—'How can these things be *consistent with my prior notions?*' A great deal of unnecessary ambiguity is associated with the use of this same 'how' generally. It is often used merely as a verbal puzzle, imposing on one's-self or on others. '*How*' means the same as, *in what way, manner, mode,* or *road.* The only proper question would be—'How *does* this happen?'—i. e. in the train of events or sequences, what place does this occupy? All events are related to other events—i. e. in the way, or road, of occurrences, they have a certain character and position. They are either before, after, or coincident—either condition, cause, or effect. Not to know the cause of an event, therefore, has nothing to do with the evidence of the fact itself, or with good testimony to its existence;—a rational faith may credit the latter, though it knows nothing of the cause, or preceding events. If the cause is revealed, then we know the *how;* if it is not revealed, then we cannot know the *how,* nor, therefore, believe it.—ED.

† This condition is sometimes evaded by saying, 'We are to believe certain things *are* so, in some sense.' But a sense unexplained is no-sense—i. e. nonsense—and we can no more believe in nothing or no-sense, than we can in contradictions. Indeed, these are not believable, because they destroy each other's sense, and leave no-sense behind—just as 2 from 2 leaves 0! Men have only sounds or words to believe on, in these cases — words which refer to no-thing. Yet this miserable evasion of reason actually pervades the theological literature of England.—ED.

How can God's spirit create within me a spirit like myself, while I continue a man as before?‡

We must, then, in order to believe, *understand* what it is that is told us; but it is by no means necessary that we should understand *how* it is. 'If we take poison we shall die':—there is a statement which we can understand, and therefore believe. But do we understand how it is that poison kills us?

Thus far, I think, the question is perfectly plain, so soon as it is once laid before us. But the real point of perplexity is to be found a step further. In almost all propositions there is something about the terms which we do understand, and something we do not. For instance, let me say these few words:—'A frigate was lost amidst the breakers.' These words would be understood, in a certain degree, by all who hear me: and *so far* as all understand them, all can believe them. Those who had happened to have known most about the sea and sea-affairs, would understand most about them; while those who knew less, would understand less. Even amongst seamen themselves, there would again be different degrees of understanding, according to their different degrees of experience, or knowlege of ships, or powers of mind.

I have taken the instance at random. But men do not speak to one another at random; when they say anything to their neighbor, they mean it to produce a certain effect. Suppose we were living near the sea-coast, and any one were suddenly to come in, and to utter the words I have taken as my example. Should we not know that what the man meant by these words was, that there was a danger at hand for which our help was needed? It matters not that we have no distinct ideas of the terms 'frigate' or 'breakers'; we understand enough for our belief and practice, and we should hasten to the sea-shore accordingly. Now, in like manner, in whatever God says to us there is a purpose: it is intended to produce on our minds a certain impression, and *so far* it must be understood. But when God speaks to us of heavenly things, the terms employed can only be understood in part, and so far as God's purpose with regard to our minds reaches;—but there must be a great deal in them which we can no more understand, than one who had never seen a ship, or a picture of one, could understand the word 'frigate'. Our business is to consider what impression, or what actions, the words are intended to produce in us. Up to this point, we can and must understand them; beyond this, they may be wholly above the reach of our faculties, and we can form of them no ideas at all.‖

It is clear that this will be the case most especially whenever God reveals to us anything concerning himself. Take these few words—'God is a spirit': take them as a mere abstract truth, and how little can we understand about them! Who will dare to say that he understands *all* that is contained in [the Being to which] the words 'God' and 'spirit' [refer]? We might weary ourselves for ever in attempting so to search out either.

But God said these words to us; and the point is, What impression did he mean them to have upon us?—how far can we understand them? This he has not left doubtful, for it immediately follows—'They who worship him should worship him *in spirit* and *in truth*.' For this end the words were spoken, and thus far they are clear to us. God lives not on Mount Gerizim or at Jerusalem; but in every place he hears the prayers of the sincere and contrite heart; in no place will he regard the offerings of the proud and evil.

Would we go further?—then *the vail* is drawn before us. Other truths there are, no doubt, contained in the words;§ truths which the angels might desire to look into; truths which even they may be unable to understand. But these are the secret things which belong unto our God: the things which are revealed, *they* are what belong to us and our children, that we may *understand*, and *believe*, and *do* them.

Again—'the Comforter, whom Christ will send unto us from the Father, even the Spirit of Truth.' What words are these? But would Christ have uttered to his disciples mere unintelligible words, which could tell them nothing, and excite in them no feeling but mere wonder? Not so; but the words told them that Christ was not to be lost to them after he had left them on earth; that every gift of God was his; that even that Spirit of God, in which is contained all the fulness of the Godhead, is the Spirit of Christ also; that that mighty power which should work in them so abundantly, was of no other or lower origin than God himself—as entirely God, as the spirit of man is man.

‡ *How* signifies here, *by what means?* Of course we cannot describe this agency. This distinction, however, between the known *fact* and the *how* or cause, is not of much practical application in theology, since we know of no parties of consequence who discredit any orthodox interpretation on this ground—that they do not know the *how*.—Ed.

‖ This mystical, unrevealed part, therefore, can be of no practical value. If it cannot be understood, it cannot improve the character; it does not belong to us, and ought not, in any form of words, to be imposed upon us. It is like the *sign* of an *unknown quantity* in algebra—useful to *reckon* with, but no part of faith or conception.—Ed.

§ This is scarcely accurate language. The meaning is not contained in the words, but suggested by them, and concerns relations and actions, not objects. We understand one side of the relation only—our duty. The other side is to us impenetrable darkness, hiding light inaccessible. The *finite* can never grasp the *infinite*.—Ed.

But can we therefore understand the Spirit of God, or conceive of him?* This, and this only, we understand and believe, that without him our spirits cannot be quickened; that unless we pray daily for his aid, and *listen to his calls within us*, our spirit will never be created after his image, and we cannot enter into the kingdom of God.

It is thus, and thus only, that the revelations of God's word are beyond our understandings. But what God *means* us to know, or feel, or do, respecting them, that we *can* understand—and beyond this we have no concern. It is, in fact, a contradiction to speak of revealing what is unintelligible; for so far as it is revealed *truth*, it *is* intelligible; so far as it is unintelligible, it is not revealed.† When we are told that the dead [not dead bodies] shall rise again, we can understand quite well what is meant—that we, beings who feel happiness and misery, shall feel them again, either the one or the other, after we seemingly have done with them for ever in the grave.‡ But 'How are the dead raised up, and with *what body* do they come?'—are questions to which, whether asked scoffingly or sincerely, we can give no answers. Here our understanding fails, and here the truth is not revealed to us.||

How, then, has Christianity no mysteries? In one sense—blessed be God for it—it has many. Using mysteries in St. Paul's sense§ of *great revelations* of things which were and must be unknown to all, *except God had revealed them;* then, indeed, they are many; the pillar and ground of truth, great without controversy, and full of salvation. But take 'mysteries' in our more common sense of the word, —as things which are revealed to none, and can be understood by none,—then it is true that Christianity *leaves* many such in existence; that *many such she has done away;* that *none has she created.*

But if she still leaves the veil drawn over much in heaven and in earth, yet from how much has she removed it! Life and death are still in many respects dark; but she has brought to light immortality. God is still *in himself* incomprehensible; but all his glory, and all his perfections, are revealed to us in his only-begotten Son, Christ Jesus. God's spirit who can search out in his own proper essence? Yet Christianity has taught us *how* we may have him to dwell with us for ever, and taste the fulness of his blessings.

[Much useless discussion between the orthodox and heterodox appears to originate either in mistake or perversion of the principles on which their argumentation is mutually based and conducted; and we should feel happy if the 'Truth-Seeker' should bring any of these parties to a better understanding. The author of

* Dr. Arnold adds—'How should we, when we cannot understand our own?' This is not true, for as St. Paul says—1 Cor. ii. 11, a 'man knoweth the things of a man'—i.e. the spirit of man which is in him—'even as the things of God' are known by 'the spirit of God.' Indeed, if we don't know our own knowlege—our thoughts and feelings—our own spirit—we know nothing! In one sense only, but not the sense in question, it may however be said of men under the influence of self-delusion and intolerance—'Ye know not what manner of spirit ye are of'—for men will not always take the trouble to compare their spirit with the spirit of goodness, in order to see how ill their intolerance befits their profession.—Ed.

† In a discourse on '*The Province of Reason*, in reference to Venerable Mysteries,' by W. Cooke, author of 'Total Abstinence *purified* from unsound and dangerous Opinions,'—we find this unsound and contradictory doctrine insisted on with a curious and characteristic pertinacity. The preacher actually says, p. 10, that 'all that is revealed, however *incomprehensible*, we are required to believe'! This discourse, at any rate, seems thoroughly *purified* from all sound and sensible opinion. Truly may it be said, that Christianity—the most lovely, rational, and sublime religion in the world—has been betrayed in the house of her professing friends! To reveal is to make known—to know is to comprehend; yet here is a preacher who represents Christian doctrine as a MADE-KNOWN-UNKNOWABLE something! When the orthodox sanction such misrepresentations, can we wonder that the infidel who accepts them in lieu of real Christianity, should discredit it as a senseless imposture? Christianity, so exhibited, is very different from Christianity in the robe in which she conquered the pagan world, before her awful corruptions.—Ed.

‡ The Bible nowhere says that the identical matter of the dead body shall rise; *that* matter, as shewn by facts (see Dumas's Lectures in Truth-Seeker), is for ever changing. It is the *identity of consciousness* only which shall be revived in the *anastasis*, or future life. St. Paul reproved the mystery-mongers of his day, thus:—'Simpleton, thou sowest not that body which shall be; God giveth it a body as it pleaseth him.' The objections of infidels to the doctrine of the resurrection, are made to human misrepresentations and mystifications of it, and have no force against the Bible doctrine.—Ed.

|| In the 'Province of Reason' we are repeatedly told that we cannot understand how plants grow, &c. Well, what then? Did it never occur to the preacher, in his haste and hurry to jump to his conclusion, to ask the question—'Do I, in such case, *believe how?*' He does *not*, and therefore he was actually arguing against himself. He spends several pages (16, 17, and 18) in giving a wordy version of the following proposition:—'If it be reasonable to believe the *com*prehensible facts of nature, though we do not believe their incomprehensible modes and unknown causes, it is, therefore, reasonable to believe, not only the intelligible revelations of the Bible, but also certain venerable, *incomprehensible* dogmas which priests propound'!! The conclusion is contrary to the premisses—nevertheless, such is the argument! With such 'blind leaders of the blind,' can we wonder at finding them both in the ditch of absurdity together?—Ed.

§ The author of the 'Province of Reason'—who seems so strangely disinclined to reside in that 'province'—talks of 'mysteries' not in St. Paul's rational, but in his own unintelligible, sense. We do not object to *any* sense he might impose upon the word, but we *do* object to the logic of the inference, that, as we believe the *intelligible* mysteries revealed by St. Paul, *therefore* we are also to believe the *incomprehensible* mysteries of *other people!*—Ed.

the 'Province of Reason,' for example, very frequently, we must confess, mis-states the acknowleged principles of those against whom he declaims. He represents the 'heterodox' sects, as slighting revelation, whereas, so far as we know, they view revelation in *precisely* the same light as the pious, orthodox, and noble Arnold. GEORGE WALKER, for instance, thus lays down the principles on which he and his party profess to conduct their cause, and our readers can scarcely fail to admire them:—

'What *nature* and *experiment* are to philosophy, so is *revelation* to *faith*; and as, in the first case, instead of following these as their guide, the schoolmen made them subservient to pre-conceived hypothesis; so instead of founding their faith and doctrine on the clear indisputable language of Scripture, they invented a heap of conceits and sophisms, altogether foreign to the purpose of Christianity, but which they endeavored, even to the length of perverting and corrupting the text, to palm upon it as its genuine doctrine. But the adoption of a just and rational philosophy, founded on demonstration and induction, has for ever put an end to all the false reasonings and jargon of the schools. A new light has broken in upon mankind: a new road has been pointed out for the pursuit of learning. Since its discovery, within the last two centuries, a greater progress has been made in every department of useful knowlege, than during the two thousand years that preceded it. A corresponding effect must take place in men's religious opinions. Creeds and articles of faith, and all human dogmatizing, must yield to the force of reason, and the authority of the sacred writers.' (*Letters on the Trinity*, 1843, p. 120.)

The proper principle is here laid down. Revelation first gives us THE FACTS; reason then interprets and applies them—as Dr. Arnold has so clearly evinced. Logic must first, by patient induction, accept the facts of nature and revelation; it may then arrange and classify them.]

TENDENCY OF CORPORATIONS.

[By EDWARD MIALL, Editor of 'the Nonconformist.']

HIDING BY ADORNING.

ORDER in the moral world, like beauty in the physical, is a result desirable, not so much for its own sake, as for the assemblage of excellencies out of which it springs. It is the appointed indication of the healthy working of subordinate agencies—the sum total of items each in its own place. Order, to be valuable, must be true—its report to the mind must be fair and correct—it must be the ultimate reflection, undistorted by extraneous appliances, of the whole breadth of operations, the nature, spirit, tendency, and mutual harmony, of which, it professes to exhibit. There may be lustre in the eye, and bloom on the countenance, and grace in the form, where disease is preying upon the vitals—or, perhaps, to be more correct, there may be artificial substitutes for them—but the beauty thus produced is a positive evil, because the tale in its mouth is a flattering and a false one. There may be also, in our social and moral relationships, an appearance of order—a seeming dependence of part upon part—an absence of visible irregularities—an apparent oneness of thought, sentiment, and aim; but this, if it conceal from view a large amount of individual ignorance, indifference, selfishness, or pride, is to be deprecated rather than sought. Spite of the poet's maxim so commonly quoted, 'order is heaven's first law,' we make bold to assert that order is not to be coveted for its own sake.

Let us explain ourselves. He who established a certain relationship between himself and his own disciples, and, through himself, one to another—who connected certain duties with those relationships, and who gave a form of government for the due regulation of the whole—contemplates order with complacency only as it is the natural result of a conscientious and hearty attention to his will, in all the particulars wherein he has disclosed it. Taking it for granted, in this argument, that the independence of churches is a feature in his plan, it is clear, from the genius of his revelation, that he never intended that independence to work out its beneficial results by means of an uninformed, a listless, or a worldly instrumentality. The frame-work of his ecclesiastical polity, if we may be allowed the expression, is adapted to answer its ends only by applying to it the motive power of piety, prudence, and love; and, where any one of these is wanting in any considerable degree, the equable and regular working of the mechanism which he has arranged was never intended. Order, in such a case, would be an incalculable mischief. *Irregularity, like pain, is a merciful monitor;* and, to our minds, it is one of the strongest presumptive arguments in favor of independency, that ignorance and half-heartedness cannot secure its harmonious working.

Let any man look at the internal state of our churches in the present day. We shall not attempt to describe it, because, for the present, the necessity is not imposed upon us, and our object requires us to steer clear, as far as may be, of offence. But we ask the thoughtful to examine for themselves. The amount of scriptural knowlege—the appreciation of divine principles—the conscientious deference to the mind of the Master—the consistent *repudiation*, in spiritual things, *of human authority*—the cordiality of brotherhood between fellow-members—the practical renunciation of all worldly dishonesties—the sensitive *truthfulness*, the ready *self-denial*, the kindling zeal, the deep and habitual piety—which ought to be the common characteristics of every Christian society,—is there nothing to humble one in regard to these things? Are we not miserably deficient here? Is the tone of one church in a

hundred even passably healthful? Ought we to be surprised that there are some unsightly disorders on the surface, when the whole of the interior is so seriously unsound? Should we not have just reason for alarm if there were none? Would we have peace, order, consistency, beauty, while all the elements of weakness and disease have place and power within us? Is it not a kind ordination that materials so defective as those which compose our churches must produce all manner of blemishes and irregularities, and, by producing them, compel an unwilling scrutiny into their causes? Disorder, then, relatively considered, may be a blessing—and, until our religious state is a sound one, let us hope that the wretched poverty of our blood may show itself in odious blotches on our skin. The warning which tells us we are not in health, is, after all, a kindly, if an unwelcome, one.

Organisation may be necessary to the full development of vitality—but organisation will not supply it where it is wanting. Our Churches, to be effective, must have a much higher scale of *individual character*, and this no external union, however complete, is likely to produce. It is too large a thing for a central power to attempt—calls for more minute watchfulness and more unremitting energy—requires a greater amount of *individualism* in the application of means—wants a more definite authority, and a more discriminating agency, than any associated body could command.

Whilst, however, the machinery is incompetent to the removal of what is radically unsound, it is well adapted to touch, and in some respects, to suppress, the outward manifestations of it. It can drive in the ulcers, if it cannot cure disease. We may safely take it for granted, that reformations about which AN UNION will busy itself, will have respect rather to the seemliness, than to the constitutional vigor of our churches, and will aim to put down irregularities rather than get rid of the causes of them. In judging thus we cannot regard ourselves as sinning against charity. The greater its success, the more serious would be the calamity it would inflict upon the church. Were it able, at length, after a lapse of years, to compass an even and comely exterior for [any] denomination, free from all anomalies, and without a single wrinkle of disorder, it would do more than could any other agency to deteriorate the body beyond the possibility of cure. Order, as an efflorescence of vitality, is indeed beautiful—but order, as the outer garment of moral langor and spiritual debility, is the last dress which is worn before death.

In the church, an exclusively spiritual kingdom, nothing permanently valuable can be gained by destroying the correspondence between what is outward and what is inward—between the show of things and the things themselves. Within those sacred precincts we must have no 'whited sepulchres.' If there be not in the Christian societies sufficient virtue to secure them against crying irregularities, then it is far better that the irregularities should be left to cry until men can bear the noise of them no longer. Disagreeable as they are, they have their use—and every attempt to suppress them, save by remedying the evils of which they give public warning, is as dangerous as the application of cold lotions to a body disfigured by eruptions. We may have all the order of methodism without its energy—we may have uniformity and decency covering over an immense amount of ignorance, lifelessness, and nominalism. But where there is much of the last, we hope our churches will remain unblessed with any striking degree of the first—otherwise order will only hide evil by adorning it.

SACERDOTALISM.

Every position in life has its temptations—every distinct class its peculiar and characteristic habits. The Christian ministry is no exception—and they who are exclusively occupied in ministering sacred instruction to other minds, and in presiding over small spheres of ecclesiastical government, are not more exempt than other men from the influence of an *esprit du corps*. There is, of course, amongst ministers, as great a variety of individual character as may be found in any other separate body of men. Here, as elsewhere, a few rise superior to the common tendencies of the class; but it is not the less true that the large majority of them exhibit strong traces of a *family likeness*—that, in few words, and those plain ones, they will necessarily partake more or less of the spirit of 'the cloth.'

They are rulers. Each, within the province of his own church, is engaged in expounding the law, and in seeing to its due execution. Their teaching is properly dogmatic—their authority, virtually beyond appeal. The pulpit is shielded from the intrusion of gainsayers—and the pastor, if able to govern himself, and tolerably conversant with human nature, may always secure submission to his will.

This position serves, naturally enough, to foster habits of the imperative order, and to impress upon the mind, altogether unconscious of the process, rather exalted notions of what is due to office. It is quite clear that, without imputing blame to the class, one may expect to see, as the result of surrrounding circumstances upon character, a leaning towards authority, as such—a surprise, we will not say impatience, at contradiction—a disposition to undervalue *individual independence*—a proneness to regard as personally disparaging a practical

course which runs counter to their own strong opinions—a wish, on many matters not falling directly within their jurisdiction, to be consulted, and, when consulted, to be implicitly deferred to—a readiness to uphold 'the brethren'—less fear of ministerial encroachments than of lay insubordination;—in short, a tinge, in all that they project and do, of a modified sacerdotalism. Such we affirm to be the *tendency*, such the danger, of the pastoral relationship among Independents—and since, according to all natural laws, it *must* be so, it is the part of wisdom to beware of nurturing it, by artificial means, into prominent development.

These professional peculiarities are comparatively harmless so long as the display of them is confined within the limits of individual action. They become seriously mischievous, however, in all cases in which organisation gives them full scope for expression in a concentrated form. A comprehensive union, which embraces the entire kingdom, the whole purpose of which it is impossible to specify, and the *influence of which has a constant tendency to increase*, constitutes an organised power—a compact ecclesiastical machinery—which, under the direction of a large preponderance of ministers, must speedily reduce lay independence to atoms. A *corporate* body, it is well known, is less alive to its responsibilities, and less watchful over its own known failings, than is an individual. Banded together, men of the same habits, modes of thought, and characteristics of feeling, are far less upon their guard against giving play to the *esprit du corps*, than when they act singly.

WHAT IS BABYLON?

It is neither Romanism nor Protestantism, but a compound of many *isms*. Babylon is a system made up of every departure from the pure spirit and simple principles of Christianity, as taught by Christ and laid down in the New Testament. Original Christianity, which—with the exception of some slight interpolations and corruptions—is as pure in the sacred writings as when first delivered to the Jewish nation by the Apostles, recognizes only 'One Lord, one Faith, one Baptism, one Body, one Spirit, one Hope, and one God and Father of all.' But if we contemplate the ecclesiastical world, we shall behold Lords many—Faiths numberless—Baptisms by water *seven*, the one Baptism of the spirit *seldom*—as many Bodies as there are sects—almost as many sheepfolds as there are pastors to shear them—Spirits of all kinds but the spirit of kindness and 'the Spirit of Christ'—more priestly terrors than Christian truths, and more earthly fears than heavenly hopes. The past and present discordant system of religion is portrayed in the Scriptures as that APOSTACY which should arise and cover the face of the nations as with a veil of 'strong delusion.' Whilst hirelings fatten on this sectarianism, the people starve and perish. The morality of the social system is vicious, giving countenance to mammon and malice; and, judging from what comes out of their mouths, the hearts of *professors* generally are just as impure and uncleansed as the *profane*. Our own experience, both of priests and people, proves that they are full of envy, deceit, defamation, malignity — whisperers, backbiters, slanderers, haters of truly (because practically) good men — despiteful, proud, boasters, volatile — lovers of wealth rather than wisdom, of gold rather than God. As prophecy portrayed the church, experience now finds it. Such is Babylon!

> 'Come out of Babylon, my people,
> That ye be not partakers of her sins,
> And that ye receive not of her plagues.'

Religion is not a mystical creed, but a plain and practical thing—and the simple and honest truth-seeker needs no paid 'mystery men' to help him to find it. 'The grace of God that bringeth salvation,' simply teaches us to 'abstain from ungodliness and worldly lusts,' and to 'live soberly, righteously, and godlike, in the present world'—gratefully recollecting that 'Jesus, the Christ, gave himself for us,' expressly to this end, 'that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'

PRIESTCRAFT.

THE *Sun* newspaper, speaking of the antipathy of sects and the intolerance of priestcraft, says—'They were the cause which led to the awful catastrophe of St. Bartholomew—that strewed the purple heather of the wild mountain-sides of our northern territories with the best blood of the sincere and enthusiastic covenanters.' This antipathy of sects, fostered by interested priests—'this *odium theologicum*—is the bane of social peace—the destruction of order—the scourge of humanity—the implacable enemy of civilization—the antagonistic or Evil Principle arrayed in immortal warfare against the Essential Good whose development is Truth and Knowlege.'

A TESTIMONY AGAINST SOME OF THE CORRUPTIONS OF PROFESSING CHRISTENDOM.

[Given forth by the Yearly Meeting of the religious Society of Friends, held in London, 1840. See Friends' Tract, 79.]

ACCEPTING with thankfulness the Holy Scriptures, as a revelation from God to the children of men, we have ever received these writings as an invaluable blessing, and believed that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. It is therefore our earnest desire that, under the enlightening influence of the Holy Spirit, by which they were given forth, they may be read and meditated upon, and followed by all men.

They do clearly record for our instruction the setting up, and the continuance through successive generations, under the immediate direction of the Most High, of an outward priesthood, of ceremonial laws and ordinances, of tithes, of feasts and sacrifices, of types and figures, which, however, were all to be fulfilled in Christ, and which were abolished by that one offering of Himself, by which He hath perfected for ever all them that are sanctified.

The Mosaic institutions, and all the rituals of ceremonial law, are terminated. The Levitical priesthood has ceased, being superseded by Christ, who has ascended into heaven, and now sitteth at the right hand of the Father. No outward provision similar in nature or character was established by Him. He conferred no power on man to provide a line of successors to his apostles. An outward priesthood has, notwithstanding, been set up, and a power has been assumed and exercised over the heart and consciences of men, which He never bestowed. These evils and others in the church had their origin in the corrupt will and wisdom of man; they have long obstructed, and are still obstructing the reign of the Messiah, by interfering with that prerogative to reign in the church, and in the hearts of the children of men, which belongeth to Him alone.

Unto our Lord, risen from the dead and glorified with the Father, is given all power in heaven and on earth. He is appointed for a leader and commander to the people. His kingdom is an everlasting kingdom, and of the increase of his government and peace there shall be no end. It is one of the very striking features of his religion, that through Him we receive the Holy Spirit, to reprove the world of sin.

The work of the Spirit is a deep and a heart-searching work. Its office is not only to cleanse the evil heart of man from the grosser enormities of sin, but to crucify the flesh, with the affections and lusts thereof, to subject the will and wisdom of the creature to its own divine power, to bring every thought into captivity to the obedience of Christ. We do, therefore, earnestly desire that all men may be brought to take more heed to this heavenly teacher, who would, as believed in and obeyed, carry forward and complete a mighty change in the heart.

It is the prerogative of Christ to call and qualify by the Holy Spirit his servants to minister in word and doctrine, and to preach repentance towards God, and faith towards our Lord Jesus Christ. In the earliest period of the Christian church his Spirit was, agreeably to ancient prophecy, poured upon servants and upon handmaidens, and we believe He continues to call, from the young and from the old, from the unlearned and from the poor, from the wise and from the rich, from woman as well as from man, those whom He commissions to declare unto others the way of salvation. And seeing that this gift of the Holy Spirit cometh from God only, the ministry ought not, in our apprehension, to be performed *at stated times of human appointment*, neither ought there to be any previous preparation by the minister, of matter to be communicated by him to an audience, when met for the purpose of performing the solemn duty of *worship* unto God.

The servants of Christ, who labor in the ministry, are to be highly esteemed for their work's sake, and when they leave their outward avocations, at his call, to preach the Gospel, their outward wants should be cheerfully supplied, if needful; yet we consider the gift of the ministry to be of so pure and sacred a nature, that *no* payment should be made for its exercise, and that it ought never to be undertaken for pecuniary remuneration. As the gift is free, the exercise of it ought to be free also, in accordance with the precept of our Lord, 'freely ye have have received, freely give.' We think that all payments to the ministers of the Gospel, for their services, are calculated, in their effects, to obstruct the faithful ministration of the word—*to hinder the honest declaration of the whole counsel of God*, in the authority of Him who is given to be Head over all things to his church.

We believe it to be the duty of the ministers of the Gospel, to be diligent in the fear of God in reading the Holy Scriptures; neither do we undervalue human learning. But to subject any such to a course of teaching *as a necessary preparation for the ministry*, is, in our apprehension, to interfere with that work of the Holy Spirit, which our Lord carries forward in the hearts of those whom He calls to preach his Gospel unto others, or to minister to the conditions of the people.

Our Lord leadeth not only his ministers in the path of duty, but He giveth to all his believing children, as they are individually concerned to look unto Him, rightly to occupy with those talents which he entrusts to them for the good of others. And we believe that he will, as the eye is single unto Him for spiritual light and guidance, open their understandings more clearly and experimentally to see, that all the types and shadows and ordinances of the law were fulfilled in Him, that as He established no outward priesthood, so He established no new ordinances to be administered or to be observed in his church. *His* baptism is that of the Holy Ghost and of fire. He himself is the bread of life. It is He who giveth the meat which endureth unto everlasting life. He maketh all his faithful followers members of that royal priesthood and holy nation of which the Apostle Peter writes; and as they are concerned to order their households in the fear of God, He enables them to instruct their families in the truths of his blessed Gospel, and to train them up in the way of holiness.

We believe that the want of a heart-felt reception of those great truths of the Gospel, which we have thus endeavored briefly to set forth, as well as the exercise of secular power and human policy, in regard to sacred things, has in past ages lamentably hindered the extension of the kingdom of Christ; and that, notwithstanding we live in a day of more general intellectual improvement, the same causes do now greatly obstruct the progress of vital godliness in this country, and in the various nations of professing Christendom.

Our Lord himself declares, 'One is your Master, even Christ; and all ye are brethren;' and we believe that it is his gracious intention that all his followers, without distinction, should live as brethren. We consider it to be an interference with this Christian privilege for any class of the community to claim for themselves the power of putting any restraints upon the religious liberties of their fellow-men—to attempt through the state to usurp authority over the conscience of others, either by imposing or by upholding pecuniary demands for setting forth the religious opinions of any one portion of the Christian church.

We seek the removal of these false appendages to the religion of Jesus simply by the power of divine truth.

May we, every one of us, be redeemed from corruptible things, and be enabled to walk in the Spirit, to live in the Spirit, and to mind the things of the Spirit. Then shall we, in the mercy of the Lord, become partakers of the blessing contained in that ancient prophecy, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' And we believe it will then be given to us all more clearly to see the many corruptions which still overspread the professing body of Christians—the many human contrivances which prevent the bright shining of the light of the Gospel. Highly valuing the ministry of the word, we pray the Lord of the harvest to send forth more laborers into his harvest. May it, however, be our individual and united concern, that, being weaned from dependence upon outward ministry, we may all be brought to an entire trust in Him in whom are hid all the treasures of wisdom and knowlege; and to a settlement in that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*
'Examine all things; hold fast the good.'—*St. Paul.*'

THE EDITOR TO HIS READERS.

IN directing our countrymen to our new, perhaps daring design, they may fairly demand of us a sketch of our plans, prospects, and principles. We proceed therefore to indicate the objects we have in view, the spirit in which they are conceived, and the plans by which we propose to accomplish them.

Our aim, then, is to furnish a fitting organ to the free and earnest worshipers of Truth — to that young and thoughtful band of spirits whose march and motto is 'ONWARDS'— onward from the dreary past to the radiant future—and whose large and lofty aspirations find no representative, and no outlet, in the servile, sectarian, and prostituted periodicals of the day. In vain may the 'Divinity stir within them'— in vain the yearning spirit strive after full and free development — it must either, like the dove sent forth from the ark, wander amidst the wastes and desolations of faction, finding no resting-place and no principle, or remain "cribb'd—cabin'd—confined,' amidst contracted and intolerant conventionalisms. Such spirits naturally rebel against systems which are turning their warm life-blood into stone, and which only direct their heavenly orbs backward to the sepulchres of the Fathers! True, there is a still larger class—we were going to say, more powerful, but they are only powerful for persecution, and their deeds shall perish with them, while the Truth they persecute abides for ever — a class which, asking of Providence only *such* a future as the past, reprobates all 'progress' and 'improvement' as innovation, and regards with hatred and horror the new doctrines and duties of these riper and richer ages. With such terrors we are not troubled, and can waste on them neither sympathy nor sorrow. We believe there is a portion both of the young and the adult population of this empire, which has not shared in this superstition—which, at home or abroad, has worshiped at the shrine of Truth and Freedom—a people who prefer *sinceritiess* to *shams* —who love realities too well to care for names —and who live by a FAITH in the Good and the True, so earnest and so excelling, that they can neither doubt the eternity of its object nor the authority of its obligation. Reason and revelation alike testify to this, that where God has endowed with *faculties*, he will rightfully expect *fruits*. Every talent, every power—and above all, the free power of reason — must be cultivated, must be *increased*. If not, the gift itself will be withdrawn, and the unprofitable laborer stricken with many stripes. If Truth be not sought, the mental eyes will gradually darken, and the unhappy spirit be given up to believe the lies of its own breeding. Above all, woe to that presumptuous man who steps between the reasonable soul and its Creator, and sinfully seeks to fetter that faculty which God has formed so free! Sentiments like these are fast influencing society, exciting to activity, thought, and hopeful exertion, and in due time a complete revolution of opinion will be wrought out. Old things *must* pass away, and all things become new. It is of no moment that the sharers and sympathisers in this great movement have no organization—are without symbol, creed, or name. They are the stronger, and perhaps the freer, for that. The Truth which sustains them is universal, not sectarian — it underlies and sustains all things; yea, 'it liveth, and it conquereth for evermore'. What! if they have not seen each other's signatures, and are not familiar with each other's faces? They *feel* their souls united in a common love of Wisdom and of its work. The Apostles of the New Age are of all conditions and constitutions. While some of them are high born and well bred, moving in aristocratic circles and saloons, many are humbly born and poorly bred—perhaps marred with hereditary disfigurement. Yet, 'without pomp, without trumpet, in lonely and obscure places, in solitude, in servitude, in compunctions and privations; trudging beside the team in the dusty road, or drudging a hireling in other men's corn-fields; schoolmasters who teach a few children rudiments for a pittance; ministers of the obscurer sects; lone women in dependant condition, matrons and young maidens; rich and poor, beautiful and hard-favored; without concert or proclamation of any kind, they have silently given in their several adherence to a NEW HOPE, and in all companies do signify a greater trust in the nature and resources of man, than the laws or the popular opinions will well allow.

'This SPIRIT OF THE TIME is felt by every individual with some difference,—to each one casting its light upon the objects nearest to his temper and habits of thought;—to one, coming in the shape of special reforms in the state; to another, in modifications of the various callings of men, and the customs of business; to a third, opening a new scope for literature and art; to a fourth, in philosophical insight; to a fifth, in the vast solitudes of prayer. *It is, in every form, a protest against usage, and a search for principles.* In all its movements it is peaceable, and in the very lowest, marked with a triumphant success. Of course, it rouses the opposition of all which it judges and condemns, but it is too confident in its tone to comprehend an objection, and so builds no outworks for possible defence against contingent enemies. It

has the step of Fate, and goes on existing, like an oak or a river, *because it must.*'

We seek, humbly, to aid this majestic movement. We would leave the beggarly elements of past degradation and disorder—the fights and follies of faction, the din and discord of persecuting polemics—and go on, in peace, to perfection. Therefore, free and fearless, unaided and alone, we plant our standard in the soil—we unfold its banner to the breeze, and display to all its manlike motto :—

'A FAIR FIELD, AND NO FAVOR'.

Further than the spirit of fairness to which the work is pledged, we of course shall not be responsible for the individual doctrines and opinions broached by the contributors or the combatants to whom we open its columns. We shall stand responsible only for what appears under our own signature, or in our editorial capacity. As we do not presume to judge of Truth *for others*, but only for ourself; so we cannot feel justified in excluding a paper or an opinion from the sight of others, because *we* do not accord with it. Unless men flatter themselves with infallibility, they must admit that *they* may be wrong, and the excluded opinion right. The light will be light no less, though the darkness comprehends it not. We dare not, therefore, run the risk of extinguishing the Truth in this way. Well said Milton—'As good almost to kill a man, as kill a good book: who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills Reason itself'—and perhaps pours out 'the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life'. *Our* judging a doctrine to be erroneous is no reason why we should prevent *others* judging the contrary. It displays a miserable confidence in Truth—in fact, betrays the want of *all* confidence—when we dare not allow our Truth to be compared with another's Error! If Christians burn the Koran or bury the Talmud because they deem them false, then, for the same reason, the Mahomedan and Jew must burn the Bible and bury the Testament! If we refuse to hear others, others may refuse to hear us; and the inevitable result of such a course, universally adopted, would be the extinction of all Truth whatever. *Evidence*, not exclusion—*proof*, not power—is the only just, the only rational, the only moral and Christian mode of putting down Error; nay, it is the only mode of *successfully* doing it at all. Error cannot be dislodged from a reasoning mind without reason—Truth cannot produce its proper effect unless it be *seen to be true*. An opinion not seen in this light, may indeed, like religion, have the *form* of Truth, but it must necessarily be destitute of the *power* thereof; and, consequently, unacceptable to that Holy Being who demands that all we do should be done in sincerity and in truth. It is for this reason that the faith of the present day is so formal and fruitless—it is itself not *sincere*, but full of doubt and difficulty—shallow and sceptical, because ill-nurtured and ill-informed. As regards ourself, we need only say, that in our philosophy we are ECLECTIC—in our theology, CATHOLIC. In general, we shall maintain a neutral position in the discussions carried on in our pages; occasionally, perhaps, act as *conciliators* between the combatants, pointing out the extent of their agreement, and the reason of their divergence and difference in the path of investigation. In our REVIEWS, it will be our especial editorial aim to indicate the sources of fallacies, and, by practical analysis, to train our least instructed readers in habits of close, clear, and logical thought, with the view of exempting them from the impositions of a florid sophistry and a fallacious eloquence, which are the great means by which men deceive themselves and practice deception upon others. Language, which should be the handmaid of Religion and the servant of Truth, as commonly employed becomes the instrument of Intellectual Disorder and Social Despotism; Words have overlaid Wisdom, mastered the Reason they should have obeyed, and darkened that Truth which they should have made plain and transparent.

In this undertaking, therefore, commenced on our individual responsibility, without the patronage of any sect or society whatever, we look and rely for support to the friends of Truth, and of unfettered Inquiry as the best means to its discovery. Let them do their duty, and we will do ours. Should the TRUTH-SEEKER meet the wants and wishes of a large portion of the community at present unrepresented in our periodical literature, we shall enlarge the work so as to render it a more fitting and efficient organ of this liberal and growing class: but this will depend on the zeal and energy of our subscribers. A *corps* of scientific writers is already secured, but on many subjects we shall trust mainly to the free-will offerings of our friends.

A few words may be offered as to the plan and contents of our little work.

1. Under the head of THE TRUTH-SEEKER will be included (as space permits) a variety of papers on general questions of interest, amongst which may be enumerated *Education, Chemistry, Dietetics, Physiology, Social Economy, Intellectual and Moral Philosophy and Logic, Biblical Criticism*, and *Christian Theology*,—including defences of the latter from the objections of sceptics, and examinations of the most celebrated writers against 'the Truth as it is in Jesus'.

Under this department we desire to direct particular attention to the *primal principles* of

Truth, a deviation from which has issued in that darkness, disorder, and division, everywhere so apparent, and which so lamentably pollute the waters of social life with the spirit of sectarian bitterness. Having long and patiently studied the doctrines of the various sects, we would express our conviction that much of the difference which distracts the Church is merely imaginary or verbal, the result of alienation and misunderstanding, fed and fostered by prejudice or interest; and we would express our hope, that by means of mutual explanation and sober discussion, something may be done towards paving the way for a more general reconciliation of opinion amongst the followers of Christ than has ever existed since the apostolic ages — a reconciliation which would augment to an incalculable extent the influence, the strength, and the stability of the Redeemer's kingdom— and which is, therefore,

'A consummation most devoutly to be wished'.

We believe these differences to arise, in the first place, from ignorance of, or inattention to, first principles; and to consist, after all, more in *phrase* than in *fact*, in *words* than in *things*.

In defending Christianity — we mean the simple and sublime Christianity of Christ, not the complex and confused Christianity of the thousand sects of Christendom—from all exceptions, sceptical, orthodox, or heretical, our eulogy and our censure alike will be directed to doctrines and deeds, not to persons or parties. In defending the Truth, let us not discard the Temper, of Christianity. As we profess to be of no school, and pronounce no shibboleth, so shall we be biased by no party-spirit, nor suffer any passion to be published in our pages. We will listen to any man's reason, but to no man's wrath.

At the same time, while in the controversies to which our columns may be opened, we would inculcate the most careful courtesy, we do not wish the writers to be wanting in crushing effect. We are believers in the integrity of nature, and conceive that the instinct to *destroy* has a legitimate object for its exercise. The end of controversy, as of war, is destruction—or, in other words, its object is to put your opponent *hors de combat*. The Christian should fight valiantly for the Truth, and exert his intellectual weapons to the utmost for the purpose of vanquishing opposition. The *spirit* of the contest, however, should be pure, unmingled with feelings of vanity or vengeance, or with the personal and sectarian pride denominated 'love of victory'. As the weapons of our warfare are not carnal, neither should the animus which impels to their use be selfish. Nevertheless, show no mercy to error, give no quarter to vice! Be as *powerful* as you like, provided you are not *personal*—for, though Error is man's worst foe, and Truth his greatest friend, we must recollect that *the man who errs* is our brother, and demands pity rather than punishment, help rather than hatred. The best of men have sometimes entertained the worst opinions.

All doctrines appearing in our columns, let it be distinctly understood, are open to contradiction or confutation. As we deprecate the self-sufficient dogmatism so common with persons who have it all their own way, in exclusive organs or sectarian circles, so would we avoid it ourselves. The best preventative, we believe, is to measure our own minds and opinions with those of others, in earnest and sincere discussion. It was thus the Redeemer himself acted during his earthly sojourn. He disputed with the Doctors of the Temple, and he discoursed with the disciples and the multitude. A mode of instruction sanctioned by Christ and his Apostles—to say nothing of the celebrated philosophers of ancient Greece — is much to be preferred to the one-sided teaching of the present day. We do not presume to wear the mantle of 'Infallibility' in *any* of its forms or fashions, and therefore pretend not to point to any *stereotyped* system of truth already extant. The sphere of Truth is the universe, and we are but *Pathfinders* in it. Hence we solicit rather than shun assistance in our search of the True. We shall be debtors to the man who delivers us from an error, or directs us to a truth. On these grounds we are friends to full, free, and fair discussion.

2. The Temperance Advocate is the second department of our work, which will embrace inquiries, *pro* and *con.*, on several controverted subjects collaterally connected with the Temperance Reformation. For ourselves, we propose to prove the invalidity of all arguments hitherto advanced with the view of establishing an inconsistency between the volume of Revelation and the book of Nature. Physical science has already demonstrated the accordance of Teetotalism with the works of God, and with fearless confidence we challenge the whole world to show that the works of God are contradicted by his Word.

3. The Water Cure (Hydriatrism, miscalled Hydropathy) is the third department of our work. The principles of Hydriatrism are evidently based upon the principles of Teetotalism, and are calculated to promote to a great extent the grand objects of Temperance Societies. Celebrated writers and practitioners will explain the theory of the Water Cure, while we hope to record numerous instances of its utility and its power in the alleviation of human suffering.

On these and all subjects, we 'seek after Truth, by which no man ever yet was injured'. We are prepared to follow wherever it may

direct, knowing that it can conduct us only to good and the source of good — to health, to happiness, and to heaven. God himself is the fountain of Truth, and the essence of all worship and wisdom is the love of it.

TRUTH-SEEKING, A DUTY.

[By GEORGE COMBE, Esq., Author of 'Moral Philosophy'.]

THE constitution of man seems to show that the object of his existence on earth is to advance in knowledge, wisdom, and holiness; and thereby to enjoy his being. Divines add, that another object is to 'glorify God'. According to my views, obedience to the Divine laws—or, what is the same thing, performance of our duties—is the prime requisite; then comes enjoyment; and the glory of God is evolved as the result of these two combined. His wisdom and power are strikingly conspicuous, when we discover a system, apparently complicated, to be, in fact, simple, clear, beautiful, and beneficent: and when we behold His rational creatures comprehending His will, acting in harmony with it, reaping all the enjoyments which His goodness intended for them, and ascending in the scale of being by the cultivation and improvement of their nobler powers, the glory of God strikes every intelligent mind as surpassingly great. A deep conviction then arises, that the means by which we can advance that glory, is to promote, where possible, the fulfilment of the Creator's beneficent designs, and sedulously to co-operate in the execution of his plans. When the object of human existence is regarded in this light, it becomes evident that obedience to every natural law is a *positive duty* imposed on us by the Creator, and that infringement or neglect of it is a positive sin, or transgression against His will. Hence, we do not promote the glory of God by singing His praises, offering up prayers at His throne, and performing other devotional exercises, *if*, at the same time, by neglecting the physical, organic, and moral laws, we act in direct contradiction to His plan of government, and present ourselves before Him as spectacles of pain and misfortune, suffering the punishment of our infringements of His institutions, instead of reaping enjoyment by obedience, as He intended that we should do. Every law of God, however proclaimed to us—whether made known by the Scriptures or by His works—has an *equal claim to observance;* and as religion consists in revering God, and obeying His will, it thus appears that the discharge of our daily secular duties is literally the fulfilment of an essential part of our religious obligations.

It is only by presenting before the Creator our *bodies* in as complete a condition of health and vigor,—our *minds* as thoroughly disciplined to virtue and holiness, and as replete with knowledge,—and, in consequence, our whole being as full of enjoyment, as our constitution will admit of,—that we can really show forth His goodness and glory. If these ideas be founded in nature, *the first duty of man as an individual is obviously to acquire a knowledge of himself and of God's laws, in whatever record these are contained.* I infer this to be a duty, because I perceive intellectual powers bestowed on him, obviously for the purpose of *acquiring* knowledge; and not only a wide range of action permitted to all his powers, corporeal and mental, with pleasure annexed to the use, and pain to the abuse of them; but also a vast liability to suffer by the influence of the objects and beings around him, *unless, by means of knowledge, he accommodate his conduct to their qualities and action.* And while he is thus circumstanced, he has received few instinctive directions for the guidance of his conduct; so that he has only the alternative presented to him of using his reason, or of enduring evil.

It has too rarely been inculcated, that the gaining of knowledge is A MORAL DUTY; and yet, if our constitution be so framed that we cannot securely enjoy life, and discharge our duties as parents and members of society without it, and if a *capacity* for acquiring it has been bestowed on us, its acquisition is obviously commanded by the Creator, as a duty of the highest moment. The kind of knowledge which we are bound to acquire is clearly that of God's will and laws, whether written in the Scriptures, or in the great book of creation.

The ignorant man suffers many inconveniences and distresses, to which he submits as inevitable dispensations of Providence. His own health perhaps fails him; his children are perverse and disobedient; his trade is unsuccessful; and he regards all these as visitations from God, as examples of the chequered lot of man on earth! If he be religious, he prays for a spirit of resignation, and directs his hopes to heaven; but if my view of the divine administration of the world be sound, he ought to ascribe his sufferings, in great part, to his ignorance of the scheme of creation, and to his non-compliance with its rules. In addition to his religious duties, he ought, therefore, to fulfil the natural conditions appointed by the Creator as antecedents to happiness, and then he may expect a blessing on his exertions and on his life.

Important, however, as the knowledge of nature thus appears to be, it is surprising how recently the efficient study of it has begun. It is not more than three centuries since the very dawn of inductive philosophy; and some of the greatest scientific discoveries have been made within the last 50 or 60 years. These facts tell us plainly that the race of man, like the individual, is progressive; that it has its infancy and youth; and that we who now exist, live only in the day-spring of intelligence. In

Europe and America, the race may be viewed as putting forth the early blossoms of its rational nature; while the greater part of the world lies buried in utter darkness. And even in Europe, it is only the more gifted minds who see and appreciate their true position. These, from the Pisgah of knowledge, gaze upon the promised land of virtue and happiness stretched out before their intellectual eye; distant, indeed, but not inaccessible — and sufficiently near to permit them to descry, however faintly, its beauty and luxuriance.

THE RATIONALE OF STIMULATION.

[By J. M. Gully, M.D. Edin. Physician to the Water Cure Establishment at Malvern. Author of the 'Simple Treatment of Disease', &c.]

In treating the subject of excessive stimulation, reference has been more exclusively made to the results of that action on the brain of man, and its *general* consequences to his digestive organs. As the evil of such stimulation cannot be placed in too many points of view, it will not be idle to offer a brief explanation of the more minute changes which it produces in the organism; changes on which the more evident phenomena are grounded.

It should always be borne in mind, that life itself is stimulation; that the varied functions, whose aggregate constitutes life, are originated and maintained by the stimulating operation of external and internal agents upon a property of the matter of the body to which the term 'irritability' has been applied.

The most esteemed of modern physiologists agree in placing this property in that system of nerves which has been denominated the 'organic' or 'vegetative' or 'ganglionic' system.* The central portions of this system of nerves are to be found among the contents of the chest and belly, where it exists in the form of small knots or 'ganglions' (hence the generic name), and of complicated networks proceeding from the ganglions or knots, and placed about the principal organs of the cavities in question. I say the 'central portions,' because in truth this nervous system exists in every part of the frame, wherever there is a blood-vessel, and wherever nutrition goes on; organic nerves are in the great toe as in the stomach, accompanying the blood-vessels. Let it be noted also, that they are in the brain itself; that they regulate the circulation and nutrition of the brain; and that therefore they influence the mental phenomena of which the brain is the physical organ. Indeed, the brain has been said to be only a very large ganglion. Whether this be so or not, it is certain that whereas the brain receives a great proportion—one-sixth—of the whole blood of the body, there must be an equal proportion of that nervous system—the organic—whose office it is to regulate the circulation of the blood.

Observe that these organic nerves are not cognizant of *pain*, in the common acceptation of that term. On the other hand, let it be well remarked that they are exquisitely sensitive to the impression of external and internal agents —of heat, cold, light, electricity, air, food, blood, &c.—and that they show this sensitiveness by their consequent action on the circulation of the blood.

Accompanying, or indeed mixed up, as these nerves are, with the matter which forms the extreme and extremely minute capillary blood-vessels all over the frame, the organic sympathies (i. e. the sympathies into which the mind does not enter) of that frame are readily explained by the agency of this all-pervading and highly-excitable system of nerves. Inflammation, however slight, occurring in the toe, has its result on the circulation all over the economy; a result not sufficient, perhaps, to bring the brain into perceptive and mental play on the subject, but sufficient to affect the blood-circulation in it to some degree.

Wherever, therefore, there is a blood-vessel, there also is an organic nerve, or organic nervous matter. And more than this; this nervous matter is itself nourished by blood-vessels; and its state of activity or other conditions, is regulated by its nutrition.

The universality of this nervous matter, and its influence over the extreme capillary vessels, conduct us to the question as to the character of that influence. Physiological experiments show abundantly, that the first effect of a stimulating agent applied to the capillary blood-vessels, is to cause them to contract, to diminish in their calibre. To this property of acting on the application of a stimulant, the name of 'irritability' is given; and as the organic nerves are everywhere in contact with the blood-vessels, the former have been very generally believed by physiologists to endue the latter with that property.

Whenever, then, a stimulus is applied to any part of the body, it rouses the irritability of that part, as represented by the organic nerves and capillary blood-vessels. And, as I have said, the first evidence of irritability is contraction of the blood-vessels, and expulsion of the blood they contained. But as this *contraction* is a state of action, of effort, it sooner or later ceases, and *relaxation* of the vessels ensues; and just as fatigue is in proportion to the previous exertion, so is the relaxation in this case proportioned to the previous contraction, and *this again in proportion to the amount of stimu-*

* The principal writers holding this opinion may be chronologically arranged as follows:—Winslow (1732), Le Cat (1765), Johnstone (1771), Cuvier (1799), Bichat (1801), Richerand (1804), Gall (1810), Wutzer (1817), Broussais (1818), Bellingeri (1818), Lobotein (1823), Brachet (1823), Copland (1827), Phillip (1833), Fletcher (1836).

lus applied. Further, as expulsion of blood from the vessel is the result of its contraction, the increased calibre implied by the relaxation re-admits the blood; the same proportion as mentioned above still holding good.

This is the process throughout the body, in every one of its tissues; it is the process in parts distant from the centre of the organic nerves in the chest and belly. Let us now picture it taking place in the central portions of that system, and especially in the stomach, where the greatest mass of it is found.

Wholesome food, in *not* excessive quantity, is applied to the cavity of the stomach: it stimulates the capillaries of the mucosus membrane of that organ to contract: relaxation of, and an augmented quantity of blood admitted into, the vessels follows: and from this augmented blood, the secretion of gastric juice and of the ordinary mucus is derived. Moreover, this stimulation of the nerves of the stomach arouses an organic sympathy in the brain, and in every blood-vessel in the body; for organic nervous matter is everywhere with the vessels. And increased alacrity of circulation in the brain and in the limbs, begetting alacrity of mind and body, ensues; the reason being, that the due amount of life, living action, or stimulation—for these are synonymous terms—has been put into play for the purposes of digestion.

Take the instance at the other extremity, of a glass of neat brandy entering the stomach. The sudden and violent contraction is immediately followed by excessive exhaustion and relaxation of the blood-vessels: an enormous quantity of blood is admitted into them: and as the animal chemistry carried on in the capillaries can only be healthily effected when they contain the healthful quantum of blood, the secretions in the case before us are improperly formed from the blood: they are diseased, in fact; and morbid gastric juice is poured out to generate a bad digestion. In like manner, a morbid organic sympathy with the brain is excited; and the same admission of excessive blood into *its* tissue takes place. Then, as regards the blood-vessels of the stomach, their irritable and contractile power has been exhausted by the violent previous effort, and they remain for a long time unable to accumulate sufficient energy to contract and throw off the sanguineous load.

Well, this process is repeated again and again; and each time the blood-vessels become less able, and more slow, in recovering their irritability: for it must be remembered, that the vessels which nourish the organic nerves themselves are in the same plight as those of the mucous membrane, and cease to secrete healthy nervous matter, and thus cease also to afford contractile power to the vessels. The irritability of the nerves and vessels thus diminished in quantity and deteriorated in kind, requires a still more powerfull stimulus to rouse it; and, as we know, the increased dose of stimulus is taken. But there comes a period when, stimulate as we may, the nerves *cannot* respond: they have ceased to be nourished, and are oppressed by the load of blood in their tissue: the mucous membrane is in the same state: the vessels of the brain, by the organic sympathy so often referred to, are similarly situated: the other parts of the frame, connected by the same sympathy with the stomach, fare the same: and from head to foot there is not a healthily acting nerve or blood-vessel. Meantime, repeated bad digestioms have made diseased blood, from which diseased solids and fluids are deposited: so that, let a distant part from the nervous centres be injured—let the foot be scratched, for instance—there is no possibility of healing it; the nervous power is exhausted; the blood is diseased im quality; and instead of consistent flesh fillling up the wound, a sort of brownish sanguineous and acrid fluid is secreted. Life languishes at the core—how should it be vigorous at the extremities?

Thus, it is by wasting the irritability of the blood-vessels, as represented by their accompanying organic nerves, that excessive stimulation enacts its ravages. In the best regulated body stimulation must occur: it is life: and irritability must wear out, and death be the result. But when we see it played upon in such a manner as to be exhausted at the end of the 30th or 40th year, one is inclined to ask the difference between that and deliberate suicide. How medical men who know the intimate actions of the economy,—who are aware of the existence of a system of organic nerves throughout it,—can recommend or practice the excessive stimulation of fermented, alcoholic liquids, is past comprehension: and all stimulus to the stomach, save that of wholesome food and water, is excessive [[or, if you will, *unnatural*].

The process of stimulation which I have endeavored to describe, has been shown by numerous physiological experiments announced in numerous works, with which every medical practitioner calling himself educated should be acquainted. By *him* the lesson of temperance might be most effectually inculcated, since he can give physical as well as moral arguments against its opposite, and might also throw the weight of his professional character into the scale. But everything seems to say, that the people are to learn this virtue of temperance and self-preservation from other than medical sources; for while the 'few glasses of sherry' and the 'bitter beer' form part of the daily prescription, water — wholesome, exhilirating

water—is denounced in almost every medical periodical as the generator of many known, and mot a few hitherto unknown, maladies.

PORTRAIT OF THE MESSIAH.

[By JOHN WHITE, A.M., London.]

Of all heroes, none equals John's hero. Talk indeed of the courageous, merciless, brutal Achilles; of the more pious, comparatively noble, Æneas; of far-famed, selfish, destructive warriors of antiquity or modern times, whose very names are a disgrace to humanity, whose very course of action is based on evil and propagated in evil; or of the noble, sacred, wise, learned men of antiquity, whose light, like stars in the firmament, even at this remote distance, still strongly enlightens our northern hemisphere: yet who of this honorable number should be named in the comparison? The thought, indeed, is a sort of profanity, of which we will not be guilty. Even these wise learned men themselves, all drank more or less of *the water of life*, of which John so often speaks. They all saw and tasted the river of death and the river of life, and they in compassion instructed mankind to drink the latter and shun the former. They themselves, philosophers and poets, spoke like John of the *ton theon*, God as above all and in all things, as existing and speaking within man; like John, of the *naou tou somatos*, temple of the body; like John, of a quality resembling *pistis*, 'truth,' confidence, or faith; as the crowning arch of the whole moral, spiritual, godlike substratum of existence in man. They hoped, many of them, confidently of another and a better state of things, and we doubt not their hopes are realized, for their works must follow them. Some, indeed, gave up their lives for the truth and the instruction of the multitudes, and calmly and seriously philosophised in solitude, or with a few friends, on the prospect of the dissolution of the body and the immortality of the soul. These are really great men compared with the groveling multitudes.

But the Messiah, whose course John and the Evangelists have pourtrayed, is, compared with them, something like the sun in our system. They are stars, or secondary planets, for they still shine, deriving their light and heat from the primary. Wherever the Messiah moves, darkness disappears or melts away, like the mist of the morning before the summer sun. He is emphatically, as described by John, *the light of the world.* It is therefore perfectly consistent that when crucified on the cross, one of the Evangelists should speak of darkness seizing the whole earth.

But view him more closely in his works and conversations! His disciples, and the individuals around him, are men. He appears more like a God, with all the wants and feelings and sympathies of a mortal! Behold him going from city to city literally working good, not merely in the quiet manner of a common or extraordinary man, but actively facing the most formidable dangers, meeting those deep rooted, superstitious, political evils, at which philosophers often wink, and hardened little statesmen more frequently laugh. Hence see him selecting a sabbath for the opening of the eyes of a blind man; a great crime in the estimation of the over-righteous Pharisees! Hence too his pointed daring opposition to their empty genealogical boastings of father Abraham: or view him in company with his disciples in public or private! Behold his conduct! What goodness, mildness, dignity, and what is equally necessary to a great character, when requisite, *sternness!*

Extremes, indeed, a thing almost unheard-of in human conduct, meet in him. How he bears with their dulness, misapprehension, and rebukes their wickedness! How he chides, and in the same breath finds an excuse for their frailties, encouraging them with the words, The spirit is willing, but the flesh is weak! How he expostulates with the twelve after their aberrations, when many, wrapped up in their ignorance and conceit, had abandoned him, in the simple dignity of the words, *Do you also wish to go away?*

Read his discourses, and hear his parables; what piety, discrimination, and penetration! What accurate dissectings of human conduct and concealed motives! Or contrast his conduct with that of the world. The common family and friendly weaknesses of the multitude, are unknown to him! How often, for example, do we see individuals, reputed for their knowledge and respectability, holding up their friends, or parents their children, though deformed in body and vicious in disposition, for the tribute of respect and admiration of the visitor! But hear Jesus! He that DOES the will of my Father who is in the heavens, the same is *my brother and sister and mother!* How admirable! How often do we see mankind, and the comparatively good and the foolhardy who set at nought all distinctions of companionship, thinking themselves fit for anything and everything! Not so Jesus, a perfect master in discrimination of the good and the bad; *a perfect antithesis to evil;* yet he, though anxious to do good to all, and declining the society of none, though strongly predisposed to friendship and love, yet even he wisely selects the best for his associates and bosom friends! But what of *envy*, so common in the world and Christendom? Why, this exists only in the vocabulary of the wicked. What of *sects*, when every one thinks his own more perfect than his neighbors'? *There is none with the Messiah, but the society of the good.* Of *countries*, which almost every native holds up as the beau ideal of perfection? *Jesus knows no country but the spirit and arrangements of the Heavens, and God his father, and their Author.* Of *policy*, which little statesmen consider the very salvation of kingdoms? There is no policy or expediency in the Messiah's kingdom: it is the obvious boundary between light and darkness, truth and falsehood, selfishness and generosity.

To sum up the matter and come to the conclusion.—Qualities seldom blended in the same character shine forth indeed with great splendor in the Messiah. He is poor, but not dejected; dignified, but not proud; reputed unlearned, but knowing all things; a master, but often performing the duties of a servant; extremely pious, but as far removed as possible from superstition; wise, but not conceited; courageous, but not rash; knowing perfectly the best answers, but sometimes preferring silence as the greater wisdom; defeating easily the best-laid schemes of his enemies, but never elated with his victory; always compassionating the people, and pleased with every demonstration of joy at his approach, but declining most delicately their highest marks of vulgar honor—crowns, sceptres, and presidencies; giving the most charming advices and delightful precepts for the regulation of conduct, but uniformly exhibiting *example*, and even condescending on a memorable occasion to wash his disciples' feet, as the only effectual method of instruction; foreseeing the fate to which his conduct must consign him, yet, as violence is no part of his kingdom, nor even a test of wisdom among men, nor though temporarily victorious, ever ultimately triumphant, he resigns himself, God-like, with perfect submission to the element and decrees of Heaven, in sure and certain prospect of its ultimate fulfilment in the kingdom of God; in short, though defending himself, or rather permitting a defence in the person of a disciple like a just and honorable man, in the unsheathing of the sword and its immediate condemnation, yet surrendering and presenting himself courageously to the aggression of the constituted authorities, and stepping forward like a noble man on their approach, and asking them, *Whom seek ye?* adding, *If therefore you seek me, let these*—pointing to his disciples—*go their way.* How admirable!

The Temperance Advocate.

Temperance is the *proper use* of all things.

HISTORY OF THE TEMPERANCE REFORMATION.

SECTION I.

A true history of human nature has never yet been written. The mind is made familiar with the names and deeds of kings and heroes; but the condition of the people—the rise and growth of the monarchy of opinion and habit—has been left almost wholly unnoticed.

Yet, assuredly, these are of far deeper interest than the exploits of heroes, however great, or the character of kings, however powerful; and the well-being of a country is immensely more dependent on its social customs than its political institutions. These, however, have not often engaged the attention of historians; and thus one of the most interesting aspects of society is sadly obscured, and many valuable lessons which history might have taught are lost in oblivion.

But, if we may judge from the spirit of the times, we should infer that the glitter of courts, the intrigues of party, and the pomp and circumstance of war, which occupy so large a space in past records, will form but a brief page in the chronicles of future historians; while those principles and institutions which immediately bear on the moral, intellectual, and social condition of the people, will be set out to the view with greater breadth and distinctness. *Men* will be less, but *man* will be more.

In that future page which shall reflect the 'form and pressure' of the present time, the Temperance Movement will be exhibited as one of its leading and most important features.

Its rise and progress, and the vast influence it has already exerted, will insure for it a prominent place in the annals of the philosophical historian who seeks to embody a faithful likeness of the age of which he writes, and to present a right estimate of the means of national progress, and the real elements of human civilization.

Like all great principles destined to become universal and permanent, it was not of artificial growth—the fungus of sentimental benevolence—but arose, like a thing of power, out of a strong and urgent necessity.

It had its origin in the alarming circumstances of the American people, on whom the fell delusion that alcoholic beverages are essential to health and labor and social hospitality, had fallen with double power, issuing in the most deplorable consequences. This unfounded opinion was a fundamental and unquestioned axiom of their social usages, and passed current in the senate, the bench, the pulpit, and the workshop.

Ardent spirits were made and sold without the slightest compunction, or any reference to consequences; and Mammon, like the vulture of carnage, gloated in the spoils. The demand increased from year to year, till in 1826 it had arisen to the frightful amount of 60,000,000 gallons, exclusive of fermented liquors!

The results were, as might have been anticipated, general intemperance—an alarming progress of crime—increasing poverty and pauperism—numerous and aggravated diseases, with enlarging bills of mortality.

Nor did the evil stop here; but it invaded all the churches. The cords of discipline were relaxed—persons occupying high stations were extensively engaged in the unhallowed traffic—many ministers fell by the power of strong drink, and it became the standing cause to which the stumbling of private members was referred.

No wonder that serious apprehensions began to be entertained, that this dark tide, rolling on in accumulating force, would sweep away the foundation of public and private morality—overwhelm the blessings of political freedom—and prevent the fair promise involved in the peculiar circumstances and institutions of America.

A few patriotic and benevolent individuals, without concert and unknown to each other, by letters, sermons, and conversations, called public attention to the wide spread and growing evils of intemperance. This led to some limited and local efforts, but intended only to restrict, and not to abolish, the common use of ardent spirits as a beverage. It is plain they were only influenced by the outward effects, and had not apprehended the *physical cause* which lay at the bottom of the mischief.

Some among them saw farther, and were prepared to denounce and proscribe ardent spirit altogether. But this was pronounced a wild 'extreme'; its abettors represented as 'impracticables', and as belonging to that class of injudicious friends who endanger a good cause by pushing its principles 'too far'!

But they had, fortunately, moral courage enough to act upon their deep convictions of right and duty; and they resolved to proceed on an intelligible principle, and stand on a strong foundation.

They met at the close of 1825, to discuss the question —'What shall be done to banish intemperance from the United States?' As the result of their deliberations, they unanimously resolved on *the entire disuse* of ardent spirit, on the ground that this was 'the *principal* means of intemperance'; but they embodied the cardinal truth, that total 'abstinence from *all* intoxicating liquors' is essential to its complete extinction.

As seen in the light of our present knowledge, we cannot but regret that for awhile the founders of the American Temperance Society recoiled from the practical application of this fundamental doctrine, and while attacking ardent spirits with great energy, they allowed fermented liquors to pass unscathed; which shows to what extent they shared the ignorance and prejudices common to the great mass of their countrymen. But this is quite in harmony with the general progress of truth—first seen in the dim and uncertain dawn, and slowly brightening into the splendor of the perfect day.

On the 10th January, 1826, a more numerous meeting of the friends of temperance was convened, when the Association was regularly organized, and its management entrusted to an Executive Committee.

On the 12th of March following, their first address—a temperate and judicious document—was published to the people of the United States, and immediate steps were adopted for practical operations. They encountered much scorn, not a little indifference, and no small share of obloquy.

All the stock epithets usually reserved for everything 'novel' or opposed to existing prejudices—for all that can be represented as 'cant', or stigmatised as 'ultra'—were showered upon them in the most approved and liberal manner. In the meanwhile, the spirit of intelligence was brooding on the face of society, and the signs and symptoms of a great change became apparent.

The following year—1827—witnessed many influential meetings, and was marked by the publication of many important documents, including the resolutions of many Medical Societies, and the celebrated sermons of Dr. Beecher, 'On the Nature, Signs, Causes, and Remedies of Intemperance.'

It is very generally understood, that these sermons were the immediate occasion of the existence of the American Temperance Society: but this is certainly erroneous. Its founders were not aware of their having been delivered, and it was not till 1827 that Dr. Beecher published them to the world, when they powerfully contributed to swell the tide of feeling and opinion which had begun to set in against the common use of ardent spirit.

In looking over these eloquent productions, it is curious to remark the coincidence of sentiment they exhibit with the resolutions adopted by the first American Committee which met on the subject, and *that* now maintained throughout the world as the only rational and consistent basis of the Temperance Reformation. The

Dr. repeatedly insists upon the *total* abandonment of *all* intoxicating liquors as the only sufficient remedy, and puts his burning brand on all alcoholic beverages whatever. So that, in point of fact, the principle of the present movement is only a return to the truth as it flashed on the minds of the early friends of the Temperance Reformation.

The good work now went on, and was abundantly successful. At the close of their first year's labors, the Committee were enabled to report the formation of Societies in most States of the Union and in Canada—that 30,000 persons had ceased to use ardent spirits—and that the consumption had very generally fallen off, and several distilleries had been extinguished.

The friends were cheered by their success, and prosecuted their labor of love with augmenting energy. The cause prospered in their hands. Every succeeding year witnessed its continuing progress and increasing triumphs.

The Committee had the satisfaction of announcing in 1834, that more than 800 Societies had been formed, embracing 1,500,000 members; that ardent spirits had been abandoned by 2,000,000 of the population; that more than 4000 distilleries had been stopped, and more than 800 merchants had ceased to sell ardent spirits, and many had ceased to sell any kind of intoxicating liquors; and that 1500 ships left the ports of America wholly free from the liquid poison! Several of the States had increased the difficulty of obtaining a spirit license, and in some the sale had been altogether prohibited, except in large quantities,—thus striking an effectual blow at low tippling and the horrors of the grog-shop.

These decisive changes were marked by corresponding advantages. The tree became known by its fruits. A higher tone of feeling and habit pervaded the great mass of the community; 10,000 drunkards were reclaimed; crime and mortality sensibly declined; all the means of intellectual and moral advancement were signally promoted; and large additions were made to the visible church of God.

Religion and morality, and every social advantage, followed on the march of Temperance. The dark cloud which had hung over the young republic seemed passing away, and with it the worst anxieties of those most deeply interested in its welfare. The friends of Temperance exulted in the prospect of the serene sky and happier influences awaiting their beloved country; they believed their labors were drawing to a close; and they lifted a grateful aspiration on high to Him who had crowned their labors with the glorious issues which their eyes beheld.

But, unhappily, their triumph was premature. The foe was still unvanquished. They had not well guarded all the avenues of approach, and with sorrow and alarm they beheld him mustering his forces with fresh weapons, and preparing to mock their hopes and scatter their trophies to the winds.

But we must turn for a while from this great sight, to watch the rise and progress of the same influences in Great Britain.

OBJECTIONS TO TEETOTAL INTERPRETATIONS.

[By JOHN TATHAM, Rathmell School, near Settle.]

(1). Dr. Lees will remember that, at a late meeting,* I objected that in Ps. civ. 15, the 'food' and not the wine is said to be 'brought out of the earth'. If the *unfermented* juice of grapes could be said to be brought out of the earth, so might the fermented.

(2). In my remarks on Jer. xl. 10, 12, I intended to tell the Doctor that 'gather wine, summer fruits, and oil', was merely a direction to provide victuals; and that men, even in winter, may gather into their vessels that which had been prepared by others in summer. I said Jeremiah [Gedaliah?] *might* speak metonymically.

(3). [Dr. Lees' *illustration*] that Adam before and after his expulsion was called man, is *no proof* that the same liquor was before and after fermentation called wine.

(4). On Deut. xxxii. 14, I said it was evident our translators had considered *the points* of authority, and the word *chamra* an adjective. I did not mention any lexicon as giving this or that interpretation. I gave Gesenius as my authority for saying that '*chamra*' was a fermented liquor—'wine, so called from its fermenting'. (*Gibbs*' edition).

(5). Where is the *authority* for saying that 'sheker' includes unfermented drinks? I know what Suidas, Hesychius, Grotius, Beza, Erasmus, Stockins, Gesenius, Parkhurst, and Rosenmüller, say upon the word 'sheker' or σικερα.

(6). 'If the derivatives mean drunkenness, so must the roots', was never a part of my logic. 'Drunkenness' seems to me only to show that there is a drink in existence which will cause inebriation; nor am I aware of any word in our language, in common use, which literally expresses the Greek and Latin terms. The word 'gluttony' may, from its derivation, be applied to excess *both* in eating and drinking; but usage, the *usus norma loquendi*, has restricted it to excessive eating, and has called excessive drinking 'drunkenness'. The word 'drunkenness' does not point out the particular liquor causing drunkenness. *Shekeron*, *paroinia*, and *vinolentia* do. 'Drunkenness' in its general sense expresses an excess in *any* drink causing inebriation; *shekeron*, *paroinia*, and *vinolentia*, express an excess in *sheker*, *oinos*, and *vinum*. To use the finest delicacies moderately is not gluttony; 'to swallow *immoderately*' the same dainties *is* gluttony; and 'so of wine'.

(7). I do not deny that *methuo* means *to be filled*—filled *with methu*. But a man filled with *methu* is properly '*drunken*'. Can a passage from *any Greek prose writer* be shown to me, where it is said of any one '*methuei*', because he had eaten something like a teetotal dinner? The Doctor said he had above twelve lexiconists in favor of *his* meaning of the word *methuo*, [and many more translations and commentators, but] the Vulgate, Beza, Erasmus, Castalio, and *the greatest of all human authorities*—our own authorised translation—render the word 'drunken' [not always]. To contend with the learned Doctor will be to me an honor, and to be defeated by *him*, no disgrace. I have been dared into the controversy; and, if I fall, teetotalers themselves can only say over me—

> Infelix puer, atque impar congressus Achilli.
> (Unhappy youth! unequally matched with a hero.)

* Vide *Standard Temperance Library*, pages 35, 36, of covers.

TEETOTAL INTERPRETATIONS DEFENDED.

[By B. PARSONS, Author of '*Anit-Bacchus.*']

1. Mr. Tatham objects, that in Psalm civ. 15, the 'food', and not the 'wine', is said to be brought out of the earth.

Doubtless as a schoolmaster Mr. T. is in the habit of teaching his pupils to parse the English language, and therefore must be well aware that in this text the word *wine* is in the objective case, and is coupled (by the conjunction *and*) to the term *food* in the preceding verse, and is governed by the verb *bring forth*. We need not tell him that the relative *that* is the nominative case to the subsequent verb *maketh glad*. Mr. T.'s great reverence for our authorised version, renders this answer conclusive. We are only sorry that, instead of wishing for a printed answer in the *Advocate*, he had not just taken the trouble of parsing the verse, or asking one of his young gentlemen to do so.

2. He objects that, to gather wine and summer fruits (Jer. xl. 10, 12) means only to procure these articles, and that the prophet *might be* speaking *metonymically*.

Most persons will conclude that Mr. T. was rather hard driven for an objection, otherwise he would have hesitated to commit himself by uttering the one just quoted. Does he really think that *Gedaliah* was so very poetical as to utter tropes and figures when talking in a plain matter-of-fact way to the few Jews who had just escaped from the sword of the Chaldeans? A 'metonomy', at such a time, would have been worse than ridiculous. Perhaps Mr. T. will not only examine the plain English of his former objection, but will allow one of his young gentlemen to read this fortieth chapter of Jeremiah, and give him the geographical and historical facts of the case. He will then be informed that the Chaldeans had sacked a large portion of the country, and that few cellars or storehouses were left with anything in them; and, therefore, if the people were 'to gather wine and summer fruits', nothing but the fields and vineyards which the Babylonians left for their protegees, remained. He will farther learn that this occurred in Gilead, a part of the country noted for the abundance and richness of its vegetable productions. The time of year, also, was that in which these gatherings were made rather from the fields than from the wine vaults, or the markets.

Either of his young gentlemen would also tell him, that it is rather outlandish to call the procuring of wine and summer fruits and oil from the shops, 'the *gathering* of wine', &c. When Mr. T. sends his orders to the wine merchant, the brewer, the butcher, the baker, the grocer, &c., does he tell his servants to go and *gather* wine and brandy and beer, and bread and beef and groceries? How they would stand aghast at this outlandish word *gather*—rendered thus outlandish by being used in such an out-of-the-way place! Nor would it mend the matter to tell them he was a learned man and a schoolmaster, and spoke *metonymically*. Horace's *usus norma loquendi*, which Mr. T. quotes with so much emphasis, would be of great advantage to him in such a case, because it would prevent all mystification in his style of address. We query whether even the learning and authority of Mr. T. will be sufficient to induce the people of this country to talk of *gathering* wine, beer, bread, or beef, when they send to the wine merchant, the publican, or the vendors of food. Provisions now, as in the days of Gedaliah, may be gathered from the fields; but it is neither English nor Hebrew to talk of gathering them from the shops, and it would be the height of absurdity to invite people to do so after a marauding army had overrun a country, and destroyed its shops and its markets.

If Mr. T. is shocked at the idea of *gathering wine* from the fields, he has only to turn again to the 104th Psalm, and there he will find that God is said 'to bring forth food (*lachem*, literally *bread*) out of the earth', and also 'wine'— proving to a demonstration, that in the *usus norma loquendi* of the Hebrews, the terms *lachem* and *yayin* (*bread* and *wine*) were applied to the raw material as well as to the various articles (whether fermented or unfermented) which were made from grain or grapes. 'To gather wine' was with them perhaps quite as common a mode of expression as 'to gather grapes', and perfectly synonymous. Only, 'to gather bread', or 'to gather wine', always meant to go to the fields for the raw materials, and not to the bakers or the vintners.

3. Mr. T. objects that 'the word *Adam*, applied to man before and after the fall, is no proof that the word *wine* is used to designate the same liquor before and after fermentation.'

Of course it only proves (what it was adduced to prove) that the same person or thing may bear the same *name* both before and after the grossest deterioration. Man poisoned with sin is still called *man;* and so the juice of the grape is in the Scriptures and profane writings, called wine, both before fermentation and after that putrefactive process. Mr. T.'s *deep* reading in Hebrew, Greek, and Latin lore, must render him so familiar with this fact, that he would deem himself insulted by any quotation. He has doubtless taught his young gentlemen that, in the Scriptures, in Aristotle, Pliny, and others, the words *yayin*, *oinos*, and *vinum*, are used to designate both the fermented and unfermented juice of the grape. His favorite canon—*usage, the law of speech*—leaves him no alternative but to allow this mode of interpretation. He knows the same word is often continued to denominate things *long after their character or form* IS COMPLETELY CHANGED. We need not instance such words as coat, bottle, cask, house, bread, beer, &c. He well knows fermented and unfermented meal have been equally called *bread* both in ancient and moderm times. The *serpent* which is as free from poison as the unfermented juice of the grapes, is as commonly called a *serpent* as the most baneful reptile whose bite may be as deadly as the venom of alcohol. But Mr. T.'s pupils will furnish him with abundant illustrations of this fact.

4. Mr. T. states respecting Deut. xxxii. 14, 'the *pure* blood of the grape', that Gesenius says that *chamra*, rendered by the adjective *pure* in this text, means *a fermented liquor*. Mr. T. also appeals to the points.

In another part of his letter Mr. T. says—'*The greatest of all human authorities is our authorised translation*' consequently, in his estimation, our 'authorised translation' is greater than Gesenius. The matter, then, will stand thus:—The greatest of all human authorities says that '*chamer*' here means '*pure*'; Gesenius, who must be less than the greatest, says that '*chemer*' signifies '*fermenting*'; and Mr. T. prefers the less to the greatest, and permits the inferior authority not only to alter the sense adopted by the 'greatest authority', and to exchange the word 'pure' for 'fermenting', but also to change the 'points', although Mr. T. says that the 'greatest authority' did 'attach authority to the points'!

Were we so disposed, we might retort Mr. T.'s verse from Virgil—'Infelix puer', &c. To assail Dr. Lees might be an act of valor; but to put himself under the generalship of Gesenius, and then propose to overthrow what he himself has denominated 'the greatest of all human authorities', exhibits no common daring! One is ready to conclude that his prejudice in favor of alcoholic poisons has completely intoxicated his judgment. A more sober investigation of the subject would show him that no evidence exists to prove that *chamer* exclusively refers to intoxicating liquors, and that teetotalers have as good reasons for concluding that it often designates an unfermented liquor, as the advocates of poisonous beverages have for asserting that it sometimes may be applied to stupefying drinks. Mr. T. should remember that lexicographers have not always been *scientific men;* and though well versed in verbal roots, have sometimes known very little of the chemistry and the elements of bodies; and therefore nature, science, history, and the context of any passage, constitute a far greater authority than Gesenius, or any other compiler of a lexicon.

5. Mr. T. asks—'Where is the *authority* for saying that *sheker* is an unfermented drink?'

We reply, In the Bible, as well as in St. Jerome and other authorities. We cannot adduce a shorter proof than from the Bible. In Proverbs xx. 1, '*strong drink*' (*shakar*) is said to be '*raging*'. In chap. xxxi. 4, 5, of the same book, princes are commanded to abstain from *shakar* (translated *strong drink*), lest the drinking of it should cause them 'to forget the law, and pervert the judgment of the afflicted'. In Deut. xiv. 26, the Israelites are allowed to purchase 'wine and *strong drink*' (or *shakar*), and to use the same at their festivals. Were these drinks the same? Every one who reads the Bible with attention knows they were not. For, 1, No fermented liquors were allowed at the Jewish sacred feasts. 2, The *shakar* which was 'raging' would have made bacchanals of God's worshipers; and, 3, The *strong drink* which rulers were not to use because of its

stupefying tendency, would have been as injurious to the priests and people in their religious feasts and exercises, as to princes in their judicial capacity. Nothing can be plainer from these three passages, than that there are three kinds of *shakar* mentioned in God's word,—one of a maddening character, one deeply stupefactive, and one perfectly innocent because it had never fermented. It is useless to array lexicographers against these plain facts of Scripture. Whatever deference we may feel for Gesenius, Stockius, &c., we have a greater reverence for the word of God. Much collateral evidence from the term *shakar* itself, and *from the different meanings given to it by the very authorities quoted* by Mr. T., might be adduced; but what has been stated above must be perfectly satisfactory to every lover of truth.

6. Mr. T. intimates, that 'as gluttony means excess in eating, so drunkenness must mean inebriation.'

Here Mr. T. is again at fault; for by inebriation he means *intoxication*. This is the fatal stumbling-block of nearly all the moderation people. It seems to escape their notice, that '*intoxication*' is a word of comparatively modern use, and that, in ancient days, *drunkenness without intoxication* was far from uncommon.—Indeed, it is evident from Pliny and others, that in those days great drinkers were as anxious to obtain a liquor that would *not* intoxicate, as modern drunkards are for those that *will* drown their reason. The general taste of the ancients in drinking was as different from ours as the fashion of their garments. To say 'a man is a glutton', does not inform us whether he gluts himself with wholesome or unwholesome food; and in ancient times, to affirm that any one was a drunkard, merely intimated that he was addicted to excess in drinking, but does not inform us whether the liquor he drank was fermented or unfermented. Still we have strong reasons for concluding that there was more drunkenness or excess from the use of innocent wines, than from those which were poisonous. They loved the 'flowing bowl', but they wished to enjoy the 'feast of reason' with it, and therefore preferred a drink which was in itself perfectly harmless.

Mr. T.'s reference to '*shekeron, paroinia*, and *vinolentia*', as betokening drunkenness from *shakar, oinos*, and *vinum*, afford no aid whatever to his argument, because an innocent sweet drink, or *shakar*, might be used in excess. So *paroinia* only intimates the excessive use of fermented or unfermented *oinos* or wine; and *vinolentia* meant nothing more than the swallowing of large quantities of either a harmless or pernicious *vinum*.

7. Mr. T. admits that *methuo* means *to be filled*, but wishes to restrict the meaning to being filled with *methu*. In this effort he arrays himself against his favorite lexicons. His young gentlemen will tell him there is hardly one of these authorities but gives very great latitude to *methuo*. 'To *drink freely*, to *be filled*, *saturated*, and *soaked*, and to be *plentifully fed*', are among its various significations. Just now he trampled upon what he calls the 'greatest of all human authorities'; now, to make way for himself, he sets at defiance the vulgar herd of lexicographers; for thus saith Mr. T. '*Methuo means to be filled with methu*'. Yet these same ignorant lexicographers had some reason for giving these various meanings. In Psalm xxxvi. 8, we read—'They shall be *abundantly satisfied* with the *fatness* of thy house, and thou shalt make them *drink* of the *rivers* of thy pleasures'. Now the Septuagint translators, who probably knew the meaning of *methuo* as well as Mr. T., have given *methusthesontai* as the Greek for '*they shall be abundantly satisfied* [i. e.] with the fatuess of thy house'. The verse evidently refers to eating and drinking. For the *drinking* they have used '*potieis*', but for the *eating*, '*methuo*'. Thus, then, in the language of Greek 'prose writers', it might be said of a man, '*methuei*', though he had only well filled himself with a 'teetotal dinner'.

Hippocrates uses the word for drinking in moderation. His prescription is, 'To drink freely, but not to excess' (*methusthenai plen alla me es uperbolen*). In the New Testament, especially in the narrative of the marriage of Cana (John ii. 10), the term is translated in this qualified sense by Mr. T.'s 'greatest of all authorities'. Yet Mr. T. says it should be, 'properly, *drunken*'!

But even if *methuo* always meant to be filled with *methu*, Mr. T. would gain nothing, because '*methu*' does not always refer to a fermented liquor. *Methu* has the same meaning as *yayin, oinos*, and *vinum;* and Mr. T. doubtless knows that Aristotle and others apply the word *oinos* to wines which would not intoxicate; and that Pliny, Plutarch, Columella, and others, use *vinum* in the same sense. Pliny especially employs it to designate a wine which he says was prohibited from fermenting. In the 14th book of the Odyssey, line 78, we read of *meliedea oinon*, '*wine sweet as honey*'; and in the 194th line, this very wine is called *glukeron methu*, '*sweet methu*', or sweet wine. This word *methu* seems originally to have signified *sweetness*, and, like the term wine, is found in many languages. It is doubtless the same as the Hebrew *methek*, sweet wine, because the final k not unfrequently, like its medial g, becomes a y, or Greek upsilon, which would at once change it into *methu*. In Russian, *med* or *meda* is 'honey'. In English, *mead* is a 'sweet wine' made from honey. To designate the same liquor we have in Anglo-Saxon and Zend, *medo*; in Danish, *miod;* in Irish, *miodh;* in Sanscrit, *madja;* in Dutch, *meede;* in German, *meth*. Hence we have the best evidence to believe that the term was originally the name of honey and of the sweet juice of the grape. That it afterwards, like its synonym wine, became an appellation for fermented as well as unfermented liquor, no one will deny. Still, *methuein methu*, 'to be drunk with methu', may originally have meant nothing more than to have drunk rather freely of a harmless unfermented *methu*, or wine. We presume Mr. T. is not prepared to aver that 'to be drunk with methu' means that the person was soaked or drenched with port, sherry, claret, ale, or brandy?

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

THE WATER CURE,

WITH SOME OBSERVATIONS ON THE WET SHEET AND COMPRESS AS REMEDIES USED IN ITS PRACTICE.

[By JAMES WILSON, M.D., M.R.C.S.L.]

LETTER I.

IT has given me much pleasure to find your new periodical open to a fair examination of the merits of the Water Cure, and I trust it will be shown in your pages, that this admirable system of treating disease, as well as of preserving health, only requires an honest investigation, and sufficient time to allay prejudice, to gain for it the warm approval of the majority of our countrymen.

Notwithstanding the violent opposition it has had to encounter, it is making steady progress, and there are now many medical practitioners of talent and experience in this country, who are convinced of its excellence. In a few years, the different Water Cure remedies will become as generally used in medical practice, as the leech, the lancet, and the blister, are in the present day. Indeed, many are now using them, who *fear* to acknowledge the fact.

It was naturally to be expected that a large party would soon be formed to impede the progress of so great an innovation on ordinary medical practice, and this powerful opposition (composed of 20,000 practitioners of medicine, and 40,000 vendors of the same, with many who never examine or think for themselves) would soon have overwhelmed the Water Cure, but for its intrinsic merits,—added to the best of all evidence in its favor, that of the sick man, who, when in a forlorn state of bodily suffer-

ing, and often when standing on the brink of the grave' has found in it the means of restoration to health, and goes about a living witness of its efficacy and safety.

The *wet sheet* and *compress* are generally selected for animadversion by those who consider it advisable to oppose this system, and it may be said that prejudice has them for its own. For this reason I shall endeavor to show that they are neither dangerous nor disagreeable in their application, but, on the contrary, that they are *invaluable remedies*, with the proper use of which the community ought to be made thoroughly acquainted.

I shall first describe how the *wet sheet* is made and applied, and its more immediate effects; then enumerate a sufficient number of facts to interest, and show the reader what extraordinary and admirable results may be produced by it; following which will briefly be explained the mode of using it in fevers, inflammations, and slow or chronic diseases.

A strong linen sheet is dipped in cold water, and wrung until no more water can be expressed without the half or full bath, as may be,—dress quickly, walk for an hour or so, when the patient is not confined to the room, and drink some tumblers of water, 'and then to breakfast with what appetite they have'. The alderman who offered the ragged boy a guinea for his appetite, would have given a hundred for such a one as this, and something more for the good digestion, and absence of apoplectic symptoms, afterwards.

Independently of the *calming effect* which this mode of applying a wet sheet has on the nervous system and the internal organs, it has a great influence in improving the tone and texture of the skin, increasing its reactive power, and lessening the unfavorable influence that cold and damp, or sudden changes of temperature, have upon it. It has a peculiar effect on the pores, difficult to describe. The cold bath is much more agreeable, and taken with difficulty. When this is done, the bedding is thrown off, and a large blanket laid out on the mattress; on this the sheet is smoothly placed. The patient, lying down full length, nearly on his back, with his head as high as he pleases on the pillow, has the sheet wrapped round him, fitting close just above the collar-bones, and down to the feet, which are included. The blanket is then quickly applied by drawing first one side, and tucking it in well about the neck, under one shoulder, and round the legs, and then the other side over in the same way as had been previously done with the sheet. Additional blankets may be laid on, if necessary. A light feather or down bed is then placed over all, and well tucked in from the neck to the feet. In this state the patient is allowed to remain for three-quarters of an hour, an hour, or more. For about five minutes the sensation cannot be called agreeable, but it goes off quickly, and then it is anything but disagreeable, often very pleasant, producing a very soothing and calming effect. None of the heat of the body being able to escape, it is at first rapidly taken up by the cold sheet. If in a few minutes the hand be pressed over the body, and then applied to the sheet, the former will be found to be cold, and the latter quite warm. Matters are now changed—the surface of the body is cool, and the sheet warm; and so the struggle goes on between the two, till both are warm. When this takes place, the patients take the cold or chilled, much less reluctance after the wet sheet, for it removes that state of the surface which produces a state of chill or a slight shudder on the application of cold water; it prevents that dry or rough state of the skin which sometimes takes place from applying cold water frequently in the day, and for a length of time. After a long journey, or traveling day and night, a wet sheet and cold or chilled bath remove every symptom of fatigue, and any disposition to cold or other inconvenience induced by exposure, &c. All this can be done in an hour any where, and the individual finds himself renovated, and in a fit state to undergo any exposure or exertion. After a feverish night, awaking with headache, malaise, or in what is called a state highly bilious, let this process be gone through, using at first a shallow bath, with 10 inches of water, at 65 or 70 deg. Fahrenheit, and a good rubbing for five or six minutes; and when sitting down to breakfast with a keen appetite, gay and exhilirated, it will be acknowledged that the wet sheet is worthy of all praise and remembrance!

FORMULARIES PERISH, BUT THEIR SPIRIT ABIDES.

'Religions are mere forms; they change and perish like all other terrestrial things. But *Religion* is eternal, and always the same. The exigencies of human nature, however, required that the *Eternal* should be blended with the *Evanescent*. Marvel not, therefore, at the variety of those forms—at their instability and decay. Strip the spirit of its envelope, and you shall discover, in all religions, only one Eternal Religion.'—*Schlachter* (in Jedidia, 1818).

'No fragment of Truth ever dies. From time to time the body dies off it, but it rises in a more perfect form, leaving its grave-clothes behind it, to be, perchance, worshiped as *living things*, by those who love to watch among the tombs.'—*L. M. Child.*

'For this reason, Ancient Judaism has no book of formularies, no articles of faith. No one needed to be sworn to symbols; to subscribe to articles of belief. Nay, we have not as much as a conception of what is called *oaths of creed*; and, according to the spirit of true Judaism, must hold them inadmissible.'—*Moses Mendelssohn.*

THOUGHT IS INTELLECTUAL ASSIMILATION.—Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment.—*Locke.*

TO NATURE.

With what deep, silent rapture, holy mother!
I gaze upon thy fair, expressive face,
Sublime, yet full of love. I feel the gather
Of grateful, warm affection, when thy grace,
And love, and watchful care, I contemplate,
To me, thy lowliest child—unworthy of such fate.

How thou hast led me gently by the hand
To clearest streams, through fairest meadows gliding;
Sweet flowers hast shown me, and tall trees so grand,
And birds that sing thy hymns, and birds' nests hiding
Their freckled treasures in dark leafy bowers,
And all fair wondrous things in this fair world of ours.

And as my years increased, with me did range
Through cottaged dales in all soft charms excelling,
And fired my soul with impulse wild and strange,
On dark huge mountains far from human dwelling;
Or where, like tortured demon, restless ocean roars
In caves for ever dark, on dreary, lonely shores.

Nor this alone, but gradual led me on,
Through charmed sense, to that mysterious seeing
Of the mind's eye—the gift to gaze upon
The hidden soul of universal being;
To find in mountain, sky, in river, tree, and flower,
A presence bright with love—a vast ennobling power.

And taught my heart to love each living thing;
And most of all to love my fellow-man;
To seek sincere for truth, and to it cling,
Spite of the worldling's sneer, the bigot's ban;
By self-respect supported—that high mood,
Born of free earnest thought, habitual rectitude.

Taught all my powers in rapture most divine,
Deepest, most pure and holy, to adore
With thee, the Mighty Cause, thy God and mine;
In woods and hallowed groves to bend before
His awful throne; trembling and yet elate,
Convinced by thee that He is good as great.

Oh! holy mother! plant the wise and good
Deep in my heart, that thou may'st love me still;
And wand'ring forth o'er mountain or through wood,
Thy presence may be with me, and instil
That peace profound, that holy lofty joy,
The world can give not, neither can destroy.

J. W.

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*
'Examine all things; hold fast the good.'—*St. Paul.*
'Truth results from discussion and from controversy.'—*Dr. Paley.*

THE BALANCE OF ORGANIC NATURE.

[A Lecture, by M. J. DUMAS, Member of the Institute of France, delivered at the School of Medicine, Paris.]

I.

OUTLINE OF ORGANIC CHEMISTRY.

VEGETABLES, animals, man, contain matter in their composition. Whence comes it? What part does it play in their tissues and in the fluids which bathe them? What becomes of it when death breaks the chain by which its various parts and forms were so closely conjoined?

Of all the elements of modern chemistry, organic nature makes use of but three or four. Of those vegetable and animal substances which are now multiplied almost to infinity, general physiology requires no more than some *ten or twelve species.* All the phenomena of life, so complex in appearance, may be referred in their essence to a single general formula, so simple, that in a few words every thing seems stated—every thing having been recalled to mind—every thing foreseen.

Have we not, in fact, found, by a multitude of results, that *an animal,* in a chemical point of view, constitutes a true apparatus of combustion, by which carbonaceous matters, burnt incessantly, are returned to the atmosphere in the shape of carbonic acid; in which hydrogen, burnt incessantly, is returned as water; whence, in fine, free azote is ceaselessly exhaled in the breath, and, in the state of oxide of ammonium, is thrown off in the urine?

From the animal kingdom, therefore, as a whole, carbonic acid, watery vapor, and azote or oxide of ammonium, are continually escaping,—simple substances, and few in number, the formation of which is intimately connected with the history of the atmosphere itself.

Have we not, on the other hand, found that *vegetables,* in their natural and healthy state, decompose carbonic acid incessantly, fixing the carbon, and setting free the oxygen; that they decompose water, seizing on its hydrogen, and disengaging its oxygen as before; lastly, that they abstract azote from oxide of ammonium, or nitric acid; thus acting, in every particular, inversely, or in opposition, to animals? If the animal kingdom constitute an immense apparatus of combustion, the vegetable kingdom, in its turn, constitutes an immense apparatus of reduction, where carbonic acid decompounded leaves its carbon, water its hydrogen, and oxide of ammonium and nitric acid their ammonium or their azote.

If animals incessantly produce carbonic acid, water, azote, and oxide of ammonium, vegetables consequently consume, without cessation, oxide of ammonium, azote, water, and carbonic acid. *What the one gives to the atmosphere, that the other takes from it;* so that, surveying these facts from the loftiest point of view, and in connexion with the physics of the globe, it would be imperative on us to say that, in so far as their truly *organic* elements are concerned, plants and animals are the OFFSPRING OF THE AIR; that they are but condensed or consolidated air; and that, to form a true and accurate idea of the constitution of the atmosphere at the epochs which preceded the birth of organised beings, it would be necessary to restore to it, by calculation, the whole of the carbonic acid and azote, the elements of which were appropriated by vegetables and animals when they appeared.

Vegetables and animals, therefore, *come from* the atmosphere, and *return to* it again. They are true dependants of the air.

Vegetables, then, assume from the atmosphere the elements which animals exhale into it; viz. carbon, hydrogen, and azote, or rather carbonic acid, water, and ammonia.

But *how* do animals procure the elements which they give to the atmosphere? Let us inquire particularly into this point. Now it is impossible to contemplate, without admiration, the sublime simplicity of the laws of nature here, as everywhere! Animals always derive their elements primarily from vegetables.

We have found, in fact, by results beyond the reach of question, that animals do not create any of the truly organic substances, but that they consume or destroy them; that vegetables, on the contrary, habitually create these substances, and that they destroy but few, and this only for particular and determinate ends.

It is in the vegetable kingdom, therefore, that the great elaboratory of organic life is found; it is there that both vegetable and animal substances are compounded: and they are all alike formed at the cost of the atmosphere.

From vegetables these substances pass *ready formed* into the bodies of herbivorous animals, which destroy one portion of them, and store up another in their tissues.

From herbivorous animals they pass ready formed into the bodies of carnivorous animals, which destroy or lay them up, according to their wants.

Finally, during the life of these animals, or after their death, the organic substances in question return to the atmosphere from whence they originally came, in proportion as they are destroyed.

Thus is the mysterious circle of organic life upon the surface of the globe completed and maintained! The air contains or engenders the oxidised substances required — carbonic

acid, water, nitric acid, and ammonia. Vegetables, *true-reducing apparatus*, seize upon the radicals of these—carbon, hydrogen, azote, ammonium—and with them, they fashion all the variety of organic or organisable matters which they supply to animals. Animals, again, *true apparatuses of combustion*, reproduce from them carbonic acid, water, oxide of ammonium, and azotic or nitric acid, which return to the air to reproduce the same phenomena to the end of time.

And if to this picture, already so striking by its simplicity and grandeur, we add the indubitable part performed by the solar light, which is alone possessed of power to bring into play this immense, this unparalleled apparatus, constituted by the vegetable kingdom, in which the oxidised products of the atmosphere are subjected to reduction, it is impossible not to be struck with the import of these words of Lavoisier:—'Organisation, sensation, voluntary motion, life, only exist on the surface of the earth and in places exposed to light. It might be said, indeed, that the fable of Prometheus was the expression of a philosophical truth, which had not escaped the penetration of the ancients. *Without light, nature were without life and without soul:* a beneficent God, in shedding light over creation, strewed the surface of the earth with organisation, with sensation, and with thought.'

These words are as true as they are eloquent. If sensation and thought, if the noblest faculties of the soul and the understanding require a material vesture for their manifestation, vegetables are the laborers charged with the task of building it up, and from elements which they derive from the air, and elaborate under the influence of the light which the sun, its inexhaustible fountain, pours in ceaseless floods upon the earth.

And, as if all in these grand phenomena were destined to be associated with causes which should appear the most remote, we may here observe upon the sources whence the oxide of ammonium and azotic acid, from which vegetables derive a portion of their food, are themselves derived. They are, in fact, produced upon the grand scale by the action of those magnificent electric sparks that dart from the storm-cloud, and, furrowing vast fields of air, engender in their course the nitrate of ammonia, which analysis discovers in the thunder-shower.

As it is from the mouths of volcanoes, then, whose convulsions so often make the crust of our globe to tremble, that the principal food of plants (carbonic acid) is incessantly poured out; so is it from the atmosphere on fire with lightnings, from the bosom of the tempest, that the second and scarcely less indispensable aliment of plants (nitrate of ammonia) is showered down for their behoof.

Might it not be said that we have here a remembrancer of that chaos mentioned in the Bible, of those periods of tumult and disorder which preceded the appearance of order and organisation upon the earth?

For, scarcely are carbonic acid and nitrate of ammonia formed, than a calmer, though not less energetic force begins to act upon them for new purposes: this force is LIGHT. By the agency of light, carbonic acid yields up its carbon, water its hydrogen, nitrate of ammonia its nitrogen. These elements combine, organic matters are formed, and the earth is clothed with verdure.

It is, in fact, from absorbing incessantly a true force—the light and heat of the sun—that vegetables perform their functions, and produce the vast quantities of organised or organic matter which are the destined food of the animal creation.

And then, if we add, that, on their side, animals engender heat and elicit force in consuming that which vegetables have produced and slowly accumulated, would it not seem that the *ultimate intent* of all these phenomena,—that their most general or comprehensive formula, was laid open to our view?

The atmosphere presents itself to us as including the primary materials of all organisation. Volcanoes and thunder-storms meet us as the laboratories in which are compounded the carbonic acid and nitrate of ammonia which life requires for its manifestation and extension.

Light arrives, and with the concurrence of carbonic acid and nitrate of ammonia, the vegetable world—the grand producer of organic matter—is developed. Plants farther absorb the chemical force which reaches them from the sun, and enables them to decompose carbonic acid, water, and ammonia; plants are embodiments of a reducing power, of greater virtue than any other that is known, for no other will decompose carbonic acid in the cold.

Then come animals, consumers of matter, and producers of heat and of force, true instruments of combustion. It is in them, unquestionably, that organised matter acquires what may be called its highest expression. But it is not without detriment to itself that it becomes the instrument of sensation and of thought. In this new capacity organised matter is burnt; and in giving out the heat, or electricity, which constitutes and is a measure of our force, it is destroyed and returned to the atmosphere from whence it had originally come.

The atmosphere, therefore, is the mysterious link that connects the animal with the vegetable, the vegetable with the animal kingdom.

Vegetables absorb caloric, and store up the

matter which they have had the power to fashion.

Animals, again, through which it may be said that organic matter merely passes, *burn or consume it,* to produce by its means the heat and various forces which their motions turn to profit.

Allow me, here — borrowing a simile from modern science, of grandeur somewhat commensurate with these grand phenomena — to liken the vegetable world of the present age, *the true storehouse whence animal life is fed,* to that other magazine of carbon which we possess in our primeval beds of coal, and which, burnt under the genius of Papin and of Watt, produces carbonic acid, water, heat, motion,— we might almost add, life and intelligence.

In our eyes, therefore, the vegetable world constitutes an immense magazine of combustible matter, destined to be consumed by the animal world, and in which this last finds the source of the heat and locomotive powers which it turns to account.

A common link between the two organic kingdoms, then,—the atmosphere; four elements in vegetables and in animals—carbon, hydrogen, azote, and oxygen; a very limited number of forms under which vegetables lay these up, under which animals consume them; a few laws of great simplicity, which their enchainment simplifies still more;—such is the picture of organic chemistry in the abstract.

WORDS FOR THE WISE.

I.

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth.—*Bishop Watson.*

II.

No cant is more contemptible than that which cries out against change! All life, physical, moral, intellectual, and spiritual, consists in *change*—in perpetual progression and transformation. Creation, generation, revelation, reason—are all so many changes;—varied developments of the Divine Wisdom.—*Dr. Lees.*

III.

Improvement is but another word for a change—a change from the false to the true, from the less to the greater good. Hence, to change folly for wisdom—to alter our minds for the better—is not our vacillation, but our virtue.—*Dr. Lees.*

IV.

'Buy the truth, and sell it not.'—*Solomon.* There is much meaning in these words. First, we are taught hereby that truth must be purchased—and its price is the labor of a thoughtful, truth-loving soul. Truth cannot be infused; it is but a dim vapor to the eye of him who has not sought for it—*worked* for it; it never reveals its radiance to the sleepy eye of idleness. Second, we are instructed that it is precious—nay, priceless. Once in our possession, we must never part with it; we must bind it round our heart, incorporate it with our very being, practice it in our life. 'Sell it not'—there is nothing in the universe to be compared with it—nothing to exchange for it.—*Dr. Lees.*

The Temperance Advocate.

Temperance is the *proper use* of all things.

HISTORY OF THE TEMPERANCE REFORMATION.

SECTION II.

RUMORS and reports relating to the proceedings of the American Temperance Society occasionally reached this country, but without exciting much public attention, or leading to any specific efforts. Not that the evils of intemperance escaped observation, or the need of some counteracting agency was unfelt. On the contrary, its alarming progress and various evils formed the topics of common remark and lamentation among all ranks of the community.

The great mass of the working population seemed hopelessly abandoned to its infatuating influences. Every year beheld the awful vortex widening in its sweep and augmenting in its destructive energy. Poverty, wretchedness, and degradation, accumulated on every hand, defying all attempts at amelioration, and sickening all hope of improvement. Gin-shops reared their gorgeous fronts above the hovels of squalid penury, mocking the misery on which they flourished, and glaring like the palaces of Pandemonium amid the dwellings of the lost.

Consequent on the reduction of the duty on spirits, the vice increased with a rapidity almost unexampled, and to a degree perfectly appalling. Every considerable town in the three kingdoms exhibited the fact; and it was ascertained that, in one city, houses for the sale of intoxicating drinks had increased 200 per cent. faster than population; and in the same city, the sum expended on those liquors was equal to the whole amount contributed to the religious and moral institutions of the entire kingdom:—facts which strike the mind with horror, and overwhelm it with a sense of humiliation for our country.

The legislature became awakened to the evils of spirit-drinking, and resolved to apply a remedy; and they passed the New Beer Bill: in other words, they opened still wider the flood-gates of intemperance, and swelled the original tide of mischief in a five-fold degree. It almost staggers belief that our legislators could be guilty of ignorance so profound, and folly so consummate.—Never in the history of this country was so fatal an experiment resolved upon, or the well-being of its population so frightfully endangered. All the vices most to be deplored now swarmed like the unclean creations of the Nile. Pest-houses were opened in every nook and cranny of the land, and 'licensed to be drunk on the premises' met the eye in every direction.

The new system exhibited all the worst features of the old in more hideous forms, set off by others peculiarly its own. It, indeed, marked a new era in this dark history of guilt and folly. It descended to a lower grade and a new class. Boys in their teens, who had been, in a great measure, excluded from the existing houses, were allowed and encouraged to congregate in the beer-shop, where they became initiated into all the revolting mysteries of intemperance, and from whence they staggered to disturb society, or feed the jail. This legislative curse was a piling on of the dead-weight already pressing down the struggling energies of society; a positive addition to the battery of hell; and a stretching wider of the great gulf which separates man from the influences of heaven. It reinforced all the powers of evil, and was equivalent to the madness of furnishing the magazines of an enemy with the elements of our own destruction.

The new system was soon voted a public nuisance, and its disastrous consequences on the social and moral condition of the people, everywhere acknowledged. The testimony of overseers of the poor, magistrates and judges of the land, on this point, was uniform and de-

cisive. It gave additional legislative sanction to the current opinions, and those vitiating usages of society, which extended through every circle, and presided at every scene, whether of joy or of sorrow. Strong-drink was an essential element of the humblest festivity and the proudest political gathering—of the yearly debauch of the lowest class, and the anniversary of religious associations. It was, indeed, the god of England's idolatry—worshiped at the social board and the chapel vestry—and became the curse of the world, and the opprobrium of the church.

These opinions and habits resulted in the demand for little less than 100,000,000 of gallons of proof spirit for the population of Great Britain and Ireland in one year; which, estimating the population at 23,000,000, gives an annual consumption of not less than four gallons to each man, woman, and child, in the three kingdoms!

Such is a glimpse of the condition of Great Britain just before, and immediately succeeding, the alarm sounded by Dr. Edgar of Belfast, in a public appeal which originated out of the circumstances of a meeting called for the suppression of Sabbath-profanation, in July, 1829. He had been made aware of the machinery and success of the American Temperance Society, and vigorously commended them to the notice of the philanthropists and Christians of this country. On the day this appeal was published, G. W. Carr, minister of New Ross, Ireland, formed a Society in that town—the first of its kind in Europe. Several other Societies were speedily organised in Ireland; and, at the close of the year, the sum total of members was reported at 12,000.

The cause soon passed over to Scotland; and the first Scottish Society was formed in Greenock, by John Dunlop, Esq.; and on the 12th of November, the Glasgow Society was established; and within the same year 100 other Societies were formed, consisting of 15,000 members.*

* The origin of the Temperance Reformation in Scotland (we may say in Great Britain) has been modestly and graphically narrated by its founder, Mr. Dunlop. His attention was first called to the subject by the opportunity that a short tour in France afforded him in 1828, of instituting a comparison between the moral state of the rural population of that country and the same class in Scotland. He was obliged, very reluctantly, to decide in favor of the former; hence (to quote his own language) it would seem that 'the institutions of a popish and infidel people were equally beneficial with those where the Bible is the rule of faith and practice'. This strange phenomenon 'induced him to suspect that some national influence was at work in Scotland to counteract and frustrate all the advantages of her religious privileges'. He found the solution in the general inebriation of his countrymen; and the subject gradually assumed in his mind an appalling interest. He pondered the novel plan of the Temperance Societies in America, and for 14 months urged the matter in conversations and correspondence with influential and benevolent individuals, hoping that some well-known persons would publicly undertake it. But he was disappointed, and resolved, at all hazards, to promulgate the views which had so intensely occupied his thoughts. He possessed himself of two American Reports; and, in Sept. 1829, induced a few friends to meet him at Greenock. Parties were not agreed as to how far they should go. Soon after, he went to Glasgow, with the hope of interesting an associated body of men in his plans and views, but without effect. They all (with but two exceptions) pronounced the idea 'fanciful and visionary'. In the meantime, an American minister stated some facts in a sermon at the Tron Church, which were highly encouraging, and led to a meeting betwixt Mr. Dunlop and about thirty gentlemen connected with the society before referred to. But for the timely assistance of Mr. Wm. Collins, this meeting would have been to very little purpose. Mr. Dunlop immediately after published, in the form of a tract, the result of his observations on the comparative morality of France and North Britain, which produced an extraordinary sensation in the West of Scotland. He was, by the generality, set down for a man out of his wits—a libeller of his country—a setter forth of the wildest nonsense; and, in a variety of ways, publicly and privately maltreated. He delivered his first lecture in the Sessions-house at Stirling, and was well received by a respectable meeting of influential persons. Five ministers and three physicians present, were appointed a committee of investigation; and in other respects he was much encouraged. Shortly after, a small society of females was formed at a little village near Glasgow, by a lady. 'This small institution, and that at Greenock, solved the problem, at that time almost as difficult as that of Columbus, Whether Temperance Societies could be put in operation in Scotland?' Mr. Dunlop proceeded 'amid a tempest of general ridicule and dissatisfaction.' At Glasgow he resolved on a public lecture. On a Saturday night, assisted by a friend, he wrote notices for forty clergymen, requesting them to announce on the morrow the proposed lecture. A porter was sent for to deliver the cards; he was quite drunk! Not relishing this somewhat ludicrous beginning of the temperance campaign, another messenger was called in at a venture. This proved as sober as a judge, and performed his services with alacrity, and was so interested in the project as to be with difficulty persuaded to take half the usual fare. All honor to that same 'sleek' honest porter! 'A majority of the clergy did not read the announcement, thinking the matter utterly vain and foolish.' Mr. Dunlop 'slank through the streets to the lecture-room extremely indisposed and confused,' not at all relieved by finding at the door 'a dozen divinity-students engaged in hearty peals of laughter at the topic of discourse.' The hall was crowded to the doors and windows, and numbers were obliged to go away. At the conclusion of the lecture, which had riwetted the attention of the audience, he found a number of real converts, including the aforesaid band of divinity-students. The cause was aided by a visit from Professor Edgar. It was canvassed, with all sorts of tempers and feelings, through every circle in Glasgow. Somewhat of the same procedure took place at Edinburgh, to which city Mr. Dunlop had been invited; and this visit was followed by the establishment of the Glasgow and Edinburgh Societies.

Henry Forbes, Esq.—an eminent merchant of Bradford, Yorkshire—was present at a public meeting of the Glasgow Society, signed the pledge, and on his return, founded the first Society in England. Being situated in the heart of the manufacturing district of the West Riding, and urged with great zeal and talent, it excited a large degree of public attention, and speedily led to the formation of Societies in Leeds and the immediate neighborhood, and throughout the North of England. Agents passed to and fro, holding meetings, delivering lectures, circulating tracts, and in various ways operating on public opinion.

The first public meeting of the London—afterwards known as the 'British and Foreign Temperance Society,' was held on the 29th June, 1830. It was presided over by Sir John Webb, Director-General of the Medical Department of the Ordnance, and addressed by the Bishop of Chester, Dr. J. Pye Smith, Mr. (now Judge) Crampton, Professor Edgar, Dr. Hewitt from America, and others. It is really exhilirating to notice the high tone and the bold truths which ran through and lighted up the fervid eloquence which signalised that important meeting. They were worthy of men about to engage in a solemn and arduous struggle against a giant evil, and resolved not to faint or falter till their labors were crowned with a triumphant issue.

'Alas! how are the mighty fallen.'

The Temperance cause might now be considered as fairly launched and fully committed. The high and mighty of the land smiled upon it, and bade it God speed. Vigorous branches sprang up in every direction, and a large amount of talent, wealth, piety, and zeal, were gathered around them. Never was larger hope or fairer promise. Millions of tracts were put in rapid circulation, setting forth the sin and sorrow, the temporal and eternal ruin of intemperance; exposing the nature of ardent spirits, and the danger and folly of using them in the most limited quantities. Drunkards were warned, and moderate drinkers were exhorted, in every form of reproof and expostulation. The press, the pulpit, and the platform, resounded with appeals drawn from both worlds, and re-echoed back the thunders of Sinai, or the meek voice of Him who was crucified. Peers of the realm, members of parliament, dignitaries of the church, and influential men of all classes and creeds, lent their patronage and their aid; and everything which human instrumentality could effect, was vigorously applied. To say that these labors produced *no* beneficial results, would be untrue; but it is perfectly true to say that these results were not at all commensurate with the expectations excited and the efforts put forth. 'There was something rotten in the state of Denmark.'

The fault was not in the *men*, but in the *means*—not in the *persons*, but in the *principle* on which they proceeded. They were applying *medicaments*, while the real remedy was *amputation*. Their nostrum was inapplica-

ble to the circumstances of these islands, and more especially to England, where fermented liquors formed the leading beverage of the people, and the chief sources of intoxication. Many well-wishers of the institution perceived the folly of hoping success from a system which involved the inconsistency of excluding *one* kind of liquors, and allowing all others,—which produced, though at a slower rate, the *same* fatal consequences. It seemed to them but laboring with the stone of Sysyphus.

Meanwhile, the friends of the cause toiled through this night of ignorance—and caught nothing. Time, money, and zeal, had been most liberally employed, but with small and doubtful return. The accounts from America became less encouraging. That country was fast becoming what England then was—a beer-drinking, wine-bibbing, and cider-loving community.

The worm of the distillery was supplanted by the brewer's vat; and wine and cider usurped the place of rum and whisky. Brewers became patrons of the Temperance cause, and wine-merchants subscribed to its funds, and both drank bumpers to its success. The host of reclaimed inebriates was fast disappearing.

The emancipated drunkard was enslaved again by fermented liquors. They inflamed and fed his tyrant appetite, and opened all his wounds and woes afresh. Hence the sorrow and alarm to which we referred at the close of the previous section.

It was acknowledged on all hands, that the Temperance cause was really retrograding,—that much of the ground they had won and occupied was now lost; and its friends were placed in a most unenviable and embarrassing predicament. Hence the feeling of hopeless and helpless prostration which began to pervade the great body of Temperance Reformers on both sides of the Atlantic. They appeared to be silently yielding to the sentiment—as untrue as it is disheartening—that intemperance is one of those evils which, in the inscrutable decrees of Heaven, are permitted to afflict the human race, and to which, however we may deplore them, we must patiently and for ever submit.

But the refutation of these melancholy predictions and this baleful doctrine was happily at hand; and the gathering gloom was but the prelude to the coming light.

'On night so dark, a glorious morn arose.'

THE WINES OF SCRIPTURE.

'It will be matter neither of surprise nor regret to any one who bears in mind that the Bible is strictly an Eastern book, that I have drawn so largely on Oriental sources of illustration.'—*Prof. Bush.*

'A very little reflection will suffice to show the great importance, towards the intelligent and profitable reading of the Scriptures, of possessing some knowledge of the physical and moral circumstances of the country in which they were produced.'—*Rev. R. Jamieson.*

'There be many rare names of certain birds, beasts, and precious stones [and vegetable productions], &c., concerning which the Hebrews themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as Saint Jerome somewhere saith of the Septuagint. Now in such a case, doth not a margin do well to admonish the reader to seek further, and not to conclude or dogmatise upon this or that peremptorily.'—*Translators' Preface to the English Bible.*

PRELIMINARY OBSERVATIONS.

OUR object in laying before our readers a brief treatise on 'The Wines of Scripture,' is to indicate the light in which intoxicating drinks are viewed in the Sacred Volume. Both the advocates and opponents of the principle of abstinence from all intoxicating drinks frequently appeal to the Scriptures in support of their opinions; and there are certain indisputable facts with which it is very desirable that all who take an interest in this subject should be acquainted. We may here express our conviction, after a careful examination of all the passages in both portions of the inspired volume, that *nowhere is intoxicating drink mentioned with the approbation of the Divine Author of the Scriptures*, but on the contrary, it is often disapproved and forbidden. This will seem a rash conclusion to those who favor the untenable opinion, that all the wines of Scripture are intoxicating; and we should have deemed it better to have deferred this statement till we had laid before our readers the facts of the case, were it not that we wish them to keep this statement before their minds while we examine these together. We strongly approve of the abstinence movement, and we believe that the habitual use of intoxicating drinks receives no countenance from the Word of God, and is clearly forbidden by the laws of our physical constitution.* Both originate with God; and if, in any case, there appears inconsistency between them, there is assuredly something wrong in our *interpretation* of them.

The translators of the English Bible have not correctly rendered the terms which relate, or are supposed to relate, to wine. This is now admitted, in reference to a considerable number of passages, by the ablest critics, including many who are either opposed to, or no way interested in, the temperance movement. These incorrect renderings have tended to foster an opinion unfavorable to our principles in the minds of many religious persons otherwise disposed to practice and promote them. In this treatise we may fail to remove all the religious scruples of these individuals, but we hope, at least, to diffuse correct information regarding the point in hand.

This subject has acquired a temporary interest, by the discussion, in America and in this country, of what is technically called 'The Wine Question;' but the subject possesses a permanent importance, and correct information regarding it is greatly useful to every reader of the Scriptures. 'The wine question' has exclusive reference to the Bible, and embraces a wide field of discussion. It is a question regarding the nature of those articles which, in the English version of the Scriptures, have received the name of '*wine*,'—whether they were all, or how many of them, liquids? and whether they were all, or how many, intoxicating? We have read much of what has been written on both sides of this question; but we have seen reason to differ occasionally from the statements of writers on both sides. It must be understood that we are responsible for our own sentiments, and for these alone.

There are still a few writers who contend that the wines in use among the Jews were all intoxicating; but this opinion has been lately abandoned by some who formerly held it; and, indeed, it has not even plausibility to support it. It is, to use the mildest terms, extremely improbable that the ancient Greeks and Romans should have abundance of unfermented wine in common use, whilst the Jews, inhabiting also a vine-bearing country, at no great distance from them, should not use one drop. Numerous citations might be given, to prove that such wines were carefully preserved and used among the ancient Greeks and Romans; but we are not aware that any are disposed to question this, and our readers may find abundant evidence of it by consulting an able article by Professor Ramsay, of the University of Glasgow, in Dr. William Smith's *Dictionary of Greek and Roman Antiquities*; article VINUM.

We may here notice what we conceive to be a very wrong impression regarding the wines of Scripture. It is this—that the vineyards of Palestine existed mainly,

* Professor Moses Stuart, of the Theological Seminary, Andover, United States of North America, after a lengthened discussion of this subject, both in a Scriptural and physiological point of view, arrives at the following conclusions:—'No precept and no example can be brought from the Scriptures, to show that the habitual use in any way of liquor, properly called intoxicating, is allowed.' And again:—'*The use of intoxicating liquors is as evidently forbidden by God in his arrangement of our natures, as in the volume of his revelation.*' See his *Essay on the Prize-Question*, whether the use of distilled liquors, or traffic in them, is compatible, at the present time, with making a profession of Christianity? pp. 24, 30, Glasgow ed., 1831.

or solely, for the purpose of supplying wine to the inhabitants of that country. This opinion seems to be countenanced by the circumstance that, while grapes are mentioned in the English version only about *thirty* times, wine is spoken of about *three hundred* times. Add to this, that in every case in which wine is specified in the English version, an intoxicating article is supposed to be referred to, and you have a correct idea of the precise character of this opinion, and its pernicious influence on the interpretation of Scripture. We venture to say, that the mention of a few facts in connexion with Palestine would go far (apart from a closer examination of the subject) to produce the conviction that the sentiment to which we have now alluded is altogether incorrect. Was not Palestine 'a land of corn and the grape,' from the circumstance that these articles, which were abundant in that country, 'formed the staff of life?' and was it not called 'a land of bread and vineyards,' for a similar reason? It is a fact, too, that 'the vine was anciently, and is, to this day, produced abundantly from the northernmost heights of Lebanon to the southernmost cultivable limits of Judea.'† Canaan is 'a land of hills and valleys,' but during the time of its fertility, when the children of Israel possessed it, these valleys, and even the sides of the mountains, abounded with vineyards. Everywhere on the hill sides were to be seen embankments, where successive ascending terraces adapted the sloping ground to the cultivation of the vine; and there, in many a fertile enclosure, the vine florished luxuriantly and yielded abundant fruit, while around these enclosures (to use the language of the sweet singer of Israel), 'the pastures were clothed with flocks, and the valleys were covered over with corn.' Says a recent traveler, 'Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest,—the salubrity of its air,—its limpid springs,—its rivers, lakes, and matchless plains—all these, added to the serenity of its climate, prove this land to be indeed 'a field which the Lord hath blessed.'‡ Oh! it must have been a gorgeous sight to have stood on the summit of one of its mountains, which commanded an extensive prospect, and gazed on fertile vales and hill-sides mantled with vines, and waving with luxuriant corn, a happy verification of the prophetic announcement to Jacob, 'God shall give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and grapes.'§ But, wherefore all this fertility and abundance of vineyards? Was it for the purpose of yielding a luxury, and not a necessary—an intoxicating and debasing drink, and not a norishing and healthful article for daily consumption? The supposition is absurd—the fact impossible. Our countrymen sin, by annually converting, by distillation, a large amount of nutritious food into an article which has proved the instrument of degradation and shame to our people; but, oh! let them not add to their impiety, by unjustly charging on the ancient Jews a more extensive misappropriation of the earth's produce, and by profanely seeking the sanction of the Word of God for their presumptuous course!‖ Rather let us suppose that the language of the Assyrian king was truly descriptive of the privileges which were valued and enjoyed by the favored people:—'Eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern.' Isaiah xxxvi. 16.

In prosecuting our subject, it will be necessary to make our appeal to the inspired original of the Scriptures; for the translators of the English Bible have not been careful to distinguish the different terms there used relating to this subject. In the Hebrew there are not fewer than *nine terms* which have been translated either by the term '*wine*' simply, or by some phrase which embraces it. The terms are *yayin, shechar, sobhe, mesech, hhamer, ausis, tirosh, shemarim,* and *ashishah.* These terms are easily distinguishable, though strangely confounded in the English version. The first, we think, is a generic term, comprehending wine of all kinds obtained from the grape; the second is also generic, denoting palm-wine, or any other not from the grape; the third boiled wine; the fourth mixed wine; the fifth refers to the color of wine, and denotes its redness; and the sixth denotes the simple juice of the grape or other fruits. The last three denote solids, and not wine at all.

† See Kitto's *Physical History of Palestine*, page 324.

‡ Clarke's *Travels*, vol. iv. p. 283.

§ Genesis xxvii. 28.

‖ 'We waste 40,000,000 of bushels of barley, some years, and devote 1,048,000 acres of land to the production of grain and hops.' —*Anti-Bacchus*, page 56. Let the reader who has access to this essay, carefully consider all the calculations and impressive statements of the third chapter.

MAY CHRISTIANS JOIN THE TEMPERANCE SOCIETY?

Two documents have been transmitted to us, the purport of which is to establish the notion entertained by their writers, that *Christians ought not to unite themselves with Temperance Societies*, which they agree in regarding as 'PHILANTHROPIC BUBBLES'. Alas! for the world, and for the church, should those beautiful bubbles ever burst!

The first of these documents is a tract emanating from a sect known by the name of *the Plymouth Brethrem.* The second is a letter bearing the signature of 'NICHOLAS C. DUNSCOMBE', Rector of Temple Michael Glebe, near Cork. Both papers contain considerable misstatements of teetotalism; both writers agree in their general doctrine; and both look at teetotalism and the gospel in the same oblique way, and through the same distorted medium. Mr. Dunscombe, it appears, had been an useful member of a Temperance Society. Of the *principle* of teetotalism he thus speaks, in a letter dated 'October 23, 1844':—

"*I act invariably on the plan of abstinence from stimulants of intoxicating properties, both as an end to health, and as a means of giving me an easier avenue to the conscience and feelings of others.*"

From his letter publicly announcing his apostacy from the Temperance *Society*—we hope he has not also abandoned the *principle*—we present the following extracts:

"You may justly inquire, 'If it be your conviction that the principles of the Temperance Society cannot stand the test of truth, why did you not investigate those principles more closely before you adopted and advocated them? Why hastily take a step which it is now admitted involved both yourself and others in error?'—This ought to have been done; but the past is irrevocable, and the principal reparation now in the writer's power is openly to acknowledge the error committed. '*Dies diem docet*'—day teaches day. Lives there a being whose experience does not testify to the truth of this aphorism?

"Next you may justly inquire, 'What error was committed in having advocated the claims of such a philanthropic institution as the Temperance Society?' The reply is given appropriately in the words of another:—'The cutaneous eruptions of the leper were of different colors, and of various degrees of malignity, but the source was the same in all—the circulation of life was diseased. It is so in the moral constitution of man. His evil actions do not constitute the disease—they are but the symptoms of it. The pulse that beats in the wrist is not the state of the bodily health, but the index of it to the finger of science. The unhealthy beat of the pulse cannot be rectified by any direct *local* application to the pulse itself, but by some alterative process put into operation on *the general functions*—and so it is here. Man's evil conduct cannot be rectified by any direct application of commandment to it, but by an alterative process set agoing on the affections, in order

that those alienated affections may be brought back within the attraction of holy, happy love—that is, God.'*

"The foregoing extract illustrates some important truths, of which, when we once lose sight, it is impossible to foretell into what mazes of error we may wander. Man's evil actions are not his disease—they are but the symptoms of it. Drunkenness is a symptom—*a heart* alienated from God is the disease. Hence, to deal with symptoms, without coming to the source, is to apply a *defective remedy*,—and this line of conduct is not the part of true philanthropy. The following is a description of real philanthropy:—'After that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we might be made heirs according to the hope of eternal life.'—(Titus iii. 4.)

"This is the philanthropy of God, who alone knowing the extent of man's necessity, could alone devise a plan adequate to meet it. The end of God's philanthropy is salvation—('according to his mercy he saved us'). The way in which the divine philanthropy acts, is not by merely improving what is corrupt, but by introducing into the soul the principle of a new existence—('by the washing of regeneration and renewing of the Holy Ghost'). If, then, we would pursue the plan of God's philanthropy, we should endeavor to sound abroad the message of redeeming love, and point our fellow-sinners and fellow-sufferers to Jesus Christ as the manifestation of the love of God, in order that we may, under the divine blessing, win back the 'alienated heart' to God, and so dispose it to all godly affections, desires, and pursuits.

"Here it may be objected, that the advocates of the Temperance cause do not profess to employ the great truths of the Gospel in carrying on their work, their object being merely to plough up the ground, and to prepare the soil for others.

"But in reply to this, may it not be asked, 'Where is the authority for making morality *a preparation*† for the Gospel?' And besides, until the advocates of the Temperance cause be certain what sort of seed will be sown in the furrows they have opened, the philanthropy of the Temperance advocates still falls far short of the model referred to; for so long as a member keeps consistent to his pledge of abstinence, his fellow-members have not a word to say to him on any other score." (?)

We have been desired to give our opinions concerning this letter, and the tract of the Plymouth Brother. In the theological department of this work, we intend, at a future day, to probe the 'false doctrines' of these parties; but at present we cannot enter further into the question ourselves. We prefer presenting an article from the pen of the amiable Archdeacon Jeffreys, which he has kindly transmitted to us. We trust it may be well considered, and act as an antidote to the views of the Irish Rector and the Plymouth Brother. We now offer only a few preliminary remarks.

Mr. Dunscombe represents drunkenness as springing up from an alienated *heart*—as one of the forms of what he calls '*natural* depravity'. Now we deny this doctrine *in toto*. It is completely false and proofless. The preacher may dilate upon this subject as he pleases—and thoughtless men may receive his statements as truth—but the *physiologist* who understands the nature of man, and the nature of alcoholics or other stimulants, *knows* that the *drunkard's appetite* is no disease of the heart—is no 'natural' appetite at all—but purely a *physical condition*, a physical disease of the stomach and the nervous system, generated by the moderate, and consummated by the excessive, use of the *physical stimulant*. No other doctrine is true; no other doctrine will bear examination. The drunkard's appetite is just as much dependant for its existence on external agents, and is just as truly a physical disease, as ague or fever. To say that 'nature' makes drunkards, is simply to blaspheme. Drunkenness, indeed, remotely springs, like every other vice, from ignorance—ignorance of the nature and effects of the drunkard's drink. The first glass of such drink is the first seed of drunkenness. It unnaturally excites the nerves and tissues of the stomach — it creates a *want*. The first glass, by and by, loses its power to produce its first effect — it cannot *satisfy* the craving — it cannot fill the *aching void*. A second glass is then as regularly taken at stated periods as was the first; then a third, and fourth. The appetite 'grows with what it feeds upon'; and the unhappy victim of ignorance finally loses all self-command, and stands out an open and acknowledged drunkard! *Thus* —and thus only—has all the drunkenness in the world been engendered. We repeat a statement made some years ago:—'There is no greater truth in science and history than this—that the use of alcoholic stimulants physically tends to *excess*. Hence, TEETOTALISM IS AS NECESSARY TO PREVENT AS TO CURE INTEMPERANCE. None but a teetotal community ever was, or ever will be, free from drunkenness. A society of moderate drinkers have the *seeds* of disease in their midst—seeds which, in the church and in the world, will as inevitably ripen into the plague of intemperance, as the corn sown in the winter will spring up and ripen to the harvest. Thus teetotalism is a principle dictated by experience, confirmed by science, commanded by reason, and sanctioned by God. Obedience to it is obedience to truth; and the truth does not fetter, but make free. On the other hand, moderate drinking is a chain — a chain often of strongest habit — a chain that becomes more firmly rivetted upon millions through every passing day, and by which intemperance fetters them fast to his chariot-wheels, and leads them captive at his will.'†

* Hugh M'Neil.

† Why did John precede Christ, preaching repentance, preparing the way of the Lord? Why the Mosaic dispensation before the Gospel? Life and providence altogether proceed on the doctrine of *preparation*. Revelation does *not* violate reason.—ED.

† Discussion at Ramsgate, 1841, between J. M. Daniell and F. R. Lees, on the accordance of teetotalism with science and scripture. Price 6d. Brittain, London.

WHAT *IS* THE GOSPEL?

[By H. JEFFREYS, Archdeacon of Bombay.]

Q.—What is the Gospel?

A.—It is 'good news,' or a message of mercy to lost mankind, so offered as to be in harmony with the whole New Testament.

Q.—Why must it be so offered as to be in harmony with the whole New Testament?

A.—Because God is not honored when one part of his word is honored at the expense of another part, or so understood as to give the lie to any other part, and if the Gospel be so understood, or so delivered, it is no longer the Gospel, but a delusion of Satan.

Q.—Explain your meaning.

A.—Such a Gospel, for instance, as encourages men 'to continue in sin that grace may abound,' either for the pardon of sin, or for deliverance from the power of sin,—is not the Gospel, but a delusion of Satan. Such a Gospel as allows a man to continue in that which, though not sinful in itself, is fearfully inexpedient, as being the universal 'occasion' of sin;—such a Gospel as allows a man to retain the 'offence,' the stumbling-block, the snare, the trap, which leads himself or others into sin, and does not require him to part with any favorite indulgence or earthly comfort, dear as the 'right hand, or necessary as the right eye,' when he perceives that it is leading millions into sin,—is not the Gospel, but a delusion of Satan, even though it be delivered in our Lord's own words, because our Lord never

intended his own words to be so understood, or so delivered, as to give the lie to any other part of his word.

Take another example. If the Gospel be offered on such terms as practically to give the lie to every petition of the Lord's Prayer, it is placed in a false position, and is no longer the Gospel, but a perversion of the Gospel. As thus:—The first petition of this beautiful prayer is, *Hallowed be thy name.* Now, to encourage the use of that which occasions men to curse and swear, and take God's Holy 'Name in vain,'—which is the occasion of almost all the horrid oaths and imprecations that are uttered in Britain,—is a mockery and an insult to this petition; and a Gospel founded on a principle which countenances the use of this instrument under the circumstances of the present day, is not the Gospel, but a perversion of the Gospel.

The next petition is, *Thy kingdom come.* Now there is an agent which more than any other upon earth, opposes the spread of Christ's kingdom, keeps millions away from the house of God, so that they never hear the Gospel, and hardens the heart and sears the conscience of those who do hear it, and is the most powerful agent of Satan's kingdom, that Satan himself has ever yet contrived. To preach a Gospel which countenances the use of this agent in the present day, is to give the lie direct to this petition, and therefore such is not the true Gospel, but a perversion of it.

The next petition is, *Thy will be done on earth as it is in Heaven.* To countenance the use, then, of an agent which is the occasion of nine-tenths of all the crime (robbery, murder, arson, gambling, prostitution, and sabbath-breaking) of England, is to give the lie direct to this petition, and a Gospel which countenances the use of it in the present day, is not the Gospel, but a perversion of the Gospel, unless indeed we are prepared to believe that the angels 'in heaven' commit all these crimes.

The next petition is, *Give us this day our daily bread.* Now there is an agent which robs millions of children of their daily bread, and breaks the heart of the wife while it starves her children,—which robs the aged father, or the widowed mother, of the bread they used to receive from their once dutiful, but now drunken child, and brings down their grey hairs in hunger and want, as well as in sorrow, to the grave. Surely then such a Gospel as countenances the use of this agent in the present day, gives the lie direct to this petition.

The next petition is, *Forgive us our trespasses as we forgive them that trespass against us.* Now instead of harmony, and love, and gentleness, and forgiveness of injuries, quarrels, broils, riots, assaults, batteries, murder, and revenge, in their most horrid form, are brewed and concocted over intoxicating drinks. The spirit they contain, is the very spirit of hell, and such a Gospel as countenances their use, in the present day, gives the lie direct to this petition.

The last petition is, *Lead us not into temptation, but deliver us from evil,*' or '*from the Evil One.*' Now there is an agent which *especially* leads men into temptation, and delivers them into the power of the Evil One, to be carried away captive at his will. The evidence before the House of Commons proves it. The records of our prisons, penitentiaries, and jails, prove it. The annals of Newgate prove it. The experience of every man in India who knows any thing at all about our soldiers and our hospitals, or what it is that ruins our seamen and sends them down in shame and misery to an untimely grave, proves that this agent does lead men into temptation, and delivers them into the power of the Evil One, with an evidence which it is impossible to gainsay or resist. Surely then to pray—'Lead us not into temptation, but deliver us from evil,' while we countenance the use of that which leads millions into temptation, *is a mockery of our prayer*, and such a Gospel as countenances the use of it in the present day, is not the Gospel, but a miserable perversion of it.

Q.—But is not the Gospel a single and a simple message, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' without any other condition than simply—believe?

A.—Yes, most assuredly it is. But then in order to understand and comply with this message, we must sincerely ask the question—What is it to believe? Or in other words, *What is faith?* A selfish and a sensual self-indulgence, which can look on and see one hundred thousand souls every year drop through the drunkard's grave into everlasting death, and two hundred thousand more educated in vice and crime of every die;—the broken hearts—the ruined families—and the millions of human tears shed from this cause alone, rather than give up a needless gratification of the flesh, is perfectly consistent with a dead faith. But both St. Paul and St. James declare that a dead faith will not save a man; and a living faith worketh by love, and 'love worketh no ill to his neighbor,' not only no intentional ill, but no ill of any kind; a living faith would part with any earthly comfort, dear as the right hand or necessary as the right eye, rather then countenance and encourage such a stumbling-block as this! 'Examine yourselves whether ye be in the faith,' says the Apostle. But in order to do this we must have a test or standard whereby to 'prove' our faith; and St. Paul, St. John the beloved disciple, and the Lord Jesus Christ himself, have given love—pure, ardent, self-denying love—as a test of that living faith which unites the sinner to Christ, and overcomes the world.

We have taken but one illustration, but it would be easy to multiply these examples in endless new varieties, and to shew that the Gospel, though a simple message of mercy to lost mankind, is a message in harmony with the WHOLE New Testament of the Lord Jesus Christ, and claims to lay hold of every thought, every word, every action of the believer's life, by that 'faith which works by love,' and 'constrains him to love, not to himself, but to Christ who died for him.' If then we tear it out of these connections, and 'put asunder what God hath joined together,' if we endeavor to make the Gospel an isolated thing, consisting of some favorite chapters or pet verses, so understood as to give the lie to other parts of the New Testament, it is no longer the Gospel but a dellusion of Satan, even though it be delivered in the very words of Christ himself. For Satan has no objection whatever to preach the Gospel, even in the very words of Christ, if only he be permitted to quote scraps of the Gospel, and palm them off upon us instead of the WHOLE, and thereby deceive and ruin men's souls.

Let the Christian professor, then, distinctly understand what he means by the Gospel, when he takes this word into his mouth. The Prophet Isaiah says, 'Cast ye up, cast ye up, *prepare the way*, take away the stumbling-block out of the way of my people.' Ah! there is a stumbling-block, the proven stumbling-block of England,—proven before the House of Commons,—proven by the evidence of Judges, Magistrates, and Ministers,—proven by the experience of millions, with an evidence more brilliant than the noonday sun! But some who *profess* to 'love the Lord Jesus Christ in sincerity' say—'Oh no, don't take away the stumbling-block, preach the Gospel to cure the intemperance of England.' Let the people put their fingers in the fire, it can't burn them, if you preach the Gospel to prevent it.*

To hear that dear and sacred word, 'the GOSPEL,' prostituted to an argument so utterly disgusting, is enough to make the angels weep.

* This metaphor has the sanction of Scripture; for tampering with sin, or even with that which is the known 'occasion' of sin, is compared in Scripture to meddling with fire.

THE ICONOCLAST, OR IMAGE-BREAKER.*

OUR new Iconoclast claims to have concentrated in his own person all the functions of a logician, a philosopher, a lawyer, a divine, and a doctor! and belabors the 'Teetotal Diana' with such a succession of strokes 'scriptural' and 'scientific', as completely to demolish the Idol—according to his own account! We will not affirm that all this wondrous work of demolition is accomplished in the most approved or polite fashion, or with the most Christian and truthful spirit;—but it is not worth while stopping to correct the numerous misrepresentations of the tract, or to reprove its vulgarity of tone and temper. We can barely spare time and space to exhibit the chief points of the author's logical prowess, and thus give our readers a specimen of that 'Infallible Truth' so specially resident and radiant in the brain of Mr. Hide, before the blaze of which the darkened and deluded worshipers of the 'Teetotal Diana' must now, alas!

'Hide their diminished heads'!

(1) 'Argumentation, properly conducted,' says Mr. Hide, 'is the glory of our intellectual nature. Man cannot be more nobly engaged, his time more profitably employed, than in exercising his rational faculties in the defence of truth and exposure of sophistry.'

This charming invitation is irresistible, and we therefore proceed at once to note what sort of a comment the author's tract is upon his text.

(2) 'I do not suppose that man cannot exist for a time—a great length of time—without alcoholic stimulation, though I believe it in many cases very beneficial.' p. 3.

It is a pity Mr. Hide has not defined the 'great length of time' during which, he graciously allows, a teetotaler *may* continue to exist! From the earliest ages, millions of Orientals have lived—and lived in the possession of health and energy to which Englishmen can make no claim, and reached an age seldom attained to here—without the use, and multitudes without even the knowledge, of alcoholic drink. For ourself, we can say, we have lived for nearly ten years without alcohol, in the enjoyment of much better health than we formerly possessed, and our testimony is only one out of ten thousand of our countrymen. Wherever the trial has been made, the result has been sufficient to establish THE GENERAL LAW, that total abstinence from alcoholic beverages is beneficial. Out of every thousand who have tried it fairly, not more than one per cent. has ever had reason to doubt its practicability;—one half have acknowledged themselves at least *as well* without alcoholic drink as with it, while the other half have felt themselves BETTER without it than with it. It will require much more both of 'science' and 'scripture' than Mr. Hide can command, to resist the obvious inference from this fact.—'As men generally are *better* without alcohol than with it, they are *worse* with it than without it.'—Our logician may say, that this inference is more general than the premises from which it is drawn—that it only proves that *some* teetotalers (say one half of them) are better without alcoholic drink than with it, but cannot prove teetotalism to be *universally* binding. Now, all we need contend for, as temperance reformers, is, that teetotalism is true as a *general law* — the exceptions cannot overturn the rule. But, considering that all men are subject to the same general laws of physiology, and possessed of an organism constructed upon the same general principles, differing only as to the degree of vitality and power inherent in each organ or individual, not as to function,—and calling to mind other facts of which we are cognizant, analogous to the case in point, as where men have had the seeds of disease or pestilence hanging on them, *without any consciousness on their part*, the disease (or tendency to disease) being manifested not universally or uniformly, but first and most distinctly in the weaker and more susceptible individuals of a community — we maintain, that in the case of an induction where five hundred out of a thousand declare themselves *better* as abstainers from alcohol, we have ample proof, not only that these five hundred are *worse* with alcoholic drink than without it, but also that it must tend to the injury of those who merely declare themselves *as well* without it as with it. The evidence of the first 500 experiments is positive *against* alcohol; whereas the evidence of the other 500 is nothing *in favor* of alcohol—it is merely negative. Should our logician persist in affirming the contrary, we can only say that in such case he ought to be prepared to affirm, that 10 per cent. of any population being attacked with typhus fever in consequence of bad air and deficient ventilation, would prove that bad air was a bad thing to those 10, but was (like alcohol) a good thing to the 80 who escaped!

Mr. Hide '*believes* alcoholic-stimulation to be in many cases very beneficial'! Granting this, what has Mr. Hide's creed to do with teetotalism? Many believe Glaubers salt-stimulation, and rhubarb-and-senna stimulation, and fifty other kinds of stimulation, in many cases to be very beneficial; but do these believers, *therefore*, take salts and senna to breakfast and dinner and tea? Do they select the 'very beneficial' intestinal 'stimulant' rhubarb to present to their friends as a token of hospitality, or to place upon their tables and sideboard for every comer? They who affect to be logicians and men of science should be very plain and precise in their statements, and let us know *why*, *wherefore*, and *in what cases*, 'alcoholic-stimulation' is so 'very beneficial'. Let all due limits be made, and all circumstances be correctly stated, and these 'cases' will turn out to be 'cases of disease', having nothing to do with the ordinary use of alcohol as a *beverage*. Poisons of the greatest virulence are often esteemed as medicines of the greatest virtue; but what real thinker, what true logician, will admit this argument?—

Alcohol and opium are good as *medicine in disease*;
Therefore, they are good as *diet in health!*

The inference obviously runs the other way:—If good as physic, bad as food. All medicine is evil in itself; it is only relatively good; in plain English, physic may be better than fever,— but if you have not the fever, it must be rank folly to take the physic. Now as respects this, the fundamental doctrine of teetotalism, what says the last, the best, and the most authoritative of all the works on MATERIA MEDICA—the 'Elements of Materia Medica, by Jon. Pereira, M.D., F.R.S., Examiner in Materia Medica to the London University, &c.'?—

"In moderate quantities, wine operates as *a stimulant* to the nervous and vascular systems, and the secreting organs. In a state of perfect health, ITS USE CAN BE IN NO WAY BENEFICIAL, but, on the contrary, *its habitual employment is calculated to prove injurious*, by exhausting the vital powers, and inducing disease."

(3) 'Numbers of drunkards have been induced to abandon the sin of drunkenness: and to give teetotalism its due, so far as it is praiseworthy, so far I rejoice, and would rejoice more heartily if it could communicate *principle*:—but teetotalism imposes a restraint without imparting principle.'! p. 3-4.

Mr. Hide seems to attach some hidden meaning to this word 'principle' very different from the meaning attached to it by ordinary minds; in fact, his entire pamphlet is *extra*ordinary—in its way. We had always thought that teetotalism was itself a 'principle'—and a very powerful 'principle' too. It has, during the last dozen years, found acceptance with some ten millions of people, and reclaimed about a million of drunkards —more, in fact, than all the preaching in the world has done for the last dozen centuries! This, we vainly thought, was proof enough of a very powerful and prolific principle; but not so, says Mr. Hide, 'it imposes a restraint without imparting *principle*.' And pray how does it contrive to 'impose a restraint' without a *prin-*

* The Great Teetotal Diana arraigned at the bar of Infallible Truth, or Alcoholic Stimulation scripturally and scientifically vindicated. By W. HIDE, Leighton Buzzard.

ciple of restraint? What is all teaching and preaching —all the warnings and exhortations of prophets and apostles—but varied attempts to 'impose a restraint' on evil desires, and promote the development of good ones? All teaching—all 'principle'—comes to this:— 'Forsake evil; follow good.' Our tractarian does not understand what he writes about, or he would have understood that teetotalism necessarily appeals to principle, and is itself a principle pregnant with many blessings. In the next sentence he virtually admits that teetotalism is comprehensive of a variety of principles and agencies:—

(4) 'It *must* be associated with other things in order to carry out its objects; *hence* the most disastrous consequences.'! p. 4.

What a conclusion! Surely it is no ground of complaint that one good thing should be associated with another? The True and the Good are ever social, not selfish; they cannot endure an isolated existence. They are *of kin*, and kindred things 'must' mingle. True religion, for example, and true freedom — who can separate them? It is amongst the harmonies of the universe, that the true Christian shall be the truest patriot, the truest philanthropist. He who will not be a slave to sin and Satan, neither will he be the subject of tyrants ecclesiastical or civil, nor of superstition and priestcraft. On the other hand, banish true light, and you banish true freedom—you form a community who become the voluntary serfs of ignorance and intolerance, of rampant oppression and cruel and persecuting superstition—the mere slaves of custom, whose very opinions are not their own, and who, though large as men in body, are less than babes in soul! True, 'teetotalism *must* be associated with other things to carry out its objects.' This is not its guilt, but its glory. It has destroyed one ignorant custom—it has emancipated one set of slaves—it has disruptured one 'unholy alliance'; we trust this is but a prelude to other triumphs, and that it will, through God, by the mass of dormant mind it shall set into activity, and of degraded humanity which it shall reform and elevate, do more, much more, than pull down the strongholds of intemperance—that it will do something, at least, to overturn the Babel of sin and superstition, of ignorance and intolerance, throughout the globe.

But what are these 'disastrous consequences'? It is plain where the shoe pinches; and Mr. Hide but poorly conceals the fact. He writes either as one whose *power* has been slighted by some teetotaler's assertion of liberty, or as a strong sympathiser with such a one. 'The defence of truth', it seems, is evil in the church! and 'man cannot be more' perniciously 'engaged'!

(5) 'When teetotalism finds its way into the church, mark its ruinous effects! Conflicting parties arise—*each party thinks for itself*. — See! Christian against Christian! brother against brother!' p. 4.

Does not Mr. Hide perceive that this cry has been raised in every age against free inquiry and toleration? What is life itself—a state of probation—but such a conflict as he deprecates? He ignorantly wars against God and Providence. God would *try* men—'winnow them as wheat'—and hence He places them amidst the conflicting elements of light and darkness, truth and falsehood, good and evil. *This is our battle-field.* The introduction of Christianity—the Gospel of our salvation—was especially a time of trial and trouble; many conflicting parties arose; our Lord, too, mustered his disciples, though he trod in the hottest part of the battle alone: he declared that he came not to bring peace but *a sword*, and he predicted that brothers would be arrayed against brothers. But was *Christianity* to blame for these 'disastrous consequences'? Was the Gospel to be withheld because bigoted and persecuting pharisees should hotly oppose it, and conflict should arise? We vindicate no violence, for truth needs none. We defend no unkindness and no intolerance. But if the proclamation of our principle, and the sacred assertion of a regard on the part of the teetotaler to the dictates of his own conscience and conviction as regards the mode of observing any institution, give offence—them, we say, Woe to those whom the truth offends; woe to those who, resisting the claims of others to dictate to *their* conscience, would nevertheless trample upon the conscientious opinions of others! There is darkness, and delusion, and hypocrisy there.

Mr. Hide seems to think it a great crime that men should think for themselves. Now we esteem the real crime to be, that they should allow Mr. Hide, or such as he, to think for them. This *is* a crime, and a very serious one. Has God ever authorised one set of men to give up their souls to another set? No!—had he done so, we should have found one set with all the *brains*, and the other set mere *blocks*. In our judgment, the making of *blockheads* — mere recipients of other men's stuff—mere tools for other men to work with—is a crime against nature and against humanity; and nature punishes these blockheads with their own self-induced debasement—for having eyes they see not, ears they hear not, and souls but they understand not. The great crime laid to the charge of teetotalism is, that it has re-animated some of these blocks, making the blind to see and the deaf to hear; and the great dread amongst the designing men who use such blocks as profitable tools is, that it should re-animate many more!

(6) 'The heart of the devoted pastor bleeds at the sight.' p. 4.

This is pure romance—a quality displayed in many other parts of the pamphlet. We have known some few cases, where the pastors being really pious, humble, and peace-loving men, the representations of teetotal views have been listened to with fairness; in some of these cases, the whole church has agreed to follow the teetotal plan of using 'the fruit of the vine' in the Lord's supper; in others, the users of alcoholic wine were willing to accommodate the consciences of their teetotal brethren, by allowing them to use that which they deemed right, the same privilege being granted them by the teetotalers. Thus harmony was preserved. And this may always be done where we find men really tolerant and charitable; but not, as with many ministers, where more attention is paid to the observances than the spirit of religion—to the mint and cummin and anise, than to the weightier matters of the law, justice and mercy. Now, in the majority of instances where disturbance has arisen, the blame is justly traceable, not to the teetotalers, but to the pastor—some haughty man, nursed in pride and power, and accustomed to have his will indisputed, and his opinion received as 'infallible truth'— one who has violently opposed the wishes of the teetotalers, preached against their principles from the pulpit where neither confutation nor correction is permitted, declined fair and open discussion, and resorted to ridicule and other unfair influences. It is thus that teetotalers have generally been treated throughout the country, by the 'pastors of the bleeding heart', so gratuitously conjured up for the occasion by this destroyer of our 'Diana'!

(7) 'I shall now lay down, as the *basis* of my argument, three propositions.

'I. That the moderate use of alcoholic or intoxicative liquor is nowhere prohibited in [by?] the word of God.'

An assumed proposition which itself requires to be proved, is here made the *basis* of the proof required! We presume the writer meant the propositions to be, not the basis, but *the subject* of his argument. But how does this proposition concern teetotalism? The moderate use of arsenic or opium is nowhere prohibited by any word of God contained in the Bible; but yet its ordinary use is plainly prohibited by the word of God as revealed in his works. Teetotalism, therefore, might be a clear obligation, even if this first proposition were as perfectly true as it is perfectly false. Mr. Hide's proofs, however, are mere presumptions. Intoxicating liquor was prohibited by God to the priests and to the

Nazarites. It was prohibited very distinctly by Solomon, and no less so by Paul; and, though Mr. Hide may know nothing of the matter, or may conceal his knowledge for the occasion, it is a fact, that these very prohibitions were observed by multitudes in the Jewish church, and in the first ages of Christianity by some of the most learned and purest Christians. The drunken and gambling pastors of the Western Church, in subsequent centuries, it is true, bitterly opposed these teetotal doctrines; but, nevertheless, they were maintained by multitudes—a sufficient proof that the matter is not so clear as certain parties find it convenient to represent for their own purposes.

(8) 'I would not palm upon the public a *presumptive* for a *conclusive* argument; I *therefore (!)* again observe, that the Holy Ghost foresaw the wicked abuse that men would make of alcoholic liquor, &c.; and surely, if such liquor ought not to be used, the Scriptures would have contained *one* prohibition more.'!! p. 5, 6.

A strange notion must Mr. Hide have of the scope and purpose of the Scriptures! Let us see what his logic and theology will prove concerning other matters. The Spirit of God foresaw the wicked abuse that vast multitudes of men, in the East and the West, would make of the juice of the poppy—opium—and *surely*, if opium ought not to be chewed and smoked, and laudanum ought not to be swallowed, the Scriptures would have contained *one* prohibition more! But the Scriptures do not even *once* prohibit opium or laudanum, THEREFORE, according to Leighton logic, opium-eating and laudanum-drinking are 'scriptural' and proper!!

(9) 'II. The moderate use of intoxicating liquor is sanctioned in the word of God. This one passage is sufficient to convince any reasonable creature—Thou shalt bestow that money for *wine*, or for STRONG DRINK.' Deut. xiv. 25, 26.

The single word translated by the two words 'strong drink' in this passage is *shechar* (or *shuker*), and in the Arabic and other Oriental languages still signifies *sweet drink*, sugar, &c. It is the word from which in the Greek, Latin, French, English, and other languages, the word for *sugar* is derived. This has been incontrovertibly established in the 'Prize Essays on Deut. xiv. 25, 26'; the 'Strong Drink Question'; Kitto's 'Cyclopædia of Biblical Literature', art. Drink, Strong; and in other works, to which the dispassionate reader is referred. Some sorts of this *shechar*, it is true, were made intoxicating, either by fermentation or by drugging, just as were some species of *yayin*—(the generic word for '*all sorts* of wine'). Hence, as these words apply to both kinds of drink — both intoxicating and non-intoxicating—they are of no service to the cause for which Mr. Hide adduces them. Were we to quote, for example, from Jeremiah, the words of Gedaliah—'*Gather* WINE (yayin) and summer fruits'—and thence argue, 'Wine here signifies *wine in the cluster;* THEREFORE, it was such wine which made Noah drunk' (if he was drunk)—even Mr. Hide would perceive the absurdity. Yet such is the pith of *his* logic under proposition second!

(10) 'No doubt God's prohibition to the priests was limited to the period during which they were engaged in the divine work,—while indeed they were specially acting as his servants."

The prohibition of wine in this holy service speaks nothing in favor of alcohol as a good thing, but is a pretty strong hint that it is a bad one. At other times, Mr. Hide observes, the priests were left at liberty to use it. What then? Is being left at liberty to act, a divine sanction on whatever is done? They *were* left at liberty, and what says Isaiah?—'The priest and the prophet have erred through strong drink.' Was drunkenness, therefore, *sanctioned?* Men who plume themselves on their 'logic' should not reason so loosely. If Mr. Hide considers the Proverbs of Solomon as part of what he means by the 'word of God', then how can that word *sanction* intoxicating drink?

'*Wine is a mocker—strong drink is raging.*'

Is this sanction? Take a literal translation of another passage:—

'*Look not thou upon the wine when it is turbid, when it giveth its eye in the cup, when it moveth itself upwards*'—In short, when it exhibits all the signs of having become alcoholic; and what is the reason assigned?—

'*For at last*'—the process being finished, and the fruit of the vine being converted into alcohol—'*it biteth like an adder, and stingeth like an aspice.*'

Does Mr. Hide call this approval?

(11) 'Paul knows that wine is likely to ruin many a brother; yet Paul neither preaches nor practices total abstinence.' p. 8.

When Paul declares that 'it is good neither to eat flesh, nor drink wine, nor do *any* thing whereby thy brother stumbleth, or is offended, or is made weak'—he was doubtless referring to a particular case?—but does that case not involve a general principle—the principle of Christian expediency? If many things which are abstractly lawful, are not yet expedient, the argument applies with still greater force to doubtful and disputable things. Our logician quarrels with teetotalism for not imparting 'principle', and yet here we find Mr. Hide engaged in a vain attempt to hide from view the noble principle which animated St. Paul in one case, and to prevent its application to another! In their defence of alcohol, the enemies of temperance seem to have become stricken with judicial blindness.

To the latter part of Mr. Hide's statement we give the most unqualified denial. There is nothing in the New Testament which authorises his assertion. It is, from beginning to end, confirmatory of teetotal doctrine. The New Dispensation itself had teetotalism as its pure and significant precursor in the person of John the Baptist. He was a Nazarite for life—a rigid abstainer from even good and proper wine, as well as from the ordinary habits and diet of the country. We *believe* that our Savior never drank a drop of alcoholic wine; — we may, at least, safely defy the whole world to prove the contrary. We *know* that on one occasion he drank pure wine, and that on another he refused wine which had been made intoxicating. We know also, from various writers, that several of the Disciples, including Mathew and others, led a very self-denying and mortified life; and where men abstained from flesh, fish, and ordinary luxuries, it is not likely they would indulge in rich unintoxicating wine, much less in passion-inflaming alcohol. Many passages of the New Testament support this presumption. Timothy, for example, was an extreme teetotaler; and yet he was learned in those very Scriptures which, according to Mr. Hide, so completely explodes the folly of the practice! When (as is generally supposed) St. Paul prescribes 'a little wine' to him—and we have proof that it was the custom of physicians in his age to prescribe *syrup* wines—he says not a word against his general doctrine.*

The Apostle Peter preached teetotalism. In his first letter, chap. iv. 3, he says that in times past they 'walked in lasciviousness, lusts, *heats of wine* (oinophlygiai), revellings'; but, ver. 7, 'the end of all things is at hand; be ye therefore sober and (neepsate) *be abstinent* unto prayer.' He is clearly referring to the inflaming wine just mentioned, and employs a word exactly equivalent to our word *teetotal*. The verb of which *neepsate* is a part, literally means 'be not drinkers of'.

As for Paul, nothing in the whole compass of the Scriptures is clearer to us than this, that he was a

* Sir Norton Knatchbull and other commentators think that as 1 Tim. v. 23 is a glaring interruption of the sense of the passage, it was introduced by the apostle as a postscript in the margin, and by some officious transcriber incorporated with the text. Vide Doddridge, Bowyer's Conjectural Emendations, &c. But, assuming St. Paul to have really written the passage even in the margin—will our moderate drinkers actually contend that this marginal advice was not St. Paul's own opinion? Do they really hold that this thought was supernaturally inspired?—that it is any more God's words than these—'Salute one another with a holy kiss'—'bring my cloak from Troas', &c.? The greatest writers of the English church do not contend for the plenary inspiration of these passages. St. Paul himself certainly advances no such claim for them.

thorough-going—we might almost say, a long-pledged —teetotaler. Teetotalism is the repeated burthen of his exhortations.

Paul clearly preached teetotalism to Titus, bishop of Crete. He tells him to be a teetotaler: Titus i. 7—*me paroinon, me plekten, me aischrokerde*—'not near wine, not a striker, not one who gains by bad methods'. In a succeeding verse he cautions the aged women (for it was discreditable for the young ones to drink at all of any sort) against excess in the use of the rich syrup wine for which Crete was famous.

Paul preaches the same doctrine to the elders, chap. ii. 2. They must be *nephaleons*, 'sober', literally 'not drinkers'— teetotalers. The word is derived from the same root as *nepsate*—namely, *nepho*, which the learned Schleusner thus explains—abstineo omnis potus inebriantis usu: 'I abstain from the use of all intoxicating drink.'

Paul preaches the same doctrine to Timothy, bishop of Corinth. Teetotalism was one of his qualifications. He was to be sober (*nephaleon*, 'no drinker'), &c., apt to teach, *me paroinon*, 'not near or in the company of wine.'

So, too, he says, the Christian women of Corinth were to be *nephaleons*, i. e. 'abstainers.'

In the face of all this, men in their wilful ignorance still maintain that Paul neither *preached* nor *practised* teetotalism!

As there are a few other passages in Mr. Hide's production which may afford us a little amusement and instruction, we shall return next month to our Iconoclast —unless, in the meantime, our 'Teetotal Diana' should be entirely demolished, of which we are not very fearful. To be frank — we have seldom perused a pamphlet at once so magnificent in its parade and so mean in its performance, as the one which has the honor of ascribing its paternity to Mr. Hide, of Leighton Buzzard.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

OBSERVATIONS ON THE WET SHEET AND COMPRESS AS REMEDIES.

[By JAMES WILSON, M.D., M.R.C.S.L., author of 'The Practice of the Water Cure.']

LETTER II.

SCIENTIFIC medical practitioners are aware that there are two ways of giving health and strength to a frame laboring under disease; viz., by relieving the irritation of some particular part which disturbs and oppresses the other organs, and by directly giving tone to the really enfeebled body. The curative and strengthening operation of the wet sheet mainly consists in the former of these ways. In all chronic, as well as in all acute disorders, there is one organ, or series of organs, whose irritation or inflammation proves oppressive to the other organs, and the cure is to be found in the reduction of this irritation. This fact goes far to explain the very extensive—almost universal—employment of the wet sheet in disease. *Its extraordinary power in allaying irritation, is one of the most curious facts of the Water Cure*, and of which it is really difficult to give a full and satisfactory rationale. When properly modified to meet the state of the patient, it may be said to be *the most soothing application that can be administered to the external sentient surface.* It may be compared, in its calming effects, to a poultice placed all over the body; but this is only stating a fact in other words. It carries off feverish heat, and this heat is employed in converting the moisture in the sheet into vapor; so that the patient may be said to be in a steam-bath of his own making. This warm vapor settling on the skin, makes it soft and moist, and is very often mistaken for perspiration; but the wet sheet, used for the purpose of reducing irritation, is not, as a general rule, allowed to remain long enough to induce sweating—which is a directly opposite process, and intended for a different purpose.

But whatever be the physiological principle on which the wet sheet acts, it will be found during the treatment of most diseases by the Water Cure, an indispensable remedy, and one on which the practitioner can safely rely.

Being applicable where there is morbid irritation, it is an invaluable remedy in all internal and external inflammation, acute and chronic. In acute diseases it is frequently changed, the patient not being permitted to remain in it longer than suffices to warm the sheet, which in fever, for instance, may be a quarter of an hour, or even less. It is thus changed several times consecutively, increasing the time as the heat is reduced; and the shallow bath, cold or chilled, follows. In this process, two evident effects are produced—*an immense quantity of heat is carried off from the surface*, while *the pulse becomes soft and less rapid.*

After this, when the patient has been some time in bed, the heat on the surface again accumulates; but as the internal organs have been relieved, and the skin placed in a more favorable state for perspiration, this last commonly ensues, and *nature relieves herself.*— Should, however, perspiration not take place, and instead of it, a return and continuation of the dry feverish skin, the wet sheet is re-commenced as before; and so on every five or six hours, perhaps.

It should be remarked, that in complaints accompanied by a high degree of fever, it is generally necessary to employ only three or four blankets for a covering.

This is the ordinary mode of applying the wet sheet in acute disease; and its application is only modified in frequency, according to the intensity of the feverish or inflammatory symptoms.

Among the advantages of this safe, simple, and refreshing means of reducing fever and inflammation, is that of not inducing any actual loss of strength to the patient, as by bleeding and strong medicines,—and, as a necessary result, it is not attended by long convalescence or debility. It may be compared to putting out a fire by throwing wine-glassful after wine-glassful of water on it, instead of raking out the coal and cinders. The fire, by this gentle method, has been extinguished without making a dust, or producing any injury to the surrounding furniture.

But in chronic diseases of long standing, a variety of modifications are called for, both with reference to the symptoms originally presented, and to those which arise in consequence of the Water Treatment.

RELATIVE AMOUNT OF NUTRITION IN VARIOUS ARTICLES OF FOOD.

[By MM. PEREY and VANQUELIN, Members of the Institute of France.]

100 lbs.	Wheaten Bread contain	80 lbs.	nutritious matter.
...	Average of Butcher's Meat	31 lbs.	...
...	French Beans	80 lbs.	...
...	Peas	23 lbs.	...
...	Lentiles	94 lbs.	...
...	Greens and Turnips	8 lbs.	...
...	Carrots	14 lbs.	...
...	Potatoes	25 lbs.	...

Thus 1 lb. of bread nearly equals 3 lbs. potatoes; 75 lbs. bread, and 30 lbs. flesh-meat, equal 300 lbs. potatoes; 1 lb. rice, or of broad beans, equals 3 lbs. potatoes; 1 lb. potatoes is equal to 4 lbs. cabbage, and 3 lbs. turnips. By nutritious food is meant that which is used up for repairing the waste of the living parts; the other part of solid food is the fuel used for the purpose of supporting animal heat.

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*
'Examine all things; hold fast the good.'—*St. Paul.*
'Truth results from discussion and from controversy.'—*Dr. Paley.*

A TOUCH-STONE FOR TRUTH-SEEKERS.

BY TRUTH we understand and denote knowledge accurately stated—the conformity of *talk* with *things*—of *speech* with *facts*—of the mental *register* with the material *reality*. The reality is the universe, and its laws—the Work and the Workings of God; the register of these, when accurate, is Science, Philosophy, Truth. Hence our obligation to search for Truth, which is the expression of that Divine Will on which our being and our bliss depend. Obedience to this will is virtue, and secures all possible happiness to us; the transgression of it is vice, which ensures disorder, pain, and death. It is, therefore, the interest as well as the duty of all men to ascertain and obey the Truth—the expression of those laws on which their own destiny depends. No man can escape the penalty of transgression, for no man can alter the laws of the universe. Faith in Truth, is really faith in God—for Truth means God. 'The essence of greatness is the perception that virtue is enough'—and virtue is reliance on the laws and the power of God. This, too, is true prayer—for 'prayer is the contemplation of the facts of life from the highest point of view: it is the soliloquy of a beholding and jubilant soul: it is the spirit of God pronouncing his works good.' The opposite of this is blindness and unbelief—a want of perception as regards the universe and God. Sin is no less darkness than deformity: it is contemptible as well as criminal.—Vain, indeed, is the expectation of the sinner—profound the folly of his supposition, that the reward of Truth can ever be reached by the road of transgression! The universe is not a work of chance, but of necessary order and connexion. 'Retribution is inseparable from the thing, but is often spread over a long time, and so does not become distinct until after many years. The specific stripes may follow late after the offence, but they follow because they accompany it. *Crime and punishment grow out of one stem.* Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.'

The duty of Truth-Seeking is thus preliminary and paramount to all other duties: yet, alas! how seldom do we hear it enforced—how rarely do we see it regarded. Truth, indeed, is a word in every man's mouth, and is even eulogized by the bigot and the persecutor! Are these men sincere? Probably many of them may be; but the *real thing* for which they contend so zealously is not the *Truth of God*, but their own interested and fallible *interpretation* of it—in one word, their own opinion. Now, there is no objection to a man's *advocating* his own opinion *as Truth;* in fact, if he be sincere, he must hold that opinion *because* it seems true to him. The bigotry begins with men allowing pride, passion, prejudice, or interest, to impel them to the assertion of *their own view* as exclusively correct—in claiming for themselves what they will not grant to those who differ from them, an infallibility of judgment, or an impeccability of character! Such self-deception in professed Truth-Seekers is by no means infrequent; yet all the while they are advocating, not *Truth*, but INTOLERANCE—for they love the doctrine they defend, not for the sake of the Truth, but for their own.

Nor is it difficult to detect such characters. Our Lord's maxim is a certain touch-stone.—They are known by their fruits. Full of the spirit of darkness, they dread the day of illumination, and shun the spirit of discussion as they would a pestilence. Nothing of the faith of Apostles and Martyrs is exhibited in their conduct. They have no reliance on the power of their dogmas to sustain themselves in the conflict of opinion. Their *logic* falls back for support upon *law*. Their *principles* must be sustained by political or party *power*.

'Every species of intolerance,' says Archdeacon Paley, 'which enjoins *suppression and silence*, and every species of persecution which enforces such injunctions, is *adverse to the progress of truth;* forasmuch as it causes that to be fixed by one set of men, at one time, which is much better and with much more probability of success, left to the independent and progressive enquiries of separate individuals. Truth results from discussion and from controversy; is investigated by the labors and researches of private persons. Whatever, therefore, prohibits these, obstructs that industry and that liberty which it is the common interest of mankind to promote.'

He who obstructs the means appointed by God for the attainment of Truth—who opposes that full exercise of the mental powers bestowed by God for the discovery of His laws—or who limits that freedom of speech on which the declaration, discussion, and defence of Truth depend—how can such a one be justly esteemed a lover of Truth for the Truth's sake? Can he who darkens or destroys the eye be called a lover of light? No—whoever disregards the means of instruction, despises instruction itself. All pretences to the contrary are either mere attempts at self-delusion, or rank and foul hypocrisy.

Truth is frequently compared to a treasure;

and indeed it is, metaphorically speaking, a 'pearl of great price.' Yet, how few men dare dive for it in the deep and beautiful waters! How readily the multitude accept the shells which are given to them by those whom they have employed to find out the Truth for them! How few even care to open the worthless shells presented to them, to ascertain whether there is any 'pearl' at all within! What can such, either teacher or taught, care for Truth?

Yet, this question is one of human happiness. It should be discussed with the temper of two men who have engaged to bore a certain plot of ground in hopes of discovering a gold-mine, and who have engaged to share the bullion, if any should be discovered, between them. 'In that case, the one would not throw unnecessary obstructions in the other's way. On the contrary, each would be anxious to aid, as much as possible, in removing obstructions, of whatever kind. If the one brought to the work the best tools he could procure, the other would not abuse him because he could procure no better; but would point out to him wherein his tools were deficient, and would assist him in remedying that deficiency.'

Now, we ask, do our professional teachers of Truth thus act with the people in their search after *that* treasure? And if they do not, what are their loud professions but hollow pretences?

'If a man go to another, and tell him he has strong reason to believe there exists a valuable bed of coal on his estate, hitherto not thought of, and request leave to ascertain the fact by boring—with what a smiling welcome would such information be received! How readily the permission would be granted! How speedily laborers would be summoned to assist! How eagerly would he himself hurry, with his informant, to the land of promise! If he reasoned at all against the probability of success, how feebly would his arguments be urged, and how patiently would he listen to every new reason in favor of it! Why is this? Because he is *really* and *truly* anxious to discover the treasure: because he says to himself—If I do not succeed, what then? I am but where I was, and there is no harm done.

'But go to the same man with the information that you have reason to believe you have discovered A NEW TRUTH in philosophy. Need we draw the opposite picture? Every body knows with what languid indifference the announcement would be met, if the hearer's character happened to be of the apathetic kind—and with what taunting scorn, and vexatious opposition, and reiterated and Protean obstruction, every attempt to bore for it would be impeded, if the man's condition happened to be leavened with a quick and vivacious temper! And why is this? Nothing can be easier than the answer: because the man, in this case, is *not anxious* to discover the treasure? No, that is not it either—but it is because he loves his *own old prejudices*, right or wrong, so infinitely BETTER than the Truth, that he will fight for them through thick and thin; and if, at last, compelled to admit the Truth, he does so with pain and regret, and not until its brightness has almost dazzled him blind.'*

* Nuces Philosophicæ, by Dr. E. Johnson.

THE PHILOSOPHY OF LANGUAGE.

THE author of *Nuces Philosophicæ** throws more light on many puzzling and intricately-involved subjects of thought, by his investigations into the philosophy of signs, than any author with which we are acquainted has accomplished by any other process whatever. Problems which defy solution by every other test, are solved in a moment by the process that he applies to them. The virtue resides in the *method*—which consists, very properly, in unraveling, by means of language, the knotted skeins language has so shockingly involved. We know of no book on the same subject to compare with *Nuces Philosophicæ*, in point of talent and importance, save only the admirable fountain and original of them all—the 'Treatise of Human Nature', by the denounced and defamed philosopher of Malmesbury—a work from which Locke, and others since his time, have derived nearly all that renders their philosophic theories valuable. We shall not now enter into any elaborate criticism of Dr. E. Johnson's work; as it is our intention occasionally to crack a few of the hardest nuts with the author; and, indeed, we know few more fitting intellectual desserts to place before a company of Truth-Seekers. Suffice it to say, that our present object is to convey to the reader a conception of the plan and purpose of the volume, and of the rigid system of intellectual analysis it seeks to enforce and apply.

Dr. Thomas Reid, in his Enquiry into the Human Mind, has the following very just observation:—'Conjectures and theories of men will always be found very unlike the creatures of God. If we would know the works of God, we must consult *themselves* with attention and humility, without daring to add anything of ours to what they declare. *A just interpretation of nature is the only sound and orthodox philosophy:* whatever we add of our own is apocryphal and of no authority.' But what is 'a just interpretation of nature'? Simply this—*a perfect system of expression*, a proper philosophy of language, in which the actual creations and occurrences of the universe are accurately and adequately registered—i. e. marked down according to their nature and the order of their existence, so that the *signs* employed shall suggest to the student the *things* signified, neither less nor more. Thus we are led to the recognition of a favorite aphorism of Horne Tooke:—'*All sciences whatever must finally centre in the science of words.*' Hence an acquaintance with the philosophy of words is an es-

* Nuces Philosophicæ; or, the Philosophy of Things as developed from the Study of the Philosophy of Words. By Edward Johnson, M.D., Surgeon. Simpkin and Co., London. 1842. pp. xxxviii. 536.

sential pre-requisite to a correct philosophy of things. Ignorance of the symbols of things inevitably leads to confusion of thought, since the symbols are the registers of thought. Confusion, thus induced, is the proper soil of Error, whence spring up all the pestilent delusions and intolerant superstitions by means of which 'Spiritual Despotism' reigns and rules.

Words, indeed, as Hobbes long ago explained, are but signs with which men reckon—like the arithmetician with figures (1, 2, 3, 4, &c.), or the algebraist with marks and letters (x, y, z, —, =, &c.); but while cautiously used as *counters* by wise men, they are at once accepted by fools as sterling *cash*, and not merely as the sign of it. In truth, a knowledge of language—not the parrot knowledge in which pedants delight, but such as a *thinker* desires for the sake of *use*—constitutes the essential difference between the FOOL and the PHILOSOPHER. A fool may have seen as many facts as a philosopher; but then he has not mentally recorded or verbally expressed them—or, if he have, he has not done so correctly: the expression contains either more or less than the facts warrant, and whatever is less or more is evil—false statement, or inaccurate representation, from whence must necessarily arise errors both of theory and practice, which multiply and augment themselves at every step.

Treading in the track of Hobbes and Horne Tooke, Dr. Edward Johnson pursues the subject throughout all its labrynths and intricacies, and, in a style equally lucid and lively, lays down a plan for the 'conduct of the human understanding' in its search after truth, which cannot fail to secure to those who adopt it, not only a great exemption from popular errors and prejudices, but also a larger insight into 'the only sound and orthodox philosophy—a just interpretation of nature.'

Dr. E. Johnson affirms that the only legitimate use of speech is to communicate thought by *reviving* in the mind of the hearer an impression *previously experienced* —a sensation of some *thing* or *things* of which the words used are the *signs* and *representatives*—and that words which cannot do this, are empty

'Sound and fury, signifying nothing'—

and, therefore, no more entitled to the name of *speech*, than the creaking of a door upon its hinges.

Moreover, that when words are not understood by the hearer—i. e. do not revive in his brain any impression which has already been made there—then there is no POSSIBLE mode of *making* him understand the meaning of these words, or of any word, but by placing him in those circumstances in which the speaker himself stood when he saw the *things* of which the words are the true sign, so that, according to the uniform laws of nature, these *things* may reveal themselves to the *senses* of the hearer also. When this has been done, then the words will be ever after understood, because they will always revive in his mind a clear and distinct impression—namely, of the *things* experienced. If, therefore, a man should address to the author such words as 'mind,' 'spirit,' 'right,' 'justice,' &c., he would tell him that he did not understand their meaning—that they did not awaken in his mind any impressions—i. e. if they were used in what is styled their *abstract*, immaterial, or metaphysical so-called *sense;* and he would then require the speaker to take him to the place where the *things* of which those words are the sign would make themselves known to him through his senses (i. e. *perception*), and so that in future the meaning of the words might be understood. If he could not do this, his words would be to the author, and to everybody else, *mere sounds* signifying nothing—but proclaiming the fact, as surely as the creakings of a door a rusty hinge, that the speaker, from disuse of his own thinking faculties, had become the retailer of other men's words, without troubling himself to ascertain their meaning. In vain would the speaker asseverate that they were the signs of impressions on *his* mind. This would not be true; for, if impressions *were* there, whence did he get them? And why could he not take the author to the same source from whence he obtained them? What can impress one man's brain and senses, can impress those of another also.

But even if there *be* impressions on a speaker's brain, of which the words he uses are the signs, still those words must be mere empty sounds, mere atmospheric vibrations, and not speech, unless they can awaken in *others* the same impressions. For that, says our author, which CONSTITUTES speech, is the power to COMMUNICATE—i. e. make common to two persons—impressions, sensations, or thought. Thus, by asserting nothing, and denying nothing, but merely avowing that he does not understand the meaning of the speaker's language, he avoids all useless controversy, and throws upon *him* the onus of proving that his words have a meaning, or else compels him to admit that his language is a mere unintelligible jargon, as senseless as the creakings of a rusty hinge.

Men are puzzled to understand, and unwilling to believe, that language which has all the *appearance* of being good, sound, sensible language, can nevertheless be used as mere empty noise, the sole virtue of which is to tickle the ears of those who have acquired a taste for 'elegant diction.' This happens because they do not know that it is quite possible to *talk about nothing*. But the truth is, that we can arrange words upon paper grammatically, just as we can figures arithmetically, which words and figures may be *words* and *figures* ONLY, having reference to nothing. Thus a slate may be covered with figures or numbers correctly multiplied, divided, subtracted, added, squared, &c. But what *things* do these figures signify? Here is 250. But 250 *what?* 250 potatoes? No. Horses? No. What then? *Nothing*, or *anything!*

So the author can arrange words in like manner, thus: —'Immateriality and spirituality are conceptions of the mind.' A reader who is satisfied with mere sounds, might call this sentence very proper and sensible and intelligible; and yet to one who requires *meanings* as well as words, it is manifestly mere jargon. For what are the *things signified* by the two SIGNS 'immateriality' and 'spirituality'? The author knows not—does the reader?

This ability, says Dr. E. Johnson, to talk grammatically about nothing, is the great source of all moral and metaphysical error. For, *having the words*, men have *taken it for granted* that there must be meanings or *things* which answer to them. They do not remember that there may be *signs* where there is *nothing to be signified;* though signs, thus misused, are really not signs, but insignificant marks.

The author, in the statement of his views, is as far from dogmatism as from dulness. He speaks positively, because he thinks clearly; and he who cannot speak so, had, we think, better not speak at all. In tracing words to their original meaning, he does not seek to impose *that* meaning upon others. His object is only to show that words once *had* a meaning, and that they ought to have *some* meaning, and a fixed and defined one, now. Let a man attach what meaning he pleases to any word he uses; but there must be *some* meaning of some kind or other; and that meaning *must* be one which it is possible to put into another's brain by hook or by crook, and which *must* be put there, unless he would have his language considered as an unintelligible jargon; for, certainly, it is utterly impossible for words to put their *own* meanings into the head of any man.

Thus does our author compel men to dissect their verbiage—to crack the shell and husks of words, and expose either the *emptiness* within, or realize the *facts* and *things* they may contain; and this is perhaps the best and truest logical discipline in which any individual can engage.

FOREKNOWLEDGE AND PREDESTINATION.*

THE Bible is a book designed for common men, and therefore composed in the common language of men. It is not to be interpreted as a book of technical science or philosophy, though its teachings are pregnant with the highest philosophy, the highest wisdom. It knows nothing of the jargon of the schools, and it will not bear, without injury and contradiction, the starched and stereotyped interpretations of metaphysical divinity. It is entirely free from the formalism of the system-monger. Its sphere is a divine life; and he who would understand it aright, must approach it at once in a spirit of reverence and of freedom—willing to draw and drink from its well-spring, but not daring to carry to its waters the poison of his own passions or prejudices.

Such, however, is not the spirit in which the Bible is generally approached. Men do not study what is *in* the Scriptures, but how they may best confirm their own dogmas *from* the Scriptures. The strife and struggle of sects is thus continued from age to age. It becomes a battle of pride and passion, each party contending, not for the Truth, but for what they have been *taught* by their pastors or their parents! What is the true reason of the aboundings of Infidelity? Chiefly this—that few professing Christians are prepared to give a reason for the faith that is in them. Their faith is dead, because blind and formal; and hence their lives! The natural soil of vice is ignorance, of virtue knowledge. Therefore it is, that light and immortality are associated. He who was the LIGHT, was also the LIFE, of the world. True Christians are 'the children of the day'—the children of night are the Servants of Sin, the Slaves of Superstition, the Tools of Intolerance, the Instruments of Tyranny, and the Creatures of Priestcraft.

On an early occasion we shall demonstrate how sadly the Bible has been abused and perverted by theologians, in order to *compel* it to give evidence on the subject of this article. The Bible, however, teaches nothing directly on this matter. It speaks of man *as it finds him*, with all his varied faculties and complex nature. It does not attempt to analyse man, to explain the metaphysical conditions of his existence, or unfold his occult relations to Deity. Hence we protest against all appeals to the Scriptures for such purposes. They are worse than useless—they are pernicious, and even immoral. The first, because they result in contradiction—the second, because they lead to the disruption of moral principle. Take one example. If man is a moral agent, he is not a mere machine; he has some power and some liberty of action. To that extent only can man be justly held responsible, or regarded as virtuous or vicious. If man, therefore, be either a sinner or a saint, he *must* have the power to obey the law promulgated to him, and to disobey it. Without this power he could be neither one nor the other. This phasis of the question was that at which Pelagius looked, and so far that clear-headed 'heretic' was right. The Scriptures address man as a being in the possession of such power. Good and evil are set before him to choose or refuse. In like manner the offer of salvation is made to all—'whoever will come, may come.' If men *may* come, therefore they CAN come; they have the power necessary to responsibility—a power involved in its very conception. Without this, moral government would be a fable, vice and virtue fictions, rewards impossible, and punishments the mere inflictions of a blind ferocity. Men, however, under the demoralizing influence of a system, allow the trickery of language to carry them all this length, and to lead them to the unblushing avowal of this impious absurdity as a doctrine of the Bible! They tell us that men 'CANNOT' obey the law of God—(the *word* is certainly contained in our Bibles)—and thus, by employing 'cannot' in a particular sense—the sense taught them by the system-builders to whom they have submitted the architecture of their creeds—they readily and rapidly arrive at the awful and abhorrent conclusion, that men are consigned by the Great God whose essence is LOVE, to everlasting destruction for disobedience to a law they COULD NOT obey! Here the Bible is made to contradict itself, and the next and ready inference is, that as men are not lost or saved *for* their works—or, what is the same, according to their works—it is alike immaterial to the 'predestinated' and the 'reprobate', whether they are holy or unholy—whether they neglect or obey the law! Ecclesiastical history demonstrates that these doctrines have not existed merely as theories. Tens of thousands have been destroyed by this pernicious plan of interpretation. Such contradiction *must* issue either in vice or infidelity, and both are death.

'The Christian' has boldly attacked the common doctrine of 'Foreknowledge'—evidently in the belief that it lies at the foundation of these noxious errors. We conceive, however, not only that such is not the case, but that 'the Christian' himself, in reasoning on this subject, falls into *precisely the same generic fallacy* as those to whom we have just alluded. The evil referred to arises from the imposition of a peculiar and exclusive meaning upon the words 'can' and 'cannot'—a meaning certainly not contemplated by the writers of Scripture, and a meaning not sanctioned by the common usages of speech. These words, like several kindred ones—such as 'possible', 'impossible', 'necessary', 'must', &c.—are ambiguous; and this ambiguity, instead of being rectified by professing philosophers and professional divines, has been employed by them to perpetuate their scholastic differences and sectarian disputes, and thus to maintain those denominational divisions which are so profitable to themselves. 'The Christian' has on many subjects very completely cast off the fetters of the scholastic philosophy and the sectarian creeds, but he seems to us not to have been so fortunate in reference to the present question. Let us examine a few of his propositions, and trace the ambiguity and confusion as they gradually develope themselves.

1. 'I believe that God foreknows everything that *can* be foreknown—everything that is certain or fixed: but I believe many things are not certain or fixed.' p. 377.

It is not quite clear in what sense the word 'certain' is here employed—whether in the sense of 'undoubting', which refers to some mind reflecting on an event; or in the sense of 'unfailing', which merely denotes the absolute dependence of an event upon a cause. In the latter sense, according to our conceptions, all things and events are 'certain or fixed'—or, in other words, there is a reason and a cause for everything; nothing can spring from nothing—nothing from chance. Viewed as causes and sequences, therefore, all things are 'certain'—are fixed or established amongst the entities of the universe—nothing has no issues, either in the present or the future; in other words, all that *is*, or *will be*, is the 'certain', the 'unfailing' product of power, the consequent of causation. Can this proposition be either doubted or disturbed?

2. 'I believe it is not certain or fixed, when a child is born, whether it shall be good or bad; its goodness or badness depends on itself, on its own free choice and determination, and *must* be uncertain, and cannot therefore be certainly foreknown.'

Doubtless, moral actions depend on will (or choice), and the will depends for its character and direction on the nature of the agent itself. But he who knows the nature of the soil and of the seed, *so far* as he certainly knows those things, will also certainly foresee the character of the crop. Hence, in proportion to our knowledge, is our dependence on a veracious or a just man, or our dread of being deceived by a liar and injured by a villain. Why, therefore, should not He who *perfectly*

* 1. The Christian. Vol. 1, art. Foreknowledge, &c. Edited by J. Barker, Newcastle-on-Tyne. 2s. 6d.
2. An Inquiry into the Popular Notion of an Unoriginated, Infinite, and Eternal Prescience. By James Jones.

perceives and understands what is in man, and whose Infinite Mind grasps all the circumstances of time with ease, also perfectly foresee the issue of human life and destiny? Because of our limited powers of sight and calculation (or foresight), many actions 'must be uncertain' *to us*—but not, therefore, 'uncertain' to GOD. Unless we deny the perfection of His *present* knowledge, how can we have warrant for limiting His power of foreseeing *future* consequences? He who fully comprehends the cause, thereby also fully perceives the consequence. This second statement, therefore, can only be supported by falling back on what we deem an absurd and untenable position—that some things, or events, are in their own nature 'uncertain'—or, in other words, are *connected with no cause!*—i. e. have no reason for being what they are rather than otherwise—which is equivalent to saying, they have no reason for being at all! Of all the fictions ever invented by a fantastic philosophy, this last of an uncaused-creature-will—a determination without a determining precursor—a changed state without a changing state—seems to us a fiction the most fantastic.

3. 'It is folly, in my judgment, to imagine that a thing can be certainly foreknown by God, and yet be uncertain in itself.'

This statement seems to be quite correct, though many theologians of the Arminian school have maintained the contrary.

4. (a) 'It is folly to imagine that God foreknows what I *shall* do, and yet to believe that I *may* not do it. (b) It is folly to imagine there is any POSSIBILITY for me to be good, if God foreknows I *shall* not be good. (c) It is folly to imagine I *can* be bad, if God foreknows I *shall* be good.'

These statements, though adduced as illustrations of the preceding proposition (3.), have in reality no connexion with it, and, in our conceptions, are as erroneous and ambiguous as that proposition is palpably true.

When a man, in reasoning, finds it necessary to change the terms of his proposition, in order to reach his conclusion, he may fairly suspect himself of an attempt at self-imposition—or, if dishonest, be suspected of an attempt to impose upon others. The serious reasoner should cautiously guard against these tricks of language—this shuffling of the cards. If he do not, he will certainly be cheated. In the last-quoted propositions we perceive several new terms introduced, such as 'may', 'possibility', 'can'. We will point out their ambiguity, and the inconsequential nature of some of the inferences tacked to them.

(a) In opposition to this proposition, we maintain, that what a man *shall* do, is not the same as what he *may* or *might* do. He who denies this, must also deny the first principles of all morality. A man, for example, *cannot* do contrary actions at once—he *cannot* both obey and disobey the law—of two actions he *can* only do one; yet it is equally true that though he 'shall' only do one, he 'can'—that is, has *the power* to—do either. This 'CAN', therefore, in its relations, embraces both the good and the bad action; but this 'SHALL' only one of them. Their employment as synonymous is, consequently, calculated to deceive, and ought not to be suffered. Foreknowledge refers only to one action—the one commanded *or* the one prohibited. This action is solely expressed by the verb of futurity, 'shall'; but the verb of power, 'can', has reference as much to the action which *might* have been done, as to the one actually performed.

(b) With the change of 'possibility' for 'can', we may again repeat our remarks on proposition (a). Surely a man may have *power* to be good, and yet not *be* good! Do men perform all that is *possible* to them? If so, they are perfect—'angels can no more.' Strictly, God 'knows' what a man *may be;* he '*fore*knows' what he *shall be*. We may say, 'It does not yet appear what we *shall* be'; but we cannot therefore say, 'It does not yet appear what is *possible* for us to do.' 'Shall' denotes 'certainty' or 'future actuality'; but 'possibility' does not. Hence a thing may be possible, yet not certain; there may be a possibility of a man's being good, even though he should actually turn out bad. Though the 'power' is bestowed, yet may it not be abused? And why should not either the use or the abuse be foreknown? How can God's power of seeing, or foreseeing, at all alter or affect the nature, and the responsibilities, of the things seen? 'The Christian' indeed admits that foreknowledge exerts no influence; it merely supposes some determining cause of the things foreknown. 'The Christian' objects to foreknowledge, not for its own sake, but rather for what it would prove—namely, that if events are foreknown, they 'MUST come to pass.' p. 378. But why startle at this word 'must'? A slight consideration will serve to show that it is a very innocent word in its connexion here, and expresses nothing of which we need to be afraid. The phrase does not mean that our actions 'must come to pass' *by compulsion*—irresistibly—unavoidably—and whether we will or no; it is simply an abbreviated sentence, of which the following is the complete enunciation:—'If we suppose that God foreknows our actions, then we must also suppose that they will certainly come to pass.' Thus this 'must' does not even refer to the *causing*, much less to the *compelling*, of foreknown actions, but simply to the *necessity of being consistent* in our mental suppositions and statements. If we suppose an action as certainly foreknown, then we 'must', in consistency of reason, *also suppose* that it will come to pass. The phrase means—and can mean—no more than this.

(c) It is *not* folly, therefore, to suppose that a man 'can' be bad, even if God foreknows that he 'shall' or 'will' be good. The folly lies in the contrary supposition; for, if a man has not the power to be bad, he cannot be morally good; and if he has not the power to be good, he cannot be—i. e. he cannot be supposed capable of being—wicked. Hence, to suppose that a man 'shall be good', or to suppose that his goodness is foreseen, is also, by implication, to suppose that he 'CAN be bad'; for it is the same CAN (capacity, or power) which, rightly exerted is good, wrongly exercised is evil.

'The Christian', as it seems to us, has throughout the whole argument unconsciously amalgamated two very distinct uses of the words *may, must, power, possible,* &c. For example, the propositions (4.) may be supposed to contain this truth:—It is impossible to conceive that what is foreseen to exist, will not exist. Why? Because that would be an attempt to conceive a contradiction. But the propositions actually express a very different doctrine—namely, That it is impossible to conceive a man to have any *power* to do good, if God foresees he will do evil—which is not a true proposition. The following are two very different conceptions of 'power':—

1. The *power* of the intellect to conceive contradictions; or, in other words, the *necessity* of being consistent in its suppositions or statements.
2. The *power* of an agent to perform an action.

In order that our readers should be delivered from half the self-created difficulties of metaphysical divinity, it is only necessary that they should bear in mind, that the words *can, cannot, must, necessary, may, might, possible,* &c., are often used to express both these different conceptions.

5. 'Suppose God to write down for me in a book—'I foreknow you will be wicked'—and give it me to read; would you say, that I *might still avoid* being wicked?' p. 379.

What does 'might still avoid' signify? Simply, 'the *power* to avoid.' Now, either a man has this power, or he has not. If he has not, then he cannot be wicked, for to be wicked means 'to abuse this very power.' If he has the power, then he may exercise it amiss—i. e. wickedly—and telling him beforehand *how* he will exercise it, no more destroys 'the power', than telling him afterwards. He therefore 'might still avoid being wicked', even though it were quite 'certain' that he

would not. 'Can' and 'will' are very different terms indeed.

6. 'Would it be proper for a man to say—God has unalterably fixed (decreed*) that you shall be wicked, but still you *may* be righteous?' 'Men *cannot* live to God, when it is fixed by an Almighty decree, or any other means, that they shall not.' p. 379.

It would *not* be proper to use such language. Why? Because the propositions are contradictory. To say that a man '*may* be righteous', signifies that he has the *means* and *power* of obeying the law; but if, by a decree or 'any other means', a man is excluded from *the means of obedience*, then, of course, he cannot be either righteous or wicked.

But to say, that 'a man cannot be righteous without *the means* to righteousness'— or 'wicked without *the means* to wickedness'— is a very different thing indeed from affirming, that 'a man MAY be righteous even tho' God knows that he will abuse his opportunities'—unless 'the Christian' can first show that foreknowledge excludes the means of salvation. Until that is done, the article in question is only an example of reasoning in a circle. It is astonishing to us, that a writer, in general so lucid, should not distinguish the immense difference between SALVATION and the MEANS of salvation—between the *power* to do and the *will* to do—or between the *possibilities* and the *actualities* of life.

* Here, again, we have a transition from foreknowledge to 'unalterably fixed' or appointed—from 'fixed', as in the former part of the paper, in the sense of 'certain' and established, to the conventional sense of 'fixed' as a decree. We exhort our friend 'the Christian' to avoid this suspicious shuffling of terms. If the original terms were sufficiently clear and expressive, why change them? If not, why use them at all?

WORDS FOR THE WISE.

V.

The *imputation of novelty* is a terrible charge amongst those who judge of men's heads as they do of their perukes, by *the fashion*—and can allow none to be right, but the received doctrine!—*Locke.*

VI.

Philosophy, wisdom, and liberty, support each other; —he who *will not* reason is a bigot—he who *can not* is a fool—and he who *dares not* is a slave.—*Sir W. Drummond.*

VII.

He who begins with loving Christianity better than Truth, will end by loving himself better than either.—*S. T. Coleridge.* To love the True is to love the Divine—whereas to love opinion, not because it is true, but because it is ours, is to love *ourself* only. Indeed, all bigotry is an aspect of selfishness—all intolerance a form of sin.—*Editor.*

VIII.

A man *convinced* against his will,
Retains the old *opinion* still.

There is an accurate antithesis in this adage which people are apt to overlook. *Conviction* is a state of perception which stands related to logical demonstration—*opinion* is a state of mind related to doubt and darkness, and never mounts higher than '*may be*'—probability. Nevertheless, such is the influence of passion, interest, prejudice, pride, that a man who is *silenced* in argument, will still fall back upon his old opinion—will prefer the *doubtful* to the *demonstrative!* 'Men *love* darkness rather than light'—because they have associated false and unnatural interests with their present opinions.—*Dr. Lees.*

IX.

Let all men believe the Scripture, and that only, and endeavor to believe it in the true sense, and require no more of others; and they shall find this not only a better, but the only means to suppress heresy and restore unity. For he that believes the Scriptures sincerely, and endeavors to believe in the true sense, cannot possibly be an heretic.

The Temperance Advocate.

Temperance is the *proper use* of all things.

POPULAR PHYSIOLOGY.

'*On the Use of Alcoholic Drinks considered Physiologically.* By HENRY KENNEDY, M.B.'

THE title of this paper (published in the 'Transactions of the Dublin Philosophical Society') is extremely general, but its object is to defend the moderate use of alcoholic drinks; and I propose to examine a little into the force of the arguments which Mr. Kennedy uses in this defence. Here is his first argument:—

(1) 'It must strike every one that it would be very strange indeed, if the golden rule of moderation, so universally applicable to all our *wants*, moral as well as physical, did not equally apply to the question under consideration'—that is, the question of alcoholic drinks.'

Now this argument must be at once dismissed as no argument at all, inasmuch as it is entirely based upon the assumption that alcoholic drinks form one of 'our wants', whereas, whether they be or be not amongst the 'wants' of man, is precisely the question which has yet to be settled. Mr. K. proceeds:—

(2) 'I do not intend to support the position that alcohol in any shape is an absolute necessary of human life.'

Why, then, if it be not 'absolutely necessary', it must be absolutely unnecessary, for there can be no degrees of necessity. One and the same thing cannot be at one and the same time, a little necessary, and yet a little unnecessary. Whatever is not necessary, must, most manifestly, be unnecessary; for the terms 'not necessary' and 'unnecessary' have clearly one and the same meaning. The word 'absolute', as applied to the word 'necessity', is perfectly redundant and wholly useless; for the word 'necessity' standing alone is just as significant as when coupled with the word 'absolute'; for all necessity is absolute necessity. But Mr. K., in admitting that alcoholic drinks are unnecessary, and that any argument to the contrary 'would be untenable', must also admit that they are hurtful, unless he means to deny a principle universally laid down by all writers on the human system—viz. that whatever is not necessary to its welfare, is hurtful, in a greater or less degree.

Before I go further, it may be as well to premise that both our arguments have reference wholly to the use of alcoholic drinks by persons in health, and as a beverage. Their use as a medicine, by sick persons, is wholly another question.

Mr. K. proceeds:—

(3) 'It is not my wish to be understood as advocating any such use of strong drinks as would be thought excess.'

Now this is a flat contradiction to the whole tenor of his paper, which goes to support a moderate indulgence in strong drinks; whereas any indulgence in them, however moderate, is thought an 'excess' by that very large body of thinkimg people called Total Abstainers. Of course Mr. K.'s paper was written to instruct mankind. He should therefore have defined what constitutes excess, because twenty different persons will have twenty different opinions on this point, on which however he leaves us just as ignorant as ever. Perhaps he means that a man may take as much as he finds he *can* take without inconvenience. But this rule is altogether fallacious and highly dangerous. Mr. K. cannot but know that the first germs of disease are often—very often indeed—deposited for a very long time before they manifest themselves in any recognizable way whatever. A man may, therefore, be accumulating the germs of future disease within him, and be totally unable to discover the fact until it is too late to rectify the evil.

Mr. K. next makes a very distinct admission:—

(4) 'Numerous benefits have arisen from what is called the temperance movement.'

Then why write an essay for the purpose of obstruct

ing that movement? He cannot reply—'Because, with the benefits, there have arisen evils'; for he has also admitted that strong drinks are 'not necessaries'; and certainly no evil can accrue to us from not taking that which is not necessary for our welfare.

Mr. K. goes on:—

(5) 'I begin, then, by observing, that our life, from the cradle to the grave, is made up of a succession of acts, many of which are in their nature direct stimulants to the animal frame. As examples of what I mean'—i. e. examples of direct stimulants to the animal frame—'may be mentioned eating, drinking, breathing, exercise; even *sleep* itself'—[sleep a stimulant!] 'What is it for but to give renewed energy and tone to the nervous and muscular systems?'

Here the argument is this — that because the stimulants commonly called eating, drinking, breathing, exercise, and sleep! give 'renewed energy and tone to the nervous and muscular systems', *therefore* those other and totally different stimulants commonly called brandy and gin, must *also* give renewed energy and tone to the nervous and muscular systems! It would be difficult, nay, impossible, to conceive a more gross and extravagant *non sequitur* than this of Mr. Kennedy's; for a dose of opium, a spur in the flank, a whip laid well on across the shoulders, are just as unquestionably stimulants (and in truth more so) as eating, drinking (cold water, for instance, and sleep. But, according to Mr. Kennedy's logic, *because* the stimulant called sleep gives renewed energy and tone to the muscular system, *therefore* the stimulant called opium, or a spur in the side, or alcohol, must *also* give renewed energy, &c. I, for one, am rather inclined to believe, on the whole, that the daily use of opium, or of the spur in the side, would be rather more calculated to exhaust muscular and nervous energy; and for the same reason, in part, that I believe alcohol exhausts them.

This argument of Mr. K.'s, therefore, is, like the previous one, all naught also; and for this reason—viz. that it assumes the effects of all stimulants to be the same—which is not true; for a mountain breeze is a stimulant, but its effects are vastly different from those of opium, which is a stimulant too. Will Mr. K. here object, that opium is a narcotic also?—to which I reply, so also is brandy.

Mr. Kennedy's next position is extremely curious. He says:—

(6) 'A moment's reflection will show any one that these acts' (eating, drinking, breathing, &c.) 'though all conducing to human life, effect their object by very different ways: hence they can be readily divided into two very distinct classes—those which contribute directly to the wear and tear of life, as for instance our eating, and those which have to do with the waste of the system which is ever going on, as for instance our breathing.'

Now here are two classes of actions, which are not only distinct from one another, but, Mr. K. assures us, 'very distinct' indeed — viz. actions producing 'wear and tear', and actions producing 'waste'! For my part, I can see *no distinction at all* between actions producing wear and tear and actions producing waste; for I cannot conceive how any action can produce wear and tear without producing waste also. Again, he declares that eating not only contributes, but 'contributes *directly*' to the wear and tear of life! For myself, I had always supposed that eating fulfilled not only a very different office, but a directly *opposite* one—that its office was to *remedy* the wear and tear of life, by reproducing the worn and torn and wasted particles of the body—or rather, by supplying the place of the worn and torn and wasted particles of the body by fresh ones. I have nothing more to say to this position of Mr. Kennedy, for really and honestly I cannot understand it.

Again:—

(7) 'It is necessary that the carbon which has been just spoken of' (the carbon acquired by the blood during its circulation) 'should be got rid of by the system, and this is accomplished by the act of respiration. Now it will be at once asked, where does the carbon come from?—and to this it may be answered, from our food or our drink. The sorts of food which contain it in largest quantity are those of an oily nature, such as butter, fat, oil, nuts. Sugar also contains it; but of all substances, I am, I believe, correct in saying there is none equals alcohol'—i. e. there is no sort of food which equals alcohol in the amount of carbon it contains.

In the first place, alcohol is no sort of food at all; in the second, there are substances which contain a greater proportion of carbon than alcohol, and which substances must be good for men, or at least, not hurtful, merely because (according to Mr. K.'s reasoning) they contain a larger quantity of carbon than anything else. For the reason here given why alcoholic drinks are not hurtful is, because they contain a larger amount of alcohol than any other *sort of food!* Why, one would and must infer from this, that the one thing most needful to health is an abundance of carbon, although Mr. Kennedy has himself just spoken of it, not as a something necessary to health, but as a something to be 'got rid of'. I have quoted the words once, but I will quote them again, that there may be no mistake. They are these:—'While the blood is going the round of the system, it gradually becomes loaded with carbon: it is necessary that this carbon should be *got rid of* by the system, and this is accomplished by the act of respiration', &c; and therefore, infers Mr. Kennedy—i. e. *because* it is necessary that this carbon should be *got rid of—therefore* we should take into our systems as much carbon as possible!—and as alcohol contains a vast deal of carbon, *therefore* we should take alcohol!!

I know very well this is not what Mr. Kennedy *means*, although it is exactly what his argument proves (if such argument could prove any thing), and I have only analyzed that argument in order to prove that it proves nothing.

It is quite true, however, that a certain amount of carbon (about 13.9 daily) *is* necessary to healthy life. But, then, there is no difficulty whatever in obtaining it (as Mr. K. supposes), nor any necessity to hunt after articles of food which contain it in the greatest abundance, since every article of ordinary food contains it in sufficient abundance. All food must contain it, or else that food could not be converted into living tissue; and it is from the broken down living tissue that we derive, nearly, if not all, the carbon necessary for respiration, and not from the food *directly*. We can get no carbon, in a healthy manner, from anything we eat, until that which we eat has been converted into fat or living tissue; therefore, whatever is convertible into living tissue is capable of furnishing carbon for respiration. The danger is of our getting too much carbon, and not too little. And this is precisely the grand evil resulting from the daily use of alcohol. It loads the blood with too much carbon—more than can be easily 'got rid of by the system', to use Mr. Kennedy's own words. Ordinary respiration is not sufficient to purify the system of this baneful element—baneful, when in excess; and therefore nature is compelled to establish, after the use of alcohol, an extraordinary kind of respiration, commonly called *sighing* and *yawning*—as Dr. Prout's experiments on himself fully proved, although he took the drink in very *moderate* doses indeed. Alcohol introduces too much carbon into the system, and in an unnatural and unhealthy manner; for it permeates the tissues, gets into the blood-vessels, and parts with its carbon to the arterial blood, converting the bright scarlet color of that fluid into the color of red brick-dust, and thus poisoning the very roots of life. The difficulty is not how to get carbon *into* the system—for it is always there in abundance in the living tissues themselves, which are constantly decaying and delivering up their carbon to the blood for the purposes of respiration. The difficulty is, not how to *get* it, but how to get *rid* of it. That alcohol, therefore, contains much carbon, is a reason why alcohol is hurtful; whereas Mr. Kennedy alleges that fact as a reason why it is *not* hurtful! If there were any difficulty in getting carbon enough without resorting to alcohol, how did men manage to live, and to enjoy even greater health and strength, before any alcoholic drinks were ever discovered? How *did* the North

American Indians, and how even yet *do* many savage tribes of men, manage to enjoy health and strength, totally without the use of alcoholic drinks? And again, how do the inferior animals continue to do so well without it? Is it possible that Mr. Kennedy could overlook these two latter glaring and conclusive facts?—for conclusive they are, unless he can prove that all tribes of men were always acquainted with alcoholic drinks, or that there is some essential difference in the very nature of animal life and human life—which Mr. Kennedy can *not* do, nor anybody else. Many persons, says he, cannot eat fat, or fat meat. Very well, then, let them eat lean meat, and nothing but lean meat; there is plenty of carbon in lean meat, otherwise how could a nation of savage hunters, living on wild game, which is seldom fat, continue to live so well and healthily as they do? How could the lion and tiger live? How could so many total abstainers in England live, and enjoy such health?

But (8) it has been proved by Magendie and others, says Mr. Kennedy, that alcohol is absorbed by the stomach with great rapidity. Exactly so. It is that very fact which makes its daily use so poisonous to health. It is absorbed by the tissues of the body as sponge absorbs water. It makes its way into the vermilion blood of the arteries, which it poisons with carbon (a fact so much insisted on by Liebig), and travels to the brain and spinal cord, where it produces the same effects as would be produced if a drop of spirit of wine or brandy were dropped into the eye. It renders them bloodshotten. Alcohol has, over and over again, been found in the ventricles of the brain, undecomposed, for it dissolved camphor, and burnt with a blue flame when ignited.

Mr. K. then exclaims:—

(9) 'Is it so very irrational that the use of strong drink should be so general, or is it so passing strange that man should cling to the use of a drink so pleasant to the palate, and which I have shown contributes so directly, and with such facility, to one of the most important functions of life?'

The function here alluded to is that function by means of which carbon is 'got rid of by the system'—these are Mr. K.'s own words—the function of respiration. To Mr. K.'s question, therefore—'Is it so passing strange that men should cling to the use of a drink so *pleasant* to the palate?'—I answer, No, it is not strange at all, because it is so pleasant to the palate. But to his other question—'Is it so very irrational?'—I answer, Yes, very irrational indeed—most irrational. The function of 'getting rid of' carbon 'by the system' is, he most truly says, 'one of the most important functions of life'. But can anything on earth be more 'irrational' than to attempt to facilitate this function of 'getting rid of' carbon *out of* the body, by putting as much carbon as possible *into* the body? Yet Mr. K. plainly and broadly states, that the reason why we ought to take alcohol into the body is because it contains a greater amount of carbon than any other article of diet, and thus 'contributes directly to one of the most important functions of life'—viz. the getting rid of carbon out of the body! Now, as it seems to me, the far more rational plan of facilitating the function of getting rid of carbon *out of* the body, would be to put as little as possible *into* it. It is necessary that there should be, and there always is, a certain portion of carbon in all our food, because carbon constitutes one of the elements of the solid body. But as the solid body is hourly and gradually decaying, the carbon, which was before imprisoned in the solid substances of the body, is let loose, combines with the oxygen which we inspire, and forms a highly noxious compound called carbonic acid, which it is absolutely necessary to get rid of as quickly as possible; and, in order to get rid of it, several contrivances have been instituted by nature, of which respiration is one. We take in oxygen for the purpose of combining with and carrying out the noxious carbon, in the shape of breath; and Mr. K. proposes to facilitate this operation of getting rid of carbon *out* of the body, by putting as much carbon as possible *into* it! The principal means by which we get oxygen is respiration, and respiration is performed languidly or energetically accordingly as we lead a sedentary or an active life—a life of ease or a life of laborious exertion. The upper and middle classes of society lead a comparatively sedentary life; they undergo little or no laborious exertion—not enough to quicken their breathing, which is therefore languid and slow. The direct result of this is, that they do not take in sufficient oxygen to combine with, and carry out of the body, the noxious carbon with which the blood, as Mr. K. properly remarks, 'gradually becomes loaded while going the round of the system'. Thus the noxious carbon remains in excess, *oppressing the springs of life, deteriorating the quality of the blood, and literally poisoning the whole nervous system.* Carbon, as Mr. K. admits, is a thing to be 'got rid of', and oxygen is the means by which it is carried off. The clear inference is, that we should most carefully avoid everything which can increase the quantity of carbon, and seek every means by which we can get plenty of oxygen—the principal of which means are pure air and daily exercise. If Mr. Kennedy's reasoning were correct, then air at second hand, and no exercise, would be the most conducive to health; for no more effectual means than these could be contrived to fill the blood with carbon. But, as he says, carbon in the blood is a thing to be 'got rid of', it is not a thing we *want*, but one we do *not* want; it is an excretion, and cannot remain in the blood without producing all the mischiefs of a retained excretion. So pernicious—so highly and directly poisonous—is this same carbon of which Mr. K. is so anxious we should have enough, that if but a little carbonized blood escape into the arteries of the brain, it produces instantaneous death. Death from drowning—death from strangulation—death from suffocation—are all produced by this very same carbon. The oxygen being shut out from the lungs, the carbon of the blood, as it passes through them, is retained, instead of being carried out in combination with oxygen, in the shape of breath; and it travels onward along with the blood, till it reaches the brain, which it kills in (at most) three minutes. So vitally necessary to health is oxygen, and so fatal is any excess of carbon. If indeed it were possible (which it is not) that we could get too much oxygen—more oxygen than is necessary to combine with the carbon of the blood—then even oxygen would destroy us. But happily this is not possible; for the blood is continually becoming loaded with carbon 'while going the round of the system', which carbon it derives from the broken-down tissues (the only legitimate and healthy source from which it *can* be derived), in quantities abundantly sufficient for the formation of bile, and for combination with all the oxygen we take in—and, in fact, in most instances, in quantities far *too abundant* for the health of most of us. Excess of carbon in the blood is, at least, one of the most prolific sources of disease in the upper and middle ranks, especially among females, who, getting but little laborious exertion, do therefore get, as an inevitable consequence, but little oxygen also; and therefore the carbon, which is continually accumulating in the system, is not carried off, because they do not get oxygen enough to effect this important object; for the proportion of oxygen which we can get must always be in exact proportion to the number of times we breathe in a minute, the velocity of the circulation being also increased in an equal ratio. Hence the immense importance of exercise, which, at one and the same time, quickens both circulation and respiration.

While Mr. K., therefore, says—'take alcohol, because it puts carbon into your blood', *I* say—'avoid it as you would poison, for that very reason'. And if any man would prove, experimentally, what are the effects of too much carbonic acid in the blood, let him shut himself up in a room with the doors and windows closed, and light a charcoal fire in the middle of it, and his friends

will inevitably find him stone-dead in the morning. Mr. K. seems to have entirely forgotten, that we do *not* take carbon because we must breathe; but that we must breathe because we must get rid of the carbon which will get into the blood.

Having thus shown (I think sufficiently) the quality of Mr. Kennedy's argument, I shall deal with the rest of his paper more summarily. He says:—

(10) 'I know it is objected that alcohol excites the pulse and inflames the stomach: to this it may be rejoined, that not a particle of food, even of the mildest, can be taken without causing some degree of excitement'.

Here Mr. K. speaks of *inflammation of the stomach*, and the ordinary and *healthy* excitement produced by food, as being one and the same thing! But as all the world knows that they are different as light from darkness —the one being a state of *health*, and the other a state of *disease*—any remark of mine is unnecessary. And yet I cannot help making *one*. Mr. K.'s argument here used is just as strong in favor of the use of arsenic as an article of diet, as it is in favor of the use of alcohol. The argument is this—'Alcohol', say the total abstainers, 'inflames the stomach'—to which Mr. K. replies—'Inflammation is no reason why it should not be taken as an article of diet, because the mildest food always produces *some degree of excitement*'. 'Arsenic', the total abstainers *might* say, 'inflames the stomach, and is therefore unwholesome'. 'But', says Mr. K., '*that* is no proof or reason why it should not be taken as an article of diet, *because* the mildest food will produce *some degree of excitement*'. Is there no difference between a *natural* and *healthy* excitement, and that *destructive*, and *unnatural*, and *diseased* constitution, called inflammation? 'Hence', says Mr. K., (that is, because the mildest food produces *some degree of excitement*) 'hence the conclusion is inevitable, that the functions of digestion cannot go on without stimulating the stomach — that is to say, without stimulating the stomach with wholesome food—for *that* is the only inevitable conclusion arising out of the premises—a conclusion quite unnecessary, because nobody ever denied it. But surely Mr. K. does not *inevitably conclude*, that because all food excites the stomach more or less, therefore digestion cannot go on without stimulating the stomach with brandy, opium, and other matters, which not only stimulate it, but inflame it? Because the stomach is excited in some degree by our food, does it inevitably follow that it requires to be stimulated to the highest possible degree, by irritating substances, even to the point of inflammation? It seems to me, that a quite opposite conclusion is the more rational, as thus—'The stomach requires to be stimulated in some degree — our common food does stimulate it in some degree—therefore nothing else is required to stimulate it'. But Mr. K. argues thus—'The stomach is excited in some degree by our food—therefore it requires to be stimulated in an excessive degree by alcohol'!

Mr. K. says:—

(11) 'As to the stomach becoming inflamed, this is mere assertion.'

This statement is simply *not true*. The fact does *not* depend on mere assertion, but on multitudes of direct experiments, on ocular demonstration in the living subject, and on *post mortem* examinations.

Mr. K. says:—

(12) 'Sir Astley Cooper' [my venerated master—*mine*, not Mr. Kennedy's] 'fed some dogs on bread and milk, and killed them at different intervals after,—and what was found? This so much talked-of inflammation, corresponding exactly, too, to the parts where the particles of food happened to adhere.'

This, again, is simply *not true;* for the red blush which Sir Astley Cooper found, was *not* the 'so much talked of inflammation', nor was it inflammation at all. Does not Mr. K. know that it requires something more than *mere redness* to constitute inflammation? Does a *blush on the cheek* constitute inflammation?

Mr. K. proceeds:—

(13) 'The truth is, there exists an express arrangement of parts, by which, during digestion, an increased flow of blood takes place towards the stomach, and, provided there be no excess, this ebb and flow goes on regularly, whether it have food or alcohol to deal with'!

It is quite true that there is this ebb and flow of blood to and from the stomach, in all healthy persons, even when living on proper diet—our food determining the flow of blood towards the stomach, just as a word will sometimes call blood into the face, as in blushing. But since Mr. K. is aware of this fact, it is only so much the more difficult to conceive how he could mistake this blushing of the stomach, observed in the dogs which Sir A. Cooper killed, for actual inflammation. It is not inflammation any more than a blush is inflammation, nor anything like inflammation, except in the mere insignificant part of redness. But alcohol produces real inflammation—destructive inflammation, with deterioration of parts, with fever, with quick pulse, with dry and hot skin, with a parched mouth and a furred tongue—inflammation of the mucous membrane. When the food has left the stomach, the *blushing* gradually and quickly subsides. After alcohol, however, the inflammation does *not* quickly subside—it lasts for days, and often longer—and sometimes becomes chronic and permanent. The inflammation, however, will of course vary in intensity according to the quantity taken; and if the quantity taken be very small, no inflammation will be produced; nor has it ever been *said*, that I know of, that inflammation will always be produced by alcoholic drinks, however small the quantity taken—but simply that they *tend* to that issue in minute quantities. The GREAT ARGUMENT of total abstainers is, that alcoholic drinks, in any quantity, however small, are *unnecessary* to healthy persons; and that, not being necessary to health, they should be totally eschewed, lest a *moderate* indulgence in them at first, should gradually lead (as they tend to lead) to an *immoderate* indulgence, not merely in the case of one's self, but of those who may be influenced by example—influenced at *first* to indulge *moderately*, and who at last, without any other influence than an acquired *relish* for them, may be led to indulge excessively. Total abstainers do not say that the minutest portion of wine or beer will injure the health in any very perceptible and important degree. They only say that the minutest portion is unnecessary as a beverage, and should therefore be abstained from on moral and religious grounds. It is not sufficient, therefore, to prove that any small quantities of strong drink may be taken without any serious injury to the health. In order to meet the arguments of the total abstainers, it must be proved that they are necessary to health. The total abstainer says—'I see a vast amount of misery resulting from intoxication, especially amongst the poor. For the sake of example, I would myself totally abstain from strong drinks, in the hope that my abstinence may induce others to abstain also—I say, I would do this, if I thought that total abstinence would not injure my health, nor the health of those who might be induced to abstain too, by the influence of my example'. This is what the total abstaining world is enquiring of the medical world—'Can I, being in good health, abstain totally from strong drinks, and yet preserve my health? Because, if I *can* I *will*, in the hope of lessening the crimes which result from intoxication—intoxication often itself emanating from, at first, only a moderate indulgence. Therefore, because moderation often ends in intoxication, I will persuade every body I see to refrain totally—even from moderation'.

But Mr. K. labors to prove (14) that alcohol is absolutely necessary to health. He says it is an 'inevitable conclusion', drawn from the fact that the mildest food excites the stomach in some degree, that 'the functions of digestion cannot go on without stimulating the stomach, and through it the system at large'—that is, by alcoholic drinks. And he says this, notwithstanding that, in the very first page of his paper, he has declared,

in round terms, that he does 'not intend to support the position that alcohol in any shape is an absolute necessary of human life'. But if he admits that alcoholic drinks are unnecessary, he admits all that the total abstainers claim, so far as the matter of total abstinence is a question of bodily health—which is the only part of it with which Mr. Kennedy and myself, as medical men and physiologists, are concerned.

(15) 'Although I have nothing to do here with the *abuse* of alcohol, I cannot help saying a word on a disease about which a great many talk without knowing anything about it—I mean delirium tremens. A Dr. Sewall, too, of America', [President of the National Medical Institute] 'has published an engraving of a stomach taken from a delirium tremens patient, and of course held up as an example to flee from. I have often seen a similar state of the stomach in diseases which had nothing whatever to say to delirium tremens—as, for instance, in cases of heart-disease. I have also met it in cases where the only cause I could attribute it to was constant vomiting occurring previous to death.'

But surely all this proves nothing at all: for who doubts that other causes besides alcohol may and do produce inflamed stomach? But because other causes *can*, does that prove that alcohol can*not?*

He goes on:—

(16) 'Indeed there are strong grounds for supposing that this state may exist independent of any cause which we are capable of recognizing.'

Very well—but what then? Professor Sewall's case remains just where it was. Dr. Sewall examined the stomach of a patient dead of delirium tremens, and very reasonably attributed the inflamed stomach *in that instance* to the same alcohol which had produced the delirium tremens. If a man die of arsenic, and I find his stomach inflamed, surely I am justified in attributing *that* inflammation to *that* arsenic? But Mr. Kennedy argues that I am NOT so justified, because the stomach is sometimes inflamed from other causes than arsenic!

He goes on:—

(17) 'It is now many years since Dr. Yellowby has shown, that in half the bodies opened after death, there is more or less of this *apparent* inflammation.'

In the first place, we are not speaking of 'apparent' inflammation at all, but of the real inflammation, accompanied by fever and all its other symptoms, which was seen by the bodily eyes of Dr. W. Beaumont, and by Dr. Sewall and many others who had an opportunity of seeing that patient of his, (a man with a large hole in his stomach, so that one could see into it with the naked eye, very easily and distinctly) and which has been seen over and over again (in its effects) by hundreds of other medical men who have examined the stomachs of drunkards after death. In the second place, as it is 'many years since' Dr. Yellowby wrote, I think it will scarcely be denied that one-half the people who died were drinkers of strong drink, and which indeed would be true even in the present day; and therefore Mr. K. has yet to prove that this inflammation, whether apparent or not apparent, proved by Dr. Yellowby to exist in 'one-half of the bodies opened after death', was NOT caused by their habit of daily drinking alcoholic drinks. For if it be true, as it is asserted, that the daily habit of taking strong drinks can and does inflame the stomach, then the presence of inflamed stomach in 'half the bodies opened after death', is just the very fact which one would expect to find, and would seem to confirm the assertion that alcoholic drinks, even in moderate quantities, DO produce inflammation of the stomach. This argument of Mr. K., therefore, tells against him, not for him. Seeing that most persons are drinkers of strong drinks daily, it would be the *absence* of post mortem inflamed stomachs in the majority of cases, and not their presence, which would tell in favor of Mr. K.'s argument.

He goes on, still cutting his own throat:—

(18) 'It was even found in persons dying in good health, as for instance, in persons executed.'

Now as most persons who have been executed have generally been very loose and disorderly and drunken characters—not *all* of them, but certainly *most* of them—this argument also tells against Mr. Kennedy. He proceeds:—

(19) 'Now in such cases there were no signs of delirium tremens—hence the conclusion is *inevitable* (!), that this disease does not take its rise from the so-called inflammation.'

Here again Mr. Kennedy has laboriously succeeded in proving what nobody ever denied. At least I, for one, never said, nor thought, nor even dreamed, that delirium tremens was the effect of inflammation of the stomach; but that both the delirium tremens and the inflamed stomach were produced alike by alcohol.

Mr. K. proceeds:—

(20) 'Nothing is more common than for the disease to make its appearance days after all stimulus has been withdrawn. Under such circumstances, nothing will save life but a recurrence to the use of alcoholic drinks.'

Here I beg leave flatly to disagree with Mr. Kennedy, on a point of practice. Brandy-and-water is very suitable for patients laboring under delirium tremens (as a drink), but the remedy—the sheet-anchor—the *sine qua non*—is opium. All the best writers, and all the practical men, know this very well. There is perhaps no one fact in the practice of medicine better ascertained than this. Opium is almost specific in delirium tremens. I have given three grains of it every half-hour, in numerous cases, and with perfect success; for I have had much practice in this particular disease. Brandy-and-water is a very proper drink, but it will not cure the disease, unless it be extremely slight indeed. No severe case of delirium tremens ever gets well, unless the patient can be sent to sleep. Opium, and opium alone, will always cure every cureable case of delirium tremens, and no practical man would ever trust to alcohol without opium. Brandy-and-water is his *drink*, but opium is his REMEDY—without which, in all severe cases, he will inevitably die, in spite of all the brandy in the world.

The rest of Mr. Kennedy's paper has reference to the use of alcohol as a medicine in disease—against which I have nothing to object, excepting that, even here, where he has truth, reason, and experience on his side, his arguments are still confused, feeble, and jejune. Total abstainers may also fairly object to Mr. Kennedy, that he does not understand their principles, although he has undertaken to write against them;—for he puts arguments and assertions into their mouths which they have never used, imputes to them false inferences which they have never drawn, and attacks positions which they have never occupied.

EDWARD JOHNSON, M.D.

IS ALCOHOL NECESSARY IN FEVER?

'It has been argued by a Dr. Beaumont, that during convalescence wine is unnecessary, and that the patients recover from sickness very well without it. I need scarcely add, that this gentleman advocates total abstinence; but in his zeal to do so, he has overlooked facts, which I must say, betray some want of experience in his profession.'—HENRY KENNEDY, M.B. *Trans. of Dublin Phil. Soc.*, p. 73.

MY DEAR DR. LEES,—Mr. Kennedy commits an injustice in representing so unfairly, because so inadequately, my views on the subject of alcoholic agency; and in *his* zeal to uphold the therapeutic character of spirituous liquors, he evidently labors under strong and blinding prejudices, or he is deficient in ordinary candor. In my 'Essay on the Nature and Properties of Alcoholic Drinks', published some years ago, I admitted the probability of wines being advantageous in the treatment of disease; and so far from having 'overlooked facts which betray some want of experience in the profession', I have so recognized the *use* of wines in the treatment of fever, that I now feel it my duty to question their *utility*, and to offer some atonement for having conceded an ex-

aggerated, if not an entirely incorrect, estimate of the remedial properties of alcoholic liquors in the treatment of *any* disease. Whilst, on more ample consideration, and mature experience, I would willingly retract several expressions in my Essay somewhat favorable to the opinions of Mr. Kennedy, I am now more convinced than ever, that 'during convalescence wine is unnecessary, and that patients recover from sickness very well (and I may now say *better*) without it'.

Allow me here to cite an extract from a paper which I read before the Royal Medical Society of Edinburgh, April 7th, 1843, as tending to show the questionable character of alcoholic stimulants in the treatment of fever.

'In my own experience, which has extended over nearly thirty years, I have almost invariably rejected the use of wine in the treatment of fever; for early in my professional life, I was engaged in a close attendance of some months on a class of patients, most of whom could not afford to procure wine, in the populous village of Guisley, where typhus raged to a frightful extent. The disease ranged from the ordinary form of *continued fever*, down to the worst kind of *typhus gravior*. The number of cases, and the severity of the symptoms, were truly frightful. I had been *taught* the great value of wine in such cases, and if it had been *procurable*, I should have administered it very freely. Being obliged to do without it, I made 'a virtue of necessity', and contrary to my professional prejudices, I proceeded in almost every case without a drop of wine. The result proved most propitious, the rate of mortality being lower than I ever remember in an equal number of cases. From that period I have regarded the use of stimulants in fever, and especially of alcoholic stimulants, with considerable distrust If, indeed, the effect of alcohol be to carbonize the blood—and of this there can be no reasonable doubt —then its influence must be analogous to that of fever itself, and its exhibition becomes highly questionable, except on the homeopathic principle of

Similia, similibus curantur.

The truth is, that alcohol is a treacherous stimulant, and though it may rouse the depressed powers for a time, is invariably followed by a corresponding collapse.'

I have not time, just now, to notice the very false reasonings in Mr. Kennedy's paper, but I may do so at some future period, if necessary. In the meantime, I doubt not but you will not fail to administer that wholesome and needed instruction to one who, whilst unwilling to admit that 'alcohol in any shape is an absolute necessary of human life', is yet too much obscured by the false prejudices of the age, to examine this 'great and grave question' in that calm and philosophic spirit equally called for by the intrinsic interest of the subject, and its proper bearings upon the destinies of mankind.

Believe me, yours faithfully,

THOMAS BEAUMONT.

Bradford, Feb. 26, 1845.

The main current of a man's life is to be regarded; and if this maintain a regular course, it is not here and there a little straggling rivulet that should spoil the character.—*Norris.*

THE WINES OF SCRIPTURE.

The *Encyclopædia Britannica*, one of the highest authorities in literature, says of the authorised translation—'One of its greatest faults is, that the translation of the same original word is often capriciously and improperly varied at the expense of perspicuity; while, on the other hand, ambiguity is sometimes occasioned by the rendering of two original words in the same sentence by only one English word, which, however, is used in different meanings.'—Vol. iv. p. 619, 7th edition.

AUSIS.

THE translators of the English Bible seem to have misunderstood many of the Old Testament references to wine, and, if we wish to attain a correct knowledge of the subject, we must disregard their translation, and examine the terms used in the inspired original.

The first we notice is *asis*, or *ausis*.* This term is properly rendered *juice* in Canticles viii. 2, where we read of 'the juice of the pomegranate.' It is derived from a verb signifying *to tread down*, and denotes *the newly-expressed juice* of the grape or other fruits. Of course, then, it was not intoxicating. In Isaiah xlix. 26, it is said, that the enemies of the Church 'shall be satiated with their own blood as with *grape-juice*,' where there seems an allusion to a superabundance of a sweet cloying liquor, which would be injurious to the stomach. In Joel i. 5, the prophet exclaims, 'Howl all ye drinkers of wine, because of the grape-juice; for it is cut off from your mouth.' In the preceding verse, the palmer-worm, the locust, the canker-worm, and the caterpillar, are said to make great ravages among the vegetable creation, and as the vines would share in this destruction, they would yield no grape-juice from which to prepare wine according to the taste of the drinkers. In Joel iii. (Hebrew, iv.) 18, it is predicted, that 'the mountains shall drop down grape-juice,'—a striking description of plenty, in which the mountain sides, mantled with vines, are said to produce grapes so large and juicy, that they are ready to drop their juice even while hanging on the tree. In Amos ix. 13, the same expression, 'the mountains shall drop grape-juice,' again occurs.

We have thus noticed all the passages where this term occurs, and it appears that it invariably signifies the newly-expressed juice of the grape or other fruits, which was, of course, unfermented. None of these passages, then, can, with propriety, be cited in favor of the use of intoxicating wine.

SOBHE.

We proceed to consider what kind of wine is designated by the term *sobhe*.† This term occurs in only three passages of Scripture, and seems to denote an *inspissated wine*. It is commonly derived from a verb signifying *to drink freely*. The term used for wine of all kinds might be applied to the article of which this specific term was the distinctive designation. It is now becoming a generally-received opinion, that the Latin *sapa* is derived from the Hebrew *sobhe*, and that each of these terms denotes the same article.‡ In Isaiah i. 22,

* The Hebrew is עָסִיס *asis*, from עָסַס *asas*. The passages in which the noun occurs are all noticed in the text, so that we need not cite them in this note.

† סֹבֶא *sobhe*, from סָבָא *sabha*. The passages are all quoted above.

‡ Pliny, in his Natural History, xiv. 9, says, '*Syræum*, which some call *kepsema*, our people call *sapa*, a production of art and not of nature, the *must* being boiled down to the third part of the original quantity—which, when it is diminished to one-half we call *defrutum*.' Other Roman authors give a slightly different account of the *sapa*, but all agree that it was boiled wine. Our readers may see this point illustrated by a number of apposite quotations, in *Tirosh lo Yayin*, (Div. xvi., pp. 35, 36)—an elaborate essay, probably the ablest that has yet appeared on the wines of Scripture. In this essay (Div. xxxv.) a quotation from a French work is given, proving that to this very day in France the word *sapa* is applied to 'a kind of preserve made of the juice of grapes before it is fermented.' Professor Ramsay also remarks, 'Similar preparations are at the present time called, in Italy, *musto cotto* and *sapa*, and, in France, *sabe*.' It appears from the book of Jewish traditions, called the Mishna, that the Jews were in the habit of using boiled

we read: 'Thy silver is become dross, thy inspissated wine (is become) a thin wine mingled with water.' The word translated *mixed* (*mahúl*), in the English version, is now understood to designate an inferior kind of wine. According to Professor Stuart: 'The Hebrew word here rendered *mixed*, means *cut, cut round, circumcised.* Our translators plainly did not understand the force of it, and so they have resorted to a version which they supposed would be equivalent It may be so; but the exact force of the word still remains a problem to be solved.'§ This was written in 1835; but the author of *Tirosh lo Yayin*, in 1841, has cited from Varro's Book on Rural Affairs (i. 54), an apt illustration. It is there stated, that when the grapes with their stalks and husks have been pressed, some circumcise (that is, cut round) their extremities, and press the whole again, which yields *circumcised wine*, and the foot-stalks and husks being mixed with water, a liquor called *lora* is obtained, which is given to laborers during winter. The text under discussion, then, is, by this writer, paraphrased thus: 'Thy silver is become like dross; thy *sobhe*—thy most superior wine—the drink of thy nobles—is become like *mahool*, circumcised wine, and that, too, mixed with water, so as to be no better than *lora*, the drink of the laborer.' This explanation commends itself, and we fully agree with it. Should any contend, however, that this verse refers simply to the circumstance that wine is lessened in value by being mixed with water, it will yet appear a reasonable conclusion that boiled wine is the article referred to. Roman writers frequently refer to mixing water with fermented wine for the purpose of improving the beverage, and we also read of thick unfermented wine being thus mixed for the same purpose. The latter of these mixtures is referred to in the passage before us, according to our view; the prophet refers to silver becoming dross, and inspissated wine being mixed with water—in both which cases the value of the article was diminished. A specified quantity of a mixture of wine and water was, of course, less valuable than an equal quantity of pure wine before the water had been added. In Hosea iv. 18, it is said: 'Their *sobhe* (inspissated wine) is sour.' Boiled wine retained its saccharine matter, but was, of course, directly injured by becoming sour. It was valued for its *sweetness.* Columella (book xii., c. 20) states distinctly, that boiled wine was liable to become sour. '*Defrutum*,' says he, 'however carefully made, is liable to grow acid.' In Nahum i. 10, it is said of the enemies of Jehovah: 'Like thorns they are woven together, and like their boiled wine the drunkard shall be devoured as stubble fully dry.' The first metaphor here seems taken from thorns heaped together to be burnt; the second, from the boiling of the *sobhe*, in which it was neglected on the fire and allowed to burn; and the third, from stubble or chaff, which was also liable to be consumed by fire. The language of Ezekiel xxiv. 6—14, furnishes a remarkable illustration of this passage.

An examination of the three texts in which the term under discussion occurs, leads us to the conclusion, that it denotes a sweet, unfermented, inspissated wine. It follows, that none of these texts can, with propriety, be cited in favor of the use of intoxicating drink.

HHAMER.

The term we next notice is *hhamer, red wine.*‖ It was applied to wine, probably as descriptive of its color, being derived from a verb signifying *to foam, to be red.* In Deuteronomy xxxii. 14, Moses says: 'Thou hast drunk the blood of the grape, *red wine*,'—where the term obviously denotes an unintoxicating drink. In Psalm lxxv. 8 (9): 'There is a cup in the hand of Jehovah, and the wine is *red*,'—an intoxicating drink seems referred to, but some understand the verb rather than the noun here. In Isaiah xxvii. 2, we read of 'a vineyard of red wine,'—that is, one from which such wine was obtained. The expression might with more strict propriety be rendered here *red grapes*, these being literally the produce of the vineyard. Bishop Lowth, preferring a different reading from that in the text of our Hebrew Bibles, renders the phrase, 'the beloved vineyard.' In Ezra vi. 9, and vii. 22, we have the Chaldee form of this term,¶ and the wine there mentioned was enjoined to be conveyed to Jerusalem for the offerings of the temple, and was probably not intoxicating. In Daniel v. 1, 2, 4, 23, we have the same Chaldee form emphatic;** but it is not certain whether the wine there mentioned as drank by Balshazzar was intoxicating. The King, at all events, was not so intoxicated as to be unmoved by the sight of the hand that wrote on the wall of his palace, and Daniel did not blame him for drunkenness, but for profaning the vessels of the house of the Lord at Jerusalem. If any one contend for intoxicating wine here, we do not greatly object: for we find the term here employed, frequently substituted in the Chaldee version for the generic Hebrew term for wine (*yayin*) —for instance, in Genesis ix. 2, 4, where intoxicating wine is obviously referred to.

Thus have we quoted all the texts in which this term occurs, and the result of our examination is, that it is a general name for wine of a red color, whether fermented or unfermented. It is proper to add, that where it may be supposed to denote an intoxicating drink, its use does not receive the Divine sanction.

‖ חֲמֶר *hhamer*, from חָמַר *hhamar.*

¶ חֲמַר *hhamar.*

** חֲמַרָא *hhamra.* The passages where these terms occur are all quoted in the text.

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wine; and it is there said, (*Terumoth* xi.): 'They do not boil the wine of the heave-offering, because it diminishes it; Rabbi Jehudah permits this because it improves it.' There is a curious illustration of this subject by an old writer (1693), cited by Dr. Lees in his admirable work, *The Illustrated History of Alcohol*, from *Letters writ by a Turkish Spy*, vol. v., letter xii.: 'Our holy traditions themselves, and all our doctors, tacitly own that the vine is allowable, and that it was saved among the rest of the vegetables by Noah in the ark: and that holy prophet cursed the devil for stealing it away. Perhaps the story will not be unpleasant to thee. When God commanded Noah, with his companions, to descend out of the ark in peace, they built them houses, and began to exercise husbandry. They sowed corn and the seed of other vegetables. They planted all sorts of trees; but, when they came to look for the vine, it could not be found. Then it was told Noah by the angel that the devil had stolen it away, as having some right to it. Wherefore Noah cited the devil to appear before the angel, in the name of God, to answer his theft. The angel gave judgment, that the vine should be divided between them, into three parts, whereof the devil should have *two*, and Noah *one:* to which both parties consented: whereby it is evident that man has some share in the juice of the grape. For this was the decision of Gabriel: That when two-thirds of the liquor of this fruit should be evaporated away in boiling over the fire, the remainder should be lawful for Noah and his posterity to drink.'

§ *Letter on the Wine Question.*

I am satisfied there is so much good in mankind at large, that one of the main causes of the mutual hatred in parties is our mutual ignorance of each other.—*Burke.*

We are truly free and unfettered in proportion as we faithfully preserve our sacred right of judging, and are by no means bound to defend whatever may have prescription or privilege in its favor. Some men are fettered from the first, before they are capable of self-judgment; these proceed to determine the most difficult points at a time of life when their understandings are weakest, either in deference to the opinion of some friend, or in consequence of being captivated with the discourse of some person they have first heard!—and thus, upon whatever system they happen to be first cast, they will cling to it as to a rock. As to what they allege of their placing implicit faith in the judgment of one *whom they believe to be wise*, I could agree to it, provided such ignorant and illiterate persons were *capable of judging who is a wise man;* but this very thing seems to me to require the greatest wisdom.—*Cicero.*

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*
'Examine all things; hold fast the good.'—*St. Paul.*
'Truth results from discussion and from controversy.'—*Dr. Paley.*

THE BALANCE OF ORGANIC NATURE.

[A Lecture, by J. DUMAS, Member of the Institute of France, delivered at the School of Medicine, Paris.]

II.

COMPOSITION OF ORGANIC ELEMENTS.

INASMUCH as all the phenomena of life are carried on upon substances having for their bases carbon, hydrogen, nitrogen, and oxygen; inasmuch as these substances pass from the animal to the vegetable kingdom, through intermediate forms—carbonic acid, water, and oxide of ammonium; since, in fine, the air is the source whence the vegetable world is nourished, is the reservoir within whose bosom the animal world is annihilated, we are naturally led to study these different bodies from the particular point of view of general physiology.

Composition of Water.—Water is incessantly formed and decomposed in the bodies of animals and vegetables. With a view to the due appreciation of what is to follow, let us inquire into its composition. Direct experiments,—the combustion of hydrogen in oxygen gas,—in which I have produced more than a quart of artificial water, render it extremely probable that water is composed by weight, of

1 part hydrogen, and
8 parts oxygen,

and that these simple and round numbers express the prime relations in which these two elements combine to constitute water.

As substances are always represented in the eyes of the chemist by atoms or molecules; as he always seeks to connect in thought, with every substance, the weight of its atom, the simplicity of the relation just stated is not without importance. Each atom of water, in fact, being a compound of one atom of hydrogen and one atom of oxygen, we arrive at those simple numbers, which are not readily forgotten. An atom of hydrogen weighs 1, an atom of oxygen weighs 8, and an atom or molecule of water weighs 9.

Composition of Carbonic Acid.—Carbonic acid is produced incessantly by animals, and decomposed incessantly by plants; its composition, therefore, merits especial attention on our part.

Now carbonic acid, like water, is represented by the most simple numbers.

Experiments in which the diamond was burnt directly, and converted into carbonic acid, have satisfied me that this acid is formed by the combination of 6 parts, by weight, of carbon, with 16 parts, by weight, of oxygen.

We are, therefore, led to represent carbonic acid as formed of 1 atom of carbon weighing 6, and 2 atoms of oxygen weighing 16, which together constitute 1 atom of carbonic acid weighing 22.

Composition of Ammonia.—Finally, ammonia would appear, in its turn, to be formed, in round numbers, of 3 parts of hydrogen and 14 of azote, which may be represented by 3 atoms of hydrogen weighing 3, and 1 atom of azote weighing 14.

Thus, as if to shew her infinite resources, Nature does not bring into play, in connexion with organisation, more than a very small number of elements, combined in the simplest relations.

The whole atomic system of the physiologist, in fact, revolves upon these four numbers, 1, 6, 7, 8:

1 is the atom of hydrogen,
6 is that of carbon,
7, or twice 7=14, is that of azote, and
8 is that of oxygen.

Let him always attach these numbers to these names: because to the chemist no such things as abstract hydrogen, carbon, azote, or oxygen, exist. They are always true entities which he has in view; it is of their atoms that he invariably speaks, and for him the word hydrogen signifies an atom which weighs 1, the word carbon an atom which weighs 6, and the word oxygen an atom which weighs 8.

Composition of the Air.—Has the atmosphere which plays so important a part in organic nature, as simple a constitution as water, carbonic acid, and ammonia? Such is the question which M. Boussingault and I have lately studied attentively. And we have found, in conformity with the opinions of the majority of chemists, and in opposition to the views of Dr. Prout, to whom chemistry is indebted for so many ingenious inquiries, that air is a *mixture*, a true mixture.

The air of the atmosphere contains, by weight, 2300 of oxygen to 7700 of azote;—by volume, 208 of the former to 792 of the latter.

The air contains, in addition, from four ten-thousandths to six ten-thousandths, by volume of carbonic acid, whether it be taken in the midst of a great city such as Paris, or in the country. In general it contains about four ten-thousandths of carbonic acid.

The air, moreover, contains an almost inappreciable quantity of the carburetted hydrogen gas, which is incessantly evolved by stagnant waters and marshes.

We do not here speak of the watery vapor, the quantity of which varies so much at different times, nor yet of the oxide of ammonium and nitric acid, which can only exist momentarily in the atmosphere, by reason of their great solubility in water.

The air of the atmosphere, therefore, is a mixture of oxygen, nitrogen or azote, carbonic acid, and carburetted hydrogen or marsh-gas.

The crude and formless mass of the air, gradually organised in vegetables, passes, without change, into animals, and becomes the instrument of sensation and thought; then vanquished by this effort, and, as it were, broken, it returns as crude matter to the source from whence it had come.

The quantity of carbonic acid in the atmosphere varies, and that even considerably, inasmuch as the difference extends from four ten-thousandths to six ten-thousandths. Might not this fact be cited as a proof that plants abstract carbonic acid from the air, whilst animals exhale it? Is it not an assurance that the equilibrium in the elements of the air is rightly ascribed to the inverse actions of animals and of vegetables upon it?

It is long, indeed, since it was observed, that animals rob the air of its oxygen, and exhale into it carbonic acid; and that plants, in their turn, decompose this carbonic acid, fixing its carbon, and restoring its oxygen to the air.

As animals go on breathing incessantly, and as plants only respire under the influence of the solar light; as in winter the earth is stripped and naked, whilst in summer it is clothed with verdure; it was believed that the air ought to bear witness in its constitution to these varying states or influences. The carbonic acid, it was imagined, must increase in the night and diminish in the day; the oxygen, on the contrary, diminish in the night and increase in the day.

The carbonic acid and the oxygen, it was also conceived, must follow the course of the seasons, augmenting inversely in one, falling off inversely in the other.

All this is true, undoubtedly, and perfectly sensible in regard to small portions of air confined under a bell-glass; but in the mass of the atmosphere all local and temporary differences are lost and confounded. A long succession of ages would be requisite to bring into play and render manifest any preponderance in either of the two realms of nature, with reference to the composition of the atmosphere. We are, therefore, far—very far from experiencing those daily or annual variations which philosophers and the vulgar were at one time alike disposed to regard as equally easy to observe and to foresee.

With regard to the oxygen, calculation shews that, even in exaggerating all the data, not less than 800,000 years must elapse before the animals living on the surface of the earth could consume it entirely.

If it be supposed, therefore, that an accurate analysis of the air was made in the year 1800, and that, through the whole of the succeeding century, plants had ceased from their functions over the entire surface of the earth, all the animals, nevertheless, being conceived to go on, living and breathing as usual, an analysis undertaken in 1900 would not shew the oxygen of the air diminished to any greater extent than one eight-thousandth part of its weight—a quantity which is altogether inappreciable to the most delicate means of investigation we possess at the present day, and which, very certainly, would have no influence on the life of animals.

Nevertheless we do not deceive ourselves as to the fact: the oxygen of the air *is* consumed by animals, which convert it into water and carbonic acid; and it *is* restored by vegetables, which decompose these two substances.

But nature has so arranged matters, that the magazine of the atmosphere, in reference to its consumption by animals, is such, that the necessity for the intervention of vegetables for its purification could only become apparent after the lapse of centuries.

With regard to the question of permanence in the composition of the atmosphere, therefore, we may say, with a perfect assurance of accuracy, that the proportion of oxygen which it contains is secured for a long succession of ages, even supposing the influence of the vegetable world to be *nil;* and that plants, nevertheless, go on incessantly restoring to it oxygen in quantity at least equal, and perhaps even superior, to that which it loses; for vegetables live at the expense of the carbonic acid that is emitted by volcanoes, as well as of that which is exhaled by animals.

It is not, therefore, as purifiers of the air, that plants are so immediately and especially necessary to animals; it is rather *as supplying them, and that incessantly, with organic matter ready prepared for assimilation,* which they may burn or otherwise consume to their advantage.

The service which vegetables render us in purifying the air we breathe, is necessary, without doubt, but it is so remote, that our gratitude is little. There is another service, so immediate, so intimate, that did it fail for but a single year, the earth would be depopulated: it is that which these same vegetables confer in *preparing food for us,* and for the whole animal creation. It is here especially that the connexion of the two kingdoms of nature is remarkable. Annihilate vegetation, and forthwith animals perish of hunger. The entire realm of organisation must necessarily disappear with that of vegetation.

Yet we have said that the carbonic acid of the atmosphere varies from four ten-thousandths to six ten-thousandths of its bulk. These variations are easy to observe, and they occur very frequently. May not this be a phenomenon proclaiming the influence of animals which introduce this acid into the air, and that of plants which abstract it?

No; the phenomenon in question is simply

meteorological. It is with carbonic acid as with watery vapor, which is formed at the surface of the ocean to be condensed elsewhere, to fall back as rain or dew, and to be raised again in the form of vapor.

This water, which is condensed and falls, dissolves and precipitates the carbonic acid; this water, which evaporates, raises and abandons the same gas to the air.

It would, consequently, be of great interest, meteorologically, to contrast the variations of the hygrometer with those of the seasons, and the state of the heavens with variations in the quantity of carbonic acid contained in the air; but hitherto all tends to prove that the rapid variations observed constitute simple meteorological incidents, and by no means, as was once supposed, physiological incidents, which, isolatedly considered, would very certainly produce variations vastly more slow than those actually noted, whether in cities or the country.

The air is, therefore, a mighty magazine whence plants, for a long time, may draw all the carbonic acid they require for their wants, and where animals, for a still longer period, will find all the oxygen they can consume.

The atmosphere, we conclude, then, is a mixture which incessantly receives and incessantly furnishes oxygen, nitrogen, and carbonic acid, by a thousand exchanges, of the nature of which it is now easy to form a right conception, and of which a rapid sketch will enable us to appreciate the most remarkable circumstances.

AIDS TO REFLECTION.

[*Hints to Thinkers, in Composition and Criticism.*]

OUR OBJECT.—We propose, under this head, to furnish to our untrained, but truth-loving readers, such examples of incorrect composition and loose logic as we may happen to note in our cursory readings — in short, to shoot folly or fallacy as it flies along in the papers and periodicals of the hour. This may perhaps be found a profitable exercise in mental discipline and practical logic, and tend, in no slight degree, to clarify the perceptions and augment the discriminating powers of such of our readers as may not have been privileged with a systematic training of their logical faculty. By COMPOSITION we mean the expression of thought; by CRITICISM the subjecting of composition to rigid review and analysis—a review and analysis as much more necessary in language than in arithmetic, as the symbols of logical are more ambiguous than those of arithmetical science. The fact is, as intimated in a previous article on the philosophy of language, nearly all the differences and disputes which agitate this mad world of ours—the sects and systems, and all the heartburnings, jealousies, intolerances, and mystifications connected with them—owe their rise to a Babylonian confusion of Tongues; or, in other words, to a *mystification of language as the medium of thought.* Certainty in science, and uniformity in opinion, are ever in exact proportion to the simplicity and clearness of the signs or symbols of reason; for these *media* of thought form at once the register of past achievment, and the starting-point of future progress. If we are wrong in our premiss, or record, we *must* be wrong in our conclusion; or, as Hobbes has it, if we commence our arithmetic with *false figures,* we shall find that the most correct summing *afterwards* will not prevent us from increasing the error with every step in the reckoning. He who does not understand this, is yet in the bondage of error, exposed to deception by every form of verbal imposture or mental delusion which paid professions or interested corporations are ever ready to impose upon him under the name of truth. The simple, sincere Truth-Seeker, however, has a certain protection against deceit and delusion, in the voluntary and fearless exercise of *his own* thinking powers. Let him only *try* the spirits, and he will soon perceive whether they emanate from Deity or from Darkness. If he refuse to fulfil his duty as a Truth-Tester—to employ the faculties for the exercise of which he is responsible, in their proper function—he will of course be given up to believe many lies; but in this event he can only blame himself, since he will have bowed his own neck to the yoke. But let him accept the advice of St. Paul; let him *prove*—i. e. PROBE—all things, and hold fast those which are just and true—the form of sound, not of senseless, doctrine; and then, while on the one hand he will secure for himself the greatest exemption from error, with the largest amount of truth, of which his circumstances as a fallible being permit, he will, on the other hand, be liable to no blame for any portion of error which may still involuntarily attach to his opinions. God regardeth more the fixed intentions of the heart, than the ever-changing forms of human phrase and fancy. The *probe,* then, must be applied to the *media* of thought—to the composition or language in which the doctrine is expressed; and if that be lucid and logical—or, in other words, accurate and unambiguous—we shall then go safely and satisfactorily towards our conclusion, refuting or establishing any given doctrine.

'THINGS UNNECESSARY, HURTFUL.'—An esteemed correspondent, J. H., requests information as to this medical maxim, and other matters, referred to in Dr. E. Johnson's able reply to Mr. Kennedy. [See 'Truth-Seeker', p. 30.] Dr. J. merely reminds Mr. K. of an acknowleged principle, with which medical men ought to be familiar, and speaking of it, *en passant,* employs only general terms. Had he designed to give a logical definition and proof of the principle, it would have been more fully expressed, thus:—'Whatever belongs to that *class* of things called *unnecessary things,* is hurtful.' The reference, of course, is not to any *one* particular thing, but to *kinds* or sorts of things. Thus bread, beef, potatoes, &c., belong to that class of things called 'necessaries of life'—but wood or wine, arsenic or alcohol, do not. As a *class,* the first *are* necessary, though not individually; the second are *not* necessary—i. e. do not stand related to stomach-wants—and, therefore, can only injure that organ when introduced into it. None of them is wanted; and if, when any is introduced, the stomach could speak, it would justly complain—'I ask for *bread,* and you give me a *stone.*'

Again:—J. H. errs in supposing that Dr. Johnson objects to the employment of the *phrase* 'absolutely necessary'; he only objects to it as employed by Mr. K. The phrase is proper enough, when properly used, for the word 'absolutely' can be legitimately employed

to give emphasis to the word to which it is annexed—to excite a more vivid attention on the part of the reader to the sense and scope of that annexed word, just as here we put certain words in *italics* when we wish to attract to them particular attention. Dr. J. objected to the use of the word 'absolutely' on a very different ground—namely, to the apparent use of it for the purpose of *qualifying* the meaning of the annexed word 'necessary', which it cannot do in the least degree. Mr. K. first asserts that alcoholic drinks are *not* 'absolutely necessary'—while, subsequently, he affirms that they *are* 'necessary'. For, says he, it is an 'inevitable conclusion' that 'the functions of digestion cannot go on without stimulating the stomach'—and, though he does not add the words, 'by alcoholic drinks', he must mean stimulation by these drinks, if his argument possesses any point at all. For how can the fact that some *other* sort of stimulant (as food) is 'necessary' or useful, be any proof that these particular alcoholic stimulants are so? It is, therefore, 'necessary' to his argument, if there is to be any argument at all, that *alcoholic stimulants* be meant. But he says—'Digestion cannot go on without them'—i. e., runs his reasoning, they are necessary to digestion! Here is a 'flat contradiction', then, between his argument and his first admission, that they were not 'absolutely necessary'. Now it seems to us, as to Dr. Johnson, that the word 'absolutely' is designed to *qualify* the word 'necessary', and thus, in the eyes of the superficial reader, to present *a less manifest appearance of contradiction* to his after arguments for the *necessity* of alcohol. It is just in this way that men gloss over their inconsistencies, and cheat themselves and each other. Truth-Seeker, be on your guard against this trickery of talk, and subject every theory to rigid review and analysis—unless, indeed, you think,

> That the pleasure is as great
> Of *being cheated*, as to cheat.

When Dr. Johnson uses the phrase 'flat contradiction', he does *not* fall into the 'same error' as Mr. Kennedy, or into any error at all. In fact, there was no error in *the language* of either; Mr. Kennedy's error was in the *intention* (if he had such intention, which he seems to have had, though his article altogether is remarkable for ambiguity,) of explaining away the meaning of a word which is incapable of being qualified at all. If Mr. K. did not mean to do this thing—to *qualify* the word 'necessary'—why did he employ the word 'absolutely' at all? We cannot suppose that, in an argument expressly designed to prove the *necessity* of alcohol, he employed the word 'absolutely' to call the reader's attention particularly and emphatically to its *non*-necessity! This would be too absurd; and, therefore, Mr. K. employed the word illegitimately, to qualify what cannot be qualified at all, or he used the word for no purpose at all. 'Flat' added to 'contradiction', is not used to lessen or augment the meaning of this last word, but merely to draw the reader's attention to its *full* sense—just as, in speaking, by voice or action, we call the hearer's attention to some particular phrase—or even repeat it. J. H. enquires if Mr. K., by the phrase 'absolutely necessary', might not have meant to convey the notion that 'a particular kind of food, although wholesome, is not necessary, since *other food* may be substituted'? We reply—Such a meaning is impossible, because the paper is expressly 'On the use of *Alcoholic Drinks*', and not 'On Food and Stimulants in general.' In a paper on the last subject, the words might have been so understood, because food, &c. would have been included in the subject of the argument; but Mr. K. is arguing solely about these particular stimulants—'alcoholic drinks.' Had he been speaking of 'Stimulants in general', he might have meant—i. e. might have been supposed to mean—that alcoholic stimulants are not absolutely necessary, since other stimulants may be substituted for them—viz. drug stimulants. But he cannot mean—i. e. cannot be supposed to mean—this, for this is exactly what many teetotalers say. 'If you want a stimulant,' say they, 'take a medicine—alcoholic drinks are not necessary.' Mr. K. does not agree to this, and therefore cannot mean it—i. e. be supposed to mean it. Mr. K. is plainly arguing in favor of alcoholic drink as a beverage; he does not qualify this term, but embraces with its meaning the various kinds of alcoholic liquors usually taken as beverage.

FOREKNOWLEGE.—We have had our attention called to a paper on this subject, by J. O. Bonsall, of America.* The extracts before us are so utterly illogical, that we could have little hope of deriving profit from the perusal of the remainder. We will give a few examples of his style of reasoning, and of the rapid mode in which he jumps to his conclusions. 'The Christian Examiner', it seems, refused to insert the tract because it was so *startling*. For our part, we can perceive no strength whatever in its positions; they appear the merest trickery of language, which every systematic reasoner should be capable of exposing. Mr. Bonsall, no doubt, deceives himself quite as much as any one else; still the tract is based upon mere quibble — a play upon that double sense of the words used, which we pointed out in our previous article on this subject.

a. His first position (stript of its verbiage) is this:—Suppose God to foreknow all things from eternity, is it possible that *any* thing CAN be at all different from what he foreknew?

Now this may mean one of two very different things. 1st, If we suppose God to foreknow all things, is it possible that any thing can be supposed at all different? No; for it is a mere truism to say, that we cannot consistently suppose God to foreknow things, and not to foreknow them. Or, 2nd, If we suppose God to foreknow all things, was it possible that any man could act differently from what he did act? If this is the meaning of the question, we say—Yes; a man may have the power to act either way, though it is certain he will act only in one. If this had been Mr. B.'s meaning, the words 'is it possible', and 'can be', should have been '*was* it possible', and '*could* be'. But the proper, because unambiguous, word to employ, is 'power' or 'means'.

b. 'It follows' from God's foreknowlege, says Mr. B., 'that every thought and act was fixed unalterably from eternity.'

We deny that it follows at all. Nothing follows from a single proposition. Conclusions result from the comparison of propositions only, therefore not from single ones. How then does it follow, that because God 'foreknows' things, therefore things are 'unalterably fixed'? If the latter words mean more than 'foreknowlege', Mr. B. is guilty of changing the cards—of intellectual trickery; if they mean no more, then we shall insist that Mr. B., and every body else, keeps to the first and sufficient word, 'foreknowlege'. Let any one try to prove that it 'follows', and we will undertake to show that there is a flaw in his argument. There is, certainly, nothing in 'orthodoxy' more rotten than the mode of reasoning adopted by Mr. Bonsall.

c. 'IF fixed unalterably, every created being must act exactly according to the pattern set down for him in the book of God's foreknowlege.'

But, in the sense implied, there is nothing fixed, but only foreseen. Nor does 'must' mean that men are *compelled* to act as foreseen, but, simply, as with proposition *a*, that every created being *must be supposed* to act as we have supposed the Infallible Being to foresee he would act. Nor does 'foreknowlege' at all resemble a 'pattern set down' for man; it is not a *model*, but a COPY, of future action—not a pattern to go by, like the law, but a portrait of action drawn from an unerring view of character, and circumstances, and tendencies. 'Foreknowlege' does not *make* character; it *results* from

* Vide 'The Christian.' Edited by J. Barker. No. XXIX. Vol. ii. p. 100.

a view of character. Mr. B. is here ekeing out bad logic with false analogy.

d. 'No created being can be deemed accountable for doing or thinking what it was not in his power to avoid.'

This, now, is plain and unambiguous; we know clearly what Mr. B. means, and he knows himself—which he hardly did before. This proposition, as we showed p. 28, is quite true. It is POWER to do, or avoid, and nothing else, which determines accountability: foreknowlege has nothing to do with it, nor can Mr. B., or any one else, show that it has. 'To determine to know all things'—and he admits that 'God could do so, if he would'—is, therefore, not 'the same thing as to dispense with the creation of accountable beings'. Infinite knowlege, and infinite power, *can*—i. e. can be supposed to—dwell together. The following is his argument to prove that they *cannot*.

1. 'God's knowlege is certain; therefore no act can be [supposed to be] different from what He certainly foresees it to be.' [Admitted, if the words in brackets are understood: denied, if any thing else be meant.]

2. 'Therefore no created being can be deemed accountable'! [It follows not.]

3. 'Or, in other words, God could not create an accountable being; and, consequently, is not omnipotent IF he be omniscient.'

Mr. B. here confounds the possession with the exercise of power—for, granting that his argument was soundly based, and logically conducted, which it is not, it would not follow, that because God declined to make beings in ignorance of their nature and its outworkings, *therefore* he is not omnipotent. Mr. B. admits that God *could* do either, as he pleased; and it is the could, not the would, which constitutes omni-potency, or all-power. Mr. B. confuses himself with the ambiguous use of the words 'could not'. Assuming his theory to be true, that 'foreknowlege' and 'accountability' are incompatible notions (though the theory is not true), he means to say—'God could not be supposed to create an accountable being, unless on the supposition also that he had determined not to exert his power of foresight'—which, again, is simply saying, that God cannot be supposed to work contradictions! But contradictions are not works at all; they are no objects of power; they are only senseless combinations of words, such as Mr. Bonsall has himself exemplified.

Mr. B. also attempts to show that the doctrine of 'foreknowlege' leads to 'atheism'. In our judgment, it is the *denial* of this doctrine which does so. Every denial of it ultimately falls back upon the position that *changes* take place without *causes*—the very corner-stone of ATHEISM.

TO A BIRD.

Sweetly, sweetly, singest thou,
Bird of light and air;
Whither, whither wingest thou,
Bird so free and fair?

O! O! how merrily
Thou liv'st thy little day!
Oh! could I as cheerily
Rejoice my life away.

'And wherefore—wherefore can'st thou not?'
Demands a voice within.
A sterner voice responds—'Because
Of blasted hopes and sin.'

'But are there not some glorious hopes
Nor blasted nor undone,
And living founts of love and peace
Beneath the blessed sun?

'Humbly purge the drooping heart
With influence from heaven,—
Again shall light illume thy path,
And inward peace be given!

'*Resolve* and *act*,—then hope and strength
Shall visit thee anew;
And life shall smile inspiringly
As earth in morning dew.

'And thou shalt live as cheerily
As doth this little bird;
And 'mid all nature's minstrelsy
Thy gladsome song be heard!'

W. A. P.

The Temperance Advocate.

Temperance is the *proper use* of all things.

HISTORY OF THE TEMPERANCE REFORMATION.

SECTION III.

WE have thus sketched the history of Temperance efforts in the new and the old world, sufficiently demonstrating the utter insufficiency of the plans first introduced to accomplish their grand object—the universal extinction of intemperance. On this point experience and science are conspicuously accordant.

In almost every large town in Great Britain, a few individuals were to be found who, having engaged at first in the great work as an act of self-denial, and from motives of enlarged benevolence, were prepared for even a greater sacrifice, and a more comprehensive measure. They were ready to offer up all sorts of strong drink on the altar of the common good and Christian duty.

These elements of a change were silently and surely maturing, and first received a visible expression at Paisley in Scotland.*

On the 14th January, 1832, was formed 'the Paisley Youth's Society for promoting Temperance on the principle of *Abstinence from all Intoxicating Liquors*.' The following pledge was adopted:—'We, the undersigned, believing that the widely-extended and hitherto rapidly-increasing vice of intemperance, with its many ruinous consequences, is greatly promoted by existing habits and opinions in regard to the use of intoxicating liquors in every form, and believing that it will be calculated to promote the furtherance of true and consistent temperance principles, and of the cause in general, do voluntarily agree to *abstain* from *all* liquors containing *any* quantity of *alcohol*, except when absolutely necessary' (i. e. as medicines).

The president and founder was Mr. D. Richmond, surgeon. This was undoubtedly (so far as is ascertained) the first teetotal society both in point of time and purity, for it was based on the abstinence principle exclusively.†

This fact by no means deprives Preston of its rightful honors, for the movement in that town was quite independent and original, and was begun without any knowledge of what had transpired at Paisley.

The principle adopted at Paisley was embodied in a pledge, and subscribed by Joseph Livesey and John King, on the 23d of August following; and on the 1st of September, in the same year, five others followed their example.

The principle gradually advanced in strength and favor; and a majority of the Preston Committee, on the 16th March, 1833, agreed to propose its *incorporation*

* The Paisley Youth's Total Abstinence Society was founded on.....January 14, 1832.
The *first* teetotal pledge signed in Preston by J. Livesey and J. King, was on.....August 23, 1832.
The *second* pledge, signed by five others .....Sept. 1, 1832.
This pledge (somewhat modified) was adopted at a public meeting, on.....March 26, 1833.
The Youth's Society, on *exclusively* teetotal principles, was formed in ..... 1834.

A reference to the dates will decide the question as to the *first* teetotal society. Manchester has, certainly, no good title to the honor.

The *preamble* to the rules of the Paisley Youth's Society (which are engrossed in the minute-book) enunciates most clearly the grand doctrines of the present temperance movement. After lamenting the limited extent to which the 'moderation' societies confined their prohibitions, it proceeds to state that 'the most consistent and effectual way to accomplish one of the chief objects of the temperance societies, is to *abstain totally* from fermented or intoxicating liquors, however weak, (except, *perhaps*, when necessary as medicine,) as they are not only useless (as beverages), but their existence might be dispensed with, with great benefit to all.' [Vide *Scottish Temperance Journal*, 1842, p. 79.]

† The Editor has before him a Report of the Total Abstinence Society of Saint John, New Brunswick, from which it appears that the teetotal pledge was adopted by that association as early as May, 1832, and was signed by 42 persons during the same year.

with the existing pledge, at the next annual meeting, to be held on the 26th of the same month.

It was proposed accordingly, and adopted by a large majority of a very numerous assembly. Being regularly installed as constituting, with the 'moderation'-pledge, the basis of the society, a fresh subscription was required, and 34 persons attached their signatures on the night of its public adoption.

Amongst the first seven persons who signed after this public recognition, was Mr. Joseph Livesey, whose philanthropic sympathies with the working classes, from whom he had sprung, and his practical efforts for their moral and social elevation, well fitted him to recommend it to the notice of them in particular, and to the well-disposed among all classes in general. His speeches and writings, distinguished by plain common sense and kindly feeling, contributed very much to the reception and spread of the new doctrine. Next in order is Thos. Swindlehurst, who, if right royal allowances of strong drink—if a rotund form and portly bearing, joined to a commanding tone and an authoritative manner, were, or are, among the 'attributes of kings'—is well entitled to the fame he enjoys as the 'king of reformed drunkards.' Nor must we forget our friend Richard Turner, whilom a hawker of shell-fish, and hence called 'Cockle Dick,' but who had been elevated into a plasterer's assistant, and was, at the time whereof we write, called 'Dicky Turner.'

The word 'TEETOTAL,' as applied to the temperance principle, issued from

'Friend Cockle Dick's inexhaustible skull.'

This phrase, now become so famous and significant on both sides of the Atlantic, had long been employed in parts of Lancashire to express final dismissal from employment. When a person was discharged, he was said to get the 'sack' or the 'bag'—possibly because these were the symbols of the beggar. If this dismissal were permanent, it was said to be '*teetotal*'—entire, complete, perpetual. Hence its significance when applied to all strong drinks by Richard Turner; who said, in the course of one of his peculiar orations at a meeting in the Preston Cockpit—'I'll hev nowt to dew with this moderation, *botheration* pledge; I'll be right down *teetotal*.' 'Well done, Dicky,' said Joseph Livesey, 'that shall be the name of our new pledge.' Striking in with the popular humor, and expressing just the thing intended, it acquired a speedy ascendancy at all the meetings, and has now become the universal symbol of that principle which excludes *all* intoxicating liquors as beverages—proscribes them completely and for ever.

Amongst the remarkable men who immediately after signed the teetotal pledge, was Henry Anderton, a reformed drunkard, whose poetical effusions graphically portraying the drunkard's folly and the landlord's craft, told with powerful effect on the popular mind.

Mr. Wm. Pollard, of Manchester, while agent of the 'Moderation' Society, was the first to name, though not to urge, the cold-water theory at Preston.

James Teare, of Preston, the well-known and indefatigable advocate of teetotalism, was the first of the Preston men to denounce the drinking of fermented liquors.* This he did at a meeting in Grimshaw-street Chapel, in June, 1832, for which he was arraigned before the Committee, and charged with a violation of the rules. He acknowledged the 'offence,' and avowed his intention of repeating it at every opportunity. His remarks at the public meeting led to the reformation of John King and Samuel Smalley, two notorious drunkards. The former of these challenged Joseph Livesey to sign a pledge of total abstinence, which was accepted. These were the first names attached to such a pledge in Preston.

* Dr. James Henry, of Dublin, was probably the first to recommend, in his celebrated letter to Dr. Doyle, January 5, 1830, the teetotal principle as the true basis of the temperance movement. —ED.

In the course of the year 1833, 598 persons subscribed the teetotal declaration; and its promoters were cheered by the changed character and improved circumstances of many once-wretched inebriates—in the more comfortable condition of their homes, and the cleanly, well-clad, and orderly appearance of themselves, their wives, and their children. An extensive diminution of crime was also exhibited in documents furnished by the Chaplain of the House of Correction, and acknowledged with commendation by Baron Alderson, when presiding over the county assizes at Lancaster.

Animated by zeal and cheered by success, the men of Preston extended their gratuitous efforts to the villages around them; and five of the leaders devoted a week to missionary labors in the principal towns of Lancashire. By public meetings, a free distribution of tracts, and other means, they awakened the popular mind, provoked discussion, won many converts to the new doctrine, and securely laid, deep and broad, the foundation of many florishing societies. Nor was the influence of their example or their zeal confined to their own district; it extended in every direction, and imparted an obvious revival to the temperance cause throughout Great Britain. Those who had adopted the *practice* of teetotalism were emboldened to speak out, and fearlessly urge its claims and its importance; while many societies incorporated the new pledge with their old constitutions. It was publicly recommended by the Rev. H. Stowell, M.A., of Manchester (himself a teetotaler), at the fourth annual meeting of the British and Foreign Temperance Society, as an *improvement* which he hoped they would adopt. The proposal, however, was quietly cushioned; and we will do the managers of that almost defunct institution the justice to say, that they cling with sullen pertinacity to the last wreck of the old and leaky vessel in which they originally embarked. 'Sans changer' was their motto, to which they unfortunately adhered when all things else were changing around them. But let us not speak disparagingly of the *dying*.

Some of the friends of the wine-and-beer-allowing pledge had stoutly opposed the introduction of the 'improved principle' into the provincial societies, foreseeing the probable calamity of its becoming the only one—the Aaron's rod swallowing up all the rest. And they were right in their forebodings. The incompatibility of these discordant elements with peaceable and efficient co-operation, soon became manifest. While one speaker descanted on the *safety* of 'moderation,' and another on its *danger*,—one timidly enforcing the moderate use of *fermented* and total abstinence from *distilled* liquors, while another boldly denounced them altogether, and keenly exposed the practical foolishness of the distinction,—it was hardly probable that the inconsistency could be long concealed or very long tolerated. The strife for predominance was sure to lead to mischief or dissolution. Accordingly, symptoms of the approaching issue began very widely to develope themselves.

Again 'Proud Preston' struck a decisive blow, by establishing, in 1834, a Juvenile Society exclusively on the teetotal principle, which from this time forward became the basis of all *new* associations.

Everywhere the star of 'moderation' paled before the rising light and power of teetotalism. So generally, indeed, was this the case, that in many places the old pledge fell into silent decay, and was heard of no more; while in others, it received the pomp and éclat of a public interment. The most notable exhibition of this kind occurred at Leeds, in the West Riding of Yorkshire, where the teetotal cause had taken deep root. After great efforts on the part of the teetotalers, the Committee agreed, by a small majority, to submit the question to the decision of a public meeting, as the constitution of the society required. The meeting (June, 1836) was crowded to excess, and many publicans came to the rescue. On the side of retaining the two pledges ap-

peared some of the most able and influential men of the town (Dr. Williamson, E. Baines, jun. Esq., &c.), while for *exclusive teetotalism* stood forth only (with the exception of the Rev. F. Beardsall) a few young men (J. Amdrew, jun., B. Crossley, and F. R. Lees,) sustained solely by the goodness of their cause and a strong confidence in truth. They were, indeed, as David to Goliah; but the smooth stone of argument, directed with a sure aim and a right purpose, accomplished its destined mission. Teetotalism triumphed, and great was the dismay of the Philistines of Moderation throughout the West Riding. One society after another fell before the shock, to reappear in the strength and beauty of teetotalism.

The influence of this event on the whole country invests it with peculiar value, and is especially deserving of notice from among the crowd of similar occurrences which contributed to superinduce the present order and aspect of the temperance movement.

The Exodus of the Cause might now be regarded as accomplished, and it has continued to advance by slow and successive steps towards the promised goal.

OBJECTIONS TO TEETOTAL INTERPRETATIONS.

NO. II.

[By A Young Friend to Truth-Seekers, Rathmell School.]

Mr. B. Parsons, author of 'Anti-Bacchus', has, it seems, thought fit to enter the lists as the defender of certain teetotal interpretations objected to by Mr. Tatham, of Rathmell School, and as he also seems desirous of hearing one of Mr. T.'s pupils parse the 15th verse of Ps. civ., I have no objection to favor him in his laudable desire.

1. '*And*', as Mr. P. evidently knows, is a conjunction; '*wine*' is a noun, the nominative case to the verb 'maketh glad'; '*that*' is a relative pronoun, in this case of an interpolated kind, and relates to nothing in the Hebrew. Mr. Tatham's reverence for our authorised translation renders this specimen of parsing perfectly correct; for it so happens that 'the relative *that*' is *not* a translation, which Mr. P. will perceive if he will carefully read the verse, which if he had done, I should not have been troubled with parsing it. But after all, if we allow that wine in this passage is said to be 'brought out of the earth'—if the unfermented juice of grapes can be said to be brought out of the earth, so can the fermented; and thus Mr. P. gains nothing by his position.

2. However hard Mr. T. may have been driven for an objection, Mr. P. seems quite as hard driven for an answer. Does he really think that 'tropes and figures' are not used by men who speak in a 'matter-of-fact way'? When Christ admonished his hearers to take his 'yoke' upon them—when Paul said to the Romans, 'what fruit had ye then?' and to the Philippians, 'beware of dogs', —did they not speak in 'tropes and figures?—or should the way in which they spoke not be called a 'matter-of-fact way'? And when the Editor of the *Truth-Seeker* talks about 'systems turning life-blood into stone', and of 'the spirit of intelligence brooding upon the face of society'— does he not speak in 'tropes and figures', though perhaps not in a 'matter-of-fact way'? Mr. P. intimates that a few 'cellars' were left with something in them. And why should not the Jews be rather directed to gather, or collect, together the wine or dried fruits which had been left in these few cellars, than to run into the fields in search of wine, which, having been spilt by the Chaldeans, could, like water in a similar situation (II. Sam. xiv. 4), 'not be gathered up again'? If Mr. P. had looked into a really useful little book called a 'dictionary', he would have found that 'to gather' means 'to collect'— and this discovery would have spoiled, at once, both his wit and his argument. Mr. P. frequently mentions 'shops'— Mr. T. says nothing about them.

3. 'Adam before and after his expulsion was called man—the same liquid before and after fermentation may be called wine.' The first is positively true—the latter a mere 'may be'. Let us see the *proof* that the unfermented juice of grapes is *as properly* called wine, as Adam before his expulsion was called man. Perhaps Aristotle will inform Mr. P. what is properly called wine—or Hippocrates may tell him, what he thought everyone knew, the peculiar and characteristic effects of wine? Or, if Mr. P. desire it, one of Mr. T.'s pupils will furnish him with the information in some subsequent letter.

4. It would indeed have been no common act of daring, if Mr. T. had acted as Mr. P. describes him as acting. Mr. T. expressly says, he did not mention any lexicon as giving this or that interpretation of Deut. xxxii. 14; and thus Mr. P. has the honor of having written 34 lines and 3 words, proving the absurdity of an action no one ever committed. When 'nature and science' have had 'chamra' sufficiently long enough in their crucible, perhaps Mr. P. will favor us with a record of the event.

5. Mr. T. asks—'Where is the authority for saying that *shekar* was an unfermented liquor?' Mr. P. replies —'In St. Jerome and other authorities.' *Where* he has not informed us.* Mr. P.'s shortest proof is from the Bible. The word 'shekar' occurs in Prov. xx. 1, and xxxi. 45, and Deut. xiv. 26. In the two first places Mr. P. clearly makes 'a distinction without a difference'— except he is prepared to prove that the 'shekar' said to be raging was not the very liquor to make men forget the law, &c., of which he gives no proof, except that he says—'everyone who reads the Bible with attention knows that they were not alike'— which indeed would have been conclusive proof, if none but he had read the Bible with attention. Mr. P. says—'It is useless to array lexicographers against these (his) facts of Scripture'; but let me just ask Mr. P. how he came to know anything about the 'facts of Scripture', except either directly, or indirectly, through lexicons?

6. Mr. P. thinks Mr. T. is again at fault, 'because by intoxication he means inebriation.' Was Noah in a state of inebriation or intoxication? Intoxication and inebriation are, in our language, perfectly synonymous, though inebriatio may be pure Latin, while intoxicatio crept out among the 'quiddities' of later ages. With respect to Mr. P.'s assertion, that the great drinkers of old sought a drink that would not intoxicate, let us take the testimony of the 'Teian bard.' 'Permit me,' says he, 'by the gods, to drink copiously,'—for 'I wish, I wish to rave.' Again—'Boys,' says he, 'bring for me a cup; for it is better for me to lie drunk than dead.'— And to whom does Pliny recommend a decoction of the leaves of rue? and under what circumstances? The assertion of Mr. P. and the fraternity of teetotalers, that the ancients had both a harmless and pernicious vinum, each separate drinks, seems to be founded on a mistake of the meaning of certain passages in ancient writers, where the *same* wine is said to be both a good and an evil. Plato, Homer, Theogius, Horace, and Pliny, might be cited as bearing ample testimony to the truth of the observation of the son of Sirach, that 'wine measurably drank, and in season, bringeth gladness of heart and cheerfulness of mind; but wine drunken with excess maketh bitterness of mind and brawling and quarreling'— which observation is indeed a truth taught by universal experience. Who but Mr. P. ever called the LXX. '*Greek writers*'?

7. As regards the meaning of methuo, *because* I have at present no intention to play the empiric in criticism, *therefore* I shall neither quote Sanscrit, Dutch, or [nor?] Irish, but content myself with transcribing a few words from Leigh's Critica Sacra. 'Eustathius ex Athenæo docet *methuein* dictum esse *apo eos methueos*, id est a remissione et relaxatione animi quæ fit per liberaborem vini potum.'

* [We give Mr. Tatham's pupil the reference. *Opp.* iv. 364, ed. Bened.]

Whatever may be the value of this derivation (also given by Scapula), it clearly shows what was formerly taken to be the true meaning of methuo. Dr. Lees, at Settle, discarded the *meta eo thuein* derivation. Parkhurst says that methuo is derived from a Hebrew word meaning 'to slip or slide'— a much more likely derivation than that proposed by Mr. P., whom it behoves to show where, in Scripture, *methek* is spoken of as a 'sweet' *wine.*

Besides, it is no proof that wine was unfermented because it was called 'sweet'; for we, almost daily, use 'sweet' in the sense of 'pleasing'; and fermented wine has been sweet or pleasing to millions, and will so continue 'till the last syllable of recorded time.' The mighty Homer has recorded the life-giving virtue of *meliphronionos.* 'Wine,' says Athenæus, 'was the Pegasus of the greatest poets of antiquity.' And a modern, scarcely less than the greatest of the ancients, says of wine—

'It made Anacreon's song divine.'

Wine alone can banish sorrow and fatigue, and give those spirits which both mind and body require. Wine makes labor easy—danger less dreadful—difficulties less perplexing—nay, even extreme wretchedness tolerable; and spreads over the countenance an air of cheerfulness which no other liquor can produce. Why, then, should we drink water?

'Siccis omnia nam dura Deus proposuit.'
(God hath decreed all hard things to teetotalers.)

THE SCHOOLBOY'S OBJECTIONS EXPOSED.

THE preceding letter from one of Mr. Tatham's pupils is so far below what might be expected from any *common* schoolboy, that for printing it or noticing it at all, we must ask pardon, not only of our readers, but of Mr. Tatham himself. Nothing can be more unpleasant to an instructor than to find one on whom he has bestowed any pains, talking or writing so absurdly. We should not have paid any attention to his production, but for the purpose of showing our supporters the propriety of hereafter closing our pages against such childish compositions.

1. Mr. T.'s pupil tells us, that in the text in question, (Psalm civ. 15) the word '*wine* is a noun in the nominative case'. It must be very humiliating to Mr. T. to read this specimen of his pupil's parsing. Mr. T. has told us, that our 'English translation is the greatest of all human authorities'; and we need not say, that the authority of a translation is neither more nor less than the authority of the translators, for of course no one will say, not even Mr. T.'s pupil, that a translation made itself. The matter, therefore, stands thus. Mr. T. and the greatest of all human authorities, thus affirm—'The word *wine* in the passage before us is in the *objective case*'. But thus saith a certain schoolboy—'The word *wine* is in the *nominative case*'! Here, then, the doctors and the schoolboy disagree, and we are most unreasonably called upon to give up the doctors and the learned Mr. T., and submit to an unfledged schoolboy!

But this is not all. Mr. T. prefers the English translators to every other authority. Mr. T.'s pupil prefers the original Hebrew, although his remarks intimate that he does not understand it. Thus we have master and scholar at the antipodes, and both ready to fall upon *us.* For if we quote the Hebrew, the master puts in his veto; and if we quote the English translation, the pupil becomes wrathful. Of course such trifling is beneath notice, and would be treated as such, had we not reason to believe that Mr. T. is not altogether ignorant of the pranks which his pupil is playing.

As to the parsing and the remarks on the *relative* 'that', which the greatest of all human authorities thought proper to supply, Mr. T., on a little reflection, must feel deeply humbled that any lad who aspires to the high honor of being one of his pupils, should ever have written so foolishly. Who does not know that all languages have ellipses which translators are compelled to supply? What a poor thing a word-for-word literal translation of Homer or Virgil would be. An elegant scholar like Mr. T. would have no patience to read such a production. Of course the authority of the word supplied must depend upon the judgment of the translator; and in the text before us, Mr. T. cannot demur, because the *relative* '*that*' was introduced by what he is pleased to call 'the greatest of all human authorities'; and therefore *to him,* at least, must be perfectly satisfactory. We shall have no objection, in some future paper, to appeal to the Hebrew, and give a translation and criticism; but in so doing, of course we shall incur the ire of Mr. T.

The remark that 'if unfermented wine is brought out of the earth, so is the fermented', is equivalent to saying that if wheat is brought out of the earth, so are bakers' loaves! Perhaps Mr. T.'s pupil will direct the peasants of Craven to some field where they might see this phenomenon, and be able to gather loaves as they now glean corn? Mr. T. could tell his pupil that there is no analogy between the cases supposed, because the juice of the grape as produced by nature is a wholesome drink, but when fermented is in a state of putrefaction, and loses its nutritious properties, while corn requires the skill of the miller and baker to prepare it for food. To perfect the analogy and the argument, Mr. T.'s scholar *should* have said, that if wholesome vegetables grow out of the earth, so do putrescent ones, and *therefore* we ought to eat them when in a state of rottenness!

2. The question respecting tropes and figures may be ended by observing, that good and sober writers use them, not to obscure thought, but to render their ideas more transparent and expressive. This is the case with the sacred writers, whose figures and metaphors are among the most beautiful mental hieroglyphics. A volume of thought is sometimes embodied in a simile. But in the text in question, if Gedaliah used a metonymy, he used it to darken, not to illustrate, his meaning, and did so without any good reason. The exhortation was to 'gather wine', and there was no necessity for a metonymy on such an occasion. To talk of gathering wine from a cellar, would have been outlandish; and to compare such an *absurd use* of tropes with the beautiful metaphors employed by our Lord and his Apostles, is sufficient to prove, even without a signature, that the paper was written either by a schoolboy indeed, or by one whose mind has advanced little beyond infancy.

The matter is not mended by recommending the author of Anti-Bacchus to look at a dictionary, and thence learn that 'to *gather* is to *collect*', because all the difference between these two words is, that the one is of Saxon and the other of Latin origin. Our translation is often admired for the beautiful Saxon character of its English, and Mr. T. says that it is the 'greatest of all human authorities'; but here we have a schoolboy, a pupil of Mr. T.'s, insinuating that his master is wrong, and that the translators are wrong, for they used that vile word 'gather' instead of 'collect'! What a discovery! Surely the author of Anti-Bacchus may be excused for not having known that to 'gather' means to 'collect', seeing our translators were guilty of this horrible blunder — for of course had they only known this, they would have used the latter instead of the former. Many, as they read this part of the letter, will doubtless come to the conclusion, that few children in the country, except this learned pupil of Mr. T.'s, have any need to consult a dictionary to learn that 'to gather' means 'to collect'. It sounds very much like telling a peasant that a spade means a spade.

What, then, is the difference between 'collecting' wine and 'gathering' wine? What if Mr. T., when he gives his orders for wine, directed that his servants should go and *collect* him a bottle or a pipe of wine, would they not imagine he was become so learned as to forget his

mother tongue? And would it at all mend the matter for him to inform them that, being a schoolmaster, he used tropes, and was employing a metonymy?

3. Aristotle expressly calls sweet wine *oinos*; most explicitly says that it was *wine in name*, and would not intoxicate. His words are, 'therefore it does not intoxicate.' Here then we have a drink called wine, which was used as a beverage, and would not intoxicate—for if it was not used, how did they know that it did not intoxicate? Pliny speaks of sweet wines, to which he applies the name *vinum* and *vina*. Referring to the one called *aigleuces*, 'always sweet', he says—'Id evenit cura, quoniam fervere prohibetur'—'That wine is produced by care, because it is prevented from fermenting.' Here then we have the authority of Pliny, assuring us that in his time care was taken to have an unfermented wine, and of course that was done because there were people who drank it. Other testimonies might be produced, but these two are as good as a thousand. It is of no use to cite passages concerning *other* wine, because teetotalers do not deny that there are strong, drugged, and fermented wines mentioned by Pliny and others; they only contend that there were *also* unfermented drinks used as a beverage, called *wines*.

4. Few persons except a schoolboy would have talked of 'nature and science' having '*chamra* sufficiently long enough in their crucible.' We thought crucibles were used for metals rather than for wines. But perhaps the 'crucible' and the 'sufficiently long enough' are modern tropes.

5. We still think that but for obtuseness and prejudice (perhaps the latter was imbibed at school), this young gentleman would have seen that the three *shekars* mentioned in Deut. xiv., Prov. xx. and xxxi., cannot be the same. Let us suppose three loaves of bread placed on a table, and that a wise, judicious, kind-hearted father, addressing his children, and pointing to each loaf separately, should say—'You may eat of the *first loaf* as much as you like; if you eat of the *second*, it will make you mad; and if you partake of the *third*, it will render you so mentally lethargic, that you will lose your recollection and all sense of duty.' On seeing and hearing this, would any one, save a shallow schoolboy, conclude that the three loaves were exactly the same? Now this is just the case in the texts cited, except that instead of having bread, we have *shekar*. God, who is the kindest of parents, tells his children, that of the *shekar* mentioned in Deut. xiv. they may drink as much as they please, but that the *shekar* referred to in Prov. xx. would produce madness, and that alluded to in Prov. xxxi. would induce stupefaction. Surely we need not add, for the information of this deep-read scholar, that 'raging' and 'stupefaction' are not the same, and that the ancients by means of drugs produced both? Some of the ingredients they used, made the beverage a maddening liquor, while others produced stupefaction and sleep, and thus served as opiates, and were recommended as such to the afflicted, but from this very circumstance were unfit to be used by persons in health, and therefore kings especially were commanded not to taste them.

Who but a thoughtless schoolboy would have written—'Let me just ask Mr. P. how he came to know anything about the facts of Scripture, except either directly or indirectly from lexicons?' How mortified Mr. T. must be, to hear one of his pupils ask this silly question! He of course has always taught his young gentlemen that the *context*, and not the lexicon, must settle the meaning of an author. Sometimes lexicons give ten or twenty significations to the same word, without telling the tyro which he must use; and hence the novice in language is puzzled until his tutor informs him that he must adopt the word *which makes sense* of the passage, and evidently agrees with the scope of the writer. What if a lad took it into his head to render 'ratio' or 'logos' by the same English terms invariably, or to translate the words 'post' and 'box' by the same Latin or Greek expressions, would he not talk and write nonsense? And yet we are told that lexicons settle the meaning of words! What a pity a young gentleman trained in the SETTLE school, should display a judgment so very unsettled!

6. Few persons except this wise pupil of Mr. T. would tell us that intoxication is a 'quiddity.' Nothing can be plainer than its derivation and its meaning. It is asked—'Was Noah intoxicated?' We reply, that apart from the context, the Hebrew word rendered 'drunken' does not affirm that he was. The same term in the original expresses the DRUNKENNESS of Noah and the MIRTH of Joseph's brethren. In the one text our translators say, 'He was drunken'; in the other, 'They were merry'. The translators do not say that pious Joseph made his brethren drunk, and yet they say that Noah was drunk. How do they know this? Of course from the context, &c., not from the lexicons. Hence among the Hebrews there was drunkenness without intoxication. The original meaning of 'drunken' was not intoxication. The learned Doctor Johnson knew this, and hence gives its secondary sense as follows:—

"DRUNK (from *drink*). Drenched or *saturated with moisture.*

'I will make mine arrows *drunk* with blood.'—*Deut.*

"DRUNKEN (from *drink*). Saturated with moisture.

'Then let the earth be *drunken* with our blood.'—*Shakspere.*

"DRUNKENLY (from *drunken*).

'My blood already, like the pelican,
Hast thou tapt out, and *drunkenly* carous'd.'—*Shakspere.*"

The same holds good of the Greek term 'methuo'. It signified to be filled, satiated, or drenched; but *the word* itself never tells us what the person was filled or drenched with. He might drink to satiety of an innocent beverage, and then he was drunk, though not intoxicated; or he might drench himself with a fermented or drugged liquor, and then his drunkenness was intoxication. Of the same kind was the drunkenness of the Latins. Sometimes it was intoxication, sometimes it was not. Indeed Pliny informs us that the drunkards of his day were anxious to obtain a beverage free from any intoxicating quality, that they might drink large quantities without any injury to their reason. His words are—'Ut plus copiamus vini sacco frangimus vires'—'That we may drink the more wine, we break its strength by filtering.' What kind of liquor was that which enabled a man to drink '*three gallons*' at once, without being intoxicated? Yet in the same chapter, Pliny tells us that this was done in his time. He does not speak of this anxiety for a weak wine as an unusual thing, but as a common practice among the drunkards of his day. Such men loved to be drunk or drenched, but did not love to be helplessly intoxicated. The guests at the marriage of Cana had well drunk (μεθυσθωσι, literally 'were drunk'), but they were not intoxicated—which would have been the case had they well filled themselves with modern port or sherry.

To quote the 'Teian Bard' again betrays the schoolboy, because it has no concern with the subject. Who denies that Anacreon was a great drunkard and sensualist, or that numbers in ancient and modern days have approved of his morals? Teetotalers never dispute that there were strong intoxicating liquors in former times, nor that there were persons as fond of them as the Teian Bard; but then this is not the point. The question is, Were there innocent wines, and persons who were called drunkards, who preferred these harmless liquors because they could be taken in large quantities without intoxication? The latter fact is stated from the very same authorities that assert the former; but the anti-teetotalers are so intoxicated with their love of poisons, that when Pliny states the former circumstance they believe him, but they won't let him tell the latter. What if an individual dwelt on the praises of virtue, and an opponent who felt an attachment to the morals of the 'Teian Bard' introduced hosts of Bacchanals, and then jumped to the conclusion that our world had never been blessed

with virtuous men! We should deem such a novice to be either a truly silly schoolboy or a really insane man. Yet such is the reasoning taught at the Settle school! Thus saith Mr. T.'s pupil—The 'Teian Bard' loved to be really intoxicated, *ergo* there were no harmless wines! Do we wonder that Mr. T. is proud of this pet scholar, whose logic he endorses?

Who but a schoolboy would have been scandalized at the Septuagint translators being called Greek writers? Pray did they write in *Latin* or *Sanscrit?* The fact that the translation is not classical Greek, does not alter the question at all. This young gentleman does not give us the finest specimen of our language, and yet we presume that neither himself nor his instructor would be pleased if we said that he did not write English.—The quibbler who introduces such silly objections shows that he wants something to carp at, and therefore is unworthy of further notice.

7. On the etymology of the word *methuo*, this young gentleman tells us that he has 'no intention to play the empiric' by quoting 'Sanscrit, Dutch, or Irish.' This is wisely resolved; for the empiricism which pervades his letter gives ample proof that, leaving 'Sanscrit and Irish' out of the question, he makes but a poor hand of plain English. His charlatanry hardly ever reaches mediocrity. But the most amusing thing of all is, that, after repudiating the thing altogether, he almost immediately makes a clumsy effort, and, to guard against failure, puts himself under the guidance of Parkhurst, one of the most fanciful and unsound of all etymologists! Who does not congratulate him on his guide, and his aptitude for the pupilage of such a master? But, after all, must it not be very vexing to Mr. T. to find one of *his* pupils treating philology with contempt, and branding those who study it as empirics? The finest and greatest minds which have adorned society have devoted themselves to this important branch of learning—and these, forsooth, in the estimation of this Settle schoolboy, have been empirics!

If this young Truth-Seeker will turn to Nehemiah viii. 10, he will find that *methek* means 'a sweet drink'; we will leave him to conclude whether or not it was 'sweet wine'; though we should not be surprised if he were to tell us that it there meant 'sweet *water*'!

The remark that '*sweet* wine' means '*pleasing*' wine, exactly agrees with the other discoveries of this 'Young Truth-Seeker.' *Dulcis nec inebrians*—'sweet not intoxicating,' are the words of Varro, which phrase accords with the philosophy of the subject. Most schoolboys know that alcohol is obtained from sugar, by decomposing it, and that it is impossible to *destroy* the sugar and *retain* it at the same time. Nothing is better established than that '*sweet*' when applied to wines, very generally means *real*, and not metaphorical, sweetness.

Our readers will now allow that we have wasted more space on this young gentleman than he deserves. Indeed we should not have noticed him at all, but for the patronage his letter has received from persons older than himself, and who ought to have known better.

His concluding observations are painfully ominous. To find a mere youth dwelling delightedly on the praises of wine, intimates that he has drank so deeply as to become fond of the habits and morals of the 'Teian Bard.' What kind of an old age does Mr. T. augur for this hopeful pupil? The divinity of Anacreon's song is worthy of the spirit and source from which it sprung! But if the poet under all the deteriorating influence of drunkenness, still retained the muse, what would not have been the beauty and sublimity of his verse, had he only been a teetotaler? What greater libel can be uttered respecting such a man, than to intimate that he had no *natural* talent, no inspiration beyond what he borrowed from a wine-cask? The Pegasus of the poets has not unfrequently thrown them, and none have escaped without injury; and not a few poetasters who have attempted to manage this steed, have met quite as untimely an end as the spoilt son of Apollo. What can we think of the youth who utters the Bacchanal eulogium with which this 'Young Truth-Seeker' concludes, every word of which is incorrect? Millions of examples prove that the converse of all he asserts is true. 'Wine produces sorrow and fatigue, and destroys those spirits which both mind and body require. Wine makes labor toilsome, danger dreadful, difficulties perplexing, wretchedness intolerable, and spreads over the countenance that gloom which no other liquor can produce. Who then but a madman would drink wine?' Horace was a wag, and not unfrequently included in his words that *double meaning* which is so characteristic of his wit and satire. He was, not improbably, indulging his favorite sarcasm, when he uttered the verse—

'Siccis omnia dura Deus proposuit.'

At any rate, the sentiment is perfectly true if literally translated—'God hath decreed all hard things to the thirsty.' *What* poor fellows are so thirsty as those who imbibe a liquor which, instead of allaying, increases thirst? The mouths and throats of these poor men are always 'sicca', *dry*. And what harder fate can be decreed to any one than to have no soul or spirit except what he gets from a decanter or jug? These pitiable beings are so bent on ruin, that they torment themselves prematurely with a parched tongue, and myriads of other 'hard things', the tale of which, like Ezekiel's roll, is written with 'lamentation and weeping and woe.' The history of the 50,000 drunkards who die annually is black enough, but that of moderationists, if fully told, would be still blacker; and, if we extend the scene to eternity, language and thought fail to depict its horrors, and at the sight Mr. T. must shudder to reflect that any pupil of his should exhibit so great a predilection for these pernicious drinks.

'GREAT IS DIANA!'

A COPY of an obscure print, 'the Wensleydale Advertiser,' has been forwarded to us, with a request that we would notice a complete column of nonsense which it contains in defence of strong drink. The Editor rather grossly flatters himself that he is a clever logician, merely because he finds himself fully capable of inserting 'therefore' between sentences no otherwise related! But our readers shall judge of his logic for themselves.

(1) 'Many drunkards have been reformed by teetotalism—admitted. But are all persons *therefore* to become teetotalers? Are wine, spirituous and malt liquors, to become *extinct*, that the teetotal object may be obtained?'

So much for the animus of this writer! So much for the accordance of his own spirit with the spirit of Christianity and of Scripture. Let us plainly paraphrase the religion and reason of this objection.

"True, many drunkards have been reclaimed by a little self-denial, and many more might be—true, the command is, 'Do good as you have opportunity'—'He who knoweth (how) to do good, and doeth it not, to him it is sin'—true, many drunkards may be reclaimed, many families made happy, many wives rejoicing and children glad, many souls delivered from the bondage of sin and the slavery of intemperance—but what then? Is this paltry good, this immaterial result, to be obtained by the solemn sacrifice of a glass of ale in a morning, a glass or perhaps two glasses of wine after dinner, and a bumper of brandy at night? Never, no never! What, shall all become teetotalers? Shall ale, wine, and spirits, become extinct? If so—terrible calamity—the wine and spirit traffic will become *extinct* too! What, then, will become of my trade, of my grog shop and wine vaults? 'Great is Diana'—hurrah for Beer and Bacchus!"

Gentle reader, what does all this mean? Simply, that the printer and publisher of 'the Advertiser' is a spirit-merchant, in an agony of zeal for the defence of the bottle and Bacchus against the wicked assaults of teetotalers! Some uncharitable persons might perhaps say that the Wensleydale philanthropist was moved more by *pity* for his *own pocket*, than for the persons and fate of his fellow-creatures; but we will leave this to be decided by the reader. Recollect his question—men's souls may be saved from the sin and shame of drunken-

ness, but shall the shrine of Diana be robbed of its gold and silver—shall the priests of Bacchus cease to ride in carriages, robed in purple and fine linen, in order that the teetotal object of clothing the drunkard, and the drunkard's wife and family, may be obtained? Preposterous!

(2) 'A man may take a daily newspaper, and afford to read it half an hour, and the habit may so grow upon him, that he spends two hours at it. Should *all others* [therefore] totally abstain?'

The 'Advertiser' here confounds things which differ in every point essential to the analogy required. Taking a daily *newspaper* is not the same as taking a daily *glass*, either in its mode of operation or tendency. 'Habit', bad or good, will become fixed of course—i. e. a *practice* may become a *habit*, and a *habit* may become a *passion*, whether it be originally good or bad. But if the practice be bad in its beginning, it ought not to be followed at all; if good, it ought to be kept within the bounds of good. But suppose that daily paper to be a *bad one*—one notoriously devoted to vice and obscenity, like some of the publicans' papers—what then, O sage 'Advertiser'? Now, this is precisely the position taken by the teetotalers—but as it is one which the 'Advertiser' finds it inconvenient to state and meet, he cunningly manufactures a false position.

Again:—If a paper-peruser does get into 'the habit' of excessive reading, it is not because the paper and ink operate physically upon his brain, and engender a desire for two papers daily, as the use of one pipe of tobacco generates a craving for two, or the use of the first glass of gin for the second. These latter physically tend to create an unnatural appetite, and this appetite cannot be satisfied with the original quantity, because the stimulant, by destroying the nervous sensibility, has lost its power to produce its first effect. Altogether the 'Advertiser' mistakes the question: we recommend to his attention No. 23 of 'Chambers' Useful Tracts' on 'the Temperance Movement,' whence he may cheaply acquire that knowlege of the subject of which he stands so much in need. Folly, we know, is ever loath to learn of wisdom, else might intemperance have been long since put down on the only correct principle of total abstinence. More than two thousand years ago, the wise and virtuous Socrates—who ranks amongst the greatest of all men and philosophers—discovered and taught the principle of the temperance reformation, when he recommends as the only rule which would afford safety from the power of appetite, entire abstinence from such articles of diet and luxury as stimulated men to eat when they were not hungry, and to drink when they were not dry.

(3) Teetotalism, as a general arbitrary rule, is contrary to Scripture. St. Paul rebukes the Corinthians for drunkenness at their feasts.'

St. Paul does nothing of the kind. On the contrary, he tells them that some of them *had formerly been* drunkards, but were then sanctified. We suppose the 'Advertiser' refers to the passage—'some are *hungry*, and others are *full*' (methuei)—which he probably very well knows, if he is a reader of Wesley, Clarke, and other commentators, has been mis-rendered 'one is hungry and another is *drunken*'. In the time of our translators, however, the word 'drunken' did not always mean intoxication; and the same Greek word they elsewhere render 'well drunk' only. Scarcely any modern, and few ancient translations, have the anti-teetotal rendering; and no scholar of any note ever supports it;—from Calvin down to Clarke they are almost unanimous in their agreement that St. Paul did *not* rebuke the Corinthians for intoxication.

(4) 'Teetotalers would abolish wine, and substitute some other beverage of their own invention at the Holy Sacrament.'

This is simply a wilful falsehood. Teetotalers would *not* abolish wine, but only bad wine; they would *not* 'substitute some beverage of their own invention', unless 'THE FRUIT OF THE VINE', in which Christ observed his supper, be a teetotal invention. But did teetotalers really invent 'grape-juice'? Did they really create the 'fruit of the vine'? If so, there must have been teetotalers before Noah's time; and our Lord at his supper has clearly sanctioned teetotalism, by using a beverage invented by teetotalers! Well done, 'Advertiser'! Now for a specimen of his divinity:—

(5) *a.* 'God, in his infinite wisdom, permits sin in the world'!
b. 'He bestows his saving grace, as a sure remedy against sin, on his believing people'!!
c. 'But teetotalism would be wiser than God, by *extinguishing the possibility of sin* OUT of the world, and thus leave no place for the salvation in Jesus'!!!

What does the man aim at? What does all this mean? We cannot exactly tell, and we fancy the 'Advertiser' does not know himself. As we can discover no sense in the propositions as a whole, let us dissect them separately, and examine their nonsense.

(*a.*) Sin is *permitted*—i. e. sinful acts, such as drinking. What then? Is sin, therefore, sanctioned? (*b.*) God bestows his 'saving grace'. Pray what is this? It must consist in something or another, unless it be a mere sound, a word. Will the 'Advertiser' tell us what things it includes, and why the inclination to abstain should not be part of it? We certainly have reason for thinking that men have been 'saved' through the instrumentality of teetotalism, and in such cases teetotalism was a part of the 'saving grace' or favor — since what contributes to the end, must be a part of the cause. But this unexplained favor or grace is also 'a sure remedy against sin'. Well, then, it seems, God is aiming, like the teetotalers, to extinguish sin—to remedy sin. Teetotalers think teetotalism to be 'a sure remedy' against the sin of drunkenness—why should we not then apply it? This would be imitating God, not being wiser than the Great Being. The 'Advertiser' adds—'He *bestows* his saving grace on his *believing people*.' This is scarcely logical. Are men saved *before* they believe? Or is faith (or truth) no part of 'saving grace'? Unless men are saved without and before believing, God's favor must be bestowed on *unbelieving people*. Such, indeed, is the fact. The message of mercy and love is expressly sent to such—to unbelievers—in order to their saving belief; for how can they believe, unless they first hear? 'The whole need not a physician.' The question, then, is, What shall be done with unbelieving drunkards? The awful, limited, antinomian theology of the 'Advertiser' would apparently 'pass them by'— in plain English, leave them to be damned! (*c.*) The 'Advertiser' seems to have some strange unscriptural notion about 'salvation in Jesus'. Christ came to *save men from their sins*—this is His salvation. How does teetotalism leave no place for it? Teetotalism is a *part* of his salvation—of his message in its principle, which taught men to depart from ungodliness, and live a righteous, *sober*, and Godlike life, in this present evil world. Teetotalism seeks to *extinguish sin*, not its possibility; for sin—even the sin of drinking—may be committed by a teetotaler as well as by others. The 'Advertiser' writes like a child: would that his spirit and object were as innocent as his arguments are impotent.

(6) 'St. Paul had a thorn in the flesh, and prayed for its removal. God refused, yet supplied an antidote—'My grace is sufficient for thee.' Teetotalism would take away the thorn, and thus leave no occasion for preventing grace.'

We have seldom met with such an immoral perversion of Scripture as this. The passage referred to shows how the Divine power is manifest in the Apostle's weakness—that his bodily infirmity only served the better to display the real origin of that power by which his miracles were performed—that St. Paul was wrong in wishing to have his bodily infirmity miraculously removed—and that it was the feeling of self-esteem which prompted the prayer, rather than an enlightened perception of the true tendency of this infirmity. The 'Advertiser' converts this passage, designed to teach humility, into an apology for presumption! and while he virtually

impeaches the wisdom of our Lord's prayer—'Lead us not into temptation'—he teaches the diabolical doctrine that we may countenance evil that good may come! But, even if the passage had had any analogy to the case of teetotalism, the inference would be illogical; for, though God permits moral evil, it is solely in order that moral beings may totally destroy it. For this purpose was the Redeemer manifested—that he might destroy the works of the Evil One.

The 'Advertiser' next confounds *self-denial* with *tampering-with-temptation!* To run into danger, is, with him, the virtue of self-denial! To gratify his love of a moderate cup, is self-denial!! But to abstain from what we love less or more—to 'abstain from the appearance of evil'—is *not* self-denial, says he!!!

(7) 'Teetotalers tell us, that temperance *means* abstinence.'

The 'Advertiser' is again at fault. Temperance does not *mean* abstinence, but it *includes* abstinence as a part of its meaning. What is our motto? 'Temperance is the *proper use* of all things.' Let the 'Advertiser' expand this generic definition, and he will find that it immediately refers to the *quality* of things. As regards diet and drink, it signifies—1, The moderate use of *good* things, such as beef, mutton, bread, &c.—2, Total abstinence from *bad* things, such as alcohol, tobacco, snuff, &c. *If* pepper, mustard, coffee, tea, &c. *are* bad things as articles of common use, then we ought to abstain from them; if not bad, why should we?

The last specimen of the 'Advertiser's' logic is this: If teetotalers abstain from alcohol and tobacco (which are BAD things), they should go on to beef and mutton (which are GOOD things), and thus they would commit suicide by starvation! The unhappy 'Advertiser' has certainly murdered his own reputation as a logician. Common sense must return a verdict of *felo de se.*

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

A CASE OF CURE.

[By WILLIAM HENRY REEVES, Esq., Middlewich.]

DURING the last three years, the public have heard much of this new system of medical treatment, and of the 'wonderful cures' that have been wrought by the systematic application of water. As much dissension has taken place, and many conflicting opinions have been promulgated on the subject, the public mind is filled with doubts and difficulties. In a matter of such importance as the treatment of the human body for the relief or cure of the numerous and complicated diseases to which it is liable, every means should be taken to discover and examine the real merits of any system professing superior efficacy, in order that, if found wanting, its fallacies may be exposed, and the system itself consigned to oblivion; or, if proved worthy of the encomiums bestowed upon it by its advocates, that a knowlege of the benefits to be derived may be widely diffused, and placed within the reach of all. However unprofessional it may at first sight appear, there cannot be—in the present state of society and of the medical profession—a better or a shorter way of attaining this desirable end, than the bringing forward to the notice of the public well-attested facts, related by persons who, like myself, have no interest in the matter, further than the elucidation of the truth, and the desire to benefit others. I therefore purpose—having had personal experience in the water-cure treatment—to lay before your readers a brief account of the effects produced on my own person, and also of the impressions I received by observing the results of the same treatment on my fellow patients.

I should not omit to mention, that, having had a medical education, I was better prepared to form a just and unprejudiced opinion on this important subject.

My own case was as follows. For some years I had been troubled with periodical derangement of the digestive organs, becoming at each attack of a more serious nature. About two years since, my general health began to give way rapidly, and all my morbid symptoms increased to an alarming extent, ending in my being—without exaggeration—reduced to skin and bone. The mind and body were alike prostrated. The stomach for a long time had totally refused to do its office, rejecting every kind of aliment, however simple. During the progress of my ailments, air, diet, exercise, and the best medicinal treatment, were attended with but little relief. All failed, and a speedy termination to my sufferings, by death, seemed inevitable. This was the opinion of all my friends; one of whom, however, suggested that I should try the water cure as a *dernier resort.* I had no faith in its efficacy, or hope of a favorable result; but thinking that, at all events, it could but hasten, by a short period, a result otherwise unavoidable, and, as I felt at the time, even to be desired, I went last September to consult Dr. Wilson of Malvern. After a brief examination, he undertook my treatment, at the same time explaining to me the mode in which the water cure could and would restore me to health,—giving me at the same time a lucid exposition of my diseased state, and pointing out satisfactorily how it was that I had gone on for so long a time from bad to worse. It would be too long, in a communication of this kind, to enter into an account of the physiological and pathological details with which I then, for the first time, became acquainted; —sound views of the philosophy of health and disease, which, carried into practice, I can unhesitatingly say, preserved my existence. A short time before I commenced the water treatment, a physician of acknowleged talent and of considerable experience gave me to understand that my recovery was beyond the reach of art. Before I left Dr. Wilson's establishment, I was able to walk from twenty to thirty miles a day, *in any kind of weather,* and returned home at the end of thirteen weeks, clothed with solid flesh, *a living substantial witness of the efficacy and safety of the water cure.* My treatment was comprised in the use of the wet sheet, the shallow bath with friction, the sitz bath and foot bath, the constant application of the abdominal compress, drinking water, diet and exercise. These were all modified in their use according to the state I was in; and simple as these remedial means may appear, yet they require to be prescribed with as much real judgment and discretion as any other mode of medical ministration.

The principal remedial means of the water cure treatment, are comprised in the following brief summary:—

1. Drinking cold water.
2. Cold bathing after passive sweating.
3. Cold bathing without sweating.
4. The wet sheet envelopment.
5. The wet sheet bath.
6. Partial bathing of particular parts.
7. Cooling compresses.
8. Animating bandages.
9. Frictions.
10. Douche or spout bath.
11. The sitz bath.
12. Injections.
13. Bracing air.
14. Exercise.
15. Diet, and
16. *The removal of the causes of disease.*

It has been frequently asserted, that this system is one of the 'kill or cure' order, and it was my own opinion on my first going to Malvern; but such is not the fact. During my sojourn there, I had ample opportunity of observing the amount of danger attendant upon the treatment, and I can now boldly assert that, in the hands of a qualified practitioner, *there is no danger whatever, even in the most desperate cases.*

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*
'Examine all things; hold fast the good.'—*St. Paul.*
'Truth results from discussion and from controversy.'—*Dr. Paley.*

THE BALANCE OF ORGANIC NATURE.

[A Lecture, by J. DUMAS, Member of the Institute of France, delivered at the School of Medicine, Paris.]

III.

PHENOMENA OF VEGETABLE LIFE.

LET a seed be thrown into the earth; let it germinate and grow; let the new plant be followed until it have borne flowers and fruit in its turn, and it will be seen, by proper analyses, that the original seed, in producing the new being, has fixed [i. e. solidified] carbonic acid, hydrogen, oxygen, and nitrogen, with certain earthy particles or ashes.

Carbon.—The carbon of vegetables is mainly derived from carbonic acid, whether it be taken from that of the air, or from that which the spontaneous decomposition of manure evolves incessantly in contact with their roots.

But it is from the air especially that plants derive their carbon; how can this be otherwise, indeed, when the enormous quantities of carbon which trees (the growth of a century for example) have laid up, are contrasted with the very limited extent to which their roots extend? It is certain that, when the acorn whence sprung the oak, now our admiration, germinated a hundred years ago, the soil where it fell and struck root, did not contain the millionth part of the charcoal which the oak now incloses. It is the carbonic acid of the atmosphere which has furnished all the rest; that is to say, almost the whole mass of the noble tree.

But what can be more clear or conclusive on this subject than that experiment of M. Boussingault, in which peas sown in sand, watered with distilled water, and fed by the air alone, nevertheless found in this air all the carbon necessary to their development, flowering, and fructification?

All plants fix carbon, and all obtain it from carbonic acid, whether this be derived directly from the air by the leaves, or obtained by the roots from the ground, watered with rains impregnated with carbonic acid from the sky, or supplied by the gradual decomposition of organic particles and manures in the soil.

These facts are proved without difficulty. M. Boussingault observed the leaves of a vine, included in a glass flask, to take the whole of the carbonic acid from a stream of air that was sent through the vessel, however rapid the current. And M. Boucherie, on his part, observed enormous quantities of carbonic acid, which had certainly been taken up from the soil by the roots, to escape from the trunks of trees cut across when they were in full sap.

But if the roots derive this carbonic acid from the soil—if it passes into the trunk, and from thence into the leaves, it ends by being exhaled, without change, into the atmosphere, if no new force intervenes.

Such is the case with plants vegetating in the shade, and during the night season: the carbonic acid of the soil permeates their tissues and is diffused in the air. Plants are commonly said to produce carbonic acid during the night: this is incorrect; plants only then *transmit* unchanged the carbonic acid which their roots have pumped up from the soil.

But, suppose this carbonic acid, whether derived from the soil or from the atmosphere, to be in contact with the leaves and green parts, and *the light of the sun to fall on these*, immediately the whole scene is changed: the carbonic acid disappears; minute bubbles of oxygen pass from every point of the leaves, and the carbon is fixed in the tissues of the plant.

And it is a point most worthy of remark and fitted to arouse reflection, that these green parts of vegetables, the only ones that have been found capable of exhibiting this wonderful phenomenon, the decomposition of carbonic acid, are also possessed of another property not less peculiar, not less mysterious.

If we attempt to transfer their images to a prepared plate in the apparatus of M. Daguerre, the green parts are found not to be reproduced, not to be figured; it is as if the whole of the chemical rays, essential to the photographic phenomenon, had disappeared, had been absorbed and retained by the leaf.

Let us next inquire concerning the part played by the carbon thus wonderfully fixed by vegetables. What is its business—what its destination? The greater part, unquestionably, combines with water or its elements, and thus gives origin to substances of the highest consequence in the economy of plants.

Twelve atoms of carbonic acid being decomposed, and abandoning their oxygen, there will result 12 atoms of carbon, which, with 10 atoms of water, will compose either the cellular or the ligneous tissue of plants, or the starch and the dextrine which are their derivatives.

In every plant, consequently, almost the whole of its framework, formed as it is of cellular tissue, and starch or gummy substances, is represented by 12 atoms of carbon combined with 10 atoms of water.

Woody fibre, which is insoluble in water; *starch*, which, with boiling water, forms a jelly; and *dextrine*, which dissolves so readily both in cold and boiling water, therefore, *constitute three bodies having precisely the same elements*, but diversified by a different arrangement.

With *the same elements*, consequently, in the same proportions, the vegetable world elabor-

ates the insoluble walls of cells, cellular tissue and vessels, as well as the starch which it stores up as aliment around its buds and embryos, and the soluble dextrine which the sap transports from one part to another to supply the various wants of the plant.

Admirable fecundity, which can fashion from the same elements three different substances, and has power, in addition, to transmute them one into another, with the least possible expenditure of force, as often as occasion needs!

It is still by means of carbon, combined with water, that the saccharine substances are produced, which are so frequently deposited in the organs of plants, for special ends, of which we shall speak by and by. Twelve atoms of carbon and 11 atoms of water form cane-sugar; 12 atoms of carbon and 14 atoms of water form grape-sugar.

These ligneous, amylaceous, gummy, and saccharine matters, which carbon, in the nascent state, can produce by combining with water, play so great and essential a part in the life of plants, that, taking them into consideration, it is not difficult to explain the important part performed by the decomposition of carbonic acid in the vegetable world.

Hydrogen.—In the same way as plants decompose carbonic acid, appropriating its carbon, and with this forming the several *neutral substances* which constitute almost their entire bulk, so do they also decompose water and fix its hydrogen, in order that they may form certain compounds in which this element predominates. This fact follows clearly from the experiments of M. Boussingault upon the vegetation of peas in close vessels. It is even proclaimed more strikingly in the production of the fat and volatile oils so frequently met with in different parts of vegetables, and which are well known to be so rich in hydrogen. This can only come from water, inasmuch as vegetables have no other hydrogenous compound to feed on, save water.

The hydrogenous substances, to which the fixation of the hydrogen derived from water gives rise, are employed by plants for various subordinate purposes. Volatile oils serve to defend them, or their parts, from the attacks of insects; the grease, or fat oils, with which seeds are so commonly surrounded or impregnated, serve as materials for combustion, and produce heat at the period of germination; the wax with which the leaves and the fruit are covered, renders them impermeable to water, &c.

Still these various purposes are evidently no more than secondary, in the life of plants: hydrogenous compounds are therefore much less necessary, much less frequent, in the vegetable kingdom, than the neutral compounds of carbon and water.

Nitrogen or Azote.—Every plant fixes nitrogen during its life, whether it obtains this element from the atmosphere, or from manures added to the soil. In either case, it seems probable that the azote only enters the plant, is only consumed, under the form of ammonia or of nitric acid.

The experiments of M. Boussingault have shewn that certain plants—Jerusalem artichoke among the number—abstract large quantities of azote from the air; and that others, on the contrary, such as wheat, depend upon manure for the supplies of this element which they require. What an important distinction is this for *agriculture!* Is it not obvious that we must begin by raising plants that assimilate the azote of the atmosphere, with these feed animals which shall furnish us with manure, and then apply this to the culture of those vegetables that are dependent on manure for their nitrogen?

One of the first problems in agriculture is to procure supplies of nitrogen at a cheap rate. With regard to carbon, there is no cause for solicitude,—nature has provided that in ample abundance; the air and every shower of rain are charged with it. But it is otherwise with reference to nitrogen; the azote of the air may be unassimilable, and the ammoniacal and nitrogenous salts which rain-water contains may not be in sufficient quantity. It is indispensable, therefore, to surround the roots of almost every plant whose culture is of importance to mankind, *with manures rich in azote*, as enduring sources of ammonia or of nitric acid, which the plants appropriate in proportion as they are produced. But chemistry is so far advanced in this direction, that the problem requiring the production of a purely nitrogenous manure cannot long remain unresolved.

But what may be the use of this nitrogen which plants seem to require so imperiously? The researches of M. Payen answer this question in part, for they shew us that all the organs of vegetables, without exception, begin to be formed out of a nitrogenised matter analogous to fibrine, with which the cellular tissue, the woody tissue, and the amylaceous tissue itself, are associated at a later period. This azotised matter, the true source of all the parts of plants, is never destroyed; it is always to be found, however abundant the non-azotised matters (subsequently interposed between its proper particles) may be.

The *azote* that is fixed by vegetables, therefore, serves for the production of a concrete fibrinous substance, which forms *the rudiments of every one of their organs.*

It serves, moreover, for the formation of the liquid albumen, dissolved in all the coagulable juices of plants, and of the caseum (frequently confounded with albumen, but so easily dis-

tinguishable from it) which forms so important a principle in many vegetables.

Fibrine, albumen, and caseum, exist, then, in plants. These three principles, which are further identical in their elementary composition, as M. Vogel has shown, present a singular analogy to the ligneous tissue, strach, and dextrine.

Fibrine, in effect, is insoluble, as is the woody fibre; *albumen* coagulates with heat, like starch; *caseum* is soluble, like dextrine.

These azotised matters are further neutral, as well as the three parallel non-azotised matters; and we shall find that they are as abundant, and play the same parts in the animal kingdom, as these do in the vegetable world.

Moreover, in the same way as it is necessary, in the formation of non-azotised neutral substances, to have carbon combined with water, or its elements; so, to form the neutral azotised matters in question, it is sufficient to combine carbon and ammonium with the elements of water: 48 atoms of carbon, 6 of ammonium, and 15 of water, constitute fibrine, albumen, and caseum.

Thus, in either case, the substances that are reduced, carbon and ammonium, added to the elements of water, suffice to form the matters which engage us, and their production enters naturally into the circle of reactions which vegetable nature appears specially fitted to produce.

The office of the azote in plants is therefore worthy of the most serious attention, inasmuch as it is this element which serves for the formation of fibrine—a principle that is found as *the matrix of every organ*—and for the formation of albumen and caseum, substances that occur so extensively distributed throughout the bodies of all plants, and *which animals assimilate or modify to meet their peculiar wants.*

It is in plants, consequently, that the true laboratory of organic chemistry resides; carbon, hydrogen, ammonium, and water, are the elements they work upon; and woody fibre, starch, gums, and sugars, on the one hand, fibrine, albumen, caseum, and gluten, on the other, are the products that present themselves as fundamental in either organic kingdom of nature—products, however, which are formed in plants, and in plants only, and merely transferred by digestion to the bodies of animals.

Ashes. — An immense quantity of water passes through a plant during the term of its existence. This water evaporates from the surface of the leaves, and necessarily deposits, as residue, the salts it held in solution—evidently derived from the soil, and restored to it again after their death. The form of these deposits is very variable. One of the most frequent and abundant is pectinate of lime, detected in the ligneous tissues of most plants.

AIDS TO REFLECTION.

[*Hints to Thinkers, in Composition and Criticism.*]

The Power of Prejudice.—What is there, in the history of human nature, so extraordinary, so unaccountable, as the mental blindness which prejudice inflicts upon man? Look at the simple, beautiful, and sublime character of Christ—Truth incarnate—Wisdom embodied; and then contrast his claims to credence, with the actual reception given to him by the Jews! They *would not* believe; and why? Because they were possessed of that worst of devils—Prejudice; and thus with their minds pre-occupied—filled by a totally different idea of the Messiah—they no more saw the glory of his character and the greatness of his deeds, than if they had been as blind and deaf as the very stones themselves! Nay, as their fathers had stoned the prophets, so did they, with equal hardness of heart and unbelief, crucify 'the Great Teacher.' But how little has this world-lesson been read or applied! What modern hirelings tell their flock to guard against Prejudice? Nay, do they not make it their business to instil their own dogmas into the souls of their 'flocks'?—poor, simple sheep! And do not their 'people', as they call them, passively absorb sectarian prejudices like so many sponges? Would that, like sponge, the error imbibed were as easily crushed out! But, on the contrary, men, in receiving these prejudices, seem to become so many petrified stones; and scarcely any amount of evidence or of pressure can again restore to the mind its natural elasticity and freedom.

And what is the instrument of all this mischief? The means by which Prejudice is generated and sustained? *Words! words! words!* Language is a mightier engine in the hands of Spiritual Despotism, than all the munitions of war in those of Kings and Captains. Let the Priest or the Demagogue pipe finely on this organ, and what people will not dance? It is thus chiefly that the game of ambition and power, and the tragedy of persecution or martyrdom, and the sad farce of fanaticism and delusion, are kept up by various actors. The people will only cease to *act* too, when they shall have learnt to reason for themselves; and when they have resolved to reason, Prejudice—which is the absence of reason—will perish. Then shall the Jubilee of the World be celebrated, and the Advent of Toleration and Truth and Charity be ushered in with songs of thanksgiving and praise.

On Necessity and Freedom.—These themes furnish ample proof of the perversity which besets the human intellect, when it is converted by sectarianism into the mere receptacle of creeds. The tenacity with which men stick to certain phrases and formulæ—the obstinacy which they manifest in declining to agree about the meaning of their terms—and the consequent and endless disputes into which they fall—is truly sad to contemplate. They have all the same *facts* before them, and they all, we have no doubt, mean much the same thing; but still they go on disputing and declaiming, neither agreeing to differ, nor to come to a fair explanation of their difference. Let two merchants disagree about some accounts, two lawyers about some particular covenant in an abstract of a deed, or two scholars about some steps in the process of a certain demonstration in Euclid,—how easily can they *settle* the matter! The merchants simply compare their accounts together, and the erroneous or omitted entry is discovered; the lawyers read over the abstract with the deed, and the missing covenant is detected; the geometers compare their demonstration with the same problem in Euclid, and the original form of the demonstration is perceived. But when do men act so in theology? Alas! all here is prejudice, passion, and impatience. Men suddenly cease to be rational. They refuse to reason, to examine. They declaim or denounce—perhaps end by anathema-

tizing each other. What monstrous fallacy and downright contradiction in their discourse!

Examples.—We have before us 'The Theologian'—a talented organ of the Established Church—which contains a review of the late Dr. Morehead's 'Philosophical Dialogues.' The 'Dialogues' are prefaced and praised by Lord Jeffrey, and the reviewer eulogises them as being 'finely expressed and *logically reasoned.*' Now, in our view—and we shall attempt to justify our judgment—the work, so far from being an example of 'pure philosophy', is in many parts pure nonsense, such as neither Dr. Morehead nor his reviewer could possibly perpetrate on any unprejudiced topic. People are generally told, that 'necessity' and 'freedom' are incompatible. Now this is a mere prejudice, for they are no such thing. On the contrary, if there was no 'necessity', there could be no 'freedom'. And though Dr. M. actually admits this, he yet argues against it!

'In one sense,' says he, 'necessity may be applicable to volition [will], as it is to every operation of the mind. [He should have said, as it is to *every change* whatever.] Will must follow the nature of mind or intellectual being; but no one feels this to be a [species of] necessity inconsistent with the dignity of the highest moral existence: [on the contrary] in that sense [i. e. the proper sense of causation] *the Supreme Being is the most* subject to the law of necessity* [or fixed connexion of cause and effect], because he CAN DO† [i. e. can be supposed to do] nothing that is not perfectly wise and good; and the nearer any created being approaches to this perfection, the more certainly will his conduct be directed by these fundamental rules [i. e. of wisdom and goodness].'

Here Dr. M. clearly makes volition or will *dependent* on the nature or character of the willing agent; in other words, he admits the uniform or unyielding [i. e. necessary] connexion between the notion of cause and effect. Having admitted this dependence of the will on the nature, he nevertheless, says his reviewer, 'most admirably demonstrates that volition is an *independent* agent'! What can be meant by 'agent'? Is the will independent of the 'agent' man? If not, it cannot be an 'agent', but only an 'agency'—a portion of what is meant by 'agent'. In truth, the WILL is the man, in a certain state of desire and belief—nothing more.

'I admit,' says Dr. M., 'there can be no will [supposed] without motives, as there can be no motives [desires] without ideas, and no ideas without a thinking being.

'*There is an intellectual bond of inseparable union between these data in our mental frame*—but it is *not* the bond of cause and effect.'

Yes, but it is exactly that, and nothing else. The word 'will' includes a 'motive' in the sense of mover; and in Dr. M.'s sense, it may include both desires and ideas of a certain class—those desires and ideas which actually move a 'thinking being' at any time. These, not separately, but collectively, are the cause, of which action is the effect. This is the 'intellectual bond of inseparable union' which philosophers call 'necessity'.

Nevertheless, though Dr. M. avows that there can be 'no will without motives' or desires—no will which does not follow the nature—he yet maintains the independence of the will from all cause! He admits a will which cannot move without a mover, and yet maintains the *independent* movement of that same will!! He virtually declares his belief—of course it can only be in talk—that there may be such a thing as a something (say, a stone) which can be supposed capable of *independent action*, at the same time that he supposes that that stone *cannot move* until it is moved by something else!!! Again, he says—'there can be no motives without ideas'. Here is another ambiguity: he says 'motives' only, not desires. Now there can be motives without ideas—the *loco*-MOTIVE engine on a railway, for example, shows that steam is a motive or moving power; but where are the 'ideas' of either the steam or the engine? Yet Dr. M.'s reviewer calls all this 'strictly logical reasoning'! Why, were men to talk such trash in business as folks scribble in books, they would be deemed utterly insane! It is hard to believe that such men as these 'Theologians' are not hypocrites, so three-times-doubly gross is the grossness of the folly which they call 'philosophy.' And yet it is quite possible that they are not hypocrites, but very sincere and serious men; and therefore it is that we said, there is nothing so extraordinary as the stone-blindness of prejudice.

WHAT IS PHILOSOPHY?—The love of wisdom—of the facts of the universe—of the laws of God. This is precisely the original sense of the word Faith, which denoted the perception of truth, and obedience to it—the obedience of love. True Faith and True Philosophy are therefore one and the same in meaning—not distinct and diverse, as folly and fanaticism (whether found in the ranks of the credulous or the sceptical) are fond of representing. It is clear that he who loves wisdom, will yield her the willing obedience of love—for this is the principle of obedience. Feeling is ever the fountain of action—or, in other words, the *well*, or WILL, whence action springs forth. We cannot, in fact, separate a prevailing affection from *will*, neither can we separate will from action—or, in other words, wisdom from the love of it. We may talk of the elements distinctly, but we cannot sever them in reality. In like manner with Faith as with Philosophy. Faith is a covenant—[such was its sense, when it had one]—a covenant between the head and the heart—between Truth and Love—in short, Philosophy. There was, originally, no such conceit as solifidianism [Faith alone]. It was only after men had forgotten the meaning of the word Faith—or, rather, as men are prone to do, when they began to talk without thinking—that they began to part asunder the divinely united elements of Faith—the perception and the love of Truth. Faith consists in the espousals of Truth and Goodness in the human soul—the marriage union of the Intellect and the Will; but who shall separate the Action and the Will?—or Faith from Works? Paul and James forbid it. Evidences of the marriage, the one attests the presence of Truth, the other of Love; and as well might we affirm the existence of Will without Action, as of Faith without Works. Where the heart is, there, not elsewhere, will the head and the hand be also—not in idleness, but in action. As a well without water—as a will without action—so is Faith without Works: it is a mere corpse, and no more Faith than a dead body is a Man. Living Faith is Faith in Action—a 'living well' (or will) flowing forth. Any other kind of Faith or Philosophy, is Faith or Philosophy '*falsely* so called'.

WHAT IS FAITH?—The following remarks, contained in a letter from Dr. E. Johnson, confirm the view of Faith expressed in the preceding article:—

"Faith, formerly written *faieth* (see my 'Nuces Philosophicæ', p. 170-1), signifies—*that by which one covenanteth, agreeth, or bindeth himself.* I cannot find the root of the word standing by itself [see our note], but I have no doubt at all that the first syllable of the word '*fath*om' (six feet) is the true root, and that it signifies either the 'arm' or the 'hand'. Fathom was formerly written *fæth*-em (see Bosworth's Anglo Saxon Dictionary), and its root-meaning is—*the hands or arms extended* to their utmost (i. e. about six feet). But it was, by a very natural figure, also used to signify an *embrace*

* This is an absurd statement, though the idea designed to be expressed is right. There can be no degrees in 'necessity': everything either has a cause or has not. Dr. M. meant to say, that the Supreme is of all beings *most uniformly wise and good* in His ACTIONS, because of all beings He is the most uniformly wise and good in His NATURE. The effect only changes with the cause.

† We explained the double use of these verbs of power in our article on FOREKNOWLEGE, p. 29. The above is another example. The phrase means, not that God is *without power* to do the contrary, or that he is forced by some foreign agency to do what is done, but simply—that in supposing Him to be wise and good, He *can*, in consistency with the law of cause and effect, *be supposed to do* nothing contrary to wisdom and goodness. So the phrase, 'It is *impossible* for God to lie'—means, 'It is *impossible for us to conceive* that God will lie'—because His nature is Truth.

or *grasp* (see Bosworth).* Now, in the present day, that by which one agreeth or bindeth oneself to act, in all important affairs, is a written document—as, for instance, a lease or any other written agreement. But, in affairs of no very great moment, as a wager, that by which one bindeth himself even in the present day, is an *embrace* or *grasp* of the hand. To *shake hands*, by way of binding a small bargain, as a *bet*, is extremely common — almost universal in England. To shake hands and say 'Done', is always considered binding upon the parties, and to call off the bargain afterwards, dishonorable. But if this ceremony is omitted, then a party may call off. In fact, the *bet*, *wager*, or *bargain*, is not supposed to be accepted until the parties have shaken hands, or said 'Done', one or both. This practice is very ancient, and, before the invention of writing, was probably the only method by which men bound themselves, or covenanted, to perform certain actions. [We may observe, that it is still used in the marriage-ceremony.] *Faith*, therefore, is synonymous, in its general sense, with *belief*.† To believe is to rely upon, or trust to,‡ the reports or arguments of another, for the guidance of one's own conduct in any particular matter. To have Faith means to have covenanted (with one's self) to govern one's conduct, in any particular matter, according to some agreement or stipulation or laws to which one has bound one's self by an imaginary embrace or grasp of the hand. When I say, 'I believe in the New Testament,' I mean that I rely upon, or trust to, the language of the New Testament, for the guidance of my conduct. Not having seen the facts there related, I take them upon trust, and use them for the guidance of my conduct just the same as though I had seen them. I rely upon the reported facts as I should have done, or should do, upon seen facts. I trust to them—I lean upon them—I take them for granted. When I say, 'I have *faith* in the New Testament,' I mean that I have made a covenant with myself [and thereby with God], to govern my conduct according to the language and laws of the New Testament. I have agreed with myself, and have therefore shaken hands with myself, and said 'Done' to the wager§ or bargain, that I will govern my conduct according to the language of the New Testament—that I will take the truth of the New Testament for granted—that I will take the facts there reported, and trust to them, and lean upon them, as though I had actually seen them, and KNEW them to be true, and regulate my conduct accordingly."

NOTE.—*On the direct etymology of 'Faith'.* It has been clearly shown that the word 'faith' comes from some root denoting the hand, the fist, or the arm. Our 'faith' appears in the Latin as *fides*, Italian *fede*, Norman *fei*, French *foi*, Spanish *fe*, Welsh *fyz*, Arm. *feiz*, Greek *pistis*, also *peithoo* (to persuade, draw towards you, or hold fast); and in the Hebrew, Syriac, Chaldee, and Samaritan, *beth*ah—'confidence', or holding fast to another—i. e. covenanting. The word also appears in India under a two-fold form. The *veds*—corresponding to our word *vat*—are the books which contain or *hold* the sacred doctrines of the Hindoos—their *ved*am, or faith. Budha is the same word modified, and signifies Truth or Deity—in fact, GOD is the same word, the b changing into gh or g, just as in the old Saxon word 'ge-lyfan', the g becomes b in 'be-lief'.

We can trace the word backwards still one other step, which brings us again to our original definition of 'faith', and identifies it with the familiar word BET. *Bet*, *beit*, or *beth*, is an old African and Arabic, as well as Hebrew word. In Africa it signifies *two*—i. e. a *tye* or joining of one to one, hand-in-hand, as in *bet*, wager, marriage, or covenant. [This is its literal sense. In Hebrew it means house, as in *beth*-lehem, house of bread; *beth*-el, house of Allah, or God. This word in English is *booth*, a temporary house. *Beth* denotes house, or household, because a family exhibits a state of holding fast together, of union.] The same word, and in the same sense, appears as the English *both*, Irish *beit*—i. e. two, linked together, hand-in-hand. As FAITH, therefore, is a *both*ing or covenanting, it is a plain contradiction in terms to talk of Faith *alone;* as surely as to gain a *bet*, one must fulfil the terms of the wager, so to secure salvation by a Faith or covenant, we must perform the conditions of that covenant. A true 'faith' or 'belief' implies love and desire; hence a 'faith' which does not 'work by love', is only a faith in name — a dead faith; just as we say a corpse is a dead man—though, strictly, it is only the shell of a man.—ED.

WHAT IS THE GOSPEL?—The primal meaning of 'Gospel' is 'good-spell' (*spell*, as in *spell*ing) or glad-speech. Thus it is applied to the glad-tidings of the

* We quite accord with the ingenious derivation adopted by Dr. Johnson, and beg to subjoin such words as occur to our memory, traceable to the same root. Of course we cannot, off-hand, pretend to classify their various figurative senses. Our Saxon word *fæthom* is in the Gothic *fadom*, Belg. *vadem*. It has, in the German, reference to thread or line, because such would be used to measure or fathom the deep with. The following words all involve a reference to *hand* or *arm*, more or less closely, and their figurative senses are easily traced from the primitive one. *Vat*—as wine-*vat* or wine-*fat*—that which *holds* the new wine. *Fact*—what is *hand*led or touched. *Fac*ultie—the hand being the instrument and symbol of power. *Fast*, *fix*, *figo*—to put out as a hand, shoot, or bud (French, *boulon*; English, *button*)—to hold, to *fast*-en; hence a 'fast-day' is one on which you hold or keep your resolution to abstain. *Fetch* (S. *fec*can)—a stroke or blow; also to hand, draw, or drag. Saxon *fyst*, to gripe or grip; hence *fist*, the hand. Teutonic *faust;* hence *fight*, and fighter—one who uses his hands in fisty-cuffs. By hardening the t into d, instead of gh, st, or c, the Saxon *fithele* became *fiddle* (*fi*ol or *vi*olin)—the name of an instrument played with the hand; hence also *fiddle*-*faddle*, to play or toy with the hands. *Feat*, *feud*, *foe*, *fiend* (S. *feond*), are also the same word, denoting, respectively, clever-handedness, quarrel or cause of battle, the quarreler or beater, and the adversary. *Fed*, *feeder*, *father*—i. e. the feeder, binder, and protector of the family; Latin *pater*, Germ. *vater*, Ital. *padre*. *Fief*, *feof*, and *fee*—whatever is *held*, or put in *hand*. In other forms, the root is seen with a *p*, instead of *f*, *b*, or *v*. *Path*, for example—that which is pressed, like a beaten track; hence also applied afterwards to the *feet* (Latin *pedes*), which, as well as the hands, press or beat. *Path*, *via*, *way*, and *wag* in wagon, are all the same word as this *fad*, *vad*, *fac*, *fig*, *pat*, *pad*, *vat*, *faith*, &c., variously modified.—ED.

† 'Belief' has undergone similar changes of form to the word 'faith'. For example, from the Hebrew *leb*, *lebab*—traceable in *lib*ation and *lib*idinous, signifying heart, desire, mind, it assumed the form of *love* and *lief* (liking or desire). Hence the ancient British *gheloof*, Teutonic and German *g-laub* (whence our *glove*, for hand and glove is *faith*ing), Saxon *gelyfan*, and our modern *be-lieve*.—ED.

‡ That is, to accept *for truth*. *Trust* comes from *trowest*, as *truth* and *troth* come from *treweth*. This word exists in various forms, with its t or th hardened into d. *Druid* is the same word. Originally it denoted *the truth* (as *mag* in *magi*, *mag*yars, and *may*or, originally denoted, not *wise*men, priests, or chiefs, but wisdom), but subsequently the *Druid* or *truth-teacher*.—ED.

§ BARGAIN, VOW, WAGER, BET, and FAITH, are all but varied forms of the same original word. A bargain is an agreement ratified by striking hands. *Wager* is the act of clasping hands, or *engaging*; hence a glove is called a *gage* or hand-cover, and *wages* are what are put in hand; in fact, what is *touch*ed, *fact*ed, felt or *feed*. Wager in Danish is *vajer*. Thus by hardening, softening, omitting or adding letters, we get from one root a great variety of words.

Messiah's advent—the introduction of the true kingdom of God on earth. Subsequently, it was used to denote the whole teachings and doctrines of Christ and his Apostles as recorded in the New Testament.

An objection has been made to the article of Archdeacon Jeffreys, under this title, p. 19, by a gentleman holding, we presume, the doctrine of 'Justification by Faith *alone*'. Now we have not the slightest objection to what is *meant* by this doctrine, if it is only explained so that the meaning may be made palpable. By the law of perfect WORKS, we cannot be saved, because we have already lost our title to life by transgressing that law; therefore it must be by FAITH—i. e. *the new covenant* of mercy and truth through Jesus, the Christ—that we are to be saved, if at all. There is no medium between being saved by Justice and being saved by Grace or favor. It must be one or the other. So teaches Reason, therefore so taught Paul.

The Gospel, or glad-tidings, consist in the announcement of this truth. They point us to a better covenant — a covenant not delivered amidst thunder and lightnings, dread emblems of inexorable Justice and accusing Conscience, but a covenant based upon the mercy of God, and which has for its appropriate and divine expression, 'God is Love.' As the Spirit of Truth moves over the disordered elements of human nature—a deep overshadowed by darkness and dread—chaos is transformed into order, darkness gives place to light, and discord to music; upbraiding Conscience is changed into grateful Love, fear and dread into lively hope, and, amidst this jubilee of the soul, Righteousness and Peace salute each other!

Such, if we apprehend Archdeacon Jeffreys aright, is his conception of the Gospel—a gospel which announces glad tidings, it is true, *but only on conditions;* we must 'covenant' with God, and with our own souls—i. e. have Faith; and the Christian Faith, in fact every true Faith, is one that *works by love.* If we have the love of Christ, we shall have the works; and if we have not the works of Christ, we cannot have His love. Whosoever abideth in Him, bringeth forth fruit. We cannot separate the blossom from the branch, or the branch from the blossom. Every tree which bears not blossom and fruit, will be cut down and consumed.

WHAT IS KNOWLEGE? — 'Science'—'the ascertainment of facts in nature', says one. But this is only varying terms; for 'science' is the same in meaning as *sight,* and the phrase, 'the ascertainment of facts', is simply 'the getting to know facts'. The question requires some better answer. The things to which the word 'knowlege' refers, are all or any such things as sentient beings *see,* or *hear,* or *smell,* or *taste,* or *feel;* they are affections or states produced in the brain thro' the medium of the senses. In short, as far as we know, they are sensations—i. e. states or conditions—of the *sensorium,* or brain. In a certain state of our sensorium we know nothing—i. e. in perfect sleep we are in the state of forgetfulness or oblivion; we bear nothing in mind: in another state, as stupefaction, we know things confusedly: but, in a healthy and waking, or excited state, we know many things — i. e. many things are present, and many things are borne in mind, or remembered. 'Knowlege' is therefore a word denoting any state short of oblivion; as 'Ignorance' denotes the negative or *un*knowing state. These states are not independently produced *by* us, but *with* us, by the operation of what is called Natural Causes, or Nature. We know how this knowlege or state came—i. e. in what order, way, mode, or road; and when we experience any similar state again, we expect also to re-experience other states (or, what is the same, to see, hear, taste, smell, or feel, those things) which formerly followed that similar state—i. e. we expect knowlege to come in like manner, or by the same road, as it came before. This is the sum and substance of all philosophy; and though the matter is very simple in itself, it has been mystified beyond expression by philosophers 'falsely so called'—since they have been such as darken counsel by words without knowlege. Such philosophy is nonsense—i. e. it consists of marks or signs (it may be of fine sounds and flowing sentences) to which there is nothing corresponding in the world of sense. But, alas! how many are content to feed upon the empty unprofitable husks, ignorantly accepting words for things!—and, poor fools! not only to part with the solid goods of life to the retailers of this verbal trash, but to join with them in persecuting, with intolerant rage, the prophets of a simpler philosophy and a sublimer faith.

Some, however, give a different account of the origin and nature of 'knowlege'. For example, take the following from a writer of good judgment in practical affairs, but one who, like many more, has become the victim of *realism*—mistaking abstract words for things. 'The five senses are the outlets through which the mind communicates with the material world. It accumulates fact upon fact; and though the senses are the instruments it employs for ascertaining objects, *reason has to strip the impressions of the senses of their fallacies.*'—Here, in the first place, 'the mind'—which means memory and knowlege simply—is represented as *a thing* employed in going out through the senses to form an acquaintance with the material world! Then, in the second place, this supposititious thing which is first represented as going out to *tell something* or other—to make some 'communication'—is said, after all, to depend upon the 'instrumentality' of the senses for its 'knowlege' of objects!! What, then, does it communicate? We should like to know; for, as far as *our* 'mind' (or knowlege) goes, it consists entirely of 'knowlege' acquired through the nerves and senses. We have no consciousness of any innate or transmigrated ideas; has the reader? The writer of the sentence also assumes that 'the reason' is in previous possession of some 'knowlege', for he represents it as employed in undressing sensible knowlege, and stripping off the fallacies, or false colorings, in which it is clothed, and exhibiting the truth in its naked state! But if reason must compare the false with the true, before it can distinguish them, and if, before the comparison, it already had the true knowlege, what was the use of the senses? Are they given as instruments of deception? Can they be supposed to convey false information? Are they revelations of falsehood? If so, they could not be God's gifts. In truth, however, the whole of the statement is unmeaning figure and fallacy. *The senses never deceive.* The 'reasoning' or 'register' of man, the word-monger, may be wrong, but Nature never. All erroneous conclusions spring, not from false facts, or fallacies of the senses, but from false interpretations of those facts. This may show the reader, that figures of speech should be sparingly employed in philosophical discussion; if not, they will distort rather than illustrate the facts to be expressed.

MATTER AND MIND.—From the earliest ages of philosophy, the most senseless and needless discussions have existed as to the distinction between 'matter' and 'mind'. The question is altogether one of verbal classification; hence no wonder that Bishop Berkeley the mentalist, and Dr. Priestley the materialist, should actually agree in their ideas, while they differed in their language. Berkeley said—'There is only *one* substance of which we can know anything — I call it MIND'; Priestley repeated—'True, there is only *one* substance of which we know anything — I call it MATTER'. So, merely on the strength of two different sounds, the disciples of these different schools proceed to construct a very pretty quarrel. What rational work for rational men! 'Prejudice' essentially consists in a *fondness for phrases*—and thus, impelled by this insane fondness for a phrase, fostered by the interested professors of phraseism, they proceed to quarrel about a fact in which they are necessarily agreed—for, happily, those discord-

ant babblings dignified with the name of Philosophical and Theological Systems, for the sake of which weaklings and bigots are taught to hate and persecute their fellow-men, cannot alter the facts of God's universe one iota. Perhaps the reader may ask—'What do *you* say Matter and Mind are?' We have no objections to answer, because we fear no contradictions in our speech. Our aim is simply to record the facts we know, by the use of clearly defined signs, which express neither more nor less than the facts. *A correct language should suggest a correct copy of nature;* and if it does this, there will be no room for senseless controversy, or prejudice. Language, therefore—or LOGIC, if the phrase be preferred—is the science of sciences, because the medium and instrument of all others. Truly taught Heraclitus: 'Manifold teachings will not educe the reason; one thing alone can be called *wisdom* — the knowlege of that governing principle which presides over mind, a law *in* all and *through* all.'* It is this knowlege which enables a man to put his house in order.

By MATTER, then, *we* mean (i. e. use the word as *the mean* of suggesting) what we *see* and *handle*—or, in other words, that species of knowlege which consists in sensations or perceptions—things (i. e. *thinks*) received thro' the senses. Here, it is plain, a sight, a feel, a perception, a sensation — a think, thought, object, or thing-present—are but different words denoting 'Matter'—which, again, is but an old Teutonic and Sanscrit word metaphorically signifying 'the *mother*' of all knowlege. Matter, therefore, if it has any sense at all—i. e. if the sound or sign can be referred to any sensible knowlege —has the same sense as sensation, or PRESENT-KNOWLEGE, or knowlege of things (or thinks) present. [This is just what every plain peasant or other unsophisticated person means by it; something he sees and knows (i. e. knowlege or sensation). But a set of pseudo-philosophers, who have lost themselves in the mists of metaphysics and the fogs of philosophy—or in plain English, *in a wood of words*, where they and their bewildered disciples yet remain bawling out for a clue to lead them out of their self-created labyrinth—these self-dubbed and world-dubbed philosophers pretend to tell us that 'Matter' doesn't mean what we see and know (i. e. knowlege), but something *unknown*, resident in some remote region beyond our ken, and existing in some unknown and unknowable sort of way!! Such is the popular philosophy of our British University-teachers! Such, stript of its glittering robe of verbiage, the downright nonsense with which they tickle the fancy of their admiring pupils!]

By MIND, as distinguished from Matter, *we* mean *what is borne in mind*—i. e. the 'memory' of things once present—the revived impressions, which, in their first and most vivid state, were called *sensations*, because experienced directly through the senses. Mind, in truth, is simply *mint*—i. e. a stamp, coin, or copy of the original *matter* or thing seen. But if any one chooses to make 'Mind' more comprehensive than 'Memory', so as to include present things or sensations, we have no great objection, provided he duly warn us of the sense in which he does use it. In this case, 'Mind' will signify KNOWLEGE of all sorts, including 'sensations' or 'matter', and therefore will not be distinct from matter, but only a more generic term than it. Much confusion on this subject arises from seeking to assign A PLACE OF RESIDENCE for ideas and knowlege — *mere words!* 'Things' reside where they are seen, and their 'memories' are faint likenesses of them.

As instances of nonsense—or no meaning contradiction—written on this subject, take three very different classes of magazines. In THE INTELLECTUAL REPOSITORY for March, 1845, page 150, we find a Mr. Le Cras saying, that in 'conventional language we call sensuous images OBJECTS, as if they existed independent of our senses, and as if we had a knowlege of them distinct from, and independent of, (a knowlege of our) SENSATIONS, although the latter is, in truth, all we really do possess.' Our attentive readers will already have perceived the truth of this remark. It has been observed that the words *object*, *thing* or think, *sight*, *perception*, *sensation*, &c., are but different phrases for which the word *knowlege* is the general term. Mr. Le Cras's remark, then, simply comes to this—*that all our knowlege of a present thing (or object) is what we see or perceive of it* (i. e. sensation or perception)—and what more can any body want? But this does not exactly accord with the symbol or creed—i. e. the way of talking—of the Editor of the Repository: therefore it must be *opposed*, for *exposed* it cannot be. [If any one thinks it can, let him try, and we will show that he contradicts himself, as all men must when they attempt to argue against facts.] Mr. Le Cras, we dare say, would readily allow that THE CAUSES of sensible phenomena remain permanent in nature—i. e. that God acts uniformly—however the states of affection may change. But, says his critic, 'the objects surrounding man remain permanent [unchanged], however his states of mind may be changed'! If the writer of this sentence understood what he was saying, he would see that he has here flatly contradicted himself. 'Objects' are clearly things known—i. e. seen or felt—sights or sensations—states of mind, in his sense of the word—*call* them what you will. Our critic, therefore, really says, that these sensations (or states of mind) remain unchanged, however the states of mind may be changed! Of course he *means* the unknown or unseen CAUSES of the objects or seen-things; but to agree with the phraseology of Mr. Le Cras is impossible —because, says he, his 'declaration amounts to sheer *idealism*'—i. e. because it says that all we know is knowlege, and all knowlege is *mental*, in the ordinary sense of that word—i. e. the property of a knowing being; and as this is 'a form of philosophy'—i. e. a mode of talk—'which Emanuel Swedenborg entirely repudiates', the Editor of the Repository must repudiate it likewise! Such are the sectarian tests of truth! In the same work we find the following:—'Spiritual and material are the opposites of each other, as darkness is to light.' (Art. *On Mesmeric Phenomena*, by Aleph, p. 21.) This is an instance of words used without any meaning at all. Darkness is the want or absence of light;—is matter the absence of spirit? Aleph does not mean this; in fact, he means nothing; it is only a phrase, a mode of talking into which he has got inoculated. He says, indeed, that spiritual and material are *opposites;* nevertheless, his theology teaches a *correspondence* between them. Do they 'correspond' as 'light to darkness'?—i. e. not at all. We question, however, whether Swedenborg authorises these statements of his followers.

The ZOIST, an organ of the materialists, edited by Dr. Elliotson, and conducted with great talent, though on the opposite side of the subject to the Repository, talks just as much nonsense. It thus discourses:—

(1) 'A materialist is one who, on the evidence of experience—of his external senses (from which he learns all he knows of nature), believes that the universe is matter and properties of matter.

(2) '*What* matter is, he pretends not to know; but what he *touches and sees*, he cannot help REFERRING *to real substance*—to matter.

(3) 'There is no fancy or reasoning in this. He cannot help feeling certain that all which surrounds him [his body], and that he himself, is *material substance*. He does not childishly fancy the unprovable, improbable, and unintelligible existence of something else called spirit. He frames no hypothesis, which explains nothing it is intended to explain.' (Vol. ii. p. 460.)

Now, reader, let us analyse this philosophy of the materialist. 1st, All he knows of nature, says he, he learns from his senses—i. e. by sensation. He therefore *knows* something—a tree, field, house, man, horse, dog, &c. He *knows* what red and blue, figure and form, heat and cold, sweet and bitter, loud and low, hard and soft, signify or suggest. A combination of such properties, for example, means an *object*—a chair, or table, or room, or fire, or orange, or other *thing*. When *we* speak, for ex-

* Diog. Laert. ix. c. 1. § 2.

ample, of a ball or a box, *we* mean—whatever other people may—something *known*—i. e. either seen or borne in mind. So far, then, we can go with the Zoist. We know nature as far as knowlege can make it known—which, we presume, is as far as any body out of Bedlam will require. *We* believe that the universe is just what men *see* and *feel* it to be—nothing more, nothing less.

But, 2nd, the Zoist 'believes the universe is matter, and its properties.' Very good,—but what *is* matter? If 'matter' be aught but a general word for what the Zoist calls 'properties of matter', we should like to know *what* it is. We do know what red, hard, soft, and other-named sensations are; in short, we know what *knowlege* is; but take away knowlege, which is only another word for 'sensation' and 'mind', and what is naked matter, good Zoist? Canst thou fulfil the boast of Ralpho in the play?—who

> 'profest
> He had First Matter seen undrest;
> Who took her naked, all alone,
> Before one rag of form was on.'

Oh! no. 'WHAT MATTER IS, HE PRETENDS NOT TO KNOW'! Such is the answer of this materialist philosopher, who, nevertheless, 'believes' in this unknown and unknowable no-thing! And, believing thus, he commits the additional absurdity of ridiculing other people for believing in 'the unprovable, improbable, and unintelligible existence of something which they call spirit'!—as if they had not just as much right to believe in an unknown and *producing* thing called *spirit*, as he to believe in an unknown and *senseless go-between* called *matter!*

3rdly. He says 'he cannot help REFERRING what he touches and sees to *real substance*—to matter'! Bless the man—why is he not content with *the thing*—with solidity, color, &c., which he knows? Berkeley wittily observed, that he was content with a *sensible* pudding; he cared nothing for an *in*sensible, unknown one. Indeed, why should some unseen and unfelt, some hidden, supposed, and therefore unintelligible *don't-know-what*, be called, par excellence, REAL substance? Its existence is not real, but only supposed—i. e. fancied or ideal in the sense of imaginary. Nay, not even that—for our Zoist can find no image of it either in heaven, earth, or sea! 'He knows not either what it is', or what it is like!

4thly. After admitting that he REFERS the phenomena (the thing seen and touched, and therefore known) to matter—or supposed *under-neath-thing* (such is the meaning of *sub*stance) which he doesn't even pretend to know—he then says that 'there is no fancy or reasoning in this'! Why, what *is* fancy but supposition? And what is the *reference* of phenomena to substance but reasoning? He indulges both in fancy and in reasoning; but both sorts are unfortunately witless and worthless. The Zoist may write finely, but it is, after all, only finely-written folly.

A writer in WADE'S LONDON REVIEW, another organ of a very different stamp from the preceding, is equally the victim of verbal imposture. He cannot rid himself of nursery prejudices or phrases. Nevertheless, he seems to have *felt* the truth, while incapable of casting off the error. After mis-stating the theory of Berkeley (who did *not* dispute the existence, or deny the reality, of an external world; on the contrary, he showed, both sensibly and irrefutably, that it was a real sensible world, not a passing phantom, or an unknown world, such as the Zoist represents the material world)—he says: 'I have long felt [the question] to be a verbal puzzle, as profitless and meaningless as any the schoolmen ever propounded.' Well, does he proceed to dissect the puzzle? No; on the contrary, he immediately perpetrates the verbal puzzle over again, by giving a 'meaningless' version of the indefensible side!

'It is quite true, as the Berkleyan propounds, that a horse or a deal table never bodily enters the brain, only its representative copy.' p. 483. vol. i.

Now this language is altogether inadmissible on the theory of the mentalist, who simply affirms that, apart from sensation and beyond sensation, we know nothing of either 'horse' or 'table'; therefore, if those words mean anything—i. e. if they suggest any thought (bring it *into mind*), it must be what was seen or felt—i. e. known. A word can only suggest 'knowlege', and such knowlege is mental; and if it suggests no knowlege, it can have no meaning—i. e. no sense. The words of the Reviewer seem to be of this truly 'meaningless' and therefore 'profitless' character. The Berkleyan acknowleges no 'representative copy' of ideas in the unknown material world; but if 'matter' be used *for* 'sensible knowlege' or sensation, then ideas—i. e. memory of sensations—are 'representatives' of them. But ask the materialist, if he believes that what he calls 'matter' is like what he calls 'mind', or if 'matter' and 'mind' have similar properties? *No!* he will answer; and yet he talks of mental ideas being a copy of material things! On our theory they are, but on his theory they are not. He says mind is not like matter, and therefore cannot be a copy. We say that mind is the MINT of matter, and matter the MOULD of mind.

Again:—'Still, that the table or horse has a positive existence [who doubts it?] rests upon the highest demonstrative proof, in the fact that THE EXTERNAL OBJECTS produce in every beholder, through the sight and touch, the same uniform and concurring impression.'

The writer here confounds two distinct things—the things known (horse and table), and the unknown cause which produces the uniform and concurring impressions so designated. Now the thing *felt* cannot be 'demonstratively' proved, for to feel, probe, or touch, is not logical but sensible proof: but a thing felt is the ground for a 'demonstrative proof' of some *cause* of its being felt. He admits that 'the terms are used by all mankind to describe those IMPRESSIONS of the mind [sensations] invariably produced' by their cause; and yet he, an instructor of mankind, is here using the terms, not for the sensations or impressions (the object known, or for the ideas which it brings into mind), but for some unknown *cause* out of the mind—i. e. some no-thing, never seen, never remembered! And yet men dignify such contradictory nonsense by the name of philosophy. If this be philosophy, the cap and bells will form its appropriate head-dress.

WORDS FOR THE WISE.

X.

There is nothing more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, than persecution for opinion.—*Lord Mansfield.*

XI.

The truth is, men have either judged for themselves, as well as they were able, after hearing both sides of a question,—or else have from the first relied wholly on the authority of some particular person or party. But most men—alas! I know not why—prefer to rest in error, and defend with pertinacity their cherished dogmas, than to examine without bigotry, and seek out what is rational and most consistent.—*Cicero.*

XII.

He who is desirous to find religious truth, must seek her in the holy Scriptures, interpreted by *good sense* and *sober criticism* [i. e. by reason and reason's rules], and embrace no theological systems any farther than as they are found consistent with the Word of God, with right reason, and with themselves.—*Dr. Jortin.*

XIII.

A theological system is too often a temple consecrated to implicit faith; and he who enters in there to worship, instead of leaving his shoes, after the Eastern fashion, must leave his *understanding* at the door; and it will be well if he find it when he comes out again.—*Dr. Jortin.*

The Temperance Advocate.

Temperance is the *proper use* of all things.

HISTORY OF THE TEMPERANCE REFORMATION.

SECTION IV.

PRIOR to the decisive movement in Leeds, the cause had been planted in the metropolis, by Mr. Livesey, in June, 1834; and most of the leading Lancashire Societies had become changed to Teetotal Associations; and the wide diffusion of the Preston doctrine, and the felt necessity of combined effort, resulted in the existence of 'The British Association for the Promotion of Temperance.' Its first conference was held at Manchester, commencing on the 15th September; and it has continued, through many difficulties, to maintain its standing, and powerfully contributed, through its agents, and its organ (*The National Temperance Advocate*), to keep alive and extend the true principles of the Temperance Reformation. In the meantime they found their way, and spread, with remarkable celerity, amongst the great towns of England, Scotland, the Principality of Wales, and into unfortunate whisky-degraded Ireland. This latter event occurred in 1835, chiefly through the personal efforts of Mr. J. Finch, of Liverpool.

The cause in the United Kingdom found its converts and advocates chiefly among the working classes, with very little assistance from the wealthier and upper circles of society. It is painful to remark the lack of consistent principle and a self-denying spirit denoted by the fact, that but few of the early friends of the temperance cause —of ministers of religion—of the 'great and noble' of the land,—have identified themselves with this great movement, which has already so signally promoted the well-being of society and the glory of God. Notwithstanding, the success in Great Britain exceeded the highest expectations; but in Ireland, for a while, all effort seemed vain, and all hope visionary.

But events were soon to demonstrate, that the seed cast upon the waters by those who had labored in hope for Ireland's good, had *not* been sown in vain. The slumbering spirit of moral power was destined to be awakened up in sublime energy, and with a giant's force. In the city of Cork a process was going on by which the unostentatious virtues and warm benevolence of THEOBALD MATHEW were to be enlisted in the cause of Ireland and humanity. He yielded to solicitations of men not belonging to his own church, and connected himself with the temperance cause some time in the year 1837. His silent and wondrous conquests in his native city gradually brought him before the public gaze; and when he stood forth, and spoke, in calm and earnest tones, the chains fell off from millions of his countrymen! 'Twas an event to recall the days of Elijah, who, while the assembled multitudes of Israel covered the sides of Carmel, dissolved the charm which held them in bondage to Baal. Wherever he went, the towns and villages, the mountains and the valleys, through a circuit of many miles, poured forth their motley and earnest, yet quiet masses; and as they repeated, on their knees, the words of the potent pledge as pronounced by the child-like man, they felt themselves emancipate and free. Their voices, like the sound of many waters, fell on the ears of an astonished world, and were the tumult of approaching moral might and national glory. The influence of Father Mathew descended like oil on the troubled waters of Irish society; crime and turbulence instantaneously subsided, and comparative calm lived and reigned over the once-agitated scene. Several of the most disturbed districts were transformed into the most peaceable and orderly; and some, whose assizes had never been known to pass without cases of the most revolting outrage, and the spectacle of a public execution, enjoyed the delightful contrast of presenting *white gloves* to the presiding Judges! Riots and faction-fights—the disgrace and curse of Ireland—almost disappeared. All the jails throughout the country were sensibly thinned of their inmates; some were literally deserted and closed;—and may the geeen grass grow on their pathways, and their walls crumble into dust! Distilleries and grog-shops presented an awful blank, and great numbers were shut up; while butchers and bakers, and all those classes who supplied 'meat for the belly and clothes for the back', and all articles of personal and domestic enjoyment, were multiplied, and thronged with thriving customers. The whole is told and understood when it is proclaimed, that Ireland has 5,000,000 of pledged teetotalers!

The instrument in God's hand in accomplishing this wonderful transition, is one of the most unassuming of mortal men. His stature is about middle size; his form somewhat inclines to stoutness; his face is more round than oval, with features sharp and aquiline, crowned by a prepossessing head, whose fine locks, once of raven blackness, are now passing into grey. His physiognomy beams with earnest thought under the influence of benevolent feeling; and his whole demeanor exhibits the union of a child's simplicity with the understanding of a man. This rare combination of attributes, joined to his Irish origin and the peculiar sanctity attached to his sacerdotal office, constitute the sources of that strange and strong charm under which his countrymen have sublimely risen above their national vice.

Before these important events had transpired in Ireland, the new doctrine had sped over the Atlantic, where, as we have seen, gloom and despondency were settling on the temperance movement.

It came like the voice of hope to a despairing nation, and was welcomed as the messenger of deliverance sent in the hour of extremity. Mr. Delavan, and his noble band of compatriots, who are building for themselves a fame which shall rank with the Washingtons and Jeffersons of America, at once seized upon the grand idea, and once again dreamed their country might be free.

They advanced it with a cautious power in 1833; they spoke with a bolder tone in 1834; they appealed with a decisive energy in 1835; and secured the full ascendancy of the right principle in 1836. The returning tide of intemperance has been driven back, and fresh and fairer conquests have been achieved.

The 'American Temperance Union' is founded on the exclusive basis of Teetotalism, and comprises the staunchest and ablest friends of the temperance cause, and consists of 4,000,000 of pledged teetotalers.

It received a great impulse by the 'Washingtonian' movement, which commenced about four years ago by the reformed drunkards of Baltimore, and was not less cheering and extraordinary in its results, than the events then transpiring in Ireland under the auspices of Father Mathew. Its entire proceedings were conducted by reformed men, who each pledged himself to procure at least one drunkard's signature per week to the teetotal declaration. This effort proved remarkably successful.

From all recent accounts, the position and prospects of the cause in America are highly satisfactory and encouraging, but our time and limits prevent us from laying the details before our readers.

The same reason obliges us to content ourselves with remarking, that these principles are being diffused throughout the civilized world, and in many heathen lands. They are known and acted upon in some parts of France, Holland, and Germany, as also in Denmark, Sweden, and Russia; among the Negroes of the West Indies, and the sable tribes of Hindostan.

The extent of the experiment—embracing persons of all classes and climes—of all varieties of constitution, condition, and circumstance—has *solved and settled the physical problem.* We have now a foundation firm as experience can give, or science establish, whereon to stand, and from whence to reach on to vaster and higher conquests. We now see the *shortest* way to the end

sought for—the consummation so devoutly desired by all good men; and the measure of success already awarded to these efforts, calls for fervent acknowledgments to Him who alone worketh great marvels. The agents whom He has honored as the medium of shedding so much of hope and happiness on the prospects of mankind, may here raise their Ebenezer, take courage, and resolve to be in labors yet more abundant, for there is still much land to be possessed.

The positive good already achieved, the great evils prevented, and the strength and stimulus imparted to other agencies for man's improvement—are themes on which we propose to bestow a few more columns, and to which we invite the sympathies of our fellow-laborers in this great work.

THE WINES OF SCRIPTURE.—No. III.

MESECH.

We occasionally read in Scripture of *mixed wine (mesech)*.* The term so rendered is derived from a verb signifying *to mingle*, and in the three passages where it occurs it seems to denote an intoxicating drink. Professor Stuart, of America, in his 'Essay on the Prize Question,' published about fourteen years ago, (an essay which contains numerous important illustrations of our subject, though the learned author has materially altered and improved his views on several points discussed in it since it was first published,) says :—'There were intemperate persons among the Hebrews, as well as among us; and these sought for some liquor that would better satisfy their cravings than simple pure wine, of which it was somewhat difficult to drink a quantity sufficient to produce any degree of intoxication. In order to effect the object of their desire, they mixed with wine some intoxicating substances, or stimulating aromatics, various kinds of which exist in almost every country. In this manner they prepared liquors which would easily produce intoxication, when drunk only in moderate quantities.'† It is necessary to guard our readers against supposing that mixed wine was always intoxicating. Boiled wine was mixed with water when used, and it was sometimes so thick as to require to be scraped from the skin bottles and dissolved in water.‡

We now notice the passages in which *mesech* occurs. In Psalm lxxv. 8 (9), we read—'There is a cup in the hand of Jehovah, and the wine is red, it is full of mixture; and he poureth out this, but all the wicked of the earth shall wring and suck out the dregs of it.' Our translators must have been puzzled, when, in one verse, in an enumeration where a distinction of terms was plainly intended, they found two or three of the terms which, in other passages, they had indiscriminately rendered *wine*. In the passage just quoted, four of the terms are found which are understood to relate to wine, namely, *yayin, hhamer, mesech, shemârim*. In this text a disgusting and intoxicating mixture seems referred to. In Proverbs xxiii. 29, 30, it is said, 'Who hath woe? who hath redness of eyes? They that go to seek *mixed wine*'; where the article referred to is obviously intoxicating. In Isaiah lxv. 11, the worshipers of idols are said to 'fill out a mixture to Meni;' where the heathenish practice of pouring out *mixed wine* as a libation to the gods is contrasted with that of the worshipers of Jehovah on his 'holy mountain,' who presented 'the pure blood of the grape' as their drink-offering. From a passage which we quoted from the Mishna in a former note, it appears that the Jews were in the habit of presenting *boiled wine* in their offerings, and from the same statement we may infer that the simple unfermented juice of the grape was probably the most frequent libation.

After thus examining each of the passages where this term occurs, we are conducted to the conclusion that it denotes invariably, in its actual scriptural use, an intoxicating drink, and we nowhere find it recommended as a safe and proper article to be used as a beverage, but, on the contrary, we find it condemned and forbidden. We see no impropriety, however, in using the term to denote a mixture of inspissated grape-juice with water—a harmless and healthful beverage; and had it been of more frequent occurrence in the Bible, we should probably have had some such instances of its use.

* מֶסֶךְ *mesech*, from מָסַךְ *masach*. The passages are quoted in the text.

† Glasgow edition, 1831, p. 9.

‡ Dr. Russell says—'The inspissated juice of the grape (*sapa vini*), called here dibbs, is brought to the city in skins, and sold in the public markets.'—*Natural History of Aleppo*, ed. 1756, p. 20. 'The wines of Arcadia were declared by Aristotle to be so thick that they dried up in the goat-skins; that it was the practice to scrape them off, and dissolve the scrapings in water.'—*Lecture by Dr. E. Nott*, in Delavan's *Enquirer*, p. 37.

THE IMAGE-BREAKER BROKEN.*

When we last left our Iconoclast, he had hurled two propositions against 'the Great Teetotal Diana'— one negative, and the other formally positive, though both in reality empty assertions: yet still Teetotalism stood firm upon the pedestal of nature, smiling in pity at puerile pedantry presumptuously pelting her with the fuzzballs of folly! But another proposition yet remains to be projected — may not the final blow batter down our 'Diana' about our ears? Mr. Hide has faith in figures —the *third* blow shall pay for all.

If facts fail and proofs perish, and if science remains silent, we have the last defence of decrepitude—*Authority* — decisions derived from the dead — convictions brought from the coffin! Alas! for those emasculated minds who, regardless of living facts, rear and consecrate altars to dead fictions—who copy and credit their fathers' creed, because it was received without a reason! Dr. Buchan, and some other unnamed 'authority', it seems, thought 'wine an excellent cordial *medicine*'; ergo—

(11) 'III. The moderate use of alcoholic liquors is, in many cases, exceedingly beneficial.' p. 8.

This is the old inconsequential conclusion—good as physic, good as food!—which, again, is equivalent to saying, 'Amputation is good for a mortifying limb, *ergo*, it is good for a sound leg!' But the most amusing part of his position is this:—

'Both these authorities are worthy of respect, because they are in perfect accordance with the sound philosophy of the Bible.'

That is, both these authorities are worthy of respect, *because they agree with Mr. Hide's particular gloss or interpretation of the Bible!* which particular gloss he modestly calls 'sound philosophy', but which we have demonstrated to be ignorant assumption. We beg to affirm, that the accordance of 'these authorities' with his or any other opinion, makes them neither less nor more worthy of respect, because neither less nor more reasonable. By this new test of worthiness, Mr. Hide might multiply 'authorities' indefinitely, since he would find in the beer-shops and wine-vaults plenty of persons whose appetites and opinions were 'in perfect accordance' with Mr. Hide's own logic and likings. But, even as regards medical opinions, we will undertake to give 20 'authorities' *against* the use of alcohol as a beverage, for every 10 which Mr. Hide can produce *for* its use. On this score he is fairly swamped—completely outvoted. [See 'Anti-Bacchus'—'Standard Temperance Library'—and 'National Temperance Advocate' for 1844-5, for several hundreds of such 'authorities against alcohol.']

(12) 'Alcoholic liquor is beneficial likewise as a beverage.' p. 9.

It is a pity men do not take the pains to know exactly what they write; it would save them from saying many silly things. Here, Mr. Hide asserts—whatever he means —that alcohol is beneficial *in a like way* (likewise) as physic and as beverage! And this is consistent with his theory (or rather his avowed no-theory—i. e. no-thought); for, if a man asserts that physic and food are

* The Great Teetotal Diana arraigned, &c. By. W. Hide. Leighton Buzzard.

good for the same purpose, he ought also to assert that physic and food operate in a like way—since, if they do not, why, in the name of wonder, are men to take physic in health, likewise as in disease? But mark his proofs!

'Alcoholic beverage decreases [as any other narcotic poison would] the sensibility of the nerves, and renders the muscles elastic and strong!' p. 9.

Ignorance beyond compare! Alcohol—the enemy of the blood and of every living fibre—which, confessedly, destroys the life or sensibility of the nerves—'render muscles elastic and strong'! Ask Dr. F. Dieffenbach, the first surgeon in Europe, and what says he? 'On dissection, I know the water-drinker by the *redder color* and *firmer texture* of his flesh.' Had our Iconoclast presided at the creation, he would doubtless have so arranged it, that brooks of beer and rivers of rum should have flowed through all the villages and plains of the earth, so that the buffalo and the boar, the antelope, the lion, the tiger, the elephant, and the rhinoceros, might have slaked their thirst thereat, and thereby have their muscles made more strong and elastic than weak water can possibly make them! Doubtless, had the 'Diana' destroyer laid out Paradise, we should have had it recorded—'And an alcoholic river went out of Eden to alcoholize the garden; and from thence it was parted, and became into four heads—Beer and Brandy, Wine and Whisky.' (Gen. ii. 10.) Surely, there must have been some sad mistake — or the creature has become wiser than the Creator!

(13) 'I do not say it [alcohol] is beneficial in *every* case, but I do say it is beneficial in *many* cases.'

Is this as a medicine, or beverage, or what? There is a glorious uncertainty about everything Mr. Hide says. But what are his reasons?

1. In some cases they gnaw the stomach, and create an appetite! 2. In others dispose to drowsiness!! So that Mr. Hide actually places the inflammatory gnawing action of alcohol on the stomach, and its poisoning narcotic action in deadening the brain and nerves, amongst the benefits of alcohol! When our friends ask us to *reason* with the Iconoclast, they set us a hard task indeed!

Mr. Hide next proceeds to meet what he calls 'objections against rational and scriptural temperance', taking care to *make* the objections himself—which, of course, are very silly—and having made them, he proceeds to knock them down. Take a specimen:—

(14) 'The present generation of drunkards will shortly be in their graves. Their places will be supplied from the ranks of moderate drinkers.'

The two statements are, alas! but too true. Who can dispute them? It follows, therefore, as a matter of fact, and good physiological reasons can be given to account for it, that if moderate drinking continues, so will drunkenness. What always have been associated, will continue to be so. This is the argument of the teetotaler; but as the real inference cannot be obviated, Mr. Hide straightway manufactures a *false* one.

'*Therefore*, moderation is the parent of intoxication.'

Now we challenge Mr. Hide to prove that any teetotaler, in speech or writing, ever employed such a sillygism as he has had the honor to make, and the dishonesty to impute to others? Mr. Hide here employs the word "moderation' to signify such use of alcohol as *is short of intoxication;* and the 'intoxication' to signify 'staggering, &c. induced by a large quantity of alcoholic drink.' But the premisses (1 and 2) of the teetotalers, did not refer to *states* at all, but to characters; so that our logician is guilty of quibbling and quirking—as well as of falsehood in asserting that *his* silly-gism is their syllogism.

Will Mr. Hide inform the world, what is the real generator of the *drunkard's appetite*, if not the *drunkard's drink?* and will he tell us why *milk*, or *water*, never produces such an appetite?

We agree with Mr. Hide, 'that a system must not be judged of by its *good effects only*, but by the *whole* of its effects.' It is almost the only sensible remark in his *whole* tract—and though good so far, it cannot redeem the rest of the production from condemnation. Mr. Hide next plays the chemist.

(16) Common salt contains two poisons, sodium and chlor*ide*: but their effects are neutralized by the presence of *another substance'!!*

If Mr. Hide understood chemistry, he would not talk in this foolish way. Salt does *not* 'contain *sodium* and chlor*ide*', nor are 'their effects neutralized by the presence of another substance'. What substance, Mr. Hide? But, if all this were true, what has it to do with alcoholic drink? The alcohol in wine or ale is *not* neutralized, but *intoxicating*, &c. just as in brandy. Alcohol, in ale and wine, is *not* in 'chemical union'. [At p. 12, Mr. H. admits that 'by intoxication it *burns the physical frame*': but does the *quality* of the wine change between drinking the *first* and the *fifteenth* glass? How can the number of glasses of wine drank, alter the *nature* of the drink?]

But Mr. Hide is altogether wrong about his 'salt': he is as bad a chemist as a critic. Pray, Mr. Hide, what *is* 'chlor*ide*'? Don't conceal your knowlege, sir. Chemists have often heard of *a* 'chloride', but *you*, it seems, have discovered *chloride* itself! We can find 'chlor*ine*' amongst the 56 simple substances of chemistry—but Mr. Hide speeks of 'chlor*ide*'!! Seriously, common salt is a *combination* produced by burning the metal *sodium* in the gas *chlorine*, and is hence called 'chloride of sodium'.—As soon as two bodies chemically combine, they become a NEW SUBSTANCE, possessed of different properties. Thus chlorine and sodium *cease* to be chlorine and sodium, and become *salt*. Salt no more *contains* them, than they contain salt.

(16) 'I have often admired *nature's economy in the processes of malting and brewing!*' p. 14.

We can really quote and notice no more of this ineffable trash. Nature malt and brew! What next?

Barley, as it grows in nature, contains 58 parts per cent. of the elements of nutrition, 42 parts of the elements of respiration. What does malting effect upon it? It *reduces* the 58 *nutritious* parts to 13, and increases the other elements to 87! The brewer next converts the wholesome sugar of these 87 parts into alcohol—innocent fuel into poisonous drink.

In fact, malting barley is precisely the same in principle as artificially sprouting potatoes; to be consistent, Mr. Hide ought to get his potatoes well sprouted and baked, *before he boiled them.* Though that would be very unlike 'nature's economy' (which seeks to *ripen* barley and potatoes, and convert their gum and sugar into *flour*), it would be exactly like malting barley—in fact, the same process. Yet, of this process, he says—'where is the man who does not see the hand of God in this?'!

'The force of folly can no further go.'

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

OBSERVATIONS ON THE WET SHEET AND COMPRESS AS REMEDIES.

[By JAMES WILSON, M.D., M.R.C.S.L., author of 'The Practice of the Water Cure.']

LETTER III.

PATIENTS often present themselves in whom the vital energy is so wofully lowered by long disease and bad nutrition, with bad blood, that any considerable amount of stimulus would prove too much for their powers. These persons would never at first get warm in a cold wet sheet, because as this withdraws the animal heat from the surface, the internal parts do not possess vigor enough to labor to supply that which has been abstracted. The patient therefore remains cold and miserable, and is moreover liable to have the *head congested* and *headache* follow on the wet sheet. In such cases—and they are to

be judged of before-hand by close examination of the peculiarities of the patient,—it is expedient to wring the sheet out of warm water, and have it applied around the body at a temperature of about 70 or 75 deg., a temperature which, as it does not suddenly abstract a large amount of heat from the debilitated body, gives the latter a smaller shock, and more time and opportunity to supply, by the action of the internal organs, that which has been lost on the external surface. Gradually, as by the aid of drinking water, and by the reduction of irritation by the sheet, the internal organs and the skin recover, and the patient acquires appetite and power of blood-making; the temperature of the sheet is then lowered until it comes to be applied quite cold, by which time the heat-begetting power of the body equals the heat-withdrawing power of the sheet; after which the balance is changed, and the body *generates more caloric than the sheet can withdraw* in the time usually given to lying in it. This chilled or tepid sheet is an important modification of the treatment, and a very necessary one in a variety of bad cases. I am aware that Priessnitz does not use it, and that a non-medical practitioner of the Water Cure deprecates it, and has gone out of his way to abuse it. But it is not the less certain that every *medical* man of any professional acumen will see the propriety of adapting the *activity of his practice* to the *organic activity* of his patient, and not run the chance of oppressing the already oppressed internal parts, when the whole object of the treatment is to relieve them from oppression, and thus give them opportunity of throwing off the chronic malady. Without any derogation to the well-deserved fame of Priessnitz, it may be right to qualify the practice he pursues, in cases where medical investigation is required to detect the actual powers of the body to be treated. Why should not a chilled sheet be used as well as a chilled bath? In many diseased states, when cold water is not admissible, the application of warmth and moisture is a valuable remedial agent. By fomentations properly used, many a patient in a prostrate condition may be brought gradually into a state to bear all the processes of the Water Cure with benefit. The Water Cure is only the *cold* Water Cure in time and place.

For a similar reason, it is necessary in some instances to apply the wet sheet only over the *trunk* of the body, leaving the extremities, or at least the legs, with the dry blankets around them. For there are persons whose organic energy may suffice to supply the surface immediately over the vital organs with caloric, but would fail to do so with regard to the limbs, which are more distant from the active centre of vitality. The sheet is then made to reach only to the hips; and this is persisted in until, as in the former instance named, the appliances of the Cure increase the amount of organic energy in the body generally. As this is in progress, more and more of the sheet is gradually applied over the limbs. As a general rule, it is better not to include the feet for the first few times of packing in the sheet; the exceptions being those individuals in whom there is either a great amount of feverish heat, or the nutrition of whose body has not been much encroached upon by long disease. This necessary modification is practised by Priessnitz to some extent.

It is, not unfrequently, necessary to exclude particular portions of the trunk from the operation of the wet sheet. In asthma, for example, the patient is often able to bear the remedy, and derives the greatest benefit from it, when a dry towel is placed between the skin of the front of the chest and the sheet, when otherwise he would be unable to get warm in it, and the difficult breathing would be most distressing. Where also the heart is nervously irritable, the same application of a dry towel over the region of that organ is found to render the sheet both bearable and efficient for good; when the sheet becomes warm, the dry towel can be put aside in some cases. But this only applies to *nervous* disorders of the contents of the chest; all inflammatory diseases there, from simple catarrh to the most serious states, require that the sheet should be in immediate contact with the surface of the chest.

There is no case in which this indirect application of the sheet to the *stomach* and *bowels* is desirable; it would seem that those parts being the starting points of almost all ailments, both bear and require the full operation of this most powerful and wonder-working agent. The sheet will always be found first heated over this region.

The time in which it is necessary to remain in the wet sheet, must vary with the powers of the individual submitted to it. Suppose a patient to be forty or forty-five minutes before he feels thoroughly warm in it, it is generally advisable to leave him for a hour and twenty minutes, or a hour and a half from the first packing. The accumulation of warmth then produces sufficient circulating power in the skin to re-act upon the subsequent ablution in the shallow-bath or dripping sheet. Moreover, this slowness in warming in the sheet, implies an inveterate degree of irritation and oppression in some internal organ, which therefore requires a full quantity of the remedy in question.

When, however, the patient speedily (i. e. in ten or fifteen minutes) gets thoroughly warm in the packing, a hour is the outside time requisite for him to remain. There are some cases where even this is too long, and they are known by headache, swimming, and sensations of fainting, showing themselves. In these cases, the irritation to be removed not being of that inveterate kind which interferes with the blood-making and heat-making, caloric accumulates, and to such an extent, as to cause the sheet to pass from its soothing to its irritating and depressing state of agency; and the pulse falls so low as to induce irregular circulation in the brain, and the phenomena described above. Between these extremes of peculiarity as regards the action of the wet sheet, there are numerous shades. But to detect any of them, and thus to obtain all the good available from the remedy, requires not a small amount of *medical knowledge and experience* in the practice of the Water Cure.

As one great result of the wet sheet is to produce augmented and healthy secretions from the mucous membranes—especially the digestion,—the state of those membranes should be accurately examined previous to ordering it, and during its use. In the course of its employment, in a great number of cases, that portion of the mucous membrane which lines the skirts of the liver, pours out a great quantity of bile and mucus, giving rise to the phenomena commonly called biliousness. It is by virtue of this power that it effects such wonders in cases of inveterate constipation, with obstructed and turgid livers; and though this peculiar action is desirable in so many instances, there are others in which it is important to avoid it. Of these the practitioner must judge by the exercise of his medical acuteness. The secretory agency of the wet sheet alluded to, points out its impropriety,—or the care with which it must be used,—in all cases where the feebleness of the bowels readily leads to exhausting diarrhæa.

So long as there is internal irritation to remove, the patient goes on daily gaining power of speedily warming in the sheet, and the time for his remaining in it consequently diminishes. But when irritation is subdued, the wet sheet, if continued too long, tends to produce the symptoms of depression already mentioned; the patient does not feel comfortable in it, though it be warm; he gets out of it weary and weak; and his head begins to suffer.

Many curious phenomena take place in some patients by frequent use of the wet sheet; amongst the most singular, is that of its becoming of a beautiful rose color. This will sometimes continue for a week or two, then cease, and in a few weeks return again. In other cases, the sheet is found, when off the patient, after one hour's packing in it, to be glutinous, and to have extracted fœtid matters from the skin.

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*
'Examine all things; hold fast the good.'—*St. Paul.*
'Truth results from discussion and from controversy.'—*Dr. Paley.*

INFLUENCE OF STIMULANTS.

[By the late Sir T. C. MORGAN, M.D., Fellow of the Royal College of Physicians, London. Written 1819.]

THE sensual gratification of appetite is usually characterized as brutal—a most unjust libel on the subject of comparison. Inordinate gratifications of sense are the fatal prerogatives of reason; and the further an animal is removed from the human organization, the purer are its habits, and the more healthy its life.

Of the several substances taken into the human subject, those which are used in a liquid state are by no means the most indifferent; being not only employed with the smallest reference to the natural appetites, but also the most compound and artificial in their respective characters.

For the mere purpose of dilution, however, WATER may be considered as the *universal beverage*, since it is the basis of every composition used for quenching thirst. It is seldom employed in a state of perfect purity, and indeed seems to be rendered more wholesome by copious impregnation with air. The water obtained from melted ice and snow is remarkably pure, but it contains no air in solution, and is therefore heavy and oppressive to the stomach. The water of running streams is usually more pure than that of wells, and on that account is more insipid and mawkish. When, however, they pass through low marshy districts, the water dissolves the putrid animal and vegetable matter of the soil, and it thus becomes a frequent cause of diarrhæa and dysentery.

Of the liquors artificially prepared for the use of civilized man, the simplest are the impregnations of sapid vegetables, which relieve thirst by gently stimulating the fauces, as well as by their operation as diluents. Saccharine and farinaceous decoctions satisfy at once both hunger and thirst.

FERMENTED LIQUORS likewise usually contain some undecomposed sugar, but their leading property is that of intoxicating. The word INTOXICATION etymologically implies *poisoning*. DRUNKENNESS, on the contrary, means *saturation with drink*, and better describes a sottish ingurgitation of the less stimulating fermented liquors. BEER, likewise, contains an infusion of the narcotic bitter principle of the hop, which contributes much to the evils resulting from its excessive use. New beer contains a considerable proportion of undecomposed sugar and fæcula: by time the whole is converted either into alcohol or vinegar. In strong beer the vinous fermentation predominates; in the weaker sorts, it is the acetous which prevails; but almost all old beer is hard—i. e., it contains some *vinegar* in its composition. On this account it disagrees with feeble stomachs, in which acid is habitually present, from the imperfection of the digesting functions.

The constant use of beer has been accused of generating calculus. If history is to be believed, more men of eminence died of this disorder a century or two back, than now perish from it in every rank of society—a fact which has been attributed to their more abundant use of malt liquors. Vapid sour beer, by injuring the tone of the stomach, may justly be suspected of contributing to the disease. The uncertainty which prevails on these points is *not very flattering to the medical art*, nor to its practitioners.

WINES vary considerably in their constitution. In hot climates the grape ripens more completely, and the wines are sweet and luscious.

The Spaniards and Portuguese push the fermentation so far as nearly to *decompose all the sugar of their rich grapes*,* and their wines are principally characterized by [alcoholic] strength. The Rhenish wines are strong, but abound in acid.

DISTILLED SPIRITS, as HALLER has justly observed, *should rather be considered as a* POISON *than a beverage;* for they are nearly deprived of aqueous mixture [one-half is water], which is unquestionably essential to the nature of drink. The abuse of undiluted spirits speedily exhausts the sensibility of the stomach, and, independently of its inebriating effects, does injury by condensing the substance of the stomach and liver, which leads to their final disorganization. In the reign of George the Second, it was calculated that the annual baptisms within the bills of mortality, were reduced from 20,000 to 14,000, in consequence of the injury done to the population by this destructive liquor. Between the years 1720 and 1730, the average christenings were 18,203; between 1740 and 1750, they did not exceed 14,457. (Black's *Comparative View.*)

THE EFFECTS OF STIMULATION on the sentient fibre are—first, the direct exhaustion of vitality; and secondly, an indirect accumulation of it, by the intervention of the circulating system.

The power of thus exciting the nervous system is not indefinite, the nervous tissue itself becoming ultimately exhausted by the process. Great delicacy is therefore necessary in administering the doses of these remedies.

When an excessive dose of a diffusible stimulus is taken, its first effect is to develop a vast increase of sensorial power. Under these cir-

* How, then, can the result of this *decomposition* be called 'the *fruit* of the vine'? *Fruit* is the result of growth (*com*position), not of decay.—ED.

cumstances, slight and ordinary stimuli produce powerful and disproportionate effects. The ideas, generated by the slightest impressions, succeed each other with a rapidity that hurries them beyond the control of judgment. Thus it is that wine calls forth the passions, and lays bare the weak side of character.

By degrees, however, the intellectual movements proceed with a still greater rapidity; the ideas are less perfectly formed, and lose their connection; the cerebral reaction of volition becomes irregular; the muscles act feebly; the speech consequently falters, and the power of locomotion is partially or entirely suspended.

[THE DRUNKARD'S APPETITE.]—During the period which immediately succeeds the excitement of intoxication, the uneasy feelings of exhausted sensibility are very distressing; and nature, by an unfortunate necessity, impels the drunkard to seek, in fresh excesses, a relief from imperfect excitement. The wretched victim thus becomes the slave of a habit which acquires strength at each repetition. A load of mental and of physical suffering presses upon him in the moments of sobriety, which becomes gradually less endurable; and he rushes upon renewed inebriety to quiet a nauseating stomach and an accusing conscience.

A very inordinate dose of these diffusible stimuli, it is almost needless to add, destroys life *instanter*. A pint of undiluted spirits [half of which is water] taken at a draught, has been known to kill as by a flash of lightning; and in this agency they are more merciful than in the varied and more protracted torments, which, when taken in smaller quantities, they inflict upon the habitual drunkard, as they no less certainly drag him down the 'dusky road to death.'

Yet into this path are whole nations seduced, in order that the state may derive a revenue—though it be purchased by a multiplication of hospitals and gibbets, and at the expense of the industry, health, and morals of the deluded subject. For man, 'deck'd in a little brief authority,' disdains subjection to reason, and continues to the end deceiving and deceived; with religion and morality for ever in his mouth, yet encouraging by his institutions the multiplication of crime; punishing with the one hand what he solicits with the other, and arming heaven and earth against enormities which spring from his own ignorance and are fostered by his own perversity.

The stomach, in civilized society, is the great inlet to disease; the mass of mankind being divisible into those who have not enough, and those who have too much, for the support of life. Both classes pay the penalty of the want of adaptation in circumstances to their physical necessities: but, in estimating their respective sufferings, it is always to be remembered, that those of the rich are voluntary. Even in middle life, the greater number of persons live *too well.* There is a decent gravity about the sin of gluttony, that comports well with the hypocrisy of professional life; while its enjoyments afford some compensation for other indulgences deemed incompatible with a reverend seeming. As a general rule, *parca quod satis est manu,* may be taken as the measure of this, as of all other appetites and wants of humanity: for *satiety, both moral and physical, is the grave of pleasure,* engulfing present delights, and casting a gloom over the future.

——Voluptuous man
Is by superior faculties misled;
Misled from pleasure, e'en in quest of joy.
Sated with nature's boons, what thousands seek,
With dishes tortured from their native taste,
And mad variety, to spur beyond
Its wiser will the jaded appetite.
Is this for pleasure? Learn a juster taste,
And know that temperance is true luxury.
Dr. ARMSTRONG'S Art of Health, ii. l. 151.

AIDS TO REFLECTION.

[*Hints to Thinkers, in Composition and Criticism.*]

GOOD AND EVIL.—'A Truth-Seeker' writes as follows:—

"Sir,—In replying to a correspondent, you take occasion to mention, that 'if any deist, or other person, has any difficulty or objection to propound, we think it well to hear it, and very useful to solve it.' Feeling a 'difficulty' in the common conceptions of the Deity, or his attributes, I am glad to avail myself of your proffered aid, and submit to you the following propositions.

1. There is EVIL in the universe.

2. GOD has infinite BENEVOLENCE and infinite POWER.

The task I desire you to undertake is, to show how such a combination of attributes in the Deity harmonises with the notion of Evil. Would not infinite Benevolence *will,* and infinite Power *accomplish,* its prevention?"

This problem, like most others, must be solved by the resolution of its terms. The difficulty is purely a self-created one; and as it is raised by a careless, so must it be suppressed by a careful, use of language.

1st. What is meant by 'EVIL'? Evil is not a thing, but a *thought*—a notion, a relation of the intellect—i. e. our view of things in a certain relative state involving defect. This aspect or notion of things as *defectible,* is essential to all evil, physical, intellectual, moral. It is therefore merely *relative* to us, or to limited ends of some sort, that evil can have any sense—any meaning. Pope purposed to express this thought when he spoke of the ills of life as 'partial evil—universal good'. To the All-Seeing Mind, what we call evil, and which in relation to us *is* evil, must be viewed as an essential condition of the *best possible system of creation*—that creation which must, on the whole, issue in the production of the greatest possible happiness in kind and degree. *We* may not be able to demonstrate, in detail, *how* this shall be, and *why* the greatest possible amount of happiness could not be secured without permitting defect to issue in failure; but just as little can the opposite be shown. In both cases, we fall back on FAITH—i. e, the Theist believes that God will produce the greatest possible good, and the Atheist that Nature will. Names alter nothing; the facts of the universe, and the laws of belief, remain the same both to Theist and to Atheist.

2nd. What is signified by 'the universe'? We presume the *creation*—not the creating power; the effect—not the Cause. Now the fact is, that creatures are subject to defection and deception; if not, they could neither err nor fall—i. e. *fail* or be in *fault;* German *fehl,* falsely, in a wrong, wrung or twisted way. But by what logic can it be shown, that their deceptibility or defectibility is any measure or criterion of their Creator's? A

child burns its fingers in the candle, because it is ignorant—i. e. intellectually defective, or without knowlege—of the properties of flame; is its father, *therefore*, ignorant also? If the father believes in Nature, he will probably deem a slight burn the *very best method of teaching* the child the knowlege he himself possesses.

3rd. What is meant by the attributes of 'infinite' benevolence and power? Simply, not limited, not *finited* or bounded, by us. The conception of infinite is negative, not positive. The word stands for an unknown-quantity, like the letters of the algebraist; and only so far as we keep this in mind—i. e. memory—shall we reason accurately. It enables us to deny, but not to affirm. 'Infinite benevolence', therefore, signifies a principle in God producing good, which we cannot limit or bound: 'God is love'—unbounded by selfishness as with us. 'Infinite power' is a principle which can produce all that love desires, or wisdom dictates, unchecked by any foreign power.

Now come the questions:—Would not infinite benevolence *will* to prevent evil? and infinite power *actually* prevent it? How can such attributes harmonise with evil?

We reply, very well. The limitation (or defectibility) of one being, does not therefore limit the perfections of another. As a child may be ignorant, yet a man wise; so may man be imperfect and limited in knowlege and in love, yet God infinite or unlimited—i. e. He may possess the greatest possible knowlege and love, we very little. The defect in us is no more to be ascribed to Him, than the darkness of night is to be attributed to—i. e. made an attribute of—the sun. It is wrong to speak of benevolence as 'willing': it is God or man who 'wills'. The will is a state of some affective and intellectual being; and 'affections' can no more 'will' without 'knowlege', than 'knowlege' can 'will' without 'affections'. Theologians are for ever *disparting* thus the attributes of Deity, and ascribing to *one* principle alone what is the result of ALL the Divine attributes—i. e. GOD. Wisdom and benevolence *will* what is wise as well as good; for indeed what is not wise is not good, and what is not good is not wise. If then it had been either good or wise, or wise and good, evil *would* have been prevented from developing its tendencies*—in which case the whole system of creation would have been very different in its structure, as well as outworkings, from what it is; but as it is not prevented, we must, to be consistent with facts, fall back upon the old conclusion, that the best possible system of creation includes a system in which evil shall be permitted to develop itself. In other words, Wisdom and Goodness require that we should pass through ignorance to knowlege, through evil to good. The highest philosophy consists in knowing and loving God's laws—God's universe. Hence the Christian philosopher is one who has truly learnt that 'all things work together for good to them who love God', who is Goodness manifested in Nature and Revelation.

LEXICOGRAPHY AND LEXICON-MAKERS.—References to this subject have already been made, in several of the articles which have appeared in the 'Truth-Seeker'; and as still more numerous references will probably occur in future papers, in the department of Biblical Criticism, a few words on the character and authority of lexicon or dictionary-makers, may not be out of place. Some parties—mostly of the class of tyros exemplified in the objections of the Rathmell critic—seem to entertain a most inordinate and indiscriminating veneration for lexiconists, and even to defer to their decisions with an implicitness the more absolute as they approach, in order of time, to the infancy of lexicography.

A recent number of the 'Quarterly Review' (No. CL.) contains some observations on this subject, which might be profitably perused by the blind worshipers of learned names and lexicons. Those who know *least* of such matters, consult lexicons as they would oracles; while those who know the *most*, while they readily and gratefully accept all helps, come in what shape they may, submit their decisions, whenever necessity or doubtfulness requires, to the free and manly criticism of their own judgment, knowing that it is only by such a process of review and revision, repeated by independent enquirers age after age, that lexicography has been enabled to assume the aspect of a science at all.

Of the intellectual qualifications of the lexiconist the Quarterly speaks highly. "Intense must have been the studies of a Buddaeus, a Constantine, a Stephanus, before they could compose the lexicons which have immortalized their names. The lexicographer of the present day has not, it is true, the obstacles to surmount which opposed those giants at every step they took: his task, compared with theirs, is children's play: still, however, he has to contend with difficulties great and numerous enough to startle any deep-thinking scholar."

To the question—If so many high mental gifts be required to constitute the lexicographer, few can be fit for the task?—the writer answers:—"True, very few indeed are fit for it; and that is the reason why we have *few or no good lexicons:* but many aspire."

Yet how glibly some men refer us to lexicons, when they can give no reason of their own, or point us to *the facts* on which the decision of the lexiconist is, or ought to be, founded!

The reviewer then proceeds to condemn, as radically defective and erroneous, some of the best-esteemed lexicons in use—i. e. lexicons best esteemed by those who know least of the subject—the unthinking multitude who buy to learn, not learn to buy. Of Dr. Donnegan's Greek Lexicon, he says:—"Where a doubtful derivation calls for the judgment of the experienced etymologist, where a disputed meaning requires the keen eye of a critic, the Doctor generally leaves us where we find him—in the dark." p. 298.

Of Dunbar's lexicon he speaks with some praise, though he condemns it as radically deficient in method and plan. "In almost every page we meet with something which bespeaks the pen of a scholar, and we every now and then stumble on explanations, occasionally fanciful, but always sensible. They prove, moreover, that the Professor is possessed of one quality which we could wish to see more general: *he does not see with the eyes of others; he thinks for himself.*" p. 299. But a "great objection to this lexicon is the almost universal want of references to authorities, by which we might be able to ascertain whether the word were used by an early or late writer, whether it were an expression of poetry or prose, whether it were Epic, or Lyric, or Ionic, or Doric, or Attic; in what era its primary meaning is to be found; whether its derivative senses are valuable as having existed in the pure times of Greece; whether they crept in during the Macedonian or Alexandrian age, or are to be considered only as the clumsy imitation of a Græco-Roman writer." "Although we may have great dependence on the scholarship of the Edinburgh Professor, he cannot think that every one who uses his lexicon is to *sit down content with his opinion;* we wish to think and examine for ourselves, and to be able to verify his judgment by our own." "We will cite the case of 'εγχος, εος, το, a spear, a pike, a sword, any offensive weapon; *metaph.* power or strength, &c.' Now here we have no distinction whatever between the different significations, between the older and later use of the word; no author quoted, to shew *when* it was used as a spear, and *when it took the additional meaning* of a sword, &c." p. 301.

Our readers will begin to perceive that lexicography

* In one sense of evil, as *defectibility* (the ground of moral evil)—defectibility as opposed to perfection—it is impossible (because a contradiction in terms) to conceive of God as *hindering* evil. All creatures are essentially limited—surrounded or bounded with defect. To talk of God *creating* another God, is to talk nonsense. To avoid mistake, therefore, we speak of the principle as *developed* in appropriate circumstances.

is rather a more delicate and rational matter than an ignorant blockhead, or authority-worshiper, may represent; and that many things must be established before we can come to a safe conclusion, *pro* or *con.*, on such subjects. Of all these conditions of proof, we have seen how little the Settle sciolist may know, or, in his prejudice, care to know. To such characters,

'A little knowlege *is* a dangerous thing.'

Passow was the first to apply systematically the Baconian induction to the construction of a lexicon. Classifying his authors, according to the age in which they lived, and according to their style, both as regards prose and poetry, he accurately examined their words, gathering from their works their exactest sense. In this way, said he, "I hope gradually to come nearer to my idea of a good lexicon, and to bring organic connexion into the thing of shreds and patches which we now have." Messrs. Liddell and Scott's lexicon, says the Quarterly, continues what Passow so well began. Passow, "like most of his countrymen, has refined too much—has given significations which are not in the word, but in the context—has made distinctions where there was no real difference. In this part of their work, we wish they had compared Homer with Passow, and *thought more for themselves.*" p. 305.

Messrs. Scott and Liddell have adopted the 'historical principle' of induction—the principle we have always followed in ascertaining the true, various senses of a word. Thus, as they say, "in most cases a word will tell its own story; the passages quoted will themselves say whether it continued in use or not, both in poetry and prose — for there are few words that do not *change their significations* more or less in the downward course of time; and few, therefore, that do not need many references." (Preface.)

When a word is repeatedly used by the same author, or writers of a similar style, and, apparently, in various senses, the method adopted by Buttmann, in his Lexilogus, is the most satisfactory. He makes his author, or authors, explain themselves or each other, by collecting and comparing together all the passages in which the word occurs, and then fixing upon *some sense common to them all,* whence he traces all the rest.

INSTANCES OF BAD COMPOSITION.—We take the following from a cotemporary. 'The *progressive advancement* of every branch of science'. This is simply saying —'the advancing advancement'!—for 'to progress' is 'to advance'.

'Some *pervading* principle of connexion'. That which connects two things together—as the Siamese twins, for example—cannot pervade, or be diffused through, the things themselves. The hinge of a door does not *pervade* either the door or the door-post.

'The *title* which teetotalism has to the *name* of a science'. 'Name' and 'title' are too nearly akin to be used in this sentence.

'The beverage of nature, *with* proper nutriment, *are* the best'. The 'are' should be 'is': the preposition 'with' does not operate like the conjunction 'and', which would have required 'are', since it is equal to an addition, and therefore forms a plural actuative to the verb.

The jumbling of metaphors is a very common fault in writing. The other day we heard a speaker representing Truth, in one sentence, as 'rising like a *star*', and, in the next, as 'stript of its grave-clothes'! This incongruity is ridiculous. Next to this flaw in composition, is that of a sudden transition from one metaphor to another in the same paragraph, as in page 16 of this work, where, for instance, the temperance cause is represented as a *vessel* 'fairly launched' upon the waters of public opinion, after which it is said that 'vigorous *branches* sprang up in every direction'! The proper comparison would have been that of a *tree* planted in the soil, to which the figure of *branches* would have been appropriate. But what have 'vessels' to do with 'branches'?—or 'stars' with 'grave-clothes'?

Florid writers and speakers but too frequently fall into the vice of jumbling together inconsistent ideas. Their flowers are not only selected without taste, but often mixed with foreign matter. A speaker will begin a peroration with the base of a *pyramid,* and end by making *branches* and *blossoms* grow out from its sides, like a tree! In a temperance periodical before us, a writer of this sort speaks of the traffic '*pouring* upon society *streams* of moral pollution, to *wither* all that is fair.' Now it is heat or dryness which scorches and withers; streams may destroy or desolate, but do not 'wither.' He adds—'Let us present the naked TRUTH, *in all its deformity*'! Truth is never deformed. A *practice* may be represented as an 'enormity', or even as a 'deformity'; but not the *statement* of it—i. e. the truth. A statement may be pleasing or displeasing; but this refers to its effect, not to itself. Another writer before us speaks of a statement which '*affords* a *lever* by which the whole system is overthrown out of the advocate's own *mouth.*' Here is a complete jumble. 'Affords' does not agree with 'lever'; and a lever coming out of a mouth is very singular! A sword may be said to come out of a 'mouth' in *symbolical,* but not in ordinary figurative discourse.

RELATIVE NUTRITIOUSNESS OF WHEAT-FLOUR AND OATMEAL.

THE following analyses are given by Professor Johnston, in his 'Elements of Agricultural Chemistry and Geology', as the result of experiments in the laboratory of the Scottish Agricultural Chemistry Association. The account between shellins (groats) and fine wheaten flour stands thus :—

	Wheat Flour.	*Shelled Oats.*
Muscular matter in 100 lbs. ..	10 lbs.	18 lbs.
Fatty matter [or fuel]	3 "	6 "
Starch	50 "	65 "
	63 lbs.	89 lbs.

The fact is, that much of the nourishing matter (that which makes muscle and nerve) in wheat, is cast out with the bran—the gluten. We recollect, as a lad, chewing wheat into *bird-lime;* but we cannot chew fine bread into it; most of the glutinous nourishing principle goes with the bran.

'Chambers's Edinburgh Journal' (vol. iii. N. S. p. 256) in quoting from 'Blackwood's Magazine', has been misled on this subject. 'We back the oatcake and the porridge against all the wheaten messes in the world', say they. But they here confound wheat itself with fine wheaten flour, which is a much less nutritious thing. Fermety, or brown bread made of wheat ground all into flour, is quite equal to oatmeal messes, if not superior. Brown bread, besides being more nutritious than white bread, is also a natural exciter of the intestines, and would render one-half of the pills consumed needless.

Mere literary writers are apt to make great mistakes on these subjects; having but imperfect knowlege, they jump to conclusions. The 'Athenæum', in a recent notice of Liebig's theory, falls into several mistakes; and the writer of the introductory paragraph in Chambers's tract 'On the Temperance Movement', commits a huge blunder in representing all food as *fuel.* Food is no more fuel only, than life is warmth merely. The major part of food is designed for nourishment, not for fuel.

The Temperance Advocate.

Temperance is the *proper use* of all things.

HISTORY OF THE TEMPERANCE REFORMATION.

SECTION V.

Pecuniary and Political Benefits of Teetotalism.

HAVING briefly related the leading facts connected with the rise, progress, and present position of the temperance cause, we turn now to that class of facts by which its fate must be finally decided.

If the Temperance Institute is proved radically impotent for the purposes originally designed by its organization, no efforts can save it from derision and decay; but if, on the other hand, experience has shown its efficient adaptation for those ends, it will become permanent and powerful in spite of all opposition.

Viewing it by this test—the test of utility—we boldly declare our belief that (apart from Christianity) it is the *most successful institution of which the civilized world can boast.* Present results have far exceeded the most hopeful expectations of its promoters. And not only has experience justified its pretensions in the particular circle of its operations, but developed in it a power of benefiting the species, of the highest order.

The proof of this has been incidentally mingled with our preceding 'sketch'; and now we can do little more than glance at the most prominent points which serve to connect the line of contemplation, and to mark out the immense power which the practical working of temperance principles may exert on the happiness of particular communities, and the general well-being of the world.

Our first reference shall be to the UNITED STATES of North America, where temperance has become the great question of the day. It has spread itself over the whole Union. Its influence is seen and felt in all the departments of social life. Along the canals and lines of railway, scarcely a grog-shop is to be found. The chief houses of refreshment are cold water establishments. The largest and most respectable hotels in the great cities are conducted on the same principle. Not a drop of alcoholic liquor can be obtained at them for love or money.

This is a state of things very annoying to tippling tourists; and the doleful jeremiads it has called forth from some English travelers (including 'Boz'), almost move us to 'pity the sorrows' of these poor gentlemen.

The religious public are increasingly alive to the necessity of putting down intemperance; and the church is fast vindicating itself from all connivance at the fruitful parent of so much present and eternal ruin. Men of property and character are withdrawing their capital and countenance from a business which can only florish on

> 'all that genders misery, and makes
> Of earth this thorny wilderness.'

The traffic is expiring amid national odium. In 1831, 12,000,000 of people consumed 72,000,000 gallons of ardent spirits—or about six gallons for every man, woman, and child—exclusive of fermented liquors! But, in 1840—after 9 years of temperance efforts—17,000,000 of people consumed but 43,060,884 gallons of ardent spirit, or about 2½ gallons to each one of the population. If we add to this the 28,000,000 gallons of fermented liquors, the whole amount consumed of all sorts of intoxicating drinks is about 71,000,000. In other words, 17,000,000 of people in 1840 consumed less by 1,000,000 gallons of all sorts of liquors, than 12,000,000 of people in 1831 consumed of ardent spirits alone.

These facts express a mighty change in public opinion and practice. No wonder that breweries have been shut up, and that distilleries, by thousands—including some of the largest in the States—have been compelled to put out their fires. These great changes have told beneficially on all the conditions and interests of society.

The returns exhibit a gradual decrease of insanity, crime, and pauperism; while some of the most lawless and demoralized districts have been extensively reformed. Several cities and towns have refused to license the sale of intoxicating liquors. Others, under a sense of the advantages resulting to the community from temperance operations, have voted large sums out of the public treasury to sustain and extend them. This is in the spirit of an enlightened economy, and a rational jurisprudence, which deals not so much among the social evils themselves, as with the known *causes* of which they are the legitimate and disastrous progeny.

All testimonies concur in showing that the temperance principle has taken firm root in the soil of America. It has grown up in beauty and strength, in spite of cold and tempest, and all the States of the Union have found shelter beneath its branches.

In ENGLAND it has not enjoyed a tithe of the pecuniary support, nor attained the like moral influence, which it has in America. We have never realized their complete organization—their indomitable zeal and high-toned advocacy. Ours has been but the feebleness of the child—theirs the energy of the giant. Besides our lack of equal means and zeal, a good deal must be allowed for the peculiarities of an old country like this. Here usages are of longer standing, and prejudices more ramified and intersected, than they can be amongst a population like that of the United States. Thus there has been a heavier dead-weight—more of the *vis inertiæ*—resisting even the feeble and limited efforts which have been put forth in this country. These facts—however much to be regretted on other grounds—instead of disparaging, display in bolder relief the results which have actually been obtained.

In almost every large town of the kingdom, hundreds of drunkards have been reclaimed, including some of the most notorious offenders against public order and morality.

The prison returns show a large and continuing decrease of the number of persons arraigned for acts of drunkenness. Preston, which formerly returned a larger proportion of criminals than any other town in Lancashire, has lost this infamous distinction, and during six successive assizes did not furnish a single criminal.

The malt returns for 1841 exhibit a reduction in the amount manufactured, as compared with the preceding year, of 786,566 quarters; and during the year 1842 the consumption of wine had fallen off upwards of 300,000 gallons.*

In proof of our statements as to the onward movement of our cause, we are able to refer to the still diminishing consumption of intoxicating drinks, as exhibited by the government returns, which we copy from the Brewers' Almanack. The following are the particulars of the quarters of malt wetted by the brewers,

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* The following table furnishes results equally gratifying in reference to the growth and consumption of hops.

Average amount of hop duty for the last 30 years (1813 to 1842 inclusive)	£145,209	9	6¾
Do. for last 10 years (1833 to 1842)	168,787	14	8½
Amount of duty paid in 1843	133,431	11	0¾
A reduction from the 30 years' average of	11,777	18	6
Do. do. last 10 do.	35,356	3	7¾

In 1833 there were 49,187 acres.

1837	...	56,323	... the highest for last 30 years.
1838	...	55,045	...
1839	...	52,305	...
1840	...	44,085	...
1841	...	45,799	...
1842	...	43,720	...

Average of 10 years (1833 to 1843).....50,694 acres.
In 1842.....43,720 ...

Shows a reduction of..... 6,974 ...

Average produce per acre, from 1833 to 1842...6 cwt. 3 qrs. 15 lbs.

SAM. PLIMPTON, Junr.

—*Mark Lane Express*, July 15, 1844.

licensed victuallers, and beer-sellers, during the last four years :—

Year ending	Bristol Excise Collection.	England and Wales.
5th January, 1841	86,636 qrs.	3,700,836
1842	68,591	3,434,687
1843	66,227	3,358,618
1844	59,617	3,335,178

Spirits of all kinds that pay duty:

1841..25,503,747 gallons.	1843..22,042,436 gallons.
1842..24,106,407	1844..22,026,289

Foreign Wines upon which duty was paid for Home Consumption :

1841..6,843,204 gallons.	1843..5,074,332 gallons.
1842..6,460,724	1844..6,287,003

From the foregoing tables it will be seen that, in the last-named year, the total consumption of malt was about 10 per cent. less than it had been four years previously. Of spirituous liquors at the same time, the decrease was, in England, about 7 per cent.; in Scotland, 9 per cent.; Ireland, 25 per cent.; in the United Kingdom at large, 13 per cent. In the same period the consumption of wine was lessened about 10 per cent.

Although the decrease in the consumption of malt liquor during 1844 was but small, yet when it is considered that after a period of almost unexampled depression, we have had a year of prosperity, and that much activity has prevailed in our manufacturing districts, and especially that a great increase has taken place in the number of men employed on our railways, whose consumption of beer is enormous, we have much cause for satisfaction in this small amount of decrease. This will more clearly appear from the fact, that the total decrease during the preceding six years, taking the increase of our population into account, is fully equal to one-sixth part of the inhabitants of the United Kingdom becoming teetotalers. In addition to this circumstance, we may also derive encouragement from the gratifying fact, that while the quantity of intoxicating drinks continues thus to diminish, there is a marked increase in the consumption of unintoxicating beverages, as will be seen from the following figures :—

Tea—Home Consumption.	Coffee—Home Consumption.
1841..29,495,486 lbs.	1841...27,032,268 lbs.
1842..32,518,000	1842...28,519,646
1843..40,293 393	1843...29,974,404

But it is not in Great Britain alone that the blessings resulting from the Temperance Reformation have been felt; some of our distant dependencies heretofore deeply suffering from the drinking habits of our countrymen, have begun to participate in the advantages of the salutary change now taking place amongst them. This will appear from the following statements, which we copy from the *South Australian News*, page 270 :—

The number of public-houses in Adelaide, Port Adelaide, and Albert Town, were—

In 1840..74 1841..67 1842..44 1843..34

Being a reduction of more than half in the course of 4 years. In the country the numbers were—

In 1840..37 1841..38 1842..37 1843..33

This diminution has taken place whilst the inhabitants have increased from 14,610 in 1840, to 17,366 in 1843. There are now 16 flour-mills, whereas in 1840 there was not one; and the manufactories which in 1840 amounted to only 4, now number 29.

In IRELAND the influence of temperance principles has been almost miraculous. In three months—that is, from January 5th to April 5th, 1841—the decrease of spirits taken out for home consumption, as compared with the corresponding quarter of 1840, amounted to 529,917 gallons. This enormous reduction concurred with other causes to produce that embarrassment of the revenue which accelerated the crisis of Lord Melbourne's administration. The following year—1842—also exhibited a still further decrease of £67,871 sterling.

In 1839 the Irish whisky revenue was £1,510,092, and in some years preceding it had reached £1,700,000; but now, chiefly owing to the temperance efforts, it has fallen to £964,000.

The state of Ireland immediately consequent on this immense reduction in the demand for intoxicating liquors, broadly developed the sure connection between intemperance and crime—sobriety and order. The general and palpable improvement called forth congratulations from the judges and magistrates of the land. Our limits preclude us from going at length into the facts, and, happily, their general notoriety renders it unnecessary. We are tempted, however, to record the following :—

The number of persons charged with murder, within the police boundaries of Dublin, was, in 1838, 14; 1839, 4; 1840, 2; 1841, 1.

'A Member of the University of Cambridge' states, that 'on personal inspection of the prisons in Dublin, I was informed one was *closed for sale;* in another, upwards of 100 cells were vacant; and in others I saw a similar state of things. At the police stations the men admitted they had not half the employment they formerly had. The elections were going on at the time; and I called at the committee-rooms to ascertain, if possible, what number of houses had been closed through this powerful agency, and it was stated to be from 600 to 800.'

The change which has passed over the spirit and form of Irish society is indeed marvellous. It has done much to awaken a living sympathy, and excite a profound regard, for the character and condition of Irishmen, and break up the barbarous antipathies of ages.

No one now believes that drunken hilarity is the only enjoyment of which the Irishman is susceptible, or which he ought to possess. All classes are asking, 'Is he not a man and a brother?' They behold in a nature so frank and enthusiastic—endowed so richly with religious sentiment and generous impulse—the beautiful elements of a magnanimous people. Paddy no longer, when

'He meets with a friend,
For love knocks him down.'

His hate is dissolving in love of his country, and he is anticipating a coming day, when he shall walk erect on his 'own loved isle' as a man and a freeman. Instead of his shillaleh, he florishes the banner of teetotalism. No longer kindled to madness by the clan-cry of revenge, he marches 'all in good order' for happiness and freedom, to the music of temperance. Who cannot herein descry the dawnings of a brighter day for old Erin?—the land of mystic monuments, echoing with voices that come down from the dim recesses of a remote antiquity.

ON THE ETHICS OF DRINKING.

[By Dr. FREDERIC R. LEES.]

Observations on the 13th Resolution of the Ninth Annual Conference of the British Temperance Association, with a view to the more correct expression of the doctrine intended to be enforced by its mover and seconder.

THE resolution is an enthymeme, or imperfectly expressed argument, and as a complete syllogism would stand as follows :—

Major.—The use of whatever is injurious to the health of the body or the mind, is MORALLY WRONG (or a SIN against God and our neighbor).

Minor.—But the use of *intoxicating liquors* is injurious to the health of the body and the mind.

Conclusion. — The use of intoxicating liquors (or their sale or manufacture for such use) is MORALLY WRONG (or a SIN against God and our neighbor).

As this doctrine has been objected to, and in my opinion on just grounds; and as it is calculated, if erroneous, to give to the objector an apology for complaint; it seems important enough to demand a few minutes reconsideration for the purpose of arriving at a better understanding of the subject involved in the Resolution, and of the terms employed in its expression.

I would ask, in the first place, if the assumption contained in the major (or suppressed) premiss of the argument, can be admitted? Is the use of what proves injurious to the health, *always* 'MORALLY WRONG'? If the drinking of a glass of cold water, in the *belief* of its being *right*, should be followed, as it sometimes has been, by colic or cramp of the stomach, does the act thereby acquire *sinfulness*? — or the drinker of it, *therefore*, become *guilty*? Are *all* the habits of diet or life, which, in our past ignorance of physiology, we have adopted, or all our present habits which future discovery may show to be erroneous, *therefore*, 'MORALLY WRONG'? Can mere *mistakes* in physical habits, or moral training, be rationally pronounced SIN? On the contrary, if the use of any article be founded in *mistake*, for that very reason it *cannot* be SIN; and contrariwise, if it be *sin*, then it cannot be merely an involuntary *mistake*.

The Resolution employs 'SIN' and 'MORALLY WRONG,' as synonimous, and I shall assume it does so correctly. Now, it is evident, that whatever is 'MORALLY WRONG' (or sinful), implies *culpability* or *guilt* in the agent or doer. But, who will contend that the use of any article, in the *belief* of its being *right* (as wine and ale were used by teetotalers ten or twelve years ago), can be MORALLY WRONG and *guilty*? It is a contradiction in terms; and yet it is the doctrine of the Resolution!

MORALITY appertains to the *conscience* only—i. e. to the understanding and will. A pure (or guiltless) conscience, one devoid of offence, exists when the *will* acts as the *law* and *understanding* direct. And it is one of the first of moral axioms, that where physical *power* and *understanding* terminate, responsibility (and consequently sinfulness) also ceases. In other words, 'where there is *no law*'—and moral law is what is promulgated or known—'there is no transgression' of a *moral* kind, i. e. no *morally wrong* disposition. Hence, if the agent does not *design* to transgress—but, on the contrary, *intends* to do *right*—the act cannot partake of guilt or sin, for moral and immoral, holiness and sin, are terms of no meaning at all apart from the *state of mind* cognizant of the law obeyed or transgressed.

The ACTION may be good or bad, right or wrong, for actions are characterized, as such, by their *consequences*; —but the AGENT cannot possibly be immoral or sinful, moral or virtuous, in any specific act, unless the law has been revealed, and he has known, despised, or rejected it. Indeed, a *moral-law* means a *known*-law only; —consequently, where the law is not *made known*, there can be no immorality, guilt, or sin,—for SIN is the *wilful* 'transgression of the *law*'—and a moral law is a *published word*, or truth. 'Until the law comes, sin is dead.' The scriptural rule seems conclusive on this subject. 'To him who KNOWETH to do good, and doeth it not, to *him* it is sin.' The converse of this statement must be equally true—namely, that he who KNOWETH NOT to do good, and, *for that reason only*, doeth it not, to him it is not sin. Hence, then, we may perceive, that nothing can be '*morally wrong*' but the *heart;* it is the *willingness* or *unwillingness* which constitutes a *specific sin*, or, generally, a *sinful disposition*.

It follows from this principle, that good men *may*, from innocent or unavoidable ignorance, transgress a physical arrangement—*may* therefore perhaps use intoxicating liquors under the delusion that their use is reasonable—and in such cases, the transgression is not a *moral* transgression, but merely a physical one; is not a *sin*, but a *mistake;*—is not a subject of *blame*, but of *pity*.

In connexion with this subject, however, there is an important principle which demands exposition. While a man may perform a *wrong* action, yet not necessarily an immoral one, (since the latter term relates to a peculiar mental state, while the former refers merely to the *consequences* of the action)—whether he shall ever have reason to reproach himself for its performance, will depend on the response which he can honestly make to another question—'*whether his ignorance was unavoidable or wilful!*'

The same divine disposition which leads men to do good when they *know how*, and the same end which demands this should induce them to SEEK TO KNOW *how* to do good. He who loves to do good, and to *be right*, will *seek the light*, not shun it. Light and heat, truth and goodness should be indivisible. Hence, eminently, the true Christian is one of the Sons of Light and of the Day. 'BUY THE TRUTH, AND SELL IT NOT'—is a divine command. Labor is the price of truth, and we are here taught to use all due labor in acquiring it, and, when secured, to barter it not for pleasure, pelf, or power.—TRUTH-SEEKING IS A GRAND, BUT NEGLECTED, MORAL DUTY. He who desires to *do* the will of God, to obey his laws, on earth as in Heaven,—will necessarily *search* for the indications of his wise and gracious will. The great moralist, Dr. S. Johnson, has well enforced one of the aspects of this too much disregarded duty, in the following admirable sentence:—'As the great end of society is mutual beneficence, a GOOD MAN is always uneasy when he finds himself acting in opposition to the *purposes of life*, because, though his conscience may easily acquit him of *malice prepense*, of settled hatred, or contrivances of mischief, yet *he seldom can be certain that he has not failed by negligence or indolence*, that he has not been hindered from consulting the common interest by too much regard to his own ease, or too much indifference to the happiness of others.'

So far, therefore, as men are indifferent to THE TRUTH —which is the means of doing good, for such 'knowlege is power' indeed,—so far as they remain in *wilful* ignorance as to the nature and evils of intoxicating drink—so far, and so far only, do they incur guilt, and sin against God and their neighbor. How many, or how few, are placed in these circumstances, it is not for man to know. Let us judge charitable judgment.

It would obviously be unjust to condemn any one for the violation of a lawgiver's *secret* will; *will*, I again observe, does not become a *law* (in the proper sense of that word) until it is *published* or accessible. A law is defined as 'a rule of action,' which implies some prescribed or published course; as Walker has it, 'publicly established.' SIN implies a moral disinclination to a law published by authority; but where the law is not published, or *not known*, no disinclination, and therefore no wilful or criminal transgression, can be assumed; there would, in such event, be simply unavoidable ignorance.

I would, then, inquire—What good can possibly result from the Resolution in question? Suppose the proposer of it used the words 'SIN' and 'MORALLY WRONG' in the unauthorised sense of 'a transgression of God's will, whether secret or revealed — wilful or accidental',— what, I ask, would be gained by it? This definition would only confound two very different things together, and though it might CALL them both 'violations of law,' yet that would not prevent men from viewing and estimating a *wilful* violation of the law, very differently from an involuntary or ignorant transgression. One act would still be innocent—(but is it tolerable to talk of innocent sin?)—the other would remain as a *guilty* violation—in short, a SIN, in the only correct sense of that word. This Resolution, therefore, applies the same words to two very different conditions;—it confounds great *moral distinctions*, and thus tends to remove the criterion of virtue and vice. Whatever does this is evil, and should be avoided.

It has been asked—'Why should teetotalers abstain, if the use of alcoholic liquors be not *sinful?*'

I would answer—*We* ARE acquainted with the physical law, and *therefore* abstain. Further, to us who know the law, it is both physically and morally wrong to drink. While our conscience does not reproach us with drinking alcoholic liquor twelve years ago, our conscience would condemn us for drinking it *now*.

Why? Because whenever the intellectual light comes, the *moral law* is erected in the soul, and not before. The MORAL OBLIGATION is founded upon the *prior intellectual revelation.* The *fact* of physical and moral injury, with reference to the use of intoxicating drink, existed twelve years ago, but the *knowlege* of that fact did not;—it does *now*, and that it is which makes ALL the moral difference between drinking *now* and drinking *then.* 'Whatsoever is not of faith'—i. e. done in the belief of its being right—'is SIN.' When it has been reasonably demonstrated that the use of a certain article is physically bad, THEN, and not before, its use becomes MORALLY WRONG—i. e. a violation of evidence, light, law, or whatever else men choose to call the expressed or testifying FACTS.

When the teetotaler *proves* alcoholic drinks to be poisonous to body and to mind, he thereby proclaims *the law*—and if the proof be sufficient (to a perfectly impartial mind), the moral obligation at that moment commences. But the teetotaler must be *sure* he has given rational evidence on the one hand, recollecting that the ultimate judge of God's Law, and of Truth, is the individual REASON, each man for himself—while, on the other hand, the moderationist should be *sure* that he has fairly and fully examined the evidence on this important subject.

I conclude, from these considerations, that to denounce drinking as '*morally* wrong,' merely because it is '*physically* wrong,' is either to use words without any meaning at all, or to confound words which very widely differ. Sin, guilt, morally wrong, &c., are *relative terms;* and the things to which they relate are conscience, understanding, law, &c.; and where there is no law (known or proclaimed) there can be no sin, no guilt. It is precisely for this reason that an idiot would be without sin (or guiltless), where a rational man would be criminal. The latter would know, or might know, the 'course prescribed,' while the former could not—for it matters not whether we are destitute of the faculty of understanding, or of the means of understanding.

To tell men, therefore, in all circumstances, that they are doing what is 'morally wrong,' or sinful, in using intoxicating beverages, *is felt to be a fallacy*, and, in many cases, excites prejudice to further inquiry, or provokes dissent: it must do harm, but can, I conceive, do no good. Rational men change their conduct, not from blind denunciation, or harsh names being applied to them, by, it may be, earnest and zealous, yet mistaken advocates,—but from conviction. They require that REASONS and PERSUASIVES shall be supplied to their intellectual and moral nature. Let us, then, be content with a true but firm and fearless declaration of the *duty of inquiry*, and the obligations of a corresponding practice,—and with showing WHY teetotalism is good, and drinking bad; then, and not before, shall we have shown the world, not that it *is*, but why it would *become*, 'morally wrong' in men to drink. That a practice which is *proved* to be physically wrong cannot be morally right, is a proposition which all will admit to be true.

[The preceding paper was read at the Tenth Conference of the British Temperance Association, held at Manchester, and, after considerable discussion, the following RESOLUTIONS founded upon it, were carried by a considerable majority.]

1. That, recollecting the injunction—'Whatsoever is not of faith (or knowlege) is sin'—an injunction which assumes that the pursuit of truth, which is the expression of God's will, ranks amongst our rational obligations,—and bearing in mind that ample information concerning the great evils of the drinking system on the one hand, and the blessings and benefits of Temperance Societies on the other, is readily accessible to all,—this Conference would express its opinion that fair and full enquiry into these important subjects is an imperative duty, and cannot be deferred or neglected without incurring the condemnation and guilt of those who would not come unto the light, lest the light should reprove them.
2. That as the use of intoxicating beverages is proved by the experience of millions, not only to be unnecessary, but also injurious, both to the body and the mind; and as that use is infallibly connected with vast and varied evils to the moral, social, and spiritual condition of our fellow-creatures,—this Conference would express its solemn conviction, that the continued consumption, sale, or manufacture of such beverages, is in direct opposition to the great purposes of human life, and, therefore, in the view of such facts, a sin against God and our neighbor.

'DEMETRIUS.'

And the same time there arose no small stir about that way. For a certain man, named DEMETRIUS, a silversmith, by making silver shrines for Diana, *brought no small gain unto the craftsmen;* whom he called together, with the workmen of like occupation, and said, 'Sirs, ye know *by this craft we have our wealth.* Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands. So that, not only this OUR CRAFT IS IN DANGER, but the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the world worshipeth.' And when they heard these sayings, *they were full of wrath,* and cried out, 'GREAT IS DIANA!' —(Acts xix. 23-28.)

GENTLE reader! what, think you, does the 'impartial,' highly disinterested 'spirit-merchant'—the pious, philosophic, philanthropical 'Demetrius' of drink—the calm, veracious, and conscientious editor of the 'Wensleydale Advertiser'—the man who pours out personality and slander by whole columns—whose falsehoods and fallacies flow on in fraternal fellowship—what, think you, does this same 'Demetrius' call the mode of narrative sanctioned by St. Luke, and so innocently adopted by us? In an article 'full of wrath' at our plain exposure of his *animus*, in p. 46, he says, that to shew, as St. Luke does, that a man interested in *shrine-making* is not a proper advocate for *principle*, whatever he may be for *pocket*,—to shew, as we did, that such a Demetrius of drink is an *un*principled advocate, one who cares more for his trade than for God's truth,—to shew all this, says he, is NOT 'a fair statement of the subject, combined with an impartial consideration of the arguments'! but 'consists in assigning motives of which, generally speaking, very little can be known'!! Alas! St. Luke, that this oracle had not been at thy elbow when thou penned thy history, so that he could have taught thee, in his superior wisdom, that, in recording the fact that Dianolatry 'brought no small gain to the craft in danger', he was 'assigning motives'! and not giving 'a fair statement of the subject, combined with an impartial consideration of the arguments' of said Demetrius! One thing, however, we must say, in our own and Saint Luke's defence, that while of motives, 'generally speaking, very little can be known', we, with St. Luke, were not speaking of motives 'generally', but of *very palpable and* PARTICULAR *motives*, and particular persons—*he* of Demetrius the shrine-maker, *we* of Demetrius the gin-spinner. *Our* Demetrius, in thus abusing an axiom true only of cases in general (as indeed he abuses logic generally), by misapplying it to particular or exceptional instances, is what he calls 'throwing dust into his reader's eyes'—though, in fact, he often seems to pay his readers the very bad compliment of supposing they have no eyes at all!

But is any man, in the utmost stretch of charity, so credulous as to think that a shrine-maker and a gin-spinner are the most seemly, and disinterested, and impartial, defenders of Dianolatry and drink? Nay, our Demetrius himself does not think so, as he shews at the conclusion of his very risibly-wrathful outpourings:—

'The proof that alcoholic drink *cannot* be used without sin, must be—the pearl sought for!'

That is to say, his readers must seek, at his bidding, for proof of a proposition which Demetrius knows that the Temperance Society does not maintain! The search, of course, will be as vain as the search after truth in his own columns. He goes on:—

'A man's own fireside will be considered infinitely preferable [he forgets to say what for, but we presume he means, for coolly considering the question] to the empty brawlings and random assertions of TEETOTAL HIRELINGS'!!!

Poor Demetrius! we pity thee from our soul—for is it not, gentle reader, a hard thing to lose at once a triad of blessings—temper, trade, and truth? Here, albeit unused to the melting mood, is it not enough to make one weep at such evident distress, and to tempt one, out of sheer softness, to fold up his paper, and inscribe on the mementos of the poor gentleman's ire, *requiescat in pace!* But this, we fear, would be a crime—*suppressio veri*—an offence against a higher law—a sort of connivance at the escape of a criminal. *Salus populi suprema est lex.* Besides, after all, gratitude forbids us to allow Demetrius to fall into oblivion. He has made us laugh heartily at his attempts to play the philosopher and the critic; and having enjoyed our laugh, we feel disposed, in return, to snatch a few choice specimens of his logic from the consumation to which a week would hurry it—the oblivion of the butter-basket! A sort of kindness, therefore, leads us to notice him personally, as well as the higher considerations involved in a great cause and principle; and, we think, our readers must allow we do him infinite honor, even in exalting him to the dignity of

'A PEG, whereon to hang an argument!'

And, in sooth, we have seldom seen any apparatus so truly display the faded, moth-eaten, ragged, and discreditable habiliments of the drinking-system. As Demetrius complains of some 'teetotal advocates being entirely innocent of academical discipline', we infer that he sets some store on such 'discipline'; but (as he will well remember) the days of the *ferula*—in and with which he was perhaps very deservedly disciplined when 'a naughty little boy'—though salutary, were by no means sweet. He will doubtless, then, understand our kind purpose in renewing a little of that 'academical discipline' of which, judging from the random style of his writings, and the looseness of his logic, he still stands in deplorable need. If we lay on the rod a little, therefore, it is because we would not spoil the scholar. Patience, good Demetrius! and depend on it, before the Christmas holidays, you will have derived much benefit from the friendly flagellation and the 'academical discipline' to which you are now irrevocably appointed.

The last extract from Demetrius—about 'the empty brawlings of teetotal hirelings'—evinces his belief, that the authority of a HIRELING—(i. e. one who is *paid* to preach certain chalked-down doctrines, neither more nor less, and whose *trade* consists in abiding by certain stereotyped opinions)—cannot be presumed to be the most 'impartial', or of the highest value. *True; we agree with him entirely; we have long acted on this doctrine;* we will not ourselves be bound to any species of mental slavery; we will not pay others to bind them. Therefore, we will neither *be*, nor *make*, a hireling. What we think to-day, we will speak to-day. We will not smother truth; we will not countenance the hireling system which generates fools and bigots on the one hand, and domineering priests, hypocrites, and tyrants, on the other. To our own master, Christ, and God in Christ, we stand or fall. While we live, *we will be free.* But does Demetrius act as *he* speaks? Quite the reverse. He supports HIRELINGS. He pays them, too, much better than any teetotal agent is ever paid for harder work. But does he call his own vicar, or pastor, or bishop, or minister, a HIRELING? No! Why not? Because he is a friend to his OWN hirelings—because it is not the hireling *system* which he dislikes—because it is not philosophy but passion which moves him—because it is *teetotalism* which he hates. And why hate it? St. Luke points out the real reason in his history of the 'sayings and doings' of Demetrius of Ephesus—the only difference between the modern and the ancient Demetrius is, that the silversmith manfully avowed the principle of his conduct, while the drink-seller sneakingly concealed it, and assumed the hypocritical mask of philosophy and philanthropy! This is the true version of the FACTS:—

"And there arose no small stir about Wensleydale. For a certain man, named Demetrius, a gin-seller, who sold brandy at the shrine of Bacchus, *which brought no small gain to the craft*, called together the traffickers and their customers, and, while he said, *in his heart*, 'By this craft we have our wealth', he spake *with his mouth*, thus:—'Ye see and hear, O men of Wensleydale, that not alone here, but almost throughout the land, these teetotalers have persuaded and turned away much people, saying, that strong DRINK is not a good creature of God, which is made with human hands! so that the very temple of the great god Bacchus, and its holy sanctuary of moderation, must be despised and despoiled—though all the world worshipeth thereat!'

"Whereupon a TRUTH-SEEKER, one who refused to bow the knee, spoke *outright* the thoughts of their heart —'OUR CRAFT IS IN DANGER!'

"And when they heard this honest saying, *they were full of wrath*, and cried out still louder—'GREAT IS BACCHUS AND BEER!'"

After all, if Demetrius had conducted his argument with moderate propriety; if he had not pretended a zeal for Christianity—as if the progress of temperance was opposed to that of the gospel; if his falsehoods had been fewer, his attacks somewhat less coarse, we should not have mentioned the fact of this disinterested patron of strong drink being himself a drink-seller! He should have had all the benefit his mask could have conferred upon his matter. But, having torn off his disguise in a few lines, did we neglect to notice his logic? Turn to the article, 'Great is Diana', and it will be seen that we gave no less than twelve specimens of it, and, in every instance, minutely dissected the thing. What does he say to the $2\frac{1}{2}$ columns of reasoning with which we undeservedly honored him? Does he discuss the subject? Does he quote one argument, and shew, according to any accredited logic, where and why it is fallacious? NOT ONE! Two short sentences we have found, in two whole columns, which *may* have been intended to refer to our argument.

(1) 'There is so much fancied critical acumen and nicety of discrimination, which *men in general* neither possess nor appreciate!'

Had Demetrius spoken for himself, and said—'*I* neither possess nor appreciate critical acumen'—we should not have felt disposed to question his statement; but, as it stands, even, is it not a plain and palpable confession of intellectual imbecility? Has he shewn, in one single instance, where our 'critical acumen' and logical 'discrimination' are at fault? He has not even had the courage to try! Doubtless, we are liable to error, and perhaps often do err; and from this conviction it is, that we open our columns to all comers, even to Demetrius himself, so that we are prepared to give up our most cherished opinions for the very newest truth; but, certainly, after a long apprenticeship to reasoning, —after devoting seven years to legal studies and seven to literature and philosophy,—after receiving at least some honors from the learned world, whose judgment is worth something more than Demetrius's, or we should slightly value it,—is it not *very* modest on the part of one who cannot write English intelligibly, to request that we, or his readers, should abandon formal *proofs*, on his mere assurance that they are fancied ones? *Assurance*, indeed!

(2) 'The Olympic competitors were enjoined *both* abstinence and temperance'! 'Abstinence forms no part of the meaning of temperance'!!

As Demetrius was silenced concerning his definition of temperance, he can only try to escape in a mist of words. But it will not avail. Either temperance refers to the quality, as well as the quantity, of things, or it does not. If it does not, as Demetrius argues, then the moderate use of arsenic, or prussic acid, or alcohol, or henbane, or opium, is *temperance* — in which case, for names alter nothing, it would follow that the temperate use of things might at the same time be an *improper* use! No one was ever enjoined '*both* abstinence *and* temperance' in reference to the same thing; and we are here arguing about one thing only — alcoholic beverage.* Now, either temperance can be predicated of its use, or it cannot. If it can, why can it? Can it be affirmed that the use of a moderate quantity is temperance, if that use be bad? And can the use be good, when the article itself is bad? If so, temperance may, according to Demetrius's logic, be a bad practice! Turn the question as we will, it returns to this — what is the PROPER USE of this and every other thing? This depends, first, upon the *quality*—if that be bad, as alcohol is, or opium, then the moderate use cannot be good, therefore not proper; and we shall require a very good reason for believing that temperance is compatible with impropriety. As abstinence from bad things, then, is one part of temperance, the moderate use of good things must be the other part. Hence, we see that the Athletæ were enjoined *abstinence* from bad things, and the temperate (or proper) use of good things. But as this, it seems, involved more 'critical acumen and nicety of discrimination' than our pupil Demetrius possesses, we have condescended to explain the matter in a way more suitable to his infantile understanding, than would be requisite to a clear-headed teetotaler. Seriously, if Demetrius would practice teetotalism (or true temperance) for a month, he would find his ideas grow much less confused. The 'critical acumen' he now wonders at and envies, he would in some degree realize. Do, dear Demetrius, for the sake of thy unfortunate readers, try our plan for a month.

We have seen that Demetrius has made a strange thing of temperance; we wonder if he will now allow that it signifies SOBRIETY? If it does not, then we have no desire to possess an *un*sober temperance. The sage editor of the Advertiser affirms, indeed, that 'abstinence forms *no part* of temperance'! But Dr. Samuel Johnson says—'It is generally distinguished from temperance *as the greater degree from the less.*' But what is Johnson to Demetrius? Look, again, at the etymology of the words, docile Demetrius, and we will instruct thee. Take Johnson again :—

"ABSTEMIOUS. Latin—*abstemius.* Temperate, sober, &c. 'The instances of longevity are chiefly amongst the abstemious.'—*Dr. Arbuthnot.*"

Here, to be abstemious is clearly to be sober—to do what is conducive to long life—to act WISELY. Now, what is wise action but right action? And is there any medium, O Demetrius, between right and wrong, sober and not sober? Go to the Latin next.

"ABSTEMIUS, *sober*, not fond of"—[say wine.] Will that suit, Demetrius?

"ABSTINENS, *temperate*, chaste, &c." Do you exclude chastity—i. e. abstinence from impurity—from *your* temperance, O dear Demetrius? If not, why do you say that to be abstinent is 'no part of temperance'?

"SOBRIE, adv. *soberly, temperately, wisely*, &c." Perhaps wisdom also 'forms no part' of your temperance?

"SOBRIUS, adj. sober, temperate, in one's senses, *sensible.*" We fear this definition will suit Demetrius no better than the former. If it should, however, will he just prove his sobriety by giving *one* 'sensible', 'sober', 'temperate' reason for drinking the poison he sells, and we will be satisfied to remit the forty-four *un*sensible and intemperate ones already assigned? Is it acting '*wisely*' to drink what is bad? Mark—we ask for a 'sensible' reason — something better than this—'My grandfather drank it before me.' But as neither good English nor correct Latin seems to suit him, he will perhaps like the Greek. *Sobrie* is the Greek *σωφρων*, the *ph* being hardened into *b*. And what is *sophron?*

"Σωφρων (from *σαος, sound*, and *φρην, mind*), sober minded, temperate, the regulation of one's desires, &c."

Can a man, then, be said to be sober, temperate, who drinks *what he likes*, merely because he likes it, irrespective of its physical properties? Such is the theory of Demetrius! Our theory is, that *sobriety, soberness*, is 'the regulation of appetite by reason.' And it has been proved a thousand times, and never once disproved, that reason demands the relinquishment of alcoholic drinks. Drink and Demetrius may form a league for resisting reason, as Demetrius and Diana did of old; but reason will continue to move steadily on in its sublime and resistless course, until all the idols and temples of intemperance are demolished, and the priests who minister at the unholy shrine of Bacchus are compelled to seek a calling more consonant with the purity and the progress, the holiness and the happiness, of mankind.

* The absurdity of applying both terms to the same thing is well shewn by a correspondent of the 'Wensleydale Advertiser':

"That the Advertiser's logical powers may not be overlooked, two sentences in his argument, not remote from each other, may be placed in juxtaposition:—

'The Olympic competitors were enjoined *both* abstinence and temperance.'	'Wherever abstinence prevails, temperance is impracticable.'

These sentences form a kind of double magnifying-glass, through which we are to see the absurdity of teetotalism! The syllogism may be completed thus:—'The competitor for Olympic honors was required to practise *both* abstinence and temperance; but wherever abstinence prevails, temperance is impracticable; therefore, the candidate being required to perform an impossibility, no one could ever be found.' Our logician is like a man taking two horses of equal strength, and placing one before the vehicle and the other behind it, to pull with equal force in contrary directions —thus effecting nothing except the exposure of the folly of him who yoked them.—C. L."

A DIALECTICAL DISCOVERY.

OUR friend 'Demetrius' has a famous faculty for dialectics. We don't mean to say, however, that he will totally eclipse Aristoteles, nor yet that Watts and Whateley and Hoppus will at once hop down from their exalted niches in the Temple of Fame, to make way for Demetrius. Still he has much, very much, to do with logic. He belongs to that special class of professors in the art, not inaptly denominated LOGIC-CHOPPERS; and, as regards this function—the chopping and mangling of logic to very mince-meat—we would back him against the world. Every real logician knows that 'analogies' and 'illustrations' are at best very deceptive things, and that the sciolist is extremely apt to mistake a figure of speech for a fact in nature. Our pupil, who, like many a village Hampden, and mute, inglorious Milton,

> Ah! melancholy tale!
> Save for our kindness,
> Would have been
> 'Born to blush unseen,
> And waste his sweetness',
> With all his logic fair,
> 'Upon the desert air'
> Of Wensleydale!

Our pupil Demetrius, we say, in the probationary stage of 'academical discipline' through which he is at present passing under our benevolent auspices, has fallen into the error pointed out, and from which, in the infantile stages of intellectual culture, the loftiest minds are not altogether exempt.

Genius is always bold; thus our pupil has selected a bold proposition on which to try his 'prentice hand':—'TEETOTALISM IS IRRATIONAL!' The reader may en-

quire, 'What is the foundation of his argument?' The fact is, that Demetrius, being a genius, is determined to be outdone neither by Aladdin, nor yet by Mr. Henson and the aerial machine! He has, therefore, at starting, introduced a grand discovery into dialectic science, which supersedes altogether the necessity for antiquated proof and premisses. The days of formal foundations are quite gone by with him, and, by a patent process, he erects his logical architecture without any foundation at all!—a curious kind of Gothic 'castle in the air'! The thing is so unique, that, after the manner of *Punch*—and Demetrius must like Punch, since he supplies the *material* of punch—we had once designed to call in the aid of our artist to illustrate it with a dignity becoming the discovery. Demetrius thus speaks:—

(1) The proposition—that teetotalism is irrational—'HAS BEEN SUSPENDED UPON AN ANALOGY! In that analogy no position has been manufactured [i. e. not made even out of *raw* materials, but purely imagined]; a position has been ASSUMED by one party [Demetrius], not admitted by the other' [the teetotaler.]

Here, then, is the precise position of the argument, after Demetrius has devoted six long and labored columns to its illustration and settlement. Demetrius declares that it *rests upon* — no, it has no *ground* to rest upon; it is *suspended*—hanged by the neck—[will it not be dead, or in the last gasp, ere this?]—yes, SUSPENDED UPON AN ANALOGY! And what does the *analogy* rest upon? It, too, has no resting-place. It, too, is suspended—from what? From 'a position ASSUMED'—imagined—'by one party, and denied by the other.' What a striking *tableau!* Only think, little Demetrius himself, with his butts and barrels around his waist, and all the drinking-system resting upon his shoulders, like the world upon Atlas—only think of him in this posture, grasping the chain of fancy (as drowning men snatch at straws), which chain is suspended from an imagined 'analogy', and this analogy, again, suspended in the regions of mist and moonshine! Who can resist the graphic logic of a suspended analogy? Who ever equalled it? None since the days of the ancient Hindoos, who placed the world upon the back of an elephant—the elephant upon the back of a tortoise—the tortoise upon the sea-shore—and then, like Demetrius, *suspended* the whole upon—NOTHING!! The illustrations connected with this Suspended Analogy are equally firm and solid. Mark the embryo philosopher in the enunciation of the following important proposition!

(2) 'One party *is* in error. Which? the question.'

How thankful should even the master be, for this profound observation!

(3) 'That which is really important—and which must be removed in order to interfere with the analogy—is this, namely', &c.

But who is bound to interfere with a mere 'analogy'? An analogy is no argument—a figure is no proof. Our pupil here is wrong; the *onus probandi* rests with him; until he has proved something (and analogy is not proof, but rather a begging of the proof), the teetotaler has nothing to disprove. By the rules of logic and fairness, an 'assumption' is sufficiently refuted by a 'denial'—for one assertion equals another, and two assertions strike a balance. Now, Demetrius has admitted that what he assumed we denied. His logical position, then, is just this:—he started with professing to prove a certain proposition, and, after six weeks' labor o'er the midnight oil, he ends by calling upon somebody else to prove the negative!

Again—may not the teetotaler question whether it is lawful to interfere with such a lofty and celestial thing as a Suspended Analogy? He may say—'They are too high for me. I cannot soar in air, like a Wensleydale Will o' the Wisp. I like firm footing—*terra firma*.' If Demetrius loves to dance and dangle in the air, or to live in aerial edifices, by what rule of right reason can he drag his opponent after him?

(4) 'Teetotalers assert that it (alcoholic beverage) is amongst *things sinful*'!!

Teetotalers make no such foolish assertion. It is Demetrius only who says so—just as he also says that it is 'amongst things indifferent.' What can he mean? He talks, indeed, of the drink being both 'sinful' and 'indifferent'; but can he really think that *any liquid* can be SINFUL? We thought that sin appertained only to the conscience, but has alcohol a conscience? He perhaps means, all the while, had he sufficient acquaintance with English to enable him to write correctly, 'that the USE of alcohol by the teetotaler who believes it to be a bad thing, would be sinful'—which is the real position taken by the Temperance Societies. And dare our pious and promising pupil contradict St. Paul, who says —'Whatsoever is not of faith (or belief) is SIN'? The teetotaler may be wrong in his opinion, we grant; but does Demetrius advise that he should act against his own conviction? If not, then he grants the teetotal position to its fullest extent.

Demetrius also calls 'alcoholic beverage, *a thing indifferent*.' Then why does he drink it? If it produce no physical effect—or no effect *different* from water—why should men pay twopence or sixpence a glass for acoholic drink, when they can procure water for nothing? If it be 'a thing indifferent,' then to *buy* it would at best be folly — and can folly be called temperance? Why should men expend their money for what is not bread? Hence Demetrius has cut away the ground beneath his feet—or rather, for we had forgot his suspension, he has kicked away the ladder, and there he is—dancing for the reader's amusement, on the slack rope of logic!

THE WENSLEYDALE ADVERTISER.

IT appears the champions of moderation have buckled on their armor, entered the battle-field, and plunged their herculean spear in the breast of temperance; and now they are holding up the corpse of their victim, as a proof of their incomparable valor—as a trophy of their deathless fame! One of these has hurled his javelin at the reputation of Dr. Lees, charging him [it will be seen how justly] with the two-fold evil of suppressing truth and uttering falsehood. Having disposed of the Dr., he proceeds in his career, wielding the quill rather than the sword, and gross misrepresentation instead of sober truth.

'There is at least one in your neighborhood, who, if not an admirer, is an imitator of Dr. Lees, I perceive from a letter in one of your papers, signed C. L., and who, after the teetotal fashion, has quoted Epictetus.'

After referring C. L. to the Enchiridion, he saves him the trouble, by the following quotation from the book—'It behoves thee neither to drink cold drink nor wine, *negligently*.' The term negligently is in italics, with the apparent design of insinuating that C. L. knowingly suppressed it for a teetotal purpose. Had John Tatham forgotten that Mr. PARKHURST is the authority from which the quotation was taken, and that the authority was given that no one might be misinformed? And is not John Tatham aware that neither the term negligently, nor any other qualifying expression, is to be found in the quotation as given in the lexicon? That J. T. may see that there was nothing like quoting in the 'teetotal fashion' as he insinuates, the whole of the quotation, as it stands in the lexicon, is as follows:—

'Would you (says that philosopher) be a victor in the Olympic games, so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule; eat what will be disagreeable, refrain from delicacies; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must *abstain* from wine and cold liquors; in a word, you must be as submissive to all the directions of your master, as to those of a physician.'

Now, John Tatham, where do you find any qualifying word, giving a sense different from that which you saw in a former paper? Whether Parkhurst, Raphelius, and other learned writers, were not competent to give a correct rendering of the passage, or whether *they* quoted

after the teetotal fashion, may be left to the judgment of others. The work to which C. L. is referred, he never saw; and as he *gave the name of the author* from which he quoted, and knew of no reason for suspecting the correctness of the quotation, he apprehends no serious consequences from such attacks as the one made in the Advertiser.

It is a pity that any writer, in discussing a moral subject, so far forgets himself as to violate the command —'*Thou shalt not bear false witness against thy neighbor.*' If John Tatham is a man of integrity and honor, he will feel himself morally bound to acknowlege that the insinuation he threw out against C. L. is totally unfounded. The cause of temperance is pleaded by C. L., from a thorough conviction that it has truth for its foundation, virtue for its attendant, the bible for its sanction, and the best interests of man for its end. C. L.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

VINCENT PRIESSNITZ.

Graefenberg, Feb. 11, 1845.

To Dr. Lees. Sir,—We, the undersigned, British and Americans, who have resided here for periods varying from three months to two years and upwards, and who, consequently, have had ample opportunities of acquiring correct information, deem it our duty publicly to assert, that a work entitled 'A true Report of the Water Cure, by Robert Hay Graham, M.D.', abounds in gross exaggerations, mis-statements, and calumnies, respecting Priessnitz. It would lengthen this document too much to go into a detailed refutation of all those portions of Dr. Graham's work which we could contradict. We refrain therefore from noticing any in particular. It will be sufficient to say that, *from personal observation*, we can deny several of Dr. Graham's allegations, and, from information on which we *can* rely, we are convinced that many more are totally devoid of foundation. We have seen a letter dated Jan. 15, 1845, from Captain Wollf, whom Dr. Graham gives as his authority for some of his most malignant assertions, and to whom he dedicates his book, and we beg attention to the following extracts from that letter:—"I not only," says Capt. Wollf, "was a passionate hydropathist, but am still, to this day, known as an out-and-out one. * * * The information which I gave Dr. Graham, concerned solely *the scientific part of the water cure*, and could not of course be otherwise than favorable, I being, as above stated, a hydropathist. With regard to the wretched stuff you allude to, as to whether Mr. and Mrs. P. drink wine or grog, whether Miss S. S. and other English ladies were treated with or without clothes, the tiresome story about Maude, or whether the Princess L. did or did not employ the cure, with such like, I have *never* concerned myself, for I lived at Graefenberg exclusively for the water cure." *Thus* does Dr. Graham's principal witness fail him! It is only necessary to add, that we do not place the least reliance on any of Dr. Graham's statements. We are led to say thus much, from a regard to truth, and from esteem for a great and good man who has been basely vilified.

In our opinion, Priessnitz, from long practice, varied experience, and close observation, guided by his extraordinary genius, has acquired so intimate a knowlege of the action of water, of its dangers and advantages as regards the body both in health and disease, that the most delicate invalid may safely rely upon his judgment, and in this opinion we are sustained by the fact of his great success in the treatment of almost every variety of disease, which surpasses that of any physician on record. The patients who seek his aid may be divided, with few exceptions, into two classes—those who by medical men have been pronounced *incurable*, and those whose diseases are *the result* of medical treatment; and, out of the large number whom he yearly treats, it would be absurd to expect that he should never lose one; but we cannot believe that the water cure is the best remedy for disease, without also believing that he, ITS DISCOVERER, is the best practitioner of it; and to convince us to the contrary, would require somewhat stronger and more unexceptionable testimony than that of Dr. Graham. From the portrait which Dr. Graham draws of Priessnitz, one who did not know him would be apt to imagine him full of assumption and charlatanism, whereas he is as far from either as any man, being as remarkable for his simplicity and truth as for a native modesty and unassuming propriety of demeanor, which, combined with his kindliness of heart, win respect and regard from *almost* all who approach him.

Requesting that you will do us the favor to give insertion to this letter, we are, sir, your obedient servants,

RICHARD JONES.
GRATTON BRIGHT.
AUG. BLAIR, Captain.
J. H. O. MOOD, Captain.
THOMAS SMITHETT, M.A.
ANDREW B. MILLS.
C. SEWELL.
HORATIO GREENOUGH.
ANDREW J. COLVIN.
JOHN GIBBS.
WILLIAM MURRAY.
ROBERT MURRAY.
ALONZO DRAPER.
G. PIETSCH.
JAMES HAMILTON.
HENRY JAMES ROBINSON.
WILLIAM D'AUBREY.

AN ARMY DOCTOR'S TESTIMONY.

'I have wandered a good deal about the world,' says Dr. R. JACKSON, 'and never followed any prescribed rules in any thing; my health has been tried in all ways; and by the aid of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another, before my period of old age arrives. I eat no animal food, drink no wine, or malt liquors, or spirits of any kind; I wear no flannel; and neither regard wind nor rain, heat nor cold, where business is in the way.'

INDIAN HYDROPATHY.

IN the 'Voyages of the Companions of Columbus,' by Washington Irving, we find the following in the relation of the first voyage:—

'Their (American Indians) mode of treating a fever is also worthy of mention: In the height of the malady they plunged the patient in a bath of the coldest water, after which they obliged him to make many evolutions round a great fire, until he was in a violent heat, when they put him to bed, that he might sleep: a treatment, adds Amerigo Vespucci, by which we saw many cured.'

THE SEA.

O! tis a glad and a glorious thing
To sail on the wide blue sea,
When the world without and the world within
Are joyous, exultant, and free!

The billows arise in their might and their pride,
Dash on—and on—and on;
While the mariner's boat triumphantly rides
The bright wild waves upon.

Calm and fair is the glowing sky,
And bold are the Alps around,
Sublime is the wide and surging sea—
O away! to the ocean bound!

P.

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and TRUTH a gem that loves the deep,
And all things weighed in CUSTOM'S falsest scale;
OPINION an omnipotence, whose veil
Mantles the earth with darkness, until *right*
And *wrong* are accidents; and men grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.'
Byron.

Prize Essay.

THE JEWISH PASSOVER AND CHRISTIAN EUCHARIST.

AN ESSAY ON THE NATURE, DESIGN, AND ELEMENTS OF THESE ORDINANCES; EMBRACING A BRIEF DISCUSSION OF WHAT IS TERMED

THE SACRAMENTAL WINE QUESTION.

[By PETER MEARNS, Glasgow.]

PREFACE.

The following Essay was written in consequence of an advertisement which offered a prize for each of the two 'best original tracts on what is styled the SACRAMENTAL WINE QUESTION.' The plan of the Essay was prescribed for me in the following terms, and I was not at liberty to depart from this plan:—'The subject must be treated concisely, though completely, under three divisions:—I. The nature, object, and elements of the Jewish Passover, as laid down in the Hebrew Bible. II. The Passover as observed by the Jews in the days of the Lord Jesus Christ. III. The nature, obligation, and elements of the Lord's Supper, under the dispensation of the Gospel. The positions taken up must be made clear, as well to the man of common education as to the scholar.'—The Essay forwarded by me, and which is here published, received the second prize. P. M.

CONTENTS.

Introduction.—Opinions regarding the Wine at Cana, and at the Eucharist, an obstacle to the progress of the principles of the Abstinence Movement among professing Christians. Object of this Essay. Utility, as regards our main object, of a concise but comprehensive notice of the Passover and Eucharist.

Section I.—The nature, objects, and elements of the Jewish Passover, as laid down in the Hebrew Bible. Circumstances in which the Passover originated. The name of the festival, and the general nature and design of the institution. Inspired regulations in Exodus xii. 1—5, and their typical reference. The feast of unleavened bread. Meaning of the terms *seor* and *hhamets*. No mention of wine at the institution of the Passover. Exodus xxiii. 15 and xxxiv. 18 noticed. The first notice of wine in connection with the Passover contained in Leviticus xxiii. 4—14. 'The bread of affliction' in Deuteronomy xvi. 1—8 noticed. Allowed change in the time of observance in certain circumstances, and the sprinkling of the blood of the Paschal lamb. Results of investigation.

Section II.—The Passover as observed by the Jews in the days of the Lord Jesus Christ. Sources of information regarding points of divergence from the original mode of celebration. Reason why wine was introduced. Testimony of the Mishna. Testimony of the New Testament, and explanation of the account there given of the Paschal celebration.

Section III.—The nature, obligation, and elements of the Lord's Supper under the dispensation of the Gospel. Evidence that our Lord celebrated the Passover immediately before instituting the Lord's Supper. Professor Kuinoel quoted in favor of the opinion that these two celebrations were distinct and not blended when the latter was instituted. Nature of the Eucharist. Obligations to observe it; erroneous opinions of the Quakers on this point. Elements: unleavened bread and 'the fruit of the vine.' Prof. Hitchcock quoted with approbation. The wine should be *red*. The wine was not new, but unfermented. The emblem of the Savior's blood; the blood of the covenant. *Conclusion.*

INTRODUCTION.

MANY ministers of the gospel, and influential members of the Christian church, who identified themselves with the temperance movement in its earlier history, have withdrawn their support from it since the extension of its fundamental principle to ALL intoxicating drinks. These individuals were willing to pledge themselves to abstinence from ardent spirits, and their chief objection to the more extended pledge has been, that wine is included among the interdicted liquids. They are unwilling to practice and inculcate abstinence from intoxicating wine, because they believe that our Savior made such wine for the wedding party at Cana of Galilee, and also employed it as one of the elements at the institution of the Eucharist. It is not our present object to enquire whether their opinion regarding the wine miraculously prepared at Cana be well-founded;* but we shall devote this treatise to the consideration of the question as to the kind of wine used by Jesus Christ at the institution of the sacrament of the Lord's Supper. In prosecuting this subject it will be necessary to enquire what kind of wine was used in the Jewish Passover, especially as that festival was observed in the time of Christ—for it is generally admitted that the wine with which the Eucharist was instituted was the same in kind with that used at the Paschal solemnity, at the conclusion of which the Christian ordinance was instituted. It may be conducive to the attainment of the object at which we aim, and tend to augment the general utility of our treatise, to combine with the main subject of discussion an enquiry into the elements and objects of both the Jewish Passover and the corresponding Christian ordinance. As we visit a garden or orchard, and, without prejudice to the object of our search, notice the choice situation—the fertile soil—the copious supply of water—the fragrant breeze—and the rich vegetable productions that everywhere meet the eye; so, in treating of one of the elements in a symbolical institution, we shall extend our enquiries to the facts intended to be commemorated—the nature of the elements employed—the spiritual truths meant to be symbolized—and the requisite properties of a suitable emblem. Our attention, then, will not be confined to the dry details of that which is merely external and physical, but we shall have occasion to glance at some of the more important doctrines connected with the great Christian sacrifice.

SECTION I.

The nature, objects, and elements of the Jewish Passover, as laid down in the Hebrew Bible.

A sentence or two will suffice to state the circumstances in which the Jewish Passover originated. The descendants of Jacob in Egypt were treated with due consideration and kindness by the Egyptians till after the death of Joseph, who was chief minister to the king of Egypt. But Joseph died, and the other sons of Jacob, and all the generation of Israelites and Egyptians which was contemporaneous with them; for generations pass away with the decease of the men who compose them. A revolution seems to have subsequently taken place, which entirely changed the aspect of affairs in Egypt.§ A stranger now ascended the throne, and the Israelites were reduced to a state of the most oppressive bondage, when 'there arose a new king over Egypt who knew not Joseph.'† Jehovah, however, delivered his people out of the hands of their oppressors. By the infliction of eight dreadful plagues he punished the haughty Pharoah; and, when he still refused to allow the sons of Israel to leave his dominions, the Lord intimated by his servant Moses that he would destroy the first-born throughout the whole land,—the enslaved people, who had long suffered wrong at the hands of this audacious

* See a pretty full discussion of this point in the articles on *the Wines of Scripture*, in the Truth-Seeker.

§ See Faber's *Origin of Pagan Idolatry*, vol. iii. b. 6, and the *Pictorial Bible* on Exodus i. 8.

† Exodus i. 8.

monarch, being alone exempted from this dread calamity. The threat was executed — Egypt suffered, and Israel alone was safe. The reluctant monarch, awed by the divine judgment, now gave permission to the sons of Israel to leave his dominions. It was chiefly for the purpose of commemorating this remarkable deliverance that the Passover was instituted.

The first mention we have of the Passover in the Bible is the record of its institution in the 12th chapter of the historical book of Exodus. The name of the festival contains an allusion to the circumstance that the Lord 'PASSED OVER the houses of the children of Israel in Egypt, when he smote the Egyptians.'‡ This name was also given to the lamb which was slain on the occasion,§ and, accordingly, by an inspired writer, it is said of the Christian sacrifice, of which the Paschal lamb was a type, that 'Christ our Passover was sacrificed for us.'¶

We particularly solicit the attention of our readers to the historical record in the 12th chapter of Exodus. In the month Abib, or Nisan (the latter being the Babylonian name, adopted by the Hebrews during the captivity), corresponding nearly to our April, Moses and Aaron were divinely enjoined to intimate the appointed arrangements for the first celebration of the Passover to the congregated mass of the Israelites, who seem now to have been assembled ready to depart from Egypt as soon as the lordly Pharoah should grant permission. On the 10th of this month a lamb was to be selected from the flock, and kept apart till the afternoon of the 14th, when it was to be slain. The Hebrew term rendered *lamb* denotes simply *one of a flock*—that is, *a sheep or goat*—but it is particularly stated that it must be 'a male of the first year,' and 'without blemish'—that is, having its members entire, and in a sound state; and it was usually a lamb that was taken. It was thus a suitable type of Him whose 'soul was gentle as a lamb,' and who was as 'a lamb without blemish and without spot.'‖ The most general division of the Israelites was into *tribes*, and these were subdivided into *families*, and these again into *houses*. Each of these houses was to have a lamb, but if the number in it was too small for a lamb, the deficiency might be supplied by the nearest neighbor. The sacred narrative does not state the number requisite to form a Paschal society, but from a passage in Josephus* it may be inferred that it consisted of not fewer than ten, nor more than twenty persons; and, accordingly, we find the number thirteen in one company, when our Savior celebrated this ordinance with his twelve disciples. The lamb was to be slain by the whole congregation — or, more definitely, each house throughout the whole host was to slay its own lamb in the evening—or, as the expression may be more literally rendered, *between the evenings*—the time indicated being about three o'clock in the afternoon (the Jewish ninth hour); for it is probable that the first evening began at the ninth hour, or a little later, and the second at sunset,—the Jews thus dividing the evening into two parts, which together were called the two evenings. In accordance with this, our Savior expired on Calvary soon after the ninth hour—that is, three o'clock in the afternoon.† Not only was the blood of the lamb to be shed, but it was also to be sprinkled, with a bunch of hyssop, on the two side-posts of the door of their houses, and on the lintel which lay across the head of these posts, in order that the angel of death might know which houses to *pass over*, allowing the inmates to remain safe, when executing his commission to slay the first-born of the Egyptians. So the blood of Christ must be applied by faith to the conscience of every one who is saved from the dread infliction of the doom pronounced over an ungodly world. The lamb was to be roasted entire, not boiled, and no portion of it was to be eaten raw. These injunctions were designed to prevent the Israelites from following barbarous Egyptian practices‡ which need not be detailed here, and they were adapted to the haste with which the first Passover was celebrated; but we have no means of ascertaining whether they were enjoined with a mystic reference to the fire of divine wrath against sin to which the Messiah was exposed. Says Professor Bush—'Whether any more satisfactory *moral reason* can be assigned for this order, than that the extremity of our Savior's sufferings from the fire of God's wrath might be thereby affectingly depicted, we pretend not to say.'§ No part of the lamb was to remain over till the morning, lest it might putrefy by the great heat of the country, or be applied to an unhallowed purpose; and so Christ's body saw no corruption, and we must not count the blood of the covenant wherewith we are sanctified an unholy thing.¶ No part of it was to be carried forth, lest it might be applied to a superstitious use, and no bone was to be broken; which last circumstance is particularly alluded to by an evangelist as containing a mystic reference to Christ.‖ Only circumcised persons were to take part in the Paschal celebration; and, in like manner, the New Testament Passover is a feast exclusively for the friends of Christ. The flesh of the lamb or kid was to be eaten with *unleavened cakes.** The word in the original signifies *sweetness*, and, where the word cake is found in connection with it (as in Lev. viii. 26), it intimates that the flour from which the cake has been made was not *soured* with leaven. When there is no word to limit its signification, as is the case in the passage in hand, it has simply the force of an adjective, and need not be understood as having an exclusive reference to bread, and, as it is here in the plural number, it may with propriety be rendered *unfermented things*. We grant, then, that this term is applicable to *unfermented cakes;* but should any one contend that it can refer only to bread, we can appeal to the more express terms of the 15th verse of this chapter, where unquestionably fermented liquids are interdicted. The prohibition of every thing fermented has probably a historical reference to the haste with which the Passover was celebrated in Egypt, amid the confusion of the Hebrew host on the evening prior to their exodus. The fermentation of bread or wine requires time, and such articles, in a fermented state, were unsuitable elements for this solemnity. Fermentation is a species of corruption, and our Savior warned his disciples against the morally corrupt state of the leading sect among the Jews in his time, in the following terms:—'Beware of the leaven of the Pharisees, which is hypocrisy.'† From the language of the Apostle Paul, it may be inferred that the prohibition of fermented substances in the Passover was intended to convey a moral admonition. 'Purge out,' says he, 'the old leaven, that ye may be a new-made mass, as ye are uncorrupted'—that is, free from immoralities and vicious persons. 'Let us keep the feast,' he adds, 'with the uncorrupted qualities of sincerity and truth.'‡ The Greek of the apostle is here in precise accordance with the Hebrew given by the Jewish lawgiver,§ as an adjective is used in the plural number, and, with the proper supplement needed in the English, we render it *uncorrupted* qualities, believing that it is unduly restricted if we understand an exclusive reference to bread. The lamb was to be eaten with *bitter herbs*, or *bitters*, as the term employed is literally rendered. Lettuce was prob-

‡ Exodus xii. 27.
§ Exodus xii. 21.
¶ 1 Cor. v. 7.
‖ 1 Peter i. 19.
* *Wars of the Jews*, vi. 9. 3.
† Matthew xxvi. 46, 50.

‡ See Horne's *Introduction*, vol. iii. pp. 307, 308, 8th edition; and the *Pictorial Bible* on Exodus xii. 9.
§ *Notes on Exodus*, ch. xii. 8.
¶ Hebrews x. 29.
‖ John xix. 33—36.
* מַצֹּת *matsoth*, Exodus xii. 8.

† Luke xii. 1.
‡ 2 Corinthians v. 7, 8.
§ See Macknight on the *Apostolical Epistles*, at 1 Cor. v. 8, and Horne's *Introduction*, vol. iii. p. 309, note 3.

ably the species of herbs used in Egypt at the first celebration, but, as the term employed is a general one, the command would be duly obeyed by the use of any kind of herbs which were remarkable for the quality of *bitterness*.¶ In the book of Jewish traditions, called the Mishna,‖ it is said that five kinds of bitter herbs were used in this solemnity. These herbs were intended to remind the Israelites of the *bitter* bondage of Egypt, and to shew the necessity of godly *sorrow* for sin, on account of which Messiah suffered. At this solemnity the Israelites were to have their loins girt, which was a necessary preparation for walking, in consequence of their long and loose dresses; and they were to have shoes on their feet, though the Orientals do not usually eat thus, nor, indeed, do they wear shoes in-doors at all; and it is said that the ancient Egyptians, like the modern Arabs, did not ordinarily wear either shoes or sandals. They were also to have their staff in their hand, and all these were indications that the lamb was eaten in haste. No one of the Israelites was to leave the blood-sprinkled house, else he was in danger of destruction; and, in like manner, a state of union with Christ by faith is the only condition of a sinner's safety.

Connected with the Passover was *the feast of unleavened bread*, as it is usually called; and this latter festival commenced on the day following that on which the Passover was observed, and lasted seven days—that is, till the evening of the 21st day of the month. The latter festival, though strictly speaking a distinct institution, and not observed in Egypt, was closely associated with the former, and the whole solemnity from the 14th to the 21st day of the month, received the general name of *Passover*. During the whole of this period the Jews were commanded to use *unfermented articles*.* They were to put away ferment† out of their houses, and the penalty of excommunication or death was threatened against any one who might dare to use *anything fermented*. We say *anything fermented*,‡ for the term employed is applied to liquids in several texts of the Hebrew Bible —namely, Numbers vi. 3, Ruth ii. 14, Psalm lxix. 22 (English 21), and Proverbs x. 26 — in each of which text it is rendered 'vinegar' in the authorized English version. On the first and last days of *the feast of unfermented things*, there was to be a holy convocation, and these days were regarded as Sabbaths, with the exception that meat might be dressed on them, which was unlawful on the Sabbath.§ It is repeatedly stated that this ordinance was to be observed annually throughout the whole of the legal dispensation.

The first Passover having been observed, and the threatened judgment inflicted on Pharoah and his people, the terror-stricken Egyptians urged the enslaved sons of Israel to depart from their country in peace on the following morning. The Israelites obeyed; and, having proceeded on their journey, 'they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any food.'¶

Nothing is said regarding the use of wine in the first celebration of the Paschal feast, and whether it was used by any or all the families is a point on which we can advance nothing beyond pure conjecture. If wine was used it must have been unfermented, for everything fermented was excluded by the general law above noticed.

In Exodus xxiii. 15 the entire festival is designated 'the feast of unfermented things,' and it is mentioned as one of the three annual occasions on which all the males were enjoined to appear before the Lord. This is repeated in Exodus xxxiv. 18.

The law of the Passover is given in Leviticus xxiii. 4—14, with some additional injunctions. It is particularly enjoined, among other offerings, that, on the second day of the festival, a sheaf of the first-fruits and a libation of wine should be presented. These additional offerings, however, were not to form part of the Paschal solemnity till the Israelites had actually obtained possession of Palestine. It appears, then, from this passage, that wine was used in connection with the Passover, as it was observed by the Jews in Palestine; but it is not mentioned as drunk by the people, but merely presented as an oblation, which (according to Horne‖) appears to have been partly poured upon the brow of the victim, in order to consecrate it, and partly allotted to the priests, who drank it with their portions of the bloody and unbloody sacrifices. Of course the wine was unfermented, for everything fermented was excluded by the general law already considered.

In Numbers ix. 2—14 the observance of the Passover is again enjoined, with no additional circumstance except the law of the unclean person.

Numbers xxviii. 16—25 states briefly the law of the Passover, and specifies the offerings which were to be associated with this celebration.

In Egypt the Paschal lamb was killed in the private dwellings of the Hebrews, but from Deuteronomy xvi. 1—8 we learn that it was afterwards to be slain in the scene of public worship, which was beside the ark of the covenant, and, ultimately, in the courts of the temple, after that sacred edifice was built at Jerusalem. This passage also designates the unfermented cakes 'the bread of affliction' or sorrow; but whether this refers to the circumstance that they were deemed 'more heavy and less palatable,' or rather contains merely an allusion to the haste with which the liberated Hebrews escaped from Egypt, they having no time to prepare fermented bread, is not easy to determine.

Other passages (as Joshua v. 10, 11; 2 Kings xxiii. 21—23; 2 Chronicles xxxv. 1—19; Ezra vi. 19—22; Ezekiel xlv. 21—24) do not require special notice.

If any were prevented from observing the Passover at the proper time, it was enacted that they should observe it on the evening of the 14th day of the following month (Numbers ix. 10—12); and we find from 2 Chronicles xxx. 1—27, that, in the days of Hezekiah, an occasion occurred in which 'all Israel and Judah' had to take advantage of this enactment. We learn also, from this and other passages, that the blood, originally sprinkled on the door-posts, was subsequently sprinkled by the priests on the altar.

We may now state briefly, in a few sentences, the result of the preceding investigation, so far as it relates to the main subject of discussion in this tract.

1. There is *no mention* in any part of the Hebrew Bible *of wine being drunk* at the Jewish Passover.

2. The terms of the command excluded *everything fermented, whether liquid or solid.* All fermented articles were to be abstained from, and the prohibitory command applied to the evening of the fourteenth day of the month Nisan, when the Paschal lamb was slain, and continued in its application till the 21st of the same month. We have found particularly that one of the terms used is applied, in the Hebrew Bible, to a fermented liquor in some texts, and as there is nothing to limit its meaning as interdicted in the Passover, it must, if fairly interpreted, be understood in its widest sense, which of course involves the exclusion of fermented wine.

3. In one instance (Leviticus xxiii. 13) *a libation of wine is enjoined to be presented* in connexion with the Passover. This particular command, however, does not

¶ See Prof. Bush's *Notes on Exodus*, ch. xii. 8, and the article MEROR IM (by Prof. Royle) in Dr. Kitto's *Cyclopædia*.

‖ Tr. *Pesahhim*, ii. 6.

* Exodus xii. 15.

† [The larger notes are omitted, but will appear in our reprint. —ED.]

‡ חָמֵץ *khamets*, Exodus xii. 15.

§ Compare Exodus xii. 16 with Deuteronomy xvi. 23, 24.

¶ Exodus xii. 39.

‖ *Introduction*, vol. iii. p. 294.

apply to the observance of the ordinance in Egypt, or in the wilderness, but is particularly stated as applicable only after the settlement of the Israelites in Canaan. We have shown that this wine must have been unfermented.

4. The Apostle Paul's figurative allusion to the Passover (1 Corinthians v. 8) implies *that nothing fermented was used in that festival.* We mention it in connexion with the language of the Hebrew Bible, because the Apostle's allusion may be regarded as an inspired explanation of that language. All fermented substances are corrupted,† and the elements of the Passover must have been free from fermentation, else the Apostle could not allude to them as emblems of *uncorrupted sincerity and truth.*

THE WINES OF SCRIPTURE.—No. IV.

YAYIN.

We proceed to notice the generic term for wine of all kinds (*yayin*).* It is probably derived from a verb signifying *to press*, and denoted *the expressed juice of the grape*, whether fermented or unfermented, pure or mixed. Some still contend that it invariably denotes fermented wine; but this is an opinion that ought never to have been advanced, and it is now abandoned by many who once held it. Numerous passages of Scripture can be adduced to prove it incorrect. In a considerable number of passages the term is used metonymically to denote *grapes;* and, if capable of this application, who will deny that it may with propriety be applied to the *unfermented juice of the grape*, as well as to that which is fermented?

But it may be asked, where is the proof that, in its scriptural use, this term is applicable to grapes? We shall cite a few passages which most satisfactorily prove this. In Numbers vi. 4, according to the common version, the Nazarite is enjoined to 'eat nothing that is made from the *vine-tree*, from the kernels even to the husks.' We wonder what those writers would make of the present passage who assert that the term under consideration is uniformly rendered wine by our translators, and that it invariably denotes an intoxicating liquor? The word for wine is in the original, but there is no mention of wine in our version. Our translators were not to blame in this instance, however, for it is abundantly manifest that the vine-tree is here referred to. But we prefer, with Professor Gesenius,§ to render the expression here *grape-vine*, and the term which corresponds to *grape* is the one usually rendered *wine*. There is not the least propriety in supposing a liquid here. In fact, such an idea is manifestly absurd. *Kernels* and *husks* form no part of wine, though they are here said to belong to the article referred to; and if the original terms are understood of *sour* and *ripe grapes*, instead of *kernels* and *husks*, our explanation will be equally appropriate, and the other equally inapt. In Judges xiii. 14, the mother of Samson is, by the angel of Jehovah, forbidden to 'eat anything that cometh of the *vine*,' or, rather, *grape-vine*, the expression being the same as in the former passage. Among the threatenings by which Moses endeavored to guard the Israelites against sin, we find the following:—'Thou shalt plant vineyards, and dress them, but shalt neither suck nor gather the *grapes*, for the worms shall eat them.' Deut. xxviii. 39. Here the article referred to is said to have been capable of being *sucked*, *gathered*, or *eaten*, all which may be predicated of grapes, though not of wine. In Isaiah xvi. 10, it is said, 'The treaders shall tread no *grapes* in their presses,' where it is the article to be trodden; and this is grapes, not wine. In Isaiah lv. 1, an invitation is given, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, [or, more definitely, *syrup of grapes* and *butter*] without money and without price.' Here, we think, grapes, or raisins, or some solid preparation of the grape, rather than wine, must be the article specified, for it is something to be eaten; and *milk* must also be understood here of its preparations. In Isaiah vii. 22, we have an expression probably identical in signification, though the terms employed are different; '*butter* and *honey* shall every one eat that is left in the land;' for the term rendered *honey* here probably denotes *syrup of grapes*, a meaning which is assigned to it in many passages by the best critics; and this syrup, according to Professor Robinson, is 'much used by all classes, wherever vineyards are found, as a condiment with their food.' In Jeremiah xl. 10, a command is given to 'gather *grapes* and summer fruits;' and the 12th verse states that this command was obeyed. It must here be grapes, and not wine, for it was gathered, and that with the summer fruits. In Jeremiah xlviii. 33, *grapes* are said to fail from the wine-presses. We might easily multiply citations of this sort, but let those given suffice. We have generally substituted the word *grapes* in the texts quoted, though the common version has usually *wine*, for the Hebrew term was used with greater latitude of signification than our word *wine*. The propriety of the change will at once appear, even to the mere English reader. We add only one other passage, and it is deemed an important one. We refer to Deuteronomy xiv. 26, where the pious worshiper is thus addressed:—'Thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen, or for sheep, or for *grapes*, or for *dates*, or for whatsoever thy soul desireth; and thou shalt eat thereof before Jehovah thy God, and thou shalt rejoice, thou and thy household.' The articles here specified are said to be *eaten*, which is appropriate to grapes and dates, rather than *wine* and *strong drink*, as in the English version. We attach no great importance to the evidence in favor of our rendering here, for a number of specified articles might be said to be *eaten*, though some of them were liquids; but we may safely assert that our explanation is the more natural and the best supported, and that this passage cannot be lawfully used by an opponent as containing an undoubted reference to intoxicating drink, as it sometimes has been used. We have already shown that the one term (*yayin*) is often used where grapes are the articles specified, and the other (*shechar*) is very generally acknowledged to designate a drink obtained from the palm-tree; and we submit, whether it might not be here appropriately understood of *dates*, the fruit of that tree, on the same principle on which the term for wine sometimes designates grapes.†

† See Kitto's *Cyclopædia*, article LEAVEN and FERMENT.

* יַיִן *yayin*, probably from יָנָה *yanah*, unless the term be regarded as primitive. It occurs in the following passages:—

Genesis ix. 21, 24; xiv. 18; xix. 32, 33, 34, 35; xxvii. 25; xlix. 11, 12. Exodus xxix. 40. Leviticus xxiii. 13. Numbers vi. 4, 20; xv. 5, 7, 10; xxviii. 14. Deuteronomy xxviii. 39; xxxii. 33, 38. Joshua ix. 4, 13. Judges xix. 19. 1 Samuel i. 14, 24; x. 3; xvi. 20; xxv. 18, 37. 2 Samuel xiii. 28; xvi. 1, 2. 1 Chronicles ix. 29; xii. 40; xxvii. 27. 2 Chronicles ii. 10 (9), 15 (14); xi. 11. Nehemiah ii. 1 (twice); v. 15, 18; xiii. 15. Esther i. 7, 10; v. 6; vii. 2, 7, 8. Job i. 13, 18; xxxii. 19. Psalm lx. 3 (5); lxxv. 8 (9); lxxviii. 65; civ. 15. Proverbs iv. 17; ix. 2, 5; xxi. 17; xxiii. 20, 30, 31. Ecclesiastes ii. 3; ix. 7; x. 19. Canticles i. 2, 4; ii. 4; iv. 10; v. 1; vii. 9 (10); viii. 2. Isaiah v. 12; xvi. 10; xxii. 13; xxiv. 11; xxviii. 1; li. 21; lv. 1. Jeremiah xiii. 12 (twice); xxiii. 9; xxv. 15; xxxv. 2, 5 (twice), 6 (twice), 8, 14; xl. 10, 12; xlviii. 33; li. 7. Lamentations ii. 12. Ezekiel xxvii. 18; xliv. 21. Daniel i. 5, 8, 16; x. 3. Hosea iv. 11; vii. 5; ix. 4; xiv. 7 (8). Joel i. 5; iii. (iv.) 3. Amos ii. 8, 12; v. 11; vi. 6; ix. 14. Micah vi. 15. Habakkuk ii. 5. Zephaniah i. 13. Haggai ii. 12. Zechariah ix. 15; x. 7. And with *shechar* in Leviticus x. 9. Numbers vi. 3 (both twice). Deuteronomy xiv. 26; xxix. 6 (5). Judges xiii. 4, 7, 14 (*yayin* twice). 1 Samuel i. 15. Proverbs xx. 1; xxxi. 4, 6. Isaiah v. 11, 22; xxiv. 9; xxviii. 7 (*yayin* twice, *shechar* thrice); xxix. 9; lvi. 12 (13). Micah ii. 11.

From this list it appears that *yayin* occurs in one hundred and forty-one instances, in twenty-one of which it is found in connection with *shechar*. We believe that this list is correct, though we have seen no other which is perfectly accurate.

§ *Hebrew Lexicon*, יַיִן

† We have much pleasure in stating that this is the opinion of the writer of the article—'Drink, strong', in Kitto's *Cyclopædia of Biblical Literature.*

A similar use is made of the word for wine in other languages. Cato the elder, in his work on 'Rural Affairs' (ch. cxlvii.), where he speaks of *hanging-wine*, that is, grapes not yet gathered from the tree, uses the Latin term for wine (*vinum*) in the sense of grapes. Josephus, too,‡ uses the Greek term for wine in the sense of grapes. We make a similar use of our own word when we ask a traveler, who has passed through a vine-bearing country, 'How is the wine looking?' meaning, are the grapes abundant? is there the prospect of a plentiful vintage? There is, perhaps, this difference with us, however, that we have invariably before us the idea of a liquid produce.

In a considerable number of passages the term under consideration is to be understood of *unfermented wine*. We shall cite a few as a specimen. It is said prophetically of Judah (Genesis xlix. 11, referring of course to the portion of Canaan allotted to his descendants,) 'He washed his garments in *wine*, and his clothes in *the blood of grapes*.' Here we have an instance of Hebrew parallelism, in which the idea of the former clause is repeated in the latter. The word *garments*, in the one, corresponds to *clothes* in the other; and *wine*, in the one, to *the blood of grapes* in the other. The phrase 'the blood of grapes,' designates the red juice of the grapes, and is indicative of its color in Palestine. It will not be contended that it here designates the fermented and intoxicating juice. It is mentioned in connexion with the vine, and no doubt denotes simply *the expressed juice of the grape*. In Proverbs ix. 2, wisdom is said to have 'mingled her wine,' where there is, unquestionably, a reference to inspissated (that is, boiled) wine, which was of course unfermented. The juice was sometimes boiled down to one-third, and when used, two parts of water were added to make up the original quantity. Of course, this inspissated wine was unfermented; it was not prepared from fermented juice; but, even if it had been, the alcohol would have been the first thing that evaporated in the process of boiling. The ancients sometimes mingled their wines with intoxicating drugs, [as stated under *mesech*], but this could not be the mixture here referred to, for such a supposition is unworthy of Eternal Wisdom. In Canticles v. 1, the bridegroom says, 'I have drunk my wine with my milk,' where the wine is found in very harmless company, and is undoubtedly unfermented. In Canticles vii. 9, the best wine is said to be that which 'goeth down sweetly,' a striking contrast to the burning liquid commonly used in our country under the name of wine. Many passages might be added, which either plainly refer to unintoxicating wine, or regarding which this might be proved by a little criticism; but those given are sufficient for the purpose.

It remains that we notice a passage or two in which the term under consideration relates to intoxicating wine. Genesis ix. 21 intimates that Noah 'drank of the wine (of his vineyard), and was drunken, and was uncovered within his tent;' and Solomon says, 'Look not thou upon the wine when it is red, when it giveth its eye (or bubble) in the cup, when it moveth itself aright.' (Prov. xxiii. 31.) The intoxicating wine referred to in these and many other passages, was the juice simply fermented, or mixed with intoxicating drugs.

The result of our examination of passages in connection with this term is, that in some instances it denotes a harmless and unfermented article, and in others a deleterious and intoxicating beverage, and that the context must decide which of these is referred to in any particular text. It might be applied to any of the kinds of wine of which the terms already explained were the more specific designation. But in no passage where it can be clearly proved intoxicating, is there any mention of divine approval in connection with it.

‡ *Wars of the Jews*, book vii. Among the articles found in the fortress of Masada, the historian mentions σιτος, οινος, and ελαιον, and adds that the Romans found the remains of these *fruits* (των καρπων) still uncorrupted.

We request the special attention of our readers to the preceding observations, as they relate to perhaps the most important part of the subject discussed in this treatise.§

§ We may here briefly notice a few passages which have given rise to discussion, and could not be considered in the text without departing from the plan of this treatise. From the prohibition given to the Jewish priests (Levit. x. 9), and from the law of the Nazarite (Numb. vi. 3, &c.), it has been inferred that those who were not priests or Nazarites might freely drink intoxicating wine, and that the priests might drink it except when they went 'into the tabernacle of the congregation.' This inference is founded on the fact that the terms used are generic, and consequently that all kinds of wine, whether fermented or unfermented, were prohibited. When the prohibition was removed, then, some infer, *all* kinds of wine might be lawfully used. But this is not a fair inference—for on the same principle we might infer that where Paul enjoins only in reference to the bishop in the Christian church that he must be blameless, the husband of one wife, of good behavior, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous, &c. (1 Tim. iii. 2-4)—it is implied that those members of the church who were not bishops, might be guilty of culpable conduct without being blamed by the church—might have more wives than one—might be of bad behavior—might be given to wine, &c. But such a supposition is both irrational and unscriptural. The scriptures give no countenance to the habitual use of intoxicating drink, but, on the contrary, warn us against looking with desire on it (Prov. xxiii. 31), and even pronounce a woe on those who present the tempting cup to others—'Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!' (Hab. ii. 15.) Let those professing Christians who patronize the drinking customs *hear the inspired prophets*, and they will no longer regard their conduct as blameless.

I am aware the opinions now expressed are opposed by some able advocates of our cause, but this does not prevent me from stating the convictions I have formed after a careful examination of the whole subject. The Rev. Dr. Bates, of Glasgow, in a note at the end of a sermon which formed one of a series delivered in Glasgow in 1840-1, and published by the Western Scottish Temperance Union, goes out of his way to make an attack on a pamphlet of a brother minister—the Rev. A. Gilmour, of Greenock—on 'Sacramental Wines.' His subject was 'New Year's Day,' but he seems to have deemed it his duty to warn his Christian brethren against the supposed errors of Mr. G.'s pamphlet. He might have spared his pains, for he has evidently very incorrect notions on the subject himself. He is opposed to Mr. G.'s assertion that *unfermented wine alone has the divine approbation*, and that *the Bible condemns fermented wine*. He says this is taking 'higher ground than Grindrod, Parsons, or Professor Stewart.' How false this statement is in reference to Professor Stuart (for the Doctor spells the name incorrectly—Stewart for Stuart), will be seen by our readers if they turn to our first note in this treatise. Dr. Grindrod also says—'The wine of the scriptures, spoken of as a blessing, is very frequently either the newly-pressed, inspissated, or solidified juice of the grape, in whatever manner prepared and preserved for that purpose. It is often mentioned as an article of food (capable very probably of satisfying thirst as well as hunger), and is associated with bread, corn, oil, and other healthful substances. Fermented wine does not possess nutritious properties; it could not therefore be included among the substances in question.' (*Bacchus*, p. 405, ed. 1839.) The Rev. B. Parsons says—'In our day, the authority of the word of God is pleaded as a sanction for the use of one of the most desolating of all poisons. *Alcoholic wines are the sole work of man*: therefore, as the wine here recommended was the work of God (Ps. civ. 15), we have a demonstration that it was *not poisonous*, and consequently not intoxicating.' (*Anti-Bacchus*, pp. 93, 101.) Dr. Bates should take the first public opportunity of begging pardon of these writers for having (unintentionally I believe) misrepresented them. He also asserts that Mr. G.'s 'superstructure is greatly too large for his foundation, and that the opponents of the temperance cause may compare his argument to an inverted pyramid.' Our opponents are certainly indebted to Dr. B. for the suggestion, and probably some of them have taken advantage of it,—for 'drowning men catch at straws.' We may be allowed to suggest, however, that the Doctor might apply it to his own argument with much more propriety. We cannot *say* that Mr. G. came to his conclusion after a careful examination of all the passages, but we may *presume* that, with most of the respectable writers on the wine question, this was the course he followed. In this case he had a foundation as broad as the entire texts of scripture relating to the subject.—We may infer from some of Dr. B.'s statements, that his foundation was much narrower. He seems to have followed Medhurst, who cites *a few passages* that obviously relate to intoxicating wine, and concludes that this is a characteristic of all the wines of scripture! Here is unquestionably the inverted pyramid. Dr. B. says—'The very same terms which are employed in scripture to denote wine when it is spoken of as a blessing, are also employed to denote the wine which was capable of producing intoxication.' This loose method of speaking argues very imperfect acquaintance with the subject. How far it is in accordance with fact, must be judged by our readers after a careful perusal of our remarks on the various terms referred to. Our author's remarks about *excess* relate to the New Testament mainly, for the texts quoted are there, and we may notice them when we come to that part of our subject.—We have a great respect for Dr. Bates, but we love truth more,

MODERN INSPISSATED WINES.

To the Editor of the Truth-Seeker.

DEAR SIR,—I have been a teetotaler eight years and three months, and have weathered many a gale. My vessel has been dismasted twice, and wrecked on the coast of Portugal once; yet neither I nor the sailors with me ever once thought about spirits or wine, though plenty were to be had there. When on the south coast of Italy (Lower Calabria) last Christmas, I inquired particularly about the wines in common use, and found that *those esteemed the best were sweet and unintoxicating.* I had a bottle of the wine given to me by a gentleman, and was to have had more, but unfortunately was obliged to leave the coast and go back to Messina. The boiled juice of the grape is in common use in Sicily. About three gallons of the juice is boiled until reduced to two; it is then poured into plates to cool. The poor people mix flour with theirs, while boiling, to make it go further. It is eaten at their meals with bread, and very nice it is. The Calabrians kept the intoxicating and unintoxicating wines in separate departments. The bottles were generally marked. From inquiries I found that *the unfermented wine was esteemed the most. It was drank mixed with water.* Great pains were taken in the vintage season to have a good stock of it laid by. The grape-juice was *filtered two or three times, and then bottled,* and some put in casks and buried in the earth. Some kept it in water.* What I tasted was not so thick and syrupy as I have had in England, called Italian wine. The poor people would use the boiled wine dissolved in water; their common wines were very sour. I did not observe much drunkenness amongst them. I saw but one drunken Sicilian while lying at Messina, and he was pointed out as an example to the youngsters around him, who were teasing him. I was very sorry to hear him called a 'John Bull.' I saw several drunken English sailors and captains, and was told of their doings. It was a disgrace to Englishmen to see the Danes, Swedes, and other foreign seamen, on a Sunday clean and sober, and our seamen drunk and disorderly. I had hundreds to look at my teetotal banner when hoisted on Sundays. The merchant who loaded the ship told me that he should always give my temperance ship the preference. If I should go out again, I shall make further inquiries, and bring you samples of all the wines in common use.

Yours truly, Capt. J. B. TREATT.

Exmouth, June 24, 1845.

* All this exactly corresponds with the ancient receipts recorded by Pliny, Columella, Varro, Cato, and the Geoponican writers. —ED.

ANCIENT PASSOVER WINE.

[By MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover, U.S.]

NOT only leavened bread (חָמֵץ) i. e. bread *fermented*, but other things which had undergone fermentation, were, as we know, excluded from the Passover-meal. Perhaps, however, the usage which was carried so far by the Jews, arose mainly from strict regard to the supposed real meaning of the command in Exodus xii. 15, xii. 3, 7. al., which is not expressed by declaring that the Hebrews should not eat *fermented bread*, but by declaring that they should not eat *anything fermented.* Now as the word [אכל, translated] *eating*, is, in cases without number, employed to include a partaking of all refreshments at a meal—that is, of the drinks as well as the food—the Rabbins, it would seem, interpreted the command just cited as extending to the *wine*, as well as the *bread*, of the Passover. The Rabbins, therefore, in order to exclude every kind of fermentation from the Passover, taught the Jews to make a wine from raisins, or dried grapes, expressly for that occasion; and this was to be drunk before it had time to ferment. *When* the Jewish custom began of excluding fermented wine from the Passover-feast, is not known. That the custom is very ancient; that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted. I cannot doubt that חמץ, in its widest sense, was excluded from the Jewish Passover when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt, that the custom among the Jews of excluding fermented wine, as well as bread, is older than the Christian era. I am aware that the Rabbins themselves have had dispute at times in respect to this point. But as the case stands before my mind, it seems quite certain that Jewish orthodoxy demands exclusion of fermented wine. — (Dr. Robinson's *Bibliotheca Sacra*, pp. 507, 508. New York, 1843.)

MODERN PASSOVER WINE.

Coalbrookdale, May 1, 1845.

MY DEAR DOCTOR LEES,—I spent among my own people six and twenty years of my life, and, prior to becoming a convert from the Jewish to the Christian Faith, I sustained among them the office of Hebrew teacher. I can therefore speak confidently on the subject of your inquiries. All the Jews with whom I have ever been acquainted, use *unintoxicating wine* at the Passover—a wine made expressly for the occasion, and generally by themselves. If it ever should be fermented, it is certainly unknown to them, and against their express *intention*, but I never knew it to exhibit any of the symptoms. The simple process of making it is this:—Some *raisins*, or dried grapes, are steeped in water for two or three days previous to the Passover, in a vessel placed near the fire. The juice is then strained and bottled off, as '*the fruit of the vine.*' Sometimes, if circumstances arise to prevent the raisins being regularly steeped, they are *boiled* in the forenoon of the day on which the Passover is celebrated, and when the saccharine matter is thought to be sufficiently dissolved, the decoction is boiled off and cooled. Such was *our* PASSOVER WINE; so called, and not merely *syrup* or *raisin-water.* These are the modes in which the wine was prepared by my own mother during the whole period I was under the parental roof; and when, subsequent to my father's death, it fell to my lot, as the eldest son, to preside at the celebration of the Passover, I administered the same kind; so, in short, did all my brethren in the neighborhood of Manchester, use an unintoxicating wine.—Fervently praying that you may have the courage to go on in the same undeviating and truthful manner in which you have so far conducted the sacred cause of temperance, and that *nothing* may move you from that impregnable position you have taken up and triumphantly maintained, I subscribe myself affectionately yours,

A. C. ISAACS.

P. S. I accord with your definition of the terms חמץ *khomets*, and שאר *seor*, is given in the article LEAVEN in the *Cyclopædia of Biblical Literature*, vol. ii. p. 236. SEOR, I take it, includes the *cause* of fermentation; HHOMETS, whatever, solid or liquid, has been *subjected* to that corrupting process. I also fully agree with your statement (art. PASSOVER, v. ii. p. 478) that the *charoseth* or fruit paste was a species of מצוה *matsoth.*

A. C. I.

[We have just made the same inquiries of a German Jew, and a teacher of Hebrew. He says that *raisin-wine* for the Passover is made and used on the continent (by the poorer Jews who cannot afford to buy the dearer wine used by the rich, and when the wine is wanted in haste,) in the manner described by Mr. Isaacs. In such cases, therefore, the wine is clearly *unfermented.* We

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and he will not blame us for thus freely expressing our opinion of what he has written.

We defer the notice of Proverbs xxxi. 6, 7, to the note under *shechar.*

have, however, no doubt that *some* Jews do use fermented grape-wine at the Passover; but we do not believe that the ancient Jews did so. Its use is clearly opposed to the *spirit* and the *letter* of the law.—Ed. T. S.]

ANALYSIS OF WINES FROM THE LEVANT.

[By Edw. Hitchcock, LL.D., President of Amherst College.]

During the discussions that have so extensively prevailed respecting the character of the wines of Palestine and Syria, mentioned in the Bible, and also those in use among the ancient Greeks and Romans, it appeared to me that an analysis of modern wines from the same localities, would do more to decide the question than the most profound disquisitions concerning the names of the ancient wines. But I searched the records of science in vain for any such analysis. I wrote, therefore, to my friend, the Rev. Henry J. Van Lennep, American Missionary at Smyrna, requesting him to send me specimens of the common wines of Palestine, Syria, and Asia Minor. I was particular to request him to send me only the pure wine, to which no ardent spirits had been added. To my request he kindly attended, though with a good deal of trouble; and in a letter dated at Smyrna, September 23rd, 1842, he says: 'I have been a great while in fulfilling your commission for specimens of wines from the Levant. I have met with a good deal of difficulty in obtaining specimens from Syria and Palestine; or rather, in getting them transported from thence. For what with quarantine regulations, delays of vessels, &c., it is now more than a year, I think, since I wrote to some of the missionary brethren at Beyrout and Jerusalem on the subject. I now forward to Boston, to your address, a box containing the following:—

(1) One bottle of wine from *Mt. Lebanon*, one year old.
(2) Do. do. do. *do.* six years old.
(3-4) Two do. from *Hebron*, age unknown.
(5) One do. from Corfu, do.
(6) Do. do. from Syria, place and age unknown.
(7) Do. do. from Cyprus, not old.
(8) Do. do. from Samos, do.
(9) Do. do. from Rhodes, one year old.
(10) Do. do. from Smyrna, new, that is, about a year old.

'I hope the custom-house officers will not open the box, and shall therefore write the contents on the outside. But with all the precautions I have taken, *I should not be surprised if they all, or many of them, reach you soured.* Then, instead of your laboratory, they will take their place in your store-room; and whenever you have salad on your table, you will please pour on the vinegar to my health—a sour health to be sure.'

Fortunately this anticipation of Mr. Van Lennep was not realized; except that *one* of the bottles from Hebron, in passing through so many custom-houses, had been tested (not indeed in Boston) till nearly one half of it was gone. Yet even this was but little weakened. All the other bottles were found in a healthy state. And I may add, that in none of them could I discover any carbonic acid; so that probably the process of fermentation had been completed.

I was surprised to find so much alcohol in No. 1, since it had become *quite sour.* No. 2 tastes like strong Madeira wine. Nos. 3 and 4 are from Mount Lebanon, one of the most famous localities of the wines of Scripture, and were obtained by the Rev. Leander Thomson. No. 3 is astringent and somewhat sweet, yet it seems to be fully wrought. No. 4 has a similar taste, but is quite thick, and contains nearly ten per cent. of solid matter; more than twice as much as any other specimen. I have little doubt but the grape juice was partially boiled down before fermentation; as was formerly practised, and is still done, according to Mr. Buckingham, on Mount Lebanon. It has the appearance of the other wines after they have been heated to the boiling point in the retort, viz. a *redder color* than is natural. No. 5 is perfect port wine in color, taste, and the amount of sediment deposited in the bottle. No. 6 is from Cyprus, which is one of the most famous localities of the ancient Greek wines. It is sweet and astringent, but not thick, and has no appearance, like No. 4, of having been boiled before fermentation, as Mr. Buckingham says is usually done on that island. It will be seen that it is a very strong wine. The age of the wines in the table is their age when obtained by Mr. Van Lennep. Another year, at least, except perhaps in one or two cases, should be added, as having elapsed before they were analysed. No. 7, from Rhodes, is a very clear, strong wine, the strongest which I analysed, and slightly astringent, resembling some varieties of Madeira. No. 8, from Corfu, considerably resembles that from Rhodes. No. 9, from Samos, is less clear, more astringent, and stronger. No. 10, from Smyrna, has the color of port wine, and is *sour, astringent,* and *unpleasant;* tasting strongly of the skin of the grape.

From the preceding table, I think we may fairly make the following inferences.

In the *first* place, the grapes of Palestine, Smyrna, and the Levant, generally produce wines as strongly alcoholic as those of any country whose soil and climate are congenial to the vine.

It may be thought that the strongest were selected by the gentlemen who obtained them. But I particularly requested that this should not be done, and that the most common should be sent; and Mr. Van Lennep's *apprehension that they would be soured,* shows that he did not suppose them very strong. I presume that there may be varieties in those countries, as in France and other vine-growing regions, considerably weaker than those now analysed.

In the *second* place, we have every reason to believe that the ancient wines of the regions under consideration, possessed essentially the same character as the modern wines made there. [?]

There has been no important change in the climate, and of course the grapes now grown there are the same essentially as in ancient times. If the wines are different, then, it must be the result of different modes of manufacturing them. And I am not aware of any important change in this respect, unless it be in those cases (and whether there be any such cases I doubt) in which the wines are *enforced* by the addition of brandy. When the juice of the grape is boiled down, so as to become thick like honey, or even solid, then, indeed, it ferments with difficulty, *and may keep usually an indefinite time without acquiring alcohol.* Such was *sometimes* the case among the ancients: but whether the *wine* which they called *defrutum,* in which the juice was boiled away only one half, was of this character, that is, thick enough to prevent all fermentation, I very much doubt. For I am told by some of our missionaries in Palestine, that even when the juice is boiled down to syrup—which must require a much greater reduction than one half—it does *sometimes* ferment. This inspissated juice of the grape we know was denominated honey in the Bible, and it is now very common in the East as a substitute for molasses. But I cannot learn, and I have inquired of several of our missionaries, that it is called *wine* at all. Admitting, however, that *it was sometimes thus denominated among the ancients,* (*and I cannot doubt the fact,*) its use as a beverage must necessarily have been quite limited, and therefore this fact does not invalidate my general conclusion, that the character of the ancient and modern wines in eastern countries was essentially the same.

Lest these views should be misunderstood, however, I beg leave to express my conviction, that whether this inspissated juice of the grape be *called* 'wine' or not, it is *certainly* THE FRUIT OF THE VINE; and, therefore, a far more appropriate substance to be employed in the Eucharist than alcoholic wine. For it is the *fruit of the vine,* and not wine that is described in the Bible as appropriate to this celebration. And every chemist knows,

that *this inspissated juice of the grape is literally and exactly* THE FRUIT OF THE VINE, *with nothing lost by evaporation, except water;* whereas before it can become alcoholic wine, it must undergo an extensive *decomposition*, and a new, powerful, and poisonous substance be formed in it, out of the elements of the sugar. And then, who that has tasted of this syrup, when well prepared, can retain a lingering prejudice against its use in the Lord's Supper? I do not expect, however, that those who are in the habit of using alcoholic wine on other occasions, will readily consent to employ this non-alcoholic *fruit of the vine* at that sacred feast. For when you have banished alcohol from the Communion, they will know that their practice of using it on festive occasions, will be laid open to a most raking fire from the batteries of temperance.

In the *third* place, these analyses show us, that the ground taken by some friends of temperance as to the character of the wines of Palestine and other eastern countries, cannot be sustained.

I should hope that at the present time very few intelligent men could be found, who will suppose this conclusion to be unfavorable to the cause of temperance. That rests on broader foundations than the per centum of alcohol in ancient wines. It is based, *first*, on the principle that this alcohol is injurious to the human constitution when in health; and *secondly*, on the great principle of love to our neighbors, so admirably expressed by Paul: '*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.*' Even, then, could we prove the non-alcoholic character of the ancient wines, it would be unwise to make that fact the principle argument for temperance, when experience and Scripture furnish us with so much better ones. And as to the idea that the Scriptures *sustain* men, at this day, in the use of alcoholic wine, if we admit that most of the wine of antiquity is of this description, *I cannot conceive how any one can adopt such an opinion, unless he reads the Bible through a wine-glass.*

EDWARD HITCHCOCK.

Amherst College, August 10th, 1843.

OBSERVATIONS ON DR. HITCHCOCK'S PAPER.

1. Our chemist starts off with a false position. The analysis of modern wine will not lead us to a knowlege of ancient wines. We must first ascertain, from other sources of intelligence, the modes of making wine practised by the ancients, and the objects they had in view; and it is only so far as we can trace any analogy between these processes and purposes, and those of the modern Syrians, that we can be benefited by the chemical analyses of modern wines. A 'conclusion' never follows from a single fact or proposition, but from a 'comparison' of facts or phrases; and, in the preceding paper, our chemist hastily *begs* the wanting proposition—the one in dispute. In fact, he reasons in a circle, and assumes the very point which his analyses profess to illustrate!

2. The critical question primarily concerns 'the *names* of ancient wines,' because it must be assumed that the various names denoted various natures. The analysis of the chemist, therefore, cannot settle this question. What light, for example, does the one fact that 'four' modern wines of Palestine contain alcohol, throw upon the meaning of the following thirteen words, or the things they denoted?—YAYIN, AUSIS, SABA, HHAMER, MESECH, SACHAR, TIROSH, SHEMARIM, ESHISHA, OINOS, OXOS, GLEUKOS, AKRATON. Do these thirteen words signify 'the four specimens' from Palestine, only containing twelve different per-centages of alcohol? or are these twelve distinctions made by the Spirit of Truth, truly represented by the one distinction—alcoholic wine? Or in what odd and occult way shall chemical experiment supersede philological discussion? O rare chemists, critics, and Christian Witnesses! Listen, ye 'intelligent schoolboys,' to these sage doctors and sapient dominies!

3. Our chemist assumes that the modern wines are like the ancient, *because* the climate is unchanged! According to this logic, climate is an index to custom, and, once ascertain the present custom and climate of any country, we can then predict its past customs: all is stationary, nothing progressive; 'as it is now, it always was, and ever will be, world without end'! Now we call for proof of the enormous assumption, that because the climate of Palestine is much the same now as it was two thousand years ago, *therefore* the modes of making wine must be the same now! If President Hitchcock will consult Andreas Baccius's 'History of Wines' (1597), or Sir Edward Barry's (1775), or Dr. Henderson's (1825), or compare the present popular wines with the description of the ancient ones left on record by Pliny, Columella, Plutarch, Varro, the Geoponic writers, and the old travelers, he will find his assumption amply refuted by facts. Many changes have occurred in wine-making.

4. The ten Syrian and Grecian wines, though all containing alcohol, were, *in other respects*, widely different. One was *sour;* another like *Madeira;* a third *astringent* and *sweet;* a fourth *thick, sweet*, and *red;* a fifth *sweet, astringent*, and *thin*; a sixth *clear* and *strong;* a seventh of the color of Port, *sour, astringent*, and *unpleasant*. Perhaps our chemist, or some 'Christian Witness,' will, by chemical analysis, 'settle the question' as to *which* of these sorts of wine—thin or thick, sweet or sour, soft or hard, nice or nasty—was used and patronized by the prophets and Jews of old?—or made by Christ, or used at the last supper? One of them appears to know all about it. He has 'settled' it!

5. The first inference of Dr. Hitchcock proves that he is no great authority in chemistry—in fact, that he is ignorant of the true causes and conditions of fermentation as discovered and detailed during late years, by Liebig and others. While, therefore, we accept his *facts*, we must set down his *dictum* on theory for nothing. He assumes that the presence of alcohol, as in very strong wine, would prevent wine from souring. This is not the fact: on the contrary, the acid is made out of the alcohol, and the fermentation (alcoholic, acetous, or putrefactive) depends upon the presence of the *exciters* of fermentation only, and not upon the quantity of sugar, alcohol, or vinegar, to be fermented.

6. Our chemist admits that INSPISSATED WINE (*vin cuit, vino cotto, vinum coctum*, &c.) 'may be *usually* kept without acquiring alcohol'; but 'whether the wine called *defrutum* was thick enough to prevent all fermentation, he very much doubts.' His doubts arise from being informed that the Syrian *syrups* 'SOMETIMES' ferment! What a cause for doubt!! Why, *one* of his 'ten specimens' had *acetously* fermented; but was that a ground for believing that the *other nine* had done so? Any sort of wine will ferment—alcoholic or innocent—*if* you don't prevent it—if you are careless about adopting the proper means of preservation. A ham will putrefy if you forget to salt it—as may 'sometimes' be the case; but is such an occasional oversight a ground for the general conclusion, that *all* hams putrefy? On the contrary, the continued adoption of the means of prevention, proves that, generally, the end is secured, though *sometimes* there may be a want of *other* precautions. Who told Dr. H. that 'boiling' to a syrup was *the only means* of preventing the fermentation of grape-juice? This is another of his hasty and illogical assumptions. The ancients (as do the moderns) as a general rule adopted *many* precautions besides boiling. They kept out the air, and stored their syrup wines either in a very hot or very cool place; and by doing this, they effectually prevented fermentation.

7. Our chemist, after all, admits that INSPISSATED WINE is now *very common* in the East as a substitute for treacle; he admits (for he cannot doubt the fact) that it

was sometimes called *wine* among the ancients; but he has not learnt from 'the missionaries' that it is *now* 'called wine at all', and, *he thinks*, 'its use as a beverage' anciently, 'must necessarily have been quite limited.'—He admits, also, that this 'boiled grape-juice' was 'denominated *honey* in the Bible.'

The logic or consistency of all these concessions is not very apparent. They may be variously expressed as follows.—

(1) Modern custom is like ancient custom, in Palestine.
But it is a common modern custom to use inspissated grape-juice.
Therefore, it must have been an *un*common ancient custom!

(2) The present usages of Palestine are like the past.
But at present the use of grape-treacle is almost universal.
Ergo, its use must have been very limited in past times!

(3) Judea was a land 'flowing' with milk and honey, 'full' of pastures and vineyards.
'Honey' in the Bible frequently denotes boiled grape-juice.
Therefore, its use in Judea must have been quite limited!

(4) THE WINE QUESTION concerns what 'the ancient Jews' called wine.
Syrup, by the ancients, is *sometimes* called wine, though not by 'the modern missionaries.'
Ergo, the ancient Jews never called syrup by the name of wine!

Such is a specimen of the chemical and critical logic arrayed against us! Every element in it neutralizes every other element, and the result vanishes into—*zero*. It leaves no solid matter—no *residuum*—not even a *caput mortuum*—behind. Yet such is the miserable stuff copied into the respectable columns of 'Chambers's Edinburgh Journal', and transfused into the rhetorical and turgid vein of 'the Christian Witness'! Such is the stuff which is to 'settle' teetotalism! If an 'intelligent schoolboy' can explode teetotal criticism, a very *babe* might expose this driveling dialectic of the American chemist and 'the Christian Witness.'

8. Dr. Hitchcock seems to forget what the wine question requires to be solved. It wants, simply, some ancient names attached to some ancient things—the old *signs* to the *things* signified. Having found one of the *things*, we are told that this was anciently 'sometimes' called wine (*oinos*, *vinum*, &c.), but that it is not so *now*. Well, what then? Is the dispute about what men *now* call it? But, passing by this miserable quirk, what *is* it now called? '*Syrup*.' Indeed! and pray what did, or does, this old word signify? *Sherap*, *sharrap*, or *syrob*, is a Persic, Arabic, and Turkish word for WINE itself—and wine, too, of *all* sorts! This simple fact at once explodes the wretched quibble to which our destitute critics resort; though, indeed, the fact of *the thing* having been anciently called *wine* is admitted. A nearly parallel case to our chemist's logic is supplied by the philology of 'treacle.'

Ancient Fact:—*Treacle* denoted a compound of opium, &c., used as a remedy for the bite of vipers.
Modern Name:—But *treacle* now denotes the dregs of sugar.
Modern Logic:—*Therefore*, what the ancients called treacle must have been the dregs of sugar—*melasses!*

9. If our chemist's assumptions had been much fewer even, we do not see what he has gained by his analyses. He has not analysed *all* the modern wines of Palestine, but only *four* of them. He has left unanalysed altogether the *syrup wines* used by the Mohamedans, which, in their perfect state, *we* have no doubt, are quite unintoxicating. We have had an Italian wine (*vino cotto* called) of this kind in our possession for some years, and which, if the flask be not broken, will continue unchanged for centuries.

10. Finally, how do the analyses affect the Bible question? The prophets have applied *yayin*, *hhamer*, *ausis*, &c., to 'the pure blood of the grape'—'the wine in the cluster'—and to the juice trodden out in the vat. Is this, too, intoxicating or alcoholic? If not, what has the chemical analyses of four modern fermented wines to do with the ancient terms expressive of unfermented wine? In fact, the more these much-noised analyses are looked at, the more unmeaning, inapplicable, and insignificant they must appear. Put forth as a substitute for candid criticism, they are palpably impertinent. They may be good facts in chemistry, but they are wretched reasons in Biblical criticism.—ED.

ASSAULT OF 'THE CHRISTIAN WITNESS.'

DR. CAMPBELL has donounced, in true priestly *ex cathedra* style, the opinions entertained on the wine-question by teetotalers (as distinguished from mere abstainers), as 'MISCHIEVOUS ERRORS,' 'PREPOSTEROUS AND PESTIFEROUS LUCUBRATIONS,' &c.! The style and substance of his assault reminds one of the description of Modern Criticism given by Swift, in his 'Battle of the Books.'—"At her right hand sat Ignorance, her father and husband, blind with age; at her left, Pride, her mother, dressing her up in the scraps of paper herself had torn. There was Opinion, her sister, light of foot, hoodwinked and headstrong. About her played her children, Noise and Impudence, Vanity, Positiveness, Pedantry, and Ill-Manners." We trust his next attack will be conceived in a spirit more becoming a professional person paid to teach humility; more accordant with the apostolic advice—'Meekly instruct those who oppose.'

Teetotal views, he says, 'though entertained by men wise, learned, and godly'—though advocated by the most influential temperance organs in the United States, Canada, New Brunswick, India, and in Britain—can be refuted by an 'intelligent schoolboy'! We have been requested to treat Dr. Campbell *mildly*—not to irritate the thunderer—as some of our valued correspondents think he will be *brought over* to reason. Well! we shall see: but, though we have no faith in denouncers, we will postpone our own thoughts, and, in the meanwhile, present those of several of our contemporaries. In due time we will take up the knotted argument. We shall be glad to find ourself deceived in the estimation we have formed of Dr. Campbell's character and purposes.

The following extract from a correspondent's letter will throw light on the origin of the case which has ignited the wrath of 'the Christian Witness,' and produced such a terrific explosion!—

"The much talked-of letter which has brought forward the 'wine-question' in 'the Christian Witness,' was written by Mr. RIPPON PORTER, Independent Minister, of Staines. The memorial originated with a glass stoker there. Mr. Porter forgot to mention, that at the meeting appointed to consider and discuss the subject, *after a good deal of ridiculous language and ill-feeling had been displayed by the anti-teetotalers*, the question was put to the vote, when there were—for using 'the fruit of the vine' in the Lord's Supper, 13; for the drunkard's drink, 5; consequently the teetotalers had a majority of 8. This vote, I believe, has never been rescinded; but it was thought advisable that the teetotalers should not insist upon abiding by it, as two or three *influential members* signified their intention not to attend, if any other than the drunkard's drink was provided!

"In justice to Mr. Porter I may say, that the unanimous opinion of the teetotalers is, that he exerted himself to the utmost in favor of the use of unfermented wine, and, I am told, was much disappointed with Dr. Campbell's article."

We perceive from a notice in 'the Christian Witness,' that Dr. Campbell declines to defend his position, or continue the controversy, in that organ. Will he con-

tinue it elsewhere? 'O that our enemy would write a book' hereon! *Our* columns, we need scarcely say, are open to him, either for defence or attack. We will meet him either through the press or on the platform. All we demand is, that he shall lay down distinctly those positions of ours which he intends to assault and explode—and we shall stand prepared, with the weapons of plain fact and the acknowleged principles of logic and criticism, to demonstrate that Dr. Campbell's rhetorical denunciations consist solely of vast assumption and vaporous assertion.

A FEW WORDS WITH 'THE CHRISTIAN WITNESS.'

'*The Christian Witness*,' a monthly periodical read by a quarter of a million of persons, has opened its columns in favor of the temperance movement.

In the May number, the editor, Dr. Campbell, has avowed his conviction of the 'incalculable value' of the temperance reformation, in the memorable words of the venerated Jay, '*That next to the Gospel, God could not bless the human race so much as by the abolition of all intoxicating drinks*;' and promises to accord this question some of his 'best thoughts and most zealous labors.'

But just as we value the importance of this alliance, we do feel constrained to express our firm and decided protest against some of the terms in which it is proclaimed.

Many of the statements contained in the 'May Manifesto,' will powerfully feed and foster the rooted antipathies of multitudes against this great cause. There has already been more joy amongst certain classes over one word *against* 'some adjuncts' of the temperance movement, than over ninety and nine words in *favor* of it.

We fear that not a few well-meaning, but weak-minded persons, who are *content to be the mere echo of a sounding name*, will entrench themselves behind the doctor's authority, excuse their consciences in the gratification of the appetite; and their sympathies be shut up again in the prison-house of selfishness and apathy. Chiefly amongst such characters as these, do we think the doctor's onslaught will work mischief; but these immediate evils are incomparably light to the ultimate and permanent good to which it will give rise. Great is our confidence in free discussion to evoke *truth:* and let *that* triumph, no matter *whose* authority is broken, or *what* theories may perish.

The 'head and front of our offending,' in the eyes of 'the *Witness*,' is the ground taken very generally by teetotalers, on what is called the 'wine question.' On this exposed point, he discharges a broadside of 'hot and heavy' assertion.

One obvious and not altogether needless remark, is, that Dr. Campbell holds in sovereign contempt the notion that teetotalism is *sinful*—a frequent assertion of many, possibly very pious, but certainly very mistaken persons.

Looking at *all* questions through the medium of Scripture, they assume that seers and saints drink always *alcoholic* wines: *ergo*, teetotalism is anti-scriptural, and therefore *sinful*. No doubt these persons will have been not a little confounded to find this triumphant argument practically set at nought by the learned doctor.

This leads us to say, that teetotalers are not responsible for mooting this obnoxious 'wine question.' Their opponents alleged, that teetotalism had no countenance from the Bible,—that, by example and precept, the inspired book was clearly against them. Was it surprising, then, that they should investigate the truth of this allegation? And now, during the inquiry, when the old theory is put in jeopardy, these very opponents, lifting up their hands in horror, would willingly lay the spirit they have raised. But the inquiry will go on until every doubt be settled.

We confess our moral sympathies run in favor of the position attacked by '*the Witness*.' Notwithstanding, we shall be willing to abandon it, as soon as it is shown to be untenable. But it cannot be expected we should bow to mere assertions, or retire before mere rebuke.

Were our convictions founded in fallacy, we are entitled to fair criticism and cool reasoning. Explode our theories on the 'wine question,' still ground, 'strong as the everlasting hills,' will remain on which to plant the foundations, and erect the triumphs, of teetotalism. As the temperance reformation did not *begin*, so it will not *end*, with the 'wine question.' The *noxious qualities* of strong drink,—the immeasurable havoc it has made in the church and the world,—these furnish grounds and motives sufficiently ample and mighty. We beg to tell Dr. Campbell, that teetotalers have *not* left this 'strong ground' for the mere 'wine question.' They have not narrowed the extensive range of the temperance argument to the point as to whether the wines used by the patriarchs and priests, by 'Christ and his apostles,' and stamped with divine sanction, were alcoholic?

In so stating the issue, he has sadly mistaken the sentiments of all who have written on this subject.

'Leaving ground, strong as the foundation of the everlasting hills, they have taken up,' (says the *Witness*,) 'that from which they may be displaced by an intelligent *schoolboy*;' but how this harmonises with the previous statement, that even '*wise, learned*, and godly men have tolerated, *embraced*, *advocated*, and *enforced* this very doctrine,' we do not understand. Whatever intelligent schoolboys *may* do, the doctor himself has given but one shadow of 'proof' with a deal of assertion. This 'shadow' of evidence is Professor Hitchcock's analysis of some [four] *modern* wines of Palestine. No doubt the Professor's analysis was perfectly accurate, and in itself a very good fact, but, as used by Dr. Campbell, a very bad reason. Yet Dr. C., with an air of triumph, affirms—'it suffices for ever to settle the question.' The evidence does not prove that all the *modern* wines of Palestine are alcoholic; *still less* that *all the ancient* wines were so; and to use it for any such purpose, is mistaking 'a barber's pan for Malbrino's helmet.' Even the doctor seems to have *felt* the weakness of his fact, and attempts to help it out by the unsupported assertion, that '*no change* in the method of managing the vintage or making the wine, has been introduced since the apostolic age.'* Evidence of the very contrary exists in the teetotal and non-teetotal publications, and, ere long, the doctor will find it *formally* arrayed against him. He is clearly, from this passage alone, but very imperfectly acquainted with the controversy on which he pronounced so confidently. This is painfully manifest from the passage in which he announces,—'that was an evil hour in which it was taken for granted, or for proved, that the wines of Palestine, the wines used used by Christ and his apostles, contained no alcohol, and were therefore not intoxicating.' When we first read the sentence we were stultified with astonishment.

Dr. C. is too good a man to commit a *wilful misrepresentation*, and therefore he has fallen into a most egregious blunder.

It is the *essential* point in our case on this question, to *maintain* that two sorts of wine are spoken of in Scripture,—the one *alcoholic* and the other *non-alcoholic*; and the doctor's ignorance or mistake of this funda-

* Though we deny the logic and truth of Dr. C.'s statement, as a general one, we contend, nevertheless, that *the same sorts of wine*, in the main, are now made as formerly, in Judea—only the Europeans don't *now* call '*syrups*' by the name of wine. 'What's in a name?' Much—for Dr. Campbell rests the whole drinking-system upon a name!—ED. T. S.

mental position, disqualifies him from pronouncing a judgment in the matter, or deprives his decisions of all value.

We trust he will have the manliness and honor to acknowlege this error, not only as an act of justice to those whose views he has grossly misrepresented—not only from a feeling of what is due to the importance of the question itself—but as an antidote to the mischievous effect of this error amongst the numerous readers of '*the Witness*.'

After what has been stated, the reader will not be surprised to find amongst the articles of Dr. C.'s extraordinary creed, that '*all* the wines of Scripture had in them a portion of alcohol, and are fit and proper wines for the Lord's table;'—and that those who desire 'another sort of wine,' desire a wine 'unused by Christ and his apostles.' To all this we must content ourselves, at present, by replying—*not proven*. However wide the difference *may* be between the unfermented 'fruit of the vine' which teetotalers prefer, and many of them require, at the Lord's table, and that actually used at the first supper—the difference betwixt *that*, and those now in common use, is *still greater*. Very few, if any, are the pure [fermented] juice of the grape, but mostly 'drugged and doctored' manufactures, misnamed *wine*.

Those persons, therefore, who celebrate the Lord's supper with the wines in common use, have no assurance of doing so in the 'fruit of the vine;'—absolute certainty belongs to those only who employ the freshly-expressed juice of the grape.

Having thus expressed dissent from the theoretical views, we shall now examine the practical course, propounded by Dr. Campbell, in relation to this matter. In a communication (which has given rise to the declaration of the *Witness*) a pastor states, that a respectable memorial has been presented to him, by some members of the Church, stating their wish to be allowed the use of unfermented wine at the Lord's table,—declaring that, for some of their number, it is morally impossible to use the customary wine at all for that purpose, and that, with others, it is a great hinderance to their spiritual union with Christ so to do;' and he asks if 'it is right that such conscientious scruples should be met?'

Dr. Campbell replies, No! 'such demand ought not to be complied with,' 'however excellent the character' of the parties requesting this 'accommodation.' The letter and the spirit of this advice alike excite our astonishment.

It is a formal setting up of the monstrous doctrine, that alcohol is essential to the validity of the eucharist, —that where this poison is not, the completeness and efficacy of the ordinance are wanting; and the retention of this poisonous element, at the Lord's table, is of more consequence than the Christian fellowship of the men, however 'excellent,' who object to its presence there;—men who do not seek to abolish the institution itself, but who, holding it in profound veneration, and impelled by a strong conscientious feeling, wish to observe it in what is, unquestionably, 'the fruit of the vine.'

The course recommended by Doctor Campbell, is an assault upon Christian liberty and the rights of conscience, and, we predict, it will prove as disastrous in practice as it is unjust in principle. It will fan the flame it is meant to extinguish, and provoke the supposed evil it would avert.

We earnestly warn the pastors of the churches to pause, and ponder ere they take the course prescribed by Dr. Campbell, or they may have to rue the day they followed his advice. They may, as he advises, expel those who, in the significant phrase he employs, are 'contentious;' but by such 'expulsions' the convictions of the excommunicated will not be altered, nor by such spiritual terrors can the march of this question be arrested. Moreover, it is palpably at variance with their distinguishing principles as a religious sect.

It is an attack upon Christian freedom, and of the essence of that spirit which derides and denies the rights of conscience; and on that ground alone, we would offer our decided opposition to it; and we hope that the congregational churches will resist and prevent this new 'act of uniformity,' and 'stand fast in the liberty wherewith Christ has made them free.' In contrast to this intolerant recommendation of 'the Witness,' we submit the more enlightened and liberal sentiments of Doctor HALLEY, of Manchester—a man as little likely to compromise the essentials of the Christian institutes as Dr. Campbell himself:—

"If I see a Christian man, of stern temperance principles, who conscientiously believes, after careful examination, that it is his duty to abstain from wine at the supper, and that his ordinary beverage is the proper substitute,—if he communicate with bread and water, dare I take upon myself to say he does not commemorate the death of Christ, and observe all that to him is necessary in the supper of the Lord? If he conscientiously thinks that he observes the dying command of his Savior, who am I, because I believe that *wine* should be employed, to say that his conscientious act of obedience to the command of his Lord, according to his own constructions, is not the emblematical commemoration of the death of Christ? To act otherwise *would be not only to walk uncharitably towards my brethren, but to impose my fallible interpretation of a positive precept as a universal rule* upon the Christian church.

"This part of the lecture required only the reference to the supposed case of a man of stern temperance principles substituting water for wine. I venture here to add, as my own opinion, in accordance with these principles, though nothing in the argument depends upon it, that if a reclaimed drunkard feels, as I am told some do, a rising propensity to gratify his old desire if ever he taste wine, it is his duty either to communicate only in the bread, or else to substitute for wine his usual beverage. To encounter the risk of undue excitement for the sake of a *symbol*, would be to pay tythe of mint and anise and cummin, to the neglect of the weightier matters of the law."—Dr. Lees's *Standard Temp. Library*.

Dr. Halley is ready to concede more than teetotalers require;—they do not ask for water, but the substitution of non-alcoholic for alcoholic wine at the Lord's table.

We commend these beautiful sentiments of charity and tolerance to those especially who 'exercise authority in the churches,' as the only rational and Christian basis of action in the exigency that as arisen.

But Dr. C. imagines 'the mischievousness of the wine question' demonstrated, by the disunion it has occasioned in some Christian communities; and asks, 'Is there not something wrong here?'

This is a vague interrogation: the 'wrong' will depend on many circumstances not here stated; but *in the fact itself we see nothing wrong*, but simply the natural result of new convictions taking possession of the heads of conscientious men, and coming into collision with existing views and customs. The shock cannot be agreeable to any parties, and will, no doubt, be attended by not a few unpleasant circumstances. But whether it be right and necessary—the condition of a more stable unity and of larger benefits,—remains to be settled. To announce *the long prevalence of opposite opinions* and practices, and deliver *dogmatic decisions* thereupon, is not reason enough to compel acquiescence and conformity, nor an opiate sufficiently powerful to lull to quietness the active spirits of this inquiring generation. Sounder reasons and more sober modes, only can be expected to avail.

'But,' says the *Witness*, 'the doctrine is false; *hence* the mischief; *truth* produces only what is good.' Does he seriously expect to settle this matter by these trite truisms? or hope to escape under such a cloud of confused generalities?

Determine *what* 'doctrine' is false, and *which* is the truth, and then 'good only will follow.'

But herein lies the whole ground of difficulty and debate; and if the doctor will be consistent with his own axiom, he will admit, that to determine 'the truth' is

of incomparably more value *than quietness with error for its basis* and mere prescription for its bulwark.

'Truth is first *pure*, then *peaceable*;' and peace on any other terms is but a deceitful truce, doomed to be broken despite any 'mischief,' real or imaginary, attendant on the process; and we hold it a virtue to break an outward peace, enforced only by overbearing the consciences of others. Those who enact this spiritual tyranny are the *real* authors of disunion; and to *them* belong the odium and the guilt. Act on the just and tolerant principle enunciated by Dr. Halley, and the Christian rights of all will be secured, and the 'bond of peace' remain unbroken.

Little time or space is left us for comment upon the doctor's creed of 'expediency.'

We concede to him and others the perfect right of selecting this ground of action alone, and we will cheerfully extend to them the right hand of fellowship; but we will never consent to sink to this low level, the eternal verities and moral grandeur associated with the temperance movement. We dislike this moral *juste milieuism*. Those imprisoned within its narrow boundary have not comprehended the nature of the truths, and therefore the obligations, which lie at the foundation of the temperance question.

Alcohol is at war with the physical nature of man; the curse of intemperance, with its thousand ills, will never be annihilated so long as the moderate drinking of alcoholic liquors is continued. These two invincible truths, and their relation to the intellectual nature and social position of man, are the eternal pillars of the temperance reformation, and constitute that great law of duty which we cannot violate without sin—a law sanctioned, enchanced, and ratified by the principles of the Gospel. What then? do we 'scatter damnation round the land' on those who do not see and feel with ourselves on this matter? God forbid! But to all who do, or *may* see—to all who *know*, or have the *opportunity* of knowing, the same truths—on them rest the same obligations, and the same liability to guilt. We would that all men should ascend into this pure atmosphere of moral life and liberty, not grope and grovel among the beggarly elements of a soul enfeebling expediency; but, our language is, 'let every man be persuaded in his own mind;' for 'to his own master, he standeth or falleth.' 'To him that knoweth to do good, and doeth it not, to *him* it is *sin*.' But, while there is the sin of violating a known law, there is a sin of not caring or not seeking to know it; of 'not coming to the light lest they should be convinced;' and it behoves every man to make unshrinking inquisition into his own soul as to which of these charges he is open; and whether he can acquit *his* conscience of guilt in this matter, not at the bar of man, but in the presence of Him who is the 'searcher of hearts.' Whatever be the response of others, the consistent teetotaler can answer in the affirmative.

Such, we believe, is the 'creed' of the great body of temperance reformers in these kingdoms, and throughout the world—a creed, not in opposition to, but inclusive of, the doctrine of 'expediency'—a creed based upon *science* and *experience*, and involving a responsibility sanctioned by the Gospel, and rooted in light and love.

For the present we take our leave of the *Witness*, wishing it sounder views on the temperance question. Its editor, in relation to this great subject, as yet but 'sees men as trees walking,' and yet we hope more experience will adjust his intellectual vision to its realities, and lead to a correction of his mistakes.

Glad should we be, were this 'wine question' set at rest for ever, that the time and talent now engaged in its discussion, might be employed to elucidate and promote the more practical objects of the great work before us. W. A. P.

—*Hull Temperance Pioneer.*

THE FEASTS OF THE JEWS.

[By JAMES HARVEY, M.A., author of 'Meditations,' 'Theron and Aspasia,' &c. Died 1758.]

JOHN ii. 10.

To increase the wine when the guests had well drunk, could tend to no other end than to promote and encourage intemperance. Perhaps we do not sufficiently attend to the narration of the evangelist. I do not find it asserted that *these guests* had well drunk. The expression is used, but applied to other persons, and the custom usual at other ceremonies of this nature. I once was acquainted with a worthy gentleman, who frequently invited to his table the young persons of his neighborhood, and would take a pleasure in cultivating, by his discourse, the principles of sobriety, industry, and piety in their minds. Now, in case he had said, after supper was removed, 'I know very well, my honest neighbors, it is customary with some persons of fortune to please and pride themselves in making their visitants drunk; they push the glass briskly round, and press one bumper upon another, till they send their guests staggering to bed.' But, now, would any one infer from such a remark on the practice of *others*, that this was *also* the practice of my friend's house? To form any conclusion injurious to the sobriety of those guests, seems to me much the same illogical and unreasonable arguing. But, supposing the expression applied to the guests then present, what is its signification? *The original word* [*methuein*, which occurs also 1 Cor. xi. 21, *mis*translated 'drunken'] *signifies no more than to drink with so moderate an indulgence as innocently to exhilirate the spirits.* It is used concerning Joseph's brethren when they were treated in his palace, and had portions sent from his table. (Gen. xliii. v. 4.)

Now, can any one who is acquainted with the character of that exemplary patriarch, imagine that he would permit his brethren, in his own presence, to transgress the rules of temperance? Much less can any one who really believes in Jesus, and seriously considers the *design* of his coming into the world, allow himself to suspect that he would furnish fresh wine for *those* who (in the obnoxious sense of the word) had *well drunk* already. Could he, who is our sanctification, the Lord our purifier, *administer to our inordinate gratifications?*

Yes, says the objector, because this increase of wine could tend to no other end than to promote and encourage intemperance. He forgets that *the Jewish festivals were prolonged for several days;* that a succession of guests might be expected; that, very probably, a greater number of visitors than was provided for might be occasioned by our Lord's illustrious presence; that the miraculous supply might be intended for *their* accommodation, or that it might not be all spent on *that* occasion, but reserved for the future use of the married couple.

We read, John xxi., that the disciples took at one cast a vast multitude of great fishes; but did they *eat* them *all* immediately? Then they would have been gluttons, indeed! They used what was necessary to *satisfy* their hunger, and *sold* the remainder to procure a livelihood. And why should we not conclude that the bridegroom also, after a cheerful but temperate refreshment, preserved the remainder of that fine wine for future exigencies? This I take to be the case; and that our divine master by this means rewarded him for his hospitality to himself and his followers.

[This view of the case, conjoined of course to the assertion that the wine was *not intoxicating*, we adopted at the Rotherham Discussion, though we had not then seen Mr. Harvey's views.—ED.]

ERRATA.

In preceding col. p. 84, for 'HARVEY' read 'HERVEY'.
p. 74, col. 2, line 5 from bottom, for ך read ן.
p. 76, col. 1, for יוך read יון; for נמך read נמן.
p. 78, col. 2, for ח read ת; for ך read ן.

Prize Essay.

THE JEWISH PASSOVER AND CHRISTIAN EUCHARIST.

AN ESSAY ON THE NATURE, DESIGN, AND ELEMENTS OF THESE ORDINANCES; EMBRACING A BRIEF DISCUSSION OF WHAT IS TERMED

THE SACRAMENTAL WINE QUESTION.

[By PETER MEARNS, Glasgow.]

SECTION II.

The Passover as observed by the Jews in the days of the Lord Jesus Christ.

IN several points, the observance of the Passover in the time of Christ differed from its observance as instituted in Egypt. We have already noticed a change in the place where the Paschal lamb was slain, and in the sprinkling of the blood.* Other instances of divergence from the original modes of celebration may be learnt from the New Testament, and the Talmudical writers. The Apocrypha, and the works of Josephus, present nothing worthy of special notice. It is not contended that the divine command relating to this festival contained any *special* reference to the use of wine, but it is said that the Jews introduced wine on the ground that a man must cheer up his wife and children to make them rejoice at the festival. And with what do they cheer them up? With wine.† We learn also, from the New Testament, that wine was drunk in this solemnity.

The term on which we remarked somewhat fully in an earlier part of this essay‖ occurs almost constantly in the *Mishna* (the standard book of Jewish traditions) in reference to the fermented articles to be excluded from the Passover,‡ and the use which is there made of it strengthens the opinion we have formerly expressed. Among the drinks the use of which is deemed a transgression of the law of the Passover, mention is made of the *cutahh* of Babylon, the *shechar* of the Medes, the *hhomets* of Idumea,§ and others; and a general rule applying to drinks the use of which is interdicted, is said to be this—'whatever is made from any species of grain transgresses (the prohibition of) the Passover.' Not only was fermented drink strictly prohibited, but even the water which had been used by the baker was commanded to be poured out, because it might ferment.¶

It cannot be fairly denied, then, that fermented drink, as well as fermented bread, was excluded from the Paschal feast in the time of Christ, if the Mishna is to be regarded as giving an accurate account of Jewish practice at that time; and this is generally admitted. It is remarked by Professor Stuart, that 'the Rabbins, in order to exclude every kind of fermentation from the Passover, taught the Jews to make a wine from raisins, or dried grapes, expressly for the occasion;* and this was to be drunk before it had time to ferment.'† I am not prepared to endorse this statement, but anything coming from so learned and judicious a writer is entitled to consideration, and it is unreasonable to suppose that he would make it without evidence of its truth. It is evident from the New Testament, too, as we have already remarked, that wine was used in the Paschal celebration.‡ It is there mentioned as the liquid FRUIT OF THE VINE, which is just another name for WINE. We shall notice this expression more particularly at a subsequent part of this treatise.

At the command of their Master, the disciples of Jesus 'made ready the Passover.'§ The preparations necessary were, killing the lamb—which was done in the Temple court, not by one of the priests, but by the person who brought it—and, after this, taking it home, and roasting it whole; and it was also needful to provide the bitter herbs, the unleavened bread, and the unfermented wine. When the evening was come, our Lord reclined for his last Paschal celebration with his disciples. This posture, according to the Talmudical writers, was adopted by the Jews, after their settlement in Canaan, as an emblem of the rest and freedom which they then enjoyed; in like manner as the standing posture of the first Passover was probably intended to enliven their faith in the promise of their speedy deliverance from Egypt, and the prescribed dress of travelers served to prepare them for immediate departure. Supper having been prepared, the master of the family (or the appointed president, when two or more families were united) took a cup of wine in his right hand, and, after giving thanks, in these words—'Blessed be thou, O Lord our God, king of the universe, who hast created the fruit of the vine'—he drank it off, each person present following his example. The company then washed their hands, and the table was furnished with the Paschal lamb, the flesh of other sacrifices, the unleavened bread, the bitter herbs, and a sauce composed of dates, figs, raisins, and other ingredients pounded together, of the consistence of a thick syrup, and intended as a memorial of the clay in which their fathers labored in Egypt. The master of the family began by taking a bitter herb, and blessing God, who created *the fruit of the ground*, and, after dipping it into the sauce, eating a small quantity—in which last he was followed by the rest of the company. The dishes were then removed from the table. This was intended to excite the curiosity of the children, and an explanation of the meaning of the feast was always sought by a child, or by some one of the company, and given by the master.*

In allusion to this the apostle speaks of *showing forth the Lord's deeds.*† The articles were then replaced on the table, and a statement was given of the historical recollections which ought to be associated with the bread and bitter herbs. The company then sang the 113th and 114th psalms. A second cup of wine, after thanks, was then drunk. The washing of hands followed; and then the master took two cakes of unleavened bread, and broke one of them, after which he said —'Blessed be thou, O Lord our God, king of the universe, who bringest forth food out of the earth.' He then gave a portion of the bread to each, saying—'This is the bread of affliction, which our fathers did eat in the land of Egypt';‡ after which they all ate, and any one who chose dipped his piece of unleavened bread and bitter herb into the sauce.§ After suitable thanks, they ate of the flesh of the peace-offering, and, next, of

* See page 75.

† *Talm. Jer. in Pesahh.* The Jews were abundantly cheerful in their social parties when nothing more stimulating than unfermented wine was used. See Nehemiah viii. 10, 12, and an article by the author of the present Essay in the *Scottish Temperance Journal*, Nov. 1843, and in the *National Temperance Advocate*, April, 1844.

‖ The term alluded to is חָמֵץ *hhamets*. See page 75.

‡ See the *Mishna*, edited by Surenhusius, Tr. *Pesahhim*.
§ *Mishna*, Tr. *Pesahh*. iii. 1.
¶ *Mishna*, Tr. *Pesahh*. ii. 8.

* I know not on what authority the learned Professor makes his statement, but the following seems to countenance it:—'Whosoever has not got wine, transgresses an injunction of the Rabbins, for they have said that there is to be no diminution of the four cups. And, if necessary, he must sell what he has, and furnish the expense, until he procure wine or raisins.'—(*Arbah Turim. Orach Chayim*, 483, A.D. 1300, cited in Kitto's *Cyclopædia*, article PASSOVER.)

† Robinson's *Bibliotheca Sacra*, p. 567.

‡ Matt. xxvi. 19, 27, 29.
§ Matt. xxvi. 19.
* See Exodus xii. 26, 27.
† 1 Corinthians xi. 26.
‡ Compare Matthew xxvi. 26.
§ John xiii. 26.

that of the Paschal lamb. Thanks were then returned, and the hands again washed; after which a third cup of wine was filled, and, after the blessing, which the company repeated after the master, it was drunk. This was called *the cup of blessing*, to which Paul alludes in 1 Cor. x. 16. A fourth cup of wine was added, called *the cup of Hallel*, over which they sang or recited the last four psalms of the Egyptian Hallel—namely, Psalms cxv. to cxviii. So the Paschal solemnity ended; and, accordingly, it is recorded that our Lord, at the close of his celebration, after singing a hymn,‖ went out with his disciples to the Mount of Olives.

‖ Matthew xxvi. 30.

THE WINES OF SCRIPTURE.—No. V.

SHECHAR.

In the English version of the Scriptures we frequently read of *strong drink* (*shechar*).* The Hebrew term, we think, ought to have been translated *sweet drink*; and it seems originally to have been applied to the juice of the *palm*-tree or of dates, as descriptive of its remarkably *saccharine* quality. It is generally understood to be derived from a verb signifying *to drink to the full*; but, whether the idea of satiety (as in Haggai i. 16; Canticles v. 1), or that of intoxication (as in Genesis ix. 21) is implied, depends on the nature of the liquor used. Says Bishop Lowth,† 'Theodoret and Chrysostom, both Syrians, and unexceptionable witnesses to what belongs to their own country, informs us, that *schechar* meant properly palm-wine or date-wine, which was, and is still, much in use in Eastern countries.' From the Hebrew term, our word *saccharine*, which signifies 'sweet,' is derived; and, after undergoing modifications in orthography, by transmission through intermediate languages, our word *sugar* also comes from it. Supposing it true, that this drink was obtained from dates, any one who has tasted that luscious fruit, will at once perceive the propriety of terming its juice a 'sweet drink.' The primary signification of the term, then, is a *sweet-drink* prepared from the palm-tree; but, as it is frequently mentioned in connexion with the term for wine of all kinds prepared from the grape, and is obviously distinguished from that term, it seems to have come subsequently to be used generically for all kinds of wine obtained from grain, or from the fruits of trees other than the vine. When applied to fermented and intoxicating liquor, it would, of course, lose its luscious characteristic in proportion to its fermentation. In its strictly generic sense it included a syrup prepared by boiling the juice of the palm-tree or that of dates, which was a kind of vegetable honey, called *debhash* by the Hebrews, and by the Arabs it is still called *dibs*. This term, as noticed under *yayin*, seems applied in one passage to the *dates* themselves. In that passage (Deuteronomy xiv. 26), however, the articles intended to be *eaten* may have been *syrup of grapes* (*yayin*), and *syrup of dates* (*shechar*), to either of which, the term honey was applicable. 'By the word *debhash*,' says Calmet‡ (*Dictionary*, art. HONEY), 'the rabbins and lexicographers understand not only the honey of bees, but also the honey of dates, or the fruits of the palm-tree, or the dates themselves, from which honey is extracted; and when God enjoins the first-fruits of honey to be offered to Him, the first-fruits of dates seem to be meant; for, generally, the produce only of fruits was offered.'

A text of Scripture or two may be noticed, tending to confirm the truth of the statements we have made. In Isaiah xxiv. 9, it is said, '*sweet drink* shall be bitter to them that drink it.' Dr. Lowth renders—'the *palm-wine* shall be *bitter* to them that drink it;' and he adds in a note, 'this is the proper meaning of the word *shechar*. All enjoyment shall cease; the *sweetest wine* shall become *bitter* to their taste.' It appears, then, that this liquor was most valued by the Hebrews in its fresh and unfermented state, when it had the greatest degree of *sweetness*. This is plainly intimated by the contrasted term *bitter*. Dr. Shaw says, 'This liquor, 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.'§ It was easily preserved in its sweet and unfermented state by boiling, and this syrup was subsequently mixed with water when used as a beverage. Sometimes it was obtained from the juice of dates, and sometimes from the sap of the palm-tree, by making an incision in the bark, out of which the juice flowed. "With these facts before us, the language employed by the prophet in the sublime chapter from which we have quoted above, becomes beautifully apposite. His prediction is, that 'the land shall be utterly spoiled;' that the light of joy shall be turned into the gloom of sorrow, even as the *sweet drink* which corrupts, grows *sour* and *bitter* to those who drink it. The passage clearly indicates the nature of the drink to have been *sweet*, in what the Jews esteemed its most valuable condition, but *bitter* in its fermented state."‖

In Numbers xxviii. 7, an injunction is given to pour out 'the *sweet drink* unto the Lord for a burnt offering,' where our translators have improperly rendered it *strong wine*. We agree with those who suppose that the wine presented to the Lord as a holy oblation was unfermented, having acquired no property beyond what it possessed, as furnished by nature; and therefore, in this case, it was not intoxicating. Our observations regarding the sweetness of this liquor, are further confirmed by the consideration of a passage where an intoxicating article seems referred to. We allude to Isaiah v. 22, where a 'woe' is denounced against those who are 'men of strength to mingle *sweet drink*;' and in the twentieth verse of this chapter, which contains a portion of the same denunciation, drunkards are said to 'put bitter for sweet, and sweet for bitter.' This drink became intoxicating by being allowed to ferment, or by being mixed with intoxicating drugs. In either case it lost the property valued by the temperate Jews, and has affixed to it the stamp of divine disapprobation.

The result of our examination of passages in connexion with the term improperly rendered *strong drink*, may be stated in a few words. It occurs twenty-three times in the Old Testament, in twenty-one of which it is connected with the common term for wine of grapes (*yayin*). It seems to have derived its name from its *sweetness*, and in no other case where it can be proved intoxicating, have the inspired writers expressed their approval of it. It is a *generic term*, and the context must determine whether it, in any particular case, denotes something unfermented or fermented, or mixed with drugs,—for the term is susceptible of all these applications.¶

* שֵׁכָר *shechar*, from שָׁכַר *shachar*. Besides the twenty-one instances cited under *yayin*, this term occurs in the two following passages: Numbers xxv.ii. 7, and Psalm lxix. 12 (13).

† *Notes on Isaiah*, ch. v. 11.

‡ See Robinson's *Calmet*, article HONEY, and Dr. Kitto's *Cyclopædia*, article HONEY.

§ *Travels*, p. 225, ed. 1738.

‖ See Kitto's *Cyclopædia*, article DRINK, STRONG—a very able and interesting article.

¶ We deem it proper to present here a notice of Proverbs xxxi. 6, 7,—'Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.' We have little hesitation in declaring our conviction that this passage is *ironical*, though it becomes us to express our opinion modestly in a point which has been much controverted. We cannot agree with those who think that an *inspired advice* is here given regarding the treatment of malefactors or persons under disease, for such a supposition is utterly inconsistent with the 7th verse, which speaks of poverty and misery. Lemuel's mother warns her royal son against intoxicating drink, which was ruinous in its influence on the personal and official character of kings, and in a style of irony which he could scarcely mistake, points him to the wretch who vainly imagines that the lethean draught will rid him of the burden of anxiety and sorrow which his own drunkenness has imposed. Under the stimulating influence of intoxicating drink, the individual may, *for the time being*, forget his sorrows; but they

THE BALANCE OF ORGANIC NATURE.

[A Lecture, by J. DUMAS, Member of the Institute of France, delivered at the School of Medicine, Paris.]

IV.

GERMINATION AND FRUCTIFICATION OF PLANTS.

IF plants in the shade act as simple filters, which water and carbonic gas permeate; if under the influence of solar light, they take upon themselves the office of reducing apparatus which decompose water, carbonic acid, and oxide of ammonium; there are still certain epochs and certain organs in which plants perform another and entirely opposite part.

If the business be to have an embryo produced, a bud evolved, a flower fecundated, the plant which has hitherto absorbed solar light, which has decomposed carbonic acid and water, changes immediately in its procedure: it begins to burn carbon and hydrogen; it produces heat; in other words, it manifests some of the principal characters of *animality*.

But here a remarkable circumstance presents itself. In the process of germination of wheat, barley, &c. [in growing or malting], there is a great evolution of heat, carbonic acid, and water. The starch of the grain changes first into gum, then into sugar, and then it disappears, producing the carbonic acid in question. Does a potato sprout, it is still the starch of the tuber that changes into dextrine, then into sugar; and this, in its turn, in the process of its decomposition into carbonic acid, evolves caloric. *Sugar* would, therefore, seem to be the immediate means by which vegetables evolve heat, when it is required. [No alcohol provided.]

How is it possible not to be struck with the coincidence of the following facts? Fecundation is always accompanied by an evolution of heat; flowers respire by producing carbonic acid; they, therefore, consume carbon; and if it be now asked whence this carbon proceeds, we find that the sugar which has been accumulated in the plant—the stem of the sugar-cane, to choose a single and very remarkable instance—has disappeared entirely, when the flowering and fructification have been accomplished. In the beet-root, in the same way, the quantity of sugar goes on increasing up to the time of flowering; from this time it decreases; and when the plant is in full seed, not a trace of sugar can be shewn in the root. In the parsnip, carrot, turnip, &c., precisely similar phenomena are observed.

At certain epochs, then, in certain organs, *a plant becomes an animal*—like this, it becomes an apparatus of combustion; it burns carbon and hydrogen; it produces heat.

At these periods, however, it destroys an abundance of saccharine matter, which it had previously engendered slowly, and stored up. Sugar, or starch converted into sugar, is therefore the primary substance by means of which vegetables evolve the heat that is necessary to the performance of some of their functions.

And if we now observe with what instinct animals, and man himself, proceed to select as food the very parts of vegetables in which they had laid up their stores of sugar and starch as means for the evolution of caloric, to meet their own wants, does it not become infinitely probable that sugar and starch are also destined to play the same part in the animal economy—to be burnt in the process of respiration, and to develope the heat which accompanies the act?

To resume. So long as the plant preserves its habitual character, it derives from the sun heat, light, and chemical rays, which it stores up. It receives carbon from the air, takes hydrogen from water, nitrogen or ammonium from ammonia or nitric acid, and various salts from the soil. With these elementary or mineral substances it fashions organic substances, which accumulate in its tissues.

The substances so fashioned and accumulated are either ternary [threefold] compounds—lignin, starch, gum, sugar, oils or fats; or they are quarternary [fourfold] compounds—fibrine, albumen, caseum, gluten.

So far the vegetable is therefore a constant producer; but if, at particular times, and in order to accomplish certain functions, it becomes a consumer, it exhibits precisely the same phenomena as the animal is about to present us withal.

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return with augmented power when the mind fully recovers its consciousness, and has of course sunk below its former level. It is 'as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty.' (Is. xxix. 8.) Let us hear the language of one who had sad experience of the truth of what he wrote:—

'Though gay companions, o'er the bowl,
Dispel awhile the sense of ill,
Though pleasure fills the maddening soul,
The heart—the heart is lonely still.'—BYRON.

The wisdom of the precepts of Scripture is abundantly attested by universal experience, but the present passage must be regarded as an exception if the following parody is to be understood as harmonizing in sentiment with it, and as containing a *bona fide* advice:—

'Gie him strong drink until he wink,
That's sinking in despair;
And liquor gude to fire his blude,
That's prest wi' grief and care:
Then let him bouse, and deep carouse,
Wi' bumpers flowing o'er,
Till he forgets his loves or debts,
And minds his griefs no more.'—BURNS.

We care not to enquire whether the muse of Robert Burns is here ironical, but there is much truth in the following lines, which occur in the famous piece at the head of which the above verses stand:—

'Wae worth that *brandy*, burning trash!
Fell source o' mony a pain and brash!
'Twins mony a poor doylt drucken hash
O' half his days.'

Poets and commentators have sought to make this passage point the unfortunate to what all experience has proved to be a miserable comforter, but they gain their object only by a perversion of its meaning. The language is plainly ironical, like Ecclesiastes xi. 9, and many other passages in the writings of Solomon. To quote the judicious language of the editor of the *Scottish Temperance Journal*, in reference to the passage under review—'No man of sound mind will maintain that a person perishing from poverty, or one overwhelmed with bitterness of soul, can get substantial and permanent relief from alcoholic drink. On the contrary, when abused reason returns to its seat, and the man awakes to the consciousness of his condition, he finds his poverty increased, his misery aggravated, and his perishing doubly certain.'—(*Journal* for Feb. 1841.)

THINK AND LET THINK.

[By 'YOUNG ENGLAND.']

YOUR systems are so many iron Bellies, in whose griping entrails man's growth is strangled, and out of which he is voided like dung. ? Why impose these restraints of creeds and beliefs upon the soul? ? Why drive men to subterfuges, and cloaks, and falsehoods? After all, the soul cannot be forced. It escapes you when you think you have it fastest in your gripe. From all this turmoil of debate it flies with an angel's wing, and seeks repose in the bosom of the eternal nature. It cannot be hid in a prison; but it throws down all gratings, and walls, and barriers, and will talk with its own. Let every man preach then his own doctrine; and what latitude he takes, that let him give. But our Professors remind me of Dame Waddel's Tea-pot, which could never be made to pour out more than the exact quantity that had already been poured into it. Can anything be more miserable than the condition of that man who is obliged to serve up dishes of talk, so many times a week, whether he has the materials in him or no? What right has any man to speak, unless he be moved by the Holy Spirit? Poor Israelite! how canst thou make bricks without either hay or straw? It is all pretence and quackery.

If we leave the Pulpit and go to the Parlour, we shall find, even in the most ordinary conversation, that we are playing a game of masks. We are tolerated only because we are liars and vassals of the Devil. If a man talk truly from within, the good people will look asquint at him, affect to be shocked at his doctrine, and say—'we have never before heard it after this fashion.' They talk of perverted talents, and shake their empty heads over the profanity of the speaker, as though they were the judges of God, and armed with his thunderbolts. It is painful to think how a man, otherwise kind and warm hearted, will freeze his blood against you, if he suspect you in the least of what he is pleased to call 'heterodox' views. We must live in fellowship with our kind, or yield up half our manhood. Hence the miserableness of orthodoxy. Why must there be a rock in the green, sunny, sea of social intercourse, whereon two mariners, sailing under the different colors of red and blue, must split and perish? The sea is wide and deep: let us sail then together. Love is a craft that survives all storms, and smiles at the rage of snow and sleet, of hail, and rain, and winds.

I fear that our 'orthodoxy' teaches us to hate, —a lesson which every good man would rather not learn. I do not here speak against orthodoxy as a fact: let that stand. If a man believe thus, or thus, he is welcome; but when he would compel me, or think hurtfully of me, because I am not in the same soundings as he is, I tremble for him. He outsteps his bounds, and wrongs the faith and integrity of nature. He is here for love and truth—not for hate and warfare. If he would see how puny a thing is a Church's creed, let him go down to the sea in a ship, and hear what GOD says amidst the drowning deeps—or stand alone in the solitude of the Llanos and Pampas of the Western World—or take up his abode in the forest of a thousand years. He will not then after much commune with God, be in haste to circumscribe either his own or another's belief. Our book-learning makes us mad. We think we know every-thing—even to the chamber and anti-chamber of the Eternal; whereas we do indeed know nothing at all. We have yet all to learn. When, therefore, any man who is sincere and earnest speaks, let us listen. Why should we condemn a brother for uttering his knowledge? It is his call and election—his gift and mission. His ideas, though he knows it not, are drops in the blood of the Leviathan, already forming in the womb of Time, out of whose vast and monstrous brain a new creation is to burst into being. The old is dying out, that the new may come in. This is the history of life and death. For all our hard sayings and doings—in spite of priests and temples, altars and thrones, swords, institutions, books, learning, and faggots—this is the fact. What, then, is the good of our rage and hatred? Will they stop the revolutions of nature, or clog the sandal of the Lord? O no! rebellion is impotent; we must learn to be humble and to obey. Our sojourn in this beautiful wilderness will be whitened but by a few moons, and it ill becomes us to war with our brother-wayfarers. ? Do they need nourishment? let them eat of our corn; ? are they athirst? let us fetch water from the brook, or lead them thither, that they may help themselves. I will try to love and help all men, and to hate nothing but a lie. If I speak harshly of many things which I see, it is because they are base and unnatural. I speak for myself. If another man find pleasure in them, I am sorry for him; but I will not therefore do him wrong by my hate, or by any affectation of my love. He must go his own course. God is the judge of all.

Yet I confess I am out of love with these old settlements of the world; They are over old, and too false, for the sympathy of any man who looks straight at Truth, and does not like an appearance where there is no reality. It is certainly wisdom to make the best of a bad condition; but I prefer to be a poor Trapper beyond the frontiers, and to live as much as I can with God in the wilderness. I see clearly that this very Wilderness—though now a solitude where few care to dwell,—will one day become the habitation of men who have been made God's, by the overshadowing influence of Divine Truth. Old things shall pass away, and all things shall become new. Thrones, idols, altars, and worshipers, shall be swept off the soil for ever; and out of the base elements

of fraud and falsehood—of wrong and hate, and of those frightful carnivals of Murder, and feasts of Death, which men have tolerated and sanctioned under the tremendous name of War, shall Peace, and Light, and Truth, and Science, spring up and florish for ever; and the dead eternity of the past shall sleep, as though it had never been.

Such gleams of the mystic future, break ever and anon through the trances of the Poet and the Prophet, like the radiance of God's smile, bursting through the gloom and darkness of some vast, bloody, and unwieldy chaos.*

* *Argumentum ad Populum.* Tracts for Manhood. No. 1. On Seeming. Brittain, London. 6d. [An argument indeed worthy of the people.]

PHILOSOPHIC ALPHABETS.*

THE analysis of the chief *sounds* of the human voice must have preceded the formation of the first alphabet, and he who achieved this analysis as the necessary condition for constructing an alphabet expressive of it, conferred upon the human race the highest scientific benefit of which it is perhaps capable — even the splendid triumphs connected with chemistry and the practical arts, the crucible, the blow-pipe, the voltaic-battery, and the steam-engine, fade away before it and are forgotten. Between the sacred and mystic writing of the remotest antiquity—hieroglyphics—and alphabetical writing, a wide gulf was fixed, and he who first bridged that immense space—whether the Egyptian Tant, the Grecian Orpheus, or some other dominant and ruling intellect—must be viewed as one of the grandest benefactors of the human species, and one of the greatest philosophers of all time. Reason is the distinguishing attribute of Man, and alphabetic writing the indispensable condition of its full development—at once the basis of civilization and the instrument of scientific progress.

In view of these facts and principles, then, it is almost impossible to form an *exaggerated* estimate of the value and importance of a PERFECTED-ALPHABET. Reason can never be rid of the fallacies which infest its domain, except by means of a more perfect instrument—a more philosophic logic and language; and this grand *desideratum* can never be attained save by a thorough reform in the ultimate *alphabetic signs* and elements of sound and speech. He who shall accomplish this object—an object worthy of the noblest ambition—will have secured for his name a place in history amongst the benefactors of the world, second only to the great inventor of printing—an art which will be rendered more efficient and universal in proportion as it is united to a perfect, philosophic, and universal character.

A few philosophic minds, at long intervals, have perceived the advantages of a perfect alphabet, and have lamented the deficiencies and disorder which exist in their own; but, until recent years, none has set himself to the great task of scientifically analysing all the sounds of the human voice, and of framing a set of easy, distinct, and elegant symbols corresponding to them. In other words, to the most important of all sciences, 'the science and signs of speech,' we have been the last to apply a scientific method! Some years ago, one of our most celebrated philosophers, Sir John Herschell, under article 'Sound' in the *Encyclopædia Metropolitana*, presented an analysis of the fewest letters with which it is possible to write English. He observes, that 'with the addition of two or three more vowels, and as many consonants, every known language might probably be effectually reduced to writing, so as to preserve an exact correspondence between the writing and pronunciation, which would be one of the most valuable acquisitions not only to philologists, but to mankind; facilitating the intercourse between nations, and laying the foundation of the first step towards a universal language, one of the great *desiderata* at which mankind ought to aim by common consent.'

But such an alphabet is *peculiary* needed for THE ENGLISH LANGUAGE, which, in spelling and pronunciation, sets all rule and analogy at defiance, and exhibits every form of Babylonian confusion. In fact, as a natural consequence of its history, the English tongue is the most perfect specimen of chaos and contradiction extant. A dim conception of the false and unnatural character of our written and spoken language, and of the discrepancy which exists between them, may be formed from these facts:—

1. That an Englishman, in full possession of all his senses, cannot learn to read his 'mother tongue,' even with a moderate degree of accordance to fashion, in less than six months—while one who happens to be born blind, may, by feeling alone, achieve this in a fortnight!

2. That a sensible Englishman cannot learn to read and write English in accordance with 'the mode,' in less than several years—while a Russian serf or Polish peasant will learn to read and write his, by no means copious, language, in a month!!

3. That whilst, *in truth*, English speech is *fully* represented by 43 phonetic characters, because consisting of so many sounds and no more, there are, in fact, 379 different modes of expressing these sounds in the current and accredited writing of the day!!!

Thus, owing to the chaotic condition of our *ortho*—nay, not right, but *hetero*-graphy, to acquire a knowlege of speech and writing, which are the mere *instruments* of use, we have to expend the labors of a life-time. A philosophic alphabet would enable any one of moderate capacity, to achieve this end, beyond the possibility of mistake, in a single month. Our language possesses within it great power and richness, and, with a more philosophic and perfect *alphabetic character*, would probably become the dominant language of the globe. Its present confused condition as regards spelling and pronunciation, is, we have said, a consequence of its history. It is, in a remarkable degree, a *composite* language, of which the following constitute the chief founts:—

1. Saxon and Danish; from the Teutonic, Gothic, and Slavonic, which, in turn, are of Sanscrit or Indian origin [Indo-Germanic].

2. British or Welsh, Cornish and Armoric, and Irish; of Celtic origin. The Celtæ probably emigrated from Spain—a nation peopled, according to Varro and Pliny, by the Iberians, the Persians, the Celtæ or Scythians, and the Carthaginians [Syro-Arabian].

3. Norman-French; a mixture of French and Gothic.

4. Latin; a cultivated dialect of Celtic and Teutonic origin.

5. Pure French; a corrupted Latin mingled with Celtic.

6. Greek; formed from the Celtic and Teutonic, with an admixture of Coptic (or Egyptian).

7. The Italian, Spanish, German, and other conti-

* 1. THE ALPHABET OF NATURE; or Contributions towards a more accurate Analysis and Symbolization of Spoken Sounds; with some account of the principal Phonetical Alphabets hitherto proposed. By ALEXANDER JOHN ELLIS, B.A. Bagster, London. 3s.

2. A MANUAL OF PHONOGRAPHY, or Writing by Sound; a complete System of Phonetic Short-hand. By ISAAC PITMAN. Bagster, London. 1845. 1s.

3. a FONOTIPIC JURNUL: published monthly, by ISAAC PITMAN, Phonographic Institution, Bath. Bagster, London. Price 3d.

4. THE PHONOGRAPHIC CORRESPONDENT: published monthly, price 3d.

nental languages, have also supplied a few words *directly*.

8. Literary, commercial, and political intercourse has been the means of introducing several foreign phrases.

We cannot wonder that such an intermixture, effected at distant periods and by various processes, whether introduced by invasion, conquest, or more peaceful intercourse, should exhibit an utter absence of rule and analogy. In fact, of the 50,000 words in most ordinary use, we may question whether 50 of them are spelt as they are spoken, or whether more than 2000 or 3000 of them observe any moderate degree of uniformity between their construction and their pronunciation. The real wonder is, that, in a scientific, literary, and pacific age, a general conference of our *savants* has not been long since summoned to consider the best means of rectifying the confused condition of the *tools*, *instruments*, and *machinery* with which science has to work out its great mission. But these things, as history shews, are the individual growth of genius, and must 'bide their time,' until Nature, in the fulness of her providence and resources, has developed THE HOUR and THE MAN for effecting the next step in the world's Progression.

A movement, however, has been commenced by Mr. Pitman, of Bath, which has spread far and wide, and on which the name of 'THE PRINTING REFORMATION' has been bestowed. Institutions in connection with the movement have been established in various parts of the kingdom, and even in America; numerous journals are published to promote it; and a band of active agents and lecturers are disseminating its principles throughout the country. It assumes an aspect of great hopefulness; but whether it will be crowned with ultimate success, time only can declare. As, however, the reform is needed, and the system confessedly and palpably practicable, it becomes *our* duty to aid its advance and to disseminate its doctrines. The title of the works placed at the foot of this article indicate, pretty accurately, the extent of the movement, and the talent and intelligence engaged in the reform.

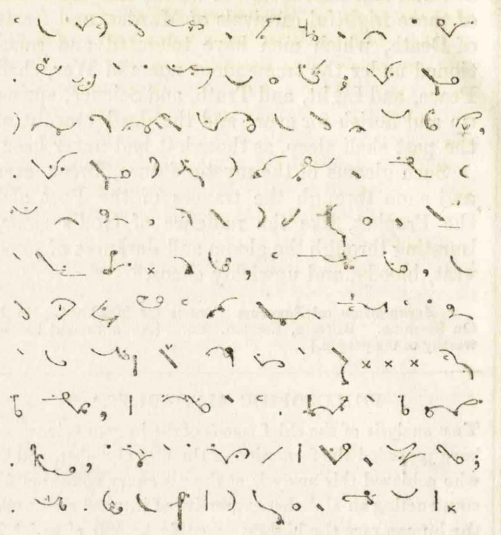
Having briefly argued the importance of the subject, the space allowed us in this preliminary paper will only permit us briefly to exhibit what has been done.

Mr. Pitman had his attention first directed to short-hand, a phonetic system of which was first completed. The *Manual of Phonography* exhibits this system laboriously perfected and lucidly explained. In shape the characters are the most easy it is possible to form, and those which can be written most rapidly are attached to the letters of most frequent occurrence. As a proof of the elegance, brevity, and distinctness of this system of phonetic short-hand, we subjoin a specimen.

[FROM CHAMBERS'S EDINBURGH JOURNAL.]

"We have always been inclined to regard attempts to improve the spelling and sign representation of the English language as visionary; partly because so many very miserable failures have been made in this line, and partly because there appeared so little reason to expect that any improved system would ever be so generally adopted as to become of practical utility. Our views, we candidly confess, have been much changed since we lately became acquainted with the system of Phonography invented by Mr. Pitman, of Bath. . . . . Wherever it is explained, it impresses all with an admiration of its simplicity and truthfulness, the result of the relation which it bears to natural principles, and hundreds and thousands have studied it so far as to be able to correspond in it."

[THE EXTRACT IN SHORT-HAND.]



With a few months' practice of this system, in which the representation of *every sound* is correctly transcribed to paper, and which can be read more rapidly than it is written, a speech can be reported as swiftly as by a reporter to the *Times* after ten years' practice with a *highly abbreviated* system of common short-hand. This proves, not only that the shortest way is the best, but also that the true way is the shortest. This mode saves five-sixths of the time occupied in the usual long-hand writing.

As the *short-hand* phonography (i. e. sound-writing) is susceptible of being easily falsified, and is, therefore, applicable only to ordinary intercourse, and not to legal and commercial transactions, Mr. Pitman set to work to devise a system of *long-hand* phonography. Taking the existing form of our letters as his basis, and altering them as little as possible, he has, after much trial and correspondence, and in conjunction with the Phonographic Council we believe, succeeded in presenting an admirable and elegant long-hand phonetic alphabet, which effects, in writing—besides giving the actual pronunciation of the word—a saving of time and paper to the extent of about a sixth.

In like manner, a *phonotypic* (or sound-printing) alphabet was devised, and which is constructed upon a beautiful principle of analogy. It is acquired and read with extreme ease. Books printed in this character unfailingly present the correct pronunciation to the eye. It effects a saving in composition, type, and paper, of one-seventh; but, in the item of schooling, it would save nine-tenths of the teacher's time and consequent expense, besides yielding pleasure and profit to the pupil; whereas, under the present system, the teacher has to waste years of his life in acquiring mere word-knowlege, while the intellect of the poor pupil becomes perfectly stultified and confounded with the chaos and contradiction it meets with! The following extract, in the present heterotypes, occupies 86 lines, and presents *some hundreds of contradictions* to the child who has learnt the old alphabet; the same extract, in the new phonotypes, takes only 76 lines, and presents *no difficulty* in rendering to the child who has learnt the new alphabet.

On the Advantages of Phono-Alphabets.

[*In heterotype.*]

1st. Because it will save many years of labour now employed upon merely learning to read and write, the tools wherewith to work out knowledge; and allow them to be more properly spent in learning the use of those tools. 2nd. Because it will save much time now occupied in the mechanical labour of writing. 3rd. Because it will entirely remove all difficulties of spelling, and thus incalculably increase the number of writers. 4th. Because it will render the reading of even the present system of spelling more easy, so that no books already printed will be wasted; they will be much more legible than books now existing in the old orthography prevalent at the time of Chaucer, and even much later. 5th. Because it will preserve the pronunciation of our language, which under the present system threatens to be irrevocably lost. 6th. Because it will render the acquisition of the English language, now looked upon as so difficult, easy to the foreigner. Our grammar is one of the easiest in the world; it is only the pronunciation which presents any difficulty, and this is mainly owing to the spelling, which effectually disguises the sounds of the words themselves; and foreigners who have not (like English children) learned to speak English before they learned to read, naturally require the sound of the word to be repeated many times oftener than the English child, before they can acquire its sound, and yet have less opportunity of hearing it. The importance of spreading our language, and making its acquisition easy, even in a commercial point of view only, is very great. But we have other hopes; "although" says Dr. Rapp (Physiology of Speech, vol. 3rd, page 157) "the French language has for centuries been the common language of Europe, in a diplomatic and social sense, yet it has never obtained a firm footing in large tracts of country beyond Europe; for France was not much more enterprising than Italy in colonisation. On the other hand, English may be considered as the language of the world out of Europe; and this idiom which by a bold mixture of Gothic and Roman elements, and by a fusion of their grammatical forms which this rendered necessary, has attained an incomparable degree of flowingness, appears destined by nature, more than any other that exists, to become the world's language. Did not a whimsical, antiquated orthography stand in the way, the universality of this language would be still more evident, and we other Europeans may esteem ourselves fortunate, that the English nation has not yet made this discovery." Our present orthography is a very scarecrow.

We think that it is possible to introduce the new system of spelling, writing, and printing:—1st. Because of its great convenience to the writer. 2nd. Because of the great success of the system of writing called Phonography, which is

[*In phonotype.*]

1st. Biœz it wil sɛv meni yirz ov lɛbur nɔ emplôd upon mirli lûrniŋ tu rid and rit, ði tulz hwærwit tu wûrc ɔt nolij; and uls ðem tu bi mər propurli spent in lûrniŋ ði yz ov ðoz tulz. 2nd. Biœz it wil sɛv muç tim nɔ ocypid in ði micanicul lɛbur ov ritiŋ. 3rd. Biœz it wil entjurli rimuv əl dificultiz ov speliŋ, and ðus incalcylubli incris ði numbur ov ritûrz. 4t. Biœz it wil rendur ði ridiŋ ov ivun ði prezunt sistum ov speliŋ mər izi, so ðat no buœs əlredi printed wil bi wɛsted; ðɛ wil bi muç mər lejibul ðan buœs nɔ egzistiŋ in ði old ɔrtogrufi prevulunt at ði tim ov Œsur, and ivun muç lɛtur. 5t. Biœz it wil prizûrv ði pronunsiɛʃun ov ɔur laŋgwij, hwiç undur ði prezunt sistum tretunz tu bi irevocubli lɔst. 6t. Biœz it wil rendur ði acwiziʃun ov ði Iŋgliʃ laŋgwij, nɔ luct upon az so dificult, izi tu ði forinur. Ɔur gramur iz wun ov ði iziest in ði wûrld; it iz onli ði pronunsiɛʃun hwiç prizents eni dificulti, and ðis iz mɛnli oiŋ tu ði speliŋ, hwiç efecçyuli dizgiziz ði sɔndz ov ði wûrdz ðemselvz; and forinurz hu hav not (liç Iŋgliʃ çildrun) lûrnt tu spic Iŋgliʃ bifər ðɛ lûrnt tu rid, naçuruli ricwiur ði sɔnd ov ði wûrd tu bi ripited meni timz əfnur ðan ði Iŋgliʃ çild, bifər ðɛ can ucwiur its sɔnd, and yet hav les opurtyniti ov hiriŋ it. Ði impɔrtuns ov spreding ɔur laŋgwij, and mɛciŋ its acwiziʃun izi, ivun in ɛ cumûrʃul pônt ov vy onli, iz veri grɛt. But wi hav uður hops; "əlðo" sez Dr. Rap (Fiziolɔji ov Spiç, volym 3rd, pɛj 157) "ði Frenʃ laŋgwij haz fər sençyriz bin ði comun laŋgwij ov Ɏrup, in ɛ diplomatic and soʃul sens, yet it haz nevur obtænd ɛ fûrm futiŋ in larj tracts ov cuntri biyond Ɏrup; fər Frans woz not muç mər enturpriziŋ ðan Ituli in colonizɛʃun. On ði uður hand, Iŋgliʃ mɛ bi cunsidurd az ði laŋgwij ov ði wûrld ɔt ov Ɏrup, and ðis idium hwiç bi ɛ bold micsçur ov Gotic and Romun elimunts, and bi ɛ fyzun ov dær grumaticul fərms hwiç ðis rendurd nesesuri, haz utænd an incompurubul digri ov floiŋnes, upirz destind bi nɛçur, mər ðan eni uður ðat egzists, tu bicum ði wûrldz laŋgwij. Did not ɛ hwimzicul, anticwɛted ɔrtogrufi stand in ði wɛ, ði ynivursaliti ov ðis laŋgwij wud bi stil mər evidunt, and wi uður Ɏrupiunz mɛ estim ɔurselvz fərçynet, ðat ði Iŋgliʃ nɛʃun haz not yet mɛd ðis discuvuri." Ɔur prezunt ɔrtogrufi iz ɛ veri scærcro.

Wi tiŋc ðat it iz posibul tu introdys ði nɣ sistum ov speliŋ, ritiŋ, and printiŋ:—1st. Biœz ov its grɛt cunviŋyuns tu ði ritur. 2nd. Biœz ov ði grɛt sucses ov ði sistum ov ritiŋ cəld Fonogrufi, hwiç iz nɔ yzd bi meni tszund pûrsunz, riperturz and uðurz. So ðat dær ar meni pûrsunz hu canot rit loŋ hand disuntli, but hu ar dilited wid ði fonografic ʃərt hand caructurz. 3rd. Biœz it iz ɛ sistum fɔnded upon truth. 4t. Biœz it iz izi. 5t. Biœz it iz advantæjus. 6t. Biœz ði dizjur fər it bigan at ði rit end; ði sistum biiŋ mɛnli sət aftur bi ðoz hu fil practiculi

now used by many thousand persons, reporters and others. So that there are many persons who cannot write long hand decently, but who are delighted with the Phonographic short hand characters. 3rd. Because it is a system founded upon truth. 4th. Because it is easy. 5th. Because it is advantageous. 6th. Because the desire for it began at the right end; the system being mainly sought after by those who feel practically all the errors of the old one. 7th. Because so great a desire has already been created to see it used, that a sum of money has been subscribed sufficient to defray the expenses attendant upon the necessary experiments in typography, and to purchase the fount of types with which these pages of our Essay, and a considerable portion of the monthly Phonotypic Journal are printed. 8th. Because the works explanatory of the system of writing command a very large sale, and many persons are enabled to earn a livelihood by teaching it, while publications in the written character are in great demand. Now that the experiments on the best mode of printing are completed, it is reasonable to suppose that the printed works will, when published, command as great a sale.

ɵl đi erurz ov đi ɷld wụn. 7ŧ. Bicɵz sɷ grɛt ɛ dizịur haz ɵlredi bin criɛted tɯ si it ỵzd, đat ɛ sụm ov mụni haz bin sụbscrịbd sufiʃunt tɯ difrɛ đi ecspensiz utendunt upon đi nesesuri ecsperimunts in tịpogrufi, and tɯ púrçụs đi fɤnt ov tịps wiđ hwiç điz pɛjiz ov ɤur Esɛ, and ɛ cunsidurubul pɵrʃun ov đi Fɷnɷtipic Júrnul ar printed. 8ŧ. Bicɵz đi wúrcs ecsplanuturi ov đi sistum ov rịtiŋ, cumand ɛ veri larj sɛl, and meni púrsunz ar enɛbuld tɯ úrn ɛ lịvlihɯd bị tiçiŋ it, hwịl pụblicɛʃunz in đi ritun caructur ar in grɛt dimand. Nɤ đat đi ecsperimunts on đi best mɷd ov printiŋ ar cumplited, it iz rizunubul tɯ supɷz đat đi printed wúrcs wil, hwen pụbliʃt, cumand az grɛt ɛ sɛl.

Mr. Pitman and others have entered with enthusiasm into this movement. They have bravely and intelligently expounded their important principles, and for one we cannot refrain from responding to their call.—We shall cast our influence into the good cause, and we urge our readers to do likewise.

'The united army of speech-writers and speech-printers—a '*holy alliance*' more worthy of the name than those that have hitherto banded together for physical warfare—must be prepared for immediate action to exterminate the heterotypy from the face of the earth. The end we have in view should be strictly kept in mind to inspire us, and to render all opposition unavailing. It is to open the deaf ears of ignorance to the voice of knowlege; to clear the road of learning of the briars and thorns which at present beset it; to multiply the power of the printing press indefinitely, by the indefinite multiplication of readers; in a word, *to make writing and reading as easy as speaking and hearing*, not merely to the few within reach of the speaker's voice, but to the many to whom that voice would otherwise never have sounded; not merely to the enlightened European, but to the ignorant savage. No language need now be unwritten, no difficulty be experienced in reducing any language to writing. The most fugitive word may be fixed in its flight, and treasured up for the edification of future generations, and as exhibited in types may come home to the heart of the humblest.

'Educators of the young, parents, statesmen, missionaries, advancers of civilization and knowlege! to you we appeal. *You* know and feel how much the present mistaken system of spelling and writing has opposed your utmost efforts; *you* can appreciate the instrument we place in your hands. It is not simply your interest, it is your duty—and we hope it will be your pleasure—to give us that assistance which we now confidently request. Join with us, and the success of the speech-writing and speech-printing reformation is certain.'*

* Phonotypic Journal, vol. iv. p. 121.

GRAVE POINTS IN SOCIAL ETHICS.

The good opinion of those whom we respect has a marvellous tendency to help our better nature, when struggling against doubt and difficulty. Its influence is, like the light and breath of heaven, to transform into its own sweetness and beauty.

A frown has sunk many an unfortunate and tender-hearted man into the gulf of human villany and suffering; when an encouraging look, or a word of sympathy, would have raised him again to honor and to happiness. Even one fast friend, the star of his social heaven, might have led him gaily confident over a sea of troubles to the port of safety and the home of his heart.

The 'evil eye' chills the soul; but generous tones and kindly deeds are like the soft warmth and gentle dew, which, in due season, bloom forth into appropriate and honorable action. How ample and worthy reason for hope and charity towards our fellow-men!

The rash word, like the sped and sure arrow, cannot be arrested in its flight or revoked in its consequence. Both go on for ever. Seek, then, to perform the nobler vocation of bearing and building up an erring brother, and he shall arise to call thee blessed.—*P.*

Sympathy.—How often is it in life, that a few words of hope and encouragement are more valuable to us—are of more real and solid benefit—than a gift of gold and gems! for moral support to the heart of man, in the hour of difficulty, is worth all that the careless hand of wealth and power can bestow.—*G. P. R. James.*

Infancy.—'Tis sad, very sad, that at the period when we have no power to form ourselves, each weak fool who approaches us can give us some bad gift we can never cast off.—*Ibid.*

FATHER MATHEW ON THE WINE QUESTION

'Some persons,' said Father Mathew, in his speech at Dublin, 'talked to him of the wines of Scripture and the ancients, but these were not like our wines.'—*Freeman's Journal.*

Review.

EDUCATION.*

MR. PARSONS has presented us with an Essay of sterling merit on a subject of vital importance—the question of questions. The work before us was written for the prize awarded to an Essay by Dr. R. W. Hamilton, of Leeds. We have read both Essays. Dr. Hamilton's is characterized by great eloquence and power—by a wealth of words and imagery; and we greatly admire it. Nevertheless, we think Mr. Parson's Essay is the most *useful* and *practical*. The style is clear; the language often eloquent, always powerful; and the work breathes a spirit of fearless independence and of Christian piety, truly admirable. It is an able contribution to our literature, and a worthy companion to 'Anti-Bacchus.' It is printed in the same form, and almost equally cheap. We do not, of course, agree with *all* the theological and other opinions expressed in the work, but we accord entirely with its spirit and its aims. In the following extracts from the introductory portions, the author will speak for himself; and, in so doing, furnish a far better recommendation of his work than we can bestow. He thus dedicates his work to

WORKING MEN AND WORKING WOMEN.

If ancient parentage has any claim to honor, then your ancestry is older than Adam, yea, is old as eternity, for you are '*the offspring of God*.' If learning is valuable according to its utility, then you are distinguished for the most important practical knowledge. And though you are not wealthy, yet yours is a still higher grade in the social body, for you are the *producers of wealth*. And surely, if there is honor due to the mere *possession* of riches, then those who call them into existence, and sacrifice every thing in doing so, must be far more honorable than the bare recipients of what has been gained by the labors of others. You are literally 'poor, and yet are making many rich.'

From the first day he investigated the deeds of nations and of individuals, he was particularly impressed with your wrongs. That you, and such as you, who have always been occupied in blessing others, should be of all creatures the most neglected and unblest, is one of the foulest blots in the records of the world. Your history, like Ezekiel's roll, is written 'within and without, with lamentations, and mourning, and woe;' and though ages of barbarism are said to have passed away, yet the civilized despotism of the present time threatens you with a more frowning aspect than the savage tyranny of ancient years, and the only hope is centered in yourselves.

Politics are allowed now to be so base and abominable that it is almost universally admitted that no pious individual can touch them without being defiled. A good man who meddles with them is branded as a heretic. The pulpit not unfrequently rings with declamations, not against the political injustice of the age, but against the impious mortal who should dare 'plead the cause of the poor and needy,' or attempt to assimilate the laws of the country to the laws of Jesus Christ. The civil and political regeneration of the empire is henceforth, it seems, to be turned over to Satan and his angels, and therefore it is vain for you to look for any redress from the present ruling powers. From each Senate House, as well as from the Bible, the solemn warning constantly echoes in your ears, '*Put not your trust in princes!*'

It is true there is now a professed regard for the operatives, but then the salutation that greets you is too often that of Judas. Formerly, rude violence crushed you to the ground, but now you are betrayed with a kiss.

In this condition the only remedy is Education—not, remember, State education, Church education, or charity education, but the education of yourselves and of your children in the great principles of truth, liberty, equity, and benevolence. *You must not delegate this work to others. if you do you will be duped*, for the modern despots have learned that the schoolmaster is one of the most efficient agents they can employ to enslave their subjects. He who has been rendered by education a voluntary slave, is past redemption.

Your proper position in society can never be obtained until you have made yourselves, and your sons, and your daughters, acquainted with their true dignity as 'the offspring of God,' with their natural and inalienable rights as brethren to the whole human family, and with the Bible, which, in the noblest and most extensive sense of the word, is *the charter of your liberties*. He who follows God's Word, will be godlike in all his actions; he will 'love his neighbor as he loves himself;' he will respect his own rights, and never disregard those of another; he will not be the minion of tyrants to enslave others at their bidding, nor ever resort to violence in defending himself; the omnipotence of moral force will be his only armor, and victory his certain reward.

A very slight review of the past will show, that you have always been the agents in riveting your own chains. For the most paltry wages you have sold yourselves to be soldiers, and have learnt the trade of blood. Monarchs have only two eyes, two hands, and two feet, and have not always been blest with the acutest intellects, and therefore have been the most dependent of creatures, and yet have been the most powerful. They have presented the spectacle of impotence combined with a power that seemed to proclaim them omnipotent. That power was such as yours; your brethren lent them eyes, and hands, and mental endowments, and became spies, soldiers, and executioners, and therefore the world has not groaned so much under the tyranny of despots, as the madness of the people.

All this has occurred in the days of your ignorance, and must occur again if you continue to be ignorant. Only resolve to be enlightened, and then you must be free and happy. All reforms await your regeneration. Other grades of society may have a vested interest in corruption, but you have none. Justice, the justice taught in the Bible, must be your watchword, and then salvation, in every sense of the term, will be your portion; but without *education* you will neither understand that justice, nor be able to assert its claims, or demand its exercise.

MENTAL FREEDOM.

Misers are reported to spend no small portion of their time in reviewing their stores; and, though they have no heart to use their wealth, yet they bestow much care and thought upon their treasure. The mind may be said to be avaricious of knowledge, but it does not rest satisfied with a mere accumulation of ideas: it reviews, analyses, classifies, and compounds, its intellectual resources. It is astonishing to what an extent we all occupy ourselves about the world that we have within us. We have reason to believe that there are few, if any, individuals who are not in some measure thus employed. There is an inward sphere which every spirit seems especially to inhabit and fill, a kind of system within a system, 'a wheel within a wheel.'

Tyrants have a sufficient knowledge of mental philosophy to perceive the danger of allowing the people to scrutinize their rights, and the principles by which they ought to be ruled. What efforts, in all ages and countries, have been made to crush the freedom of thought! What has been called education has been a mockery. A careful inquiry into the subject would show us that the far-famed educational system of Prussia and other continental states is little better than a great national delusion. If to educate means *to draw out* all the native energies of mind, and to fit the soul to think and act freely, then the schemes referred to are undeserving of the name of education. Mental vassalage is the chief object kept in view; the souls of the people are loaded with chains, and are deemed by their instructors to be in so vicious a state, that the press must be watched by a censor, every library subjected to an inquisitor, and almost every action superintended by a policeman, or regulated by a passport. Men and women incapable of thinking and acting for themselves are, in the worst sense of the word, uneducated. They may know how to read and write, and cast accounts, may have studied grammar, mathematics, and many of the sciences, but, if unfit to be trusted with the full exercise of their intellects and limbs, they are only like so many great children moving about in a go-cart, under the superintendence of state nurse-maids.

ON THE POWERS AND DEPRAVITY OF MAN.

The mind is not only pre-eminently qualified to inquire into phenomena of every kind, and consequently to examine and analyse its own ideas; but it is naturally disposed to make a practical use of its knowledge. There is probably not a single person upon earth but is constantly, during his wakeful hours, turning his mental stores to some account, and employing his thoughts for good or for evil. The drunkard, the glutton, the unchaste, the sceptic, are all concentrating their powers on their favorite pursuits; and they rarely attend on these studies with a divided or distracted mind. Often their abstraction from every thing but the one beloved and idolized object, is perfect. Not unfrequently they exercise all their powers of invention, employ the closest reasoning, and indulge the most vivid imaginations. In a word, their whole soul is devoted to their iniquities. The word *sin* means an error, a mistake, or a mistaken use of the powers with which our Creator has endowed us. 'God made mankind upright, but they have sought out many inventions.' 'The imagination of the thoughts of men's hearts' before the flood, are said 'to have been evil every day.' In these texts, sin is represented as an invention and imagination. The word rendered '*imagination*,' is from the same root as the Hebrew term for a *potter*. Now the potter, in all ages, has been looked upon as a skilful artificer. Our potteries at the present day are among the most interesting schools of art. The mind, in Scripture, is compared to a potter; its power to contrive, invent, and fashion, are incalculable. But then it must be remembered, that in these mental operations it employs its knowledge. Thoughts or ideas are the *materials* out of which it forms all its conceptions. The potter does not make the clay, he only fashions it; so the soul does not create its ideas; it only combines or gives them a new form. Eve did not call into existence the tree of knowledge; she only employed her imagination about it, and deluded herself at the suggestion of the serpent, with a deceptive

* Education, the Birthright of every Human Being, and the only Scriptural Preparation for the Millenium. By B. PARSONS, author of 'Anti-Bacchus,' &c. Snow, London. 3s.

fiction. JAMES tells us that desire, or 'lust, conceives sin.' There is not a sin upon earth but is the conception or fiction of the soul. *Properly speaking, sin cannot be born in the soul,* because all sin is an action and invention of the mind; it is an error, a wandering from the mark: but it is as absurd to talk of the soul's going astray before it is capable of thinking and acting, as to suppose that the body can walk before it has the power of using its muscles. In the sinner, then, we see powers desecrated, knowledge misused, and, as a consequence, the character debased.

But the mind, to be capable of evil, must also be able, under proper direction and influence, to employ its own powers aright. Without choice there can be no virtue; and there can be no choice where there is no freedom. *A being incapable of doing what is right is unable to do what is wrong.* We never talk of the immoralities of animals, because they are guided by instinct, and not by reason and choice. The poison of the serpent is not a crime; but the venom of the human heart is a human invention, and is therefore a vice. The rage of the lion is not immoral; but the fury of man is a sin, because he *can* help it. His bad temper, or his revenge, is his own work; but the *same* powers that he employs in malignity, he might exercise philanthropically and benevolently. He is wicked from choice, and therefore *is wicked;* for without choice he could not be wicked at all. This *power to be great and good,* as well as to be depraved, is a sentiment that ought to be engraved on every mind from infancy. Many fear that such a mode of tuition would make people proud; but the very reverse of this would be the effect. You cannot convince any individual that he is morally deteriorated until you have proved that he is mentally great. It is not the sense of *the want* of power, but the consciousness of *the abuse* of power, that produces real humility. To call mankind very depraved, and then tell them they cannot help it, is both bad philosophy and bad divinity. Human depravity arises from the depravation of the human soul; it is therefore a *result* of which we ourselves are the guilty authors. It has, we fear, been too common to represent sin as a natural *defect,* rather than as a moral *effect,* of which we ourselves are the causes. Not a few, who labor, as they say, to humble poor human nature, are guilty, tacitly, if not verbally, of making God the author of sin. In fact, to hear some men teach and preach, you would suppose that, after all, mankind are the most passive, innocent creatures in the universe; and that all the evil in the world must be traced to the will of God and the agency of Satan; under such doctrine people become anything but humble or contrite. It would be as rational and scriptural to endeavor to lead a man to repent of being born blind, as to hope to produce penitence by telling persons they are very wicked and *cannot help it.* The text which asserts that 'we are by nature the children of wrath, even as others,' merely declares that physically, or animally, we act so as to incur God's indignation. *Pluvis,* in that passage, refers to man in a state of nature, left to himself, and *without any one to guide him, or any rule to direct him,*—or, if he has the advantages of moral training, yet acting as if he had not, and, by 'fulfilling the desires of his flesh and his mind,' living like an animal, and therefore becoming an object of divine displeasure. The Psalmist says, 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' He does not say, 'Behold I was born a sinner,' because a sinner means a sinning being; and as there can be no sinning or erring without going wrong, and as all going wrong supposes action, the soul must act before it can sin. It is one thing to be born in sin, or with an erring nature, and another thing to be born a sinner; the former is the condition of all mankind since the fall, but the latter, in the very nature of things, is impossible. The text might be read, 'Behold, I have been polluted with iniquity, and *in error* did my mother cherish me.'

It is strange that any one should be found bold enough to assert that God is the author of sin. As far as the *agency* in sinning is concerned, no one can be the author of another's crime. One person may invent a sin, and thus be its author; and he may persuade others to reduce his wicked inventions to practice, and thus may instigate his neighbor to sin: but the *act* of sinning which constitutes us sinners must be our own. God neither invented sin, nor instigated our first parents, or any of their offspring to disobedience, and therefore he is not the author of the fall, nor of any of its subsequent effects. Satan suggested the first sin, but the suggestion was not the *agency* that plucked the forbidden fruit. It was the woman that sinned. She entertained the suggestion of the father of lies; she mentally expatiated on the foul thought which he communicated to her; she caused her imagination to luxuriate in the prospective advantages of disobedience to God; and 'she put forth her hand, and took of the tree, and did eat, and gave also unto her husband with her, and he did eat.' Satan was a sinner for inventing the sin; but the sin of Satan is not the sin of Adam and Eve. The *act* which constituted them sinners was their own active voluntary agency. All iniquity, therefore, is a personal affair, and consists in the soul's misusing or abusing its powers, by wandering from what is right and equitable.

Until we have made the people, and especially the young, well acquainted with this power to do good or to do evil, we cannot be said to have educated them. We must show them also that all this is effected by a mental process; that the mind is the agent we employ both in vice and in virtue; and that it must, from its native activity and freedom, exert itself either in accordance with the will of God or the will of Satan.

ON THE DIGNITY OF MAN.

We must impress every human mind with the sense of its own dignity, capabilities of good or evil, and consequent responsibility. If we would humble man, we must teach him that he is originally great, and prompt him to labor to be as great morally as he is intellectually.

By so doing we shall show him his need of God's word and spirit, and, indeed, of all the resources of the Gospel. It is the genius that emulates a Michael Angelo, or a Milton, that becomes conscious of its deficiencies. Meaner spirits never attempt anything great, and therefore never discover how far they fall short of perfection. So in religion, until Christ is made our guide and example, until we try to imitate him, we remain ignorant of our imperfections; and consequently, that which leads to the highest excellence, produces the deepest humility. The daily effort to be like the Redeemer, changes us into his 'image from glory to glory,' while the defects of our obedience lay us low at the foot of the cross.

But the mind is not always occupied about what strictly comes under the denomination of religion or irreligion. We use in various other ways our reason, imagination, and invention, and in each of these exercises, and others that might be named, we have examples of the activity of our intellectual nature in using and turning to account its mental resources. Without ideas there could be no imagination, reasoning, or invention; but wherever there is knowledge, there we have ground to believe that these operations are going on, and that they are by no means confined to the sage, the philosopher, or the hoary head. The child and the savage imagine, reason, and invent. It is as natural for the soul to exercise these powers as it is for the pulse to beat, or the blood to flow; and the only difference between the barbarian and the man of science, the infant and the hoary head, is that the former have very little correct data with which to work, while the latter have, or, at any rate, ought to have, their minds thoroughly stored with the various resources of truth and experience. But whatever may be the character of his mental wealth, every individual will employ it in some way or other. The savage and the child invent, imagine, and reason, but then they do so as infants and barbarians. Here then we have a large field for the public teacher to cultivate. To guide the imagination, and give it a pure and chaste direction; to conduct the reason of the pupil into the paths of truth, and to call forth his invention, and teach him how to use it for his own good and the benefit of others, is the noblest of all employments. But how little has this been done, and hence how few there are who reason correctly, whose imagination is refined, or who ever properly employ their powers of invention! In most cases the instructors have never had their own minds duly cultivated, and therefore have been altogether incapable of instructing others.

HISTORY OF THE TEMPERANCE REFORMATION.

SECTION VI.

Social, Sanitary, and Religious Influence of Teetotalism.

TEMPERANCE has been beneficial alike to the physical and the social interests of society.

It has excited a more general attention to proper diet,—larger demands for more wholesome food.

The salt herring and sad potato are giving place to smoking joints and solid pudding. To many a small tradesman, teetotalism has proved 'A new way to pay old debts'—with additional cash demands upon his flour-sack, his tea-canister, and his sugar-barrel.

To thousands of the families of working men, the obliteration of the brewing has induced a more frequent recurrence of the baking-day; and while small-beer has been expelled from the cellar, a large flitch of bacon has found its way to the ceiling.

Hundreds are the feet which have been made to rejoice in the luxury of good shoes, the bodies in the comforts of a *whole* coat of broad-cloth, and the heads in the exalted honor of a new hat. Often have we been gladdened on beholding the becoming ambition of new converts to appear respectably clothed, and to fill their cottages with substantial comforts.

These pleasing results have widely shown themselves in Ireland, where the contrast betwixt the exterior appearance of the population as it *was* and as it *is,* strikingly challenges attention, and cannot escape the eye of those who have enjoyed the opportunity of making the comparison. On this point many valuable facts have been exhibited, from which we select the following:—

The *Waterford Chronicle* for Nov., 1839, states that 'coffee-shops are already doing a thriving trade—the bakeries obliged to do double work — the shambles scarcely able to supply the demand—the grocers quite satisfied.'

'In a highly respectable importing house in the city, the retail of coffee, tea, sugar, and cocoa, has increased to an enormous extent; that of coffee 1 cwt. per diem—tea one-half to three-quarters of a chest ditto—sugar in the same ratio.'

In Dungarvan, the demand for all the necessaries of life had increased 60 per cent.; and of numerous other places similar facts are reported.

The revenue returns bear out these statements. The whisky revenue fell off in two years to £545,381. The revenue on tea alone increased in one year £80,000. The revenue returns for the single port of Dublin, for the quarter ending Oct. 10, 1842, show an increase of £10,000 over the corresponding period of 1841—arising entirely from the improved habits of the people. To the same cause must be referred the important fact, that much less of the wheat flour and bacon produced in Ireland has been exported to this country—because the Irish now consume larger quantities themselves.

Every department of business experienced a revival—particularly the cloth, linen, and hat trades; and one draper reported that he had done more business in a given three months, by 16 times in amount, than in the corresponding months of the previous year. In the city of Waterford and its suburbs, it was ascertained that the cottages of the poor contained at least £100,000 in value—in clothes and furniture—over and above what they possessed before.

This improvement has also told beneficially on trade in England, where one firm alone exported goods to Ireland, in one year, to the value of £14,000 more than they had done in any previous year of their commercial transactions. This holds true, more or less, of all engaged in the trade to Ireland.

How all this bears upon national wealth—the wages and well-being of the working classes—is sufficiently obvious.

Moreover, the agitation of the temperance question has already improved, and is likely still further to improve, in other respects, the sanitary condition of the industrious population. It necessarily involves the discussion of many kindred questions relating to the facts of physiology and the laws of health. These have exerted a wide practical influence, inducing attention to the regulation of diet, and frequent ablutions in the cold and healthy element so much the delight of teetotalers, and to the bracing stimuli of out-door exercise. Numbers have been thus induced to forsake the narrow courts and filthy alleys in which they had long been 'cribb'd, cabin'd, and confin'd.' They have come down from dirty garrets, and up from dank cellars, to rejoice in roomy apartments visited by the sweet light and the refreshing breath of heaven.

Not only are these changes valuable in themselves, but supremely so as the means and conditions of moral and intellectual improvement.

As intemperance produces a recklessness of the future, the practice of sobriety has a direct tendency to produce and foster habits of economy and providence. Its tendency is to induce amongst the working classes a healthy self-respect and sterling independence of soul—exalting them above degrading dependence on the workhouse board, and the carking anxieties of accidental charity. The personal and social worth of feelings like these is incalculable; and the general absence of these high qualities has been the characteristic bane of the masses of the people, and the great drawback on all efforts for their amelioration.

The proof of this tendency is partly supplied in the facts already referred to; while the returns of the savings banks, and the assurance that the most frequent depositors of late years have been *reformed drunkards*, furnish a striking confirmation.

The magistrates of Dublin were under the agreeable necessity of appointing *two* days in the week, instead of one, to receive the deposits at the principal office; and a large increase was experienced at the other two. The total deposits at the three offices in 1838, were £7264; in 1841 they amounted to £9585.

Above 300 new books were opened in the Cork Savings Bank as a consequence of the spread of temperance; and in Limerick, from the same cause, the amount of deposits nearly quadrupled in three months.

These facts, combined with the enlarged demand for articles of personal and domestic enjoyment, clearly indicate the improved habits of the people, and are prophetic of what may be realized from the general adoption of temperance principles.

It is not a matter of surprise that many of the class to whom the preceding references apply, have risen in the social scale. They have assumed the privileges of citizens, acquired the rights of property, and discharge the duties of electors.

They will be as leaven in the corrupt mass of the constituency — not selling their dearest rights for the vilest bribes, or bartering their country's good for the means of a wretched debauch.

It is gratifying also to observe, that the arena of political discussion has been visited by the influences of teetotalism. Most recent gatherings of party have been less bacchanalian than in other times; while from several great demonstrations wine has been altogether excluded. And assuredly any principles are more likely to be advanced under the sober cheer of the *soiree*, than amid the insane uproar excited by the genius of Bacchus.

This fact is more especially true of our transatlantic brethren, who even celebrate the memorable 4th of July—the landing of the Pilgrim Fathers—in 'nectar from the mountain rill.'

Ireland, too, has had her 'monster meetings'— her Tara Hill and Mullaghmast — without a drop of the maddening 'cratur'; and no doubt she is much indebted to this fact for the sublime tranquillity of those immense assemblages.

The circles of social intercourse, also, have felt the presence and power of the temperance movement. To drink spirits is already unfashionable. To believe in them as 'good creatures' is heterodox. 'Home brewed' is disappearing from the cellars of the humbler ranks, and wine is retreating from the sideboards of the middle classes of society. Both labor under a heavy suspicion. They are no longer the only accredited media of hospitality and conversation. The discovery is fast being made, that *animal spirits* are no way dependent on the *spirit of wine*; nor real friendships kept afloat by plentiful supplies of water, hop, and alcohol.

A teetotaler is now allowed to be sane. He is no longer looked upon as a Goth or an Ogre—a monster in nature, fit only for the caravan of a traveling museum.

The presence of a solitary disciple of cold water will impose a visible check on a whole company of topers and *pseudo* Timothies.

Moreover, teetotalism is proving itself an impelling force and valuable auxiliary in the great cause of EDUCATION. More than 300 reading rooms exist in Ireland, and many have been instituted in Great Britain. The ninth report of the British Association for the Promotion of Temperance, furnishes delightful proof of increased attendance on Mechanics' Institutes and other means of intellectual improvement, consequent on the progress of temperance societies. We can bear testimony to the growing desire, as well as augmented ability, amongst that class of which the society chiefly consists, to secure to their children the advantages of education, even in the scantiest degree, but with an intelligent glance toward its higher phases.

Many a once uncared for and ragged urchin now makes his appearance at a Sabbath School, in a brave suit of velveteen, his eye beaming with the pride of conscious improvement and exaltation.

Not a few who, from early morn to weary night, were

pent up amid the bad air and worse morals of a factory —their parents rioting in idleness and inebriety—have been happily translated to the wholesome influences of a daily school. 'The schoolmaster' has been more 'abroad' since teetotalism has visited so many homes.

Its immediate action on the intellectual status of great numbers, must not be overlooked.

Much talent that lay concealed has been quickened into useful and vigorous manifestation; while a great deal of moral energy, absorbed in the service of vice, has been enlisted on the side of virtue. Noble and generous qualities have been rescued from unseemly associations, and like precious ore once embedded in baser materials, or rare gems brought from the dung-hill, now impart beauty and lustre to our country's diadem.

Many, blessed with fine endowments of intellect and feeling, but who like malignant stars shot baleful influences around them, are now shedding a purer radiance from among the lights of the social firmament.

Great numbers, disenthralled from the slavery of strong drink, have sought, as the best expression of their attachment and gratitude, to qualify themselves for more successfully recommending the safe instrument of their deliverance to others, who are still in bondage or in danger. Most of them illiterate men — strong drink their throne, and the public house their *Alma Mater*—they have felt the want of right education, and set about to improve themselves as they best might.—And none yet tried wholly in vain! All who make the effort have some 'visitations from on high'—experience some out-beamings of the excellent glory pervading all nature—

> 'And which, serene through time and season,
> Stands for aye in loveliness.'

Many, we know, in consequence of teetotalism, are pressing on with ardent eye and panting hearts, with the quickening reflection of uncreated beauty resting on their awakened spirits. How important and how cheering is the assurance that this intellectual power and moral energy must beat in sympathetic unison with every right principle, and, especially, flow in full tide with that great cause which aims at sweeping away the monster vice which has fearfully infatuated and trodden down the masses of the world's population.

Nor has the influence of teetotalism on the religious character of the age been less marked and encouraging. Through its instrumentality, multitudes who had resisted law and moral suasion, have been brought 'with lowly, obedient, and penitent hearts, to the throne of the heavenly grace,' and experienced 'the powers of the world to come.'

In America and Great Britain it has gone forth 'as the voice of one crying in the wilderness—Prepare ye the way of the Lord'! and has led to extensive revivals in religion. The records of every religious society on both sides of the Atlantic, we are persuaded, will fully bear out this assertion.

The church has been replenished from the pot-house, and 'this valley which was full of dry bones,' has yielded an 'exceeding great army,' enlisted under the banners of Immanuel.

If any further consideration is needed to challenge the notice and engage the thoughtful sympathy of all classes of the community to this great movement, surely it will be found in the fact, that, by its agency, at least ONE MILLION of drunkards have been reclaimed throughout the world! A million miserable outcasts from earth and heaven, brought back to society—to the joys and hopes of existence—restored to their rejoicing families and renovated homes!

What *figures* can express the value of this mighty transformation, or what language adequately portray its blessedness? What mind is divine enough to foreshadow its results in the coming age, or indite a triumph worthy of its greatness?

To a wide extent and unknown degree the acknowleged fountains of public order and happiness have been purified; heads of families, sober themselves, afford the strongest guarantee of bequeathing to their country the glorious inheritance of a sober and virtuous generation.

Thus a bow of promise expands over the prospects of society.

Neither is its aspect for good turned alone on the civilized world. Through various outlets its blessings are traveling to savage climes, and there

> 'Dropping as the gentle dew from heaven.'

By temperance ships (of which there are more than 2000 sail) visiting every port—by temperance emigramts to the rising homes of population—by Christian missionaries going on errands of love to the benighted heathen —by all these are the knowlege and power of temperance principles being diffused among all tribes, and extended to the uttermost limits of the globe.

'Their sound has gone out to the ends of the world,' to prevent, we trust, a repetition of the curse which strong drink inflicted on the aborigines of North America, and the fair islands of the Southern Ocean, whose wrongs, like the blood of Abel, still cry to heaven for vengeance.

At home, as we have seen, the temperance reformation is powerfully acting against the worst evils of the social state, and to the exaltation of the character and condition of the industrious classes.

It is largely contributing to evoke amongst them higher aspirations and a nobler spirit, and invest them with that true sense of their own importance which is the only secure basis of their happiness and of the general well-being of the community. Notwithstanding the anathemas of interested hirelings and spiritual dictators, we affirm that it is feeding *with wholesome aliment*, the excited appetite of intellectual inquiry, and strengthening the ardent tendency towards a higher state of physical enjoyment and social advantage.

To foster and encourage these tendencies is the aim of all good men and all enlightened legislation. They are impulses of momentous power in happily moulding the character of a people, and are among the sure marks and essential conditions of a nation's greatness and progression.

Abroad, the movement is co-operating with the influences of commerce and the efficiency of the Gospel, to

> 'Bring nature from her ivy-mantled den,
> And soften human rock-work into men,'

and from out the wild chaos of barbaric energy, educe the order of a vigorous and lofty civilization,—awakening afresh the song of the morning stars, and the joyous shouts of the sons of God. *We* regard teetotalism as the grand moral fact of the 19th century—imparting a strong and healthy impulse to the thousand elements co-operating for the world's advancement.

Of a truth, all these subtle, powerful, and glorious activities are working together for good; and, although their actual unity be hidden away from palpable observation, the March of History reveals their harmonious progress, and Concluding Time will exhibit their sublime perfection.

Then will the principles which have sustained and worked out the involved and wondrous drama of humanity, present themselves to the universal eye, and unite in final chorus; while man—triumphant man—glancing back on the conflicts he has overpast, shall wave his victorious banner amid the prolonged acclamations of a rejoicing universe!

Thus have we briefly—we are conscious how imperfectly—by direct instance and inseparable tendency, evinced the truthfulness of teetotalism as a *physical fact*, and its value as a *moral agent*—in other words, indicated its utility and its power as an element in the highest civilization.

ERRATA.

Page 85, col. 2, line 52, for '*deeds*' read '*death*'.
— 89, col. 1, line 12, for 'bloody' read 'brooding'.
— 89, col. 1, line 29, for 'Tant' read 'Taut'.
— 89, col. 2, line 40, for 'copious' read 'incopious'.
— 90, col. 2, last line, alter 'rendering' into 'reading'.
— 96, col. 1, line 27, for 'throne' read 'theme'.

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*
'Examine all things; hold fast the good.'—*St. Paul.*
'Truth results from discussion and from controversy.'—*Dr. Paley.*

'What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and TRUTH a gem that loves the deep,
And all things weighed in CUSTOM'S falsest scale;
OPINION an omnipotence, whose veil
Mantles the earth with darkness, until *right*
And *wrong* are accidents; and men grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.'
Byron.

THE BALANCE OF ORGANIC NATURE.

[A Lecture, by J. DUMAS, Member of the Institute of France, delivered at the School of Medicine, Paris.]

V.

PHENOMENA OF ANIMAL LIFE.

An animal does, in fact, constitute an instrument of combustion, whence carbonic acid is incessantly disengaged, and where, consequently, carbon is incessantly consumed.

You are aware that we have not been arrested by the phrase 'cold-blooded animals,' which would seem to imply that there were animals devoid of the power of producing heat. The rod of iron, which is burnt in oxygen gas, produces a heat which no one will deny; but it requires reflection and some science to perceive that *the iron which rusts slowly in the air disengages just as much heat,* although its temperature never varies sensibly from that of the surrounding atmosphere. Phosphorus as light burns brilliantly, and produces abundance of heat; phosphorus in the cold still burns, but it is with little lustre, and the heat which it evolves was for a long time denied.

Now, there are some animals which burn a large quantity of carbon in a short time, and preserve a sensible and considerable excess of heat above surrounding bodies: these are what are called 'warm-blooded animals.' There are other animals again, which burn a much smaller quantity of carbon in a given interval of time; and they have so slight an excess of temperature above surrounding objects, that it is difficult or impossible to perceive it.

Nevertheless reason leads us to see the most constant character of animality in this combustion of carbon, with formation of carbonic acid and evolution of heat, which are its necessary consequences.

It matters not whether the question be of superior or inferior animals—whether the carbonic acid be exhaled from lungs, gills, or the skin—the phenomena is the same—the end and influence are identical.

At the same time that they burn carbon, animals also consume hydrogen. This is a fact, proved by the constant disappearance of oxygen in their respiration.

Animals, further, constantly exhale azote.—Some observers have admitted an absorption of azote in the course of respiration; but this never occurs save in connexion with circumstances which render it more than doubtful. The *constant* phenomenon is the exhalation of this gas.

We must conclude then, and with a full assurance of the fact, that *we* never derive nitrogen from the air—that *the air is never an aliment for us*—that all we do, is to take from it the oxygen which is requisite to form carbonic acid, and to form water.

The nitrogen we exhale, then, proceeds from our food, and from our food only.

But this is not all the azote which animals throw off. Each of us excretes, on an average, according to the estimate of M. Lecanu, 15 grammes, or nearly 4 drachms of azote, with his urine every day. The azote here is obviously derived from our food, as are the carbon and hydrogen which we burn.

Under what form does the nitrogen escape? Under that of ammonia. And here we have another of those wonderful arrangements which never fail to fill the mind with admiration of the simplicity of the means which Nature brings into play in working out her greatest ends. If, in the general economy of things, we render to the air its constituent azote which certain plants may one day appropriate, it might have been anticipated that we should also be bound to restore the ammonia we have received, seeing that this is a compound so necessary to the existence, to the perfect evolution, of the greater number of plants.

Now, this is precisely what is effected by the urinary secretion,—which is neither more nor less than a solution of ammonia restored to the earth or the atmosphere [from which our edible vegetables obtained it].

But, need I observe, that the urinary organs would have been affected in their functions—in their vitality—by the contact of so caustic a substance as ammonia, or even carbonate of ammonia?—provident Nature has, therefore, caused us to excrete urea.

But urea is still a carbonate of ammonia—that is to say, it is a compound of carbonic acid and ammonia in the shape in which it is craved by plants. But the carbonate of ammonia has here lost, or is without, hydrogen and oxygen in the proportions that would form 2 atoms of water; deprived of which it constitutes urea—*a neutral and inert substance,* which can pass through the delicate structure of the kidneys, the ureters, and the bladder, without irritating or inflaming them.

Brought into contact with the air, however, urea speedily undergoes a true fermentation, which restores to it the 2 atoms of water, and turns it into ordinary carbonate of ammonia—an extremely volatile substance, apt to exhale into the air—very soluble, also, and ready to be caught and precipitated in dews and rains; evidently destined, therefore, to travel from the earth to the atmosphere, from the atmosphere to the earth, until, seized upon by the roots of a plant, and elaborated there, it is converted anew into organic matter.

Let us add one touch more to this picture. In the urine, Nature has placed, side by side with the urea, traces of an albuminous or mucous substance, so slight that they almost escape detection by analysis. Nevertheless, this infinitely minute quantity of matter undergoes a change when it comes into contact with the air, becomes one of those ferments which are found distributed over the whole of organic nature, and determines the conversion of the urea into ordinary carbonate of ammonia.

If we refer the carbonic acid of the urea to the general phenomenon of animal combustion, to which, indeed, it belongs of right, we shall have ammonia remaining as the characteristic product of the renal secretion.

With reference to the lungs and skin, then, we have carbonic acid, water, and azote;

To the urine, ammonia.

Such are the constant and necessary excretions of the animal body.

And these are precisely the elements which vegetables require and turn to use, just as the plant, in its turn, restores to the air the oxygen which the animal had consumed.

Whence have the carbon and the hydrogen burnt by an animal,—the azote, free or converted into carbonate of ammonia, which he exhales,—been derived? Unquestionably from his food.

When, in fact, we have had it demonstrated to us, that *an animal creates no organic matter*, —that *he is limited to assimilating it*, or to expend by burning it,—there is no longer any reason to search for all those mysteries in digestion which are very certainly not to be found there.

Digestion, in a word, is a simple process of absorption. Soluble substances pass into the blood, for the major part, without alteration;—insoluble substances make their way into the chyle, having been sufficiently comminuted to be imbibed by the lacteal vessels.

Moreover, the object of digestion is evidently to restore to the blood a material fitted to supply our respiration with the $2\frac{1}{2}$ or $3\frac{3}{4}$ drachms of carbon, or an equivalent quantity of hydrogen, which each of us burns in the course of an hour; and also to purvey the 15 grains of azote per hour which are exhaled by the lungs, the skin, or the kidney.

Amylaceous matters are, therefore, changed into gum and sugar, and these substances are absorbed.

Fatty matters are subdivided, formed into an emulsion, and in this way pass into the vessels, *subsequently to form deposits*, which the blood resumes for the purpose of combustion, as they are required.

The neutral azotised substances—fibrine, albumen, and caseum—dissolved at first, and then precipitated, find their way into the chyle in a state of extreme subdivision, or dissolved anew.

Animals would, therefore, seem to receive, and to assimilate almost unchanged, the neutral azotised substances which they find ready-formed in the vegetables or other animals upon which they feed: they receive fatty substances from the same sources; they receive amylaceous or saccharine substances which are in the same predicament.

These three grand orders of substances, the origin of which must always be referred to vegetables, are divided into ASSIMILABLE PRODUCTS—fibrine, albumen, caseum, which serve for the growth or renovation of organs; and into COMBUSTIBLE PRODUCTS—sugar and fats, which are consumed or burnt in respiration.*

If animals, then, possess no special power of producing organic substances, have they not, at least, the special and wonderful power of producing caloric without expenditure of matter, which has been ascribed to them? They have not.

Messrs. Dulong and Despretz have supposed that an animal, inclosed in a calorimeter and surrounded with ice, or ice-cold water, quits the machine with precisely the same temperature as he entered it—a thing impossible, and well known to be so now. It is the cooling of the animal, of which they took no note, that expresses in their tables the excess of heat ascribed to a calorific power peculiar to the animal, and independent of respiration.

It is matter of demonstration to me that all the heat which an animal engenders proceeds from the respiration, and that its amount is exactly measured by the quantity of carbon and of hydrogen consumed. It is matter of demonstration, in a word, that the poetic likening of an animal to a locomotive steam-engine, rests upon more serious grounds than has been generally supposed. In one, as well as the other, there are combustion, heat, and motion—three phenomena connected and in relation.

* [Thus we see both classes of food are *neutral*—and even the urinary secretion is made neutral. Where, then, is there provision for the caustic poison of alcohol?—where the propriety of its use? Its use is in positive contradiction to all the analogies and provisions of Nature, so lucidly pointed out by M. Dumas.—ED.]

Considered in this way, the animal machine comes to be much more easily understood. It is *the medium between the vegetable world and the atmosphere;* it derives all its elements from the former; it throws out all its excretions, and finally, is itself decomposed, into the latter.

FREESPOKENNESS AND SELF-RELIANCE.

[By 'YOUNG ENGLAND.']

AN Oxford divine says—'Man boasts of investigation as a right, and sanctifies it as a principle.' The good tractarian cannot understand what pleasure a man can take in *searching* for the truth. He would have it ready made, all hot and smoking from the oven of the Catholic Church, and compel *us* to eat thereof, because *he* believes it best for our digestion! He adds—'What a strange infatuation, to boast of our having to make up our minds!' This excellent Samaritan [like Dr. Campbell] would take the trouble off our hands, and *make up our minds* for us! He would establish HIS *order* upon the ruins of the human race; and having subjugated all souls to its dominion, would write a book on the Gullibility of Man, and dedicate it to one Satan Infernos.*

He plainly tells us that whavever system is 'put before us in the order of Providence to believe, whether absolutely *true or not*, is in such a case from God; it will improve our hearts to obey it!'

So that one must be a Mahometan in the Ottomans, and a Pagan in the wilderness of Thibet, because these religious theories are in the order of Providence! If the church be absolutely false, you are to give it the credit of absolute truth, in order that your hearts may be improved by the daintiness of the lie!

But I say unto you, O brother, pay no heed to the church, but trust your own soul, and believe in God.

As history records the progression of nations, so should every man notify his own progression to the world by palpable signs. I do not mean that he is to swell and brag of his becomings, but simply that he is to shew himself in his true colors through all his metempsychoses [soul-changes]. What he believes to-day, he shall defend to-day, with what might and earnestness he hath; and his faith of to-morrow shall find apologists equally as valiant. If he be frightened by the saucer eyes of the bugbear Consistency, he is a coward. Let him dig a pit for consistency [by this is not meant consistency or correctness of statement, but identity of infant with maturer thought],—and follow his soul to the end. I know that he must have high gifts who does this, and a resolution great as an angel's. But these gifts are God's free presents unto every struggling and truthful man. Yet in our *Societies*, if one essay to speak, he must first of all set about reviewing some past speech, lest there appear a flaw upon the deed, and his brother lawyer condemn him out of his own mouth! He is afraid to utter the thought of the moment, and must call up his buried ghosts instead, to answer for him! He cannot afford to be honest; it is enough for him that he is consistent! And this hideous quackery is styled 'truthfulness' by the sinner and his mates—because, forsooth, there can be such a thing in the world as a consistent liar.

* After all, there is one thing admirable in this priest. He does not, like some dissenting priesthoods, profess one thing and aim at another. *He is sincere, and avows his principle.* Whether he acts it out consistently, is another question. He appears to think for himself, and seems by no means inclined to accept *our* teaching because it is not his own. He seems to rank in the same category with ourself, notwithstanding all his disclaimers; for, has he not *made up his own mind*, and not another for him, who and what to believe? All men must believe for themselves; the difference is not in the final seat of belief—the individual soul—but in the symbol believed, and in the truth of it. Our Oxonian avows himself almost indifferent as to the latter points;—nay, he prefers a *passive* belief to a *rational* one!—the discordant utterances of a fallible, unfaithful, and external church, to the voice of God attested by the spirit within us!—ED.

But truth is stern. *If a man hide his conviction, he shall perish by little and little.* For him there are no covenanted mercies in nature; but wrath and scorn and execrations spring up under his feet. His lie crucifies his heart, and smothers his perception of the divine harmonies. But let him be true to his soul, and place no sophistry between him and the world—then he speaks like a prophet. The truth makes us free indeed; and every man respects the truth, if it be put forth to him plain and naked, and appeal to his consciousness, and not to his prejudice.

Can we not read the will of the Lord in these visitations of secret thought? Do men hide their lamps under beds and bushels? Why then should we, with our vile theories and cowardices, conceal the God's truth in the dark chambers of our bosoms? Let neither theory, nor policy, nor fear, nor expediency, influence us any more. They are surfs of an evil sea. *Let us speak right out.* True, we shall give great offence if we act thus; but we shall save our own souls alive.

We must serve God, and give no heed to outward temptation—but retreat instantly into the shades of our own soul, and come not out thence, save to battle for the *right* and conquer the *wrong*. Man is an universe to himself, which he must rule by the laws of his Consciousness, and not by the lucks and chances of the Devil. Let him never seem, but *be*. The crime of Seeming is the monster Demon of all Societies. Yet not to Seeming will the brave man stoop. He has come to see that nothing but truth will last—that we can stand firmly upon no other base. This is the first knowlege—the substratum of all power and genius—by which we fence ourselves about with a grandeur as solid as God's. Wherever else we be, we are in a false position—discords jarring on the music voice of Nature. *Let us first of all put ourselves in tune*, and the melody will flow out of us, like light from the sun and moon. If you take an Æolian Harp and put it in a grave, how dumb it is! But put it in its true place—free to the kisses of the winds—and it will utter sounds which might create a soul under Death's very ribs. *The harp was not made for a grave, neither was man for falsehood.* No liar ever yet got a deliverance eloquent enough to captivate a single heart. His tongue is muffled like a dead-bell, and the metal, instead of clear, distinct vibrations which make the heavens ring, speaks in a dumb under-breath, which we know is artificial and unnatural.

We find out truth in the pains and penalties of ignorance; and we grow wise and brave by knowlege even the most sorrowful. Not a Cagliostro or a Morison but preaches truth by his falsehood. But the Truth of St. James, or the Love of St. John, are tongues of another sort, which have made their owners immortal. These are the *worths* which last, which make all the past time present, and these mouldering Tombs of the dead ages but as the facts of yesterday. *Truth and Love alone survive.* The bones of ancient civilizations lie whitening in many a wild desert and solitude, but these fragments of the Eternal Nature come floating down unto us, in immutable and indestructible life and vigor—the Saviors and Redeemers of the world. It is not what a man says, hardly what he does, but what he *is* in the living fountains of his being—*that* is the availing holiness.

We have become base, and fearful of a base world. We dread the grandeur of our own manhood, and tremble when the soul is earnest and full of the volcano fire. We dare not hear it, but thrust our fingers into our ears, and sweat and quake lest it *should* speak in spite of us, and bury beneath its lava streams that smirking hypocrite yonder, unto whom we are fawning and bowing with such wicked spaniel-heartedness, on account of his position perhaps in society, his horse-and-gig respectability, or, what is still more impious and traitorous to God, on account of his creed! Who, alas! is he but a mad brother needing sanity—a hungry, diseased

man, asking bread—and shall I give him a stone? *Shall I grease it, too, that it may slide through his capacious alimentary canal the more easily?* Shall I not rather take him by the wrist—smite him even—and, electrifying him with thoughts and rough healthy speeches, leave him to digest them at his leisure? Aye truly!—do this, or any thing, however harsh, so that he may be put into communication with the soul, and not perish in the idiocy of a false life.

Never let us be so mean as to stoop and kneel to an idolator of Mammon, and an imbecile mutterer of dead creeds and prayers. If I see a lowly, truthful heart, worshiping God on the hill-tops—in the flower-garden—in the church—or by his own household hearth,—I will rejoice and pray with him, and we will be one with God. But he shall not bind me with his articles of faith, nor run me a-muck upon his doctrines. RELIGION is a *soul*, not a *skeleton;* neither can she be caught in any trap of words, or prisoned in any building of brick or stone, or trammeled by any rights. Her home is in the starry immensity. I meet her in the sunshine and in the still night; I feel her presence in the storm and lightning, and in the wrath of the unbound winds. She smiles on me in the grass blades and in the wild flowers, and I hear the rustling of her kirtle in the waving of the corn in the valley. *In glad eyes and beaming faces she speaks to my heart, and it burns like an altar.* Always she inspires, but we cannot force her. She comes, but neither for prayer nor supplication. Rushing, like the wings of an archangel, she takes us by storm and overpowers us with her presence. *Then* we may speak, and the whole earth will listen; but not till then may we utter a word. Our sermons are commonplace and dry,—'weary, stale, flat, and unprofitable'—and our preachers are pumps. They think to captivate by words, and to convert by figures of rhetoric. In vain. Spirit must be kindled by spirit, not clogged with these millstones of doctrine, which do but sink us deeper in the mires and sloughs of time, and place between us and heaven an impassable gulf. I tell you, O weak superstitionist! O vain formalist! that this is an effigy of religion which thou hast set up in the church and in the meeting-house. It inspires thee not—it quickens thee not—it touches not one fibre of thy heart, nor makes thee tremulous with one vital emotion of thanksgiving and praise. All this pomp of worship is affectation and sham;—not a virtue, not a hope, not a blessing, can be wrung out of it. It is a burial service over some corpse stuck about with flowers—not an anthem, not an eloquence. I cannot love these dumb shows. There is to me a sort of profanity even in stated worship. It is as if we believed that God were cribbed in iron bars, like some sideral lion of the heavens, to be looked at only on this May-day of the Sabbath. *The Sabbath of God's love comes every day.* Can we not read that fact? If not, what business have we with these shows of worship? He that goes up with the congregation—unless he feel God in his heart—lies. He that preaches—unless he be overpowered by the wisdom of the Highest, and lets that wisdom flow through his brain and tongue—is a mountebank. Is the world then indeed a stage, and are 'all the men and women merely players'? Let us drop our craft of acting, and be the drama itself.

We, who call ourselves Christians, do not understand the meaning of our Lord's religion. He spoke not from the flesh, but from the spirit. What can Pusey, or Palmer, or the Pope, tell us of Jesus? What can any man? *In this New Testament Book we may read for ourselves.* And yet there He is not! Like a sphere in the blue immensity—a sphere of fire and light, of wisdom too vast to be uttered—He, eternal and sublime, revolves in the solitude of his own greatness, alone and unapproachable. His light has not yet reached us: we cannot unbind the sweet influences of this Pleiad in the firmament of time. We mark the track of his orbit, but we cannot pierce his centre. Would that we could!

Jesus never spoke to the body, nor from the body;—but to the soul, from the soul. He taught what so many of us have yet to learn—that not in creeds nor in professions, not in rites nor in ceremonies, but in simple TRUTH, cut adrift from all the circumstances and prejudices of life, lies our only salvation. Too long, O Jews and Pharisees! O Sadducees and Pagans! have ye miscalculated the purport and destiny of man. You live on the outside—in the skin and in the muscles of the human anatomy. You have only discovered the sensual part of you. I come to reveal unto you a *new nature*—a divine life—hidden in each one of you since the creation. Jesus always appealed to this new nature in his hearers—to their JUSTICE, LOVE, FAITH, REVERENCE, and TRUTH. He struggled to graft all utterance upon these divine attributes, and to plant a colony of heaven upon earth, wherein human deities should walk about, and 'Jove should nod to Jove.'

Would it not be well if we looked a little deeper into this religion of Jesus, and not content ourselves with the bare name of Christians? Will a name make us holy, or honest, or faithful? Think how many there be who would blush, and swell, and fume, and rave, to be called merely moral—merely virtuous—merely good—and who yet hide all their defalcations of these glorious integrities under the cover of Christianity! O friends! the virtuous man is the only religious man. Virtue is the paradise of religion; thitherward are all its tendencies. Put off from thee all names, and dates, and ages, and stand thou firm and loyal to the monarchy of thy own laws.

Why, then, should we always look and speak so as to give the soul the lie? Why fear to say what we feel and think? Am not I, too, a mouth organ of the Divine Spirit?—and shall I dread to utter the inspirations which come, burning like mighty flames of fire upon my heart, from the council chambers of the Eternal? O! it is an impiety which smells rank and offensive to heaven, thus falsely to evade the God's utterance! Speak! though the earth should swallow you up; for out of thy speaking may go forth a soul that shall renovate the dead world, and clothe it with immortal beauty. Each great thinker in his turn puts his horses to the wheels of the universe, and drives it forward after a new ratio of velocity. If we think on it, nothing that we see is material, but living, active mind. Orb upon orb is but thought upon thought. The maker of a steam-engine is like God creating the world. This solid iron, so shaped and fashioned, panting with these live coals in its bowels, is but *the crust and shell of an idea*, born and expanding itself in the soul.

What is it that makes the poet and the prophet, the friend and the lover, so noble, so venerable, so beloved? Is it not their faithfulness, their integrity, their impassioned abidings by their own thoughts and feelings—their simple and sublime truth to themselves? And nothing short of these attributes will pass the final muster. They are the coin and currency of God, stamped with his image and superscription, and tried in his eternal fires—so that they will last for ever. No more paper money, then, O brothers!—the bank is bankrupt—a sink of the direst ruin, wherein, if thou gettest sunk, thou art lost for ever! Long enough have we bowed before these crowned demons of Falsehood, Fear, and Mammon. Let us now look higher, and cast our idols to the moles and to the bats. *Be not afraid of thy thought—it is the kindled breath of the Holy Ghost, filling thee for a great purpose, though thou see it not.* Stand, therefore, by thy thought, and utter it with a tongue of brass. Do not duck under it, nor go about to circumvent it, or *pinch it to suit an audience*, or water it with honey-drops to save the prejudice of a friend—or even to save thee from the scaffold; but *out with it*, like a bolt flung from the thunderous heavens, until it bound and vibrate through the world; so shalt

thou vindicate thy proper manhood, and feel the firm rock of the Everlasting cleave unto thy heel.

It is the grand error of these times, that our young men and old folks are taught to abjure self-trust, and to catch at straws. This error is inculcated in our schools, thundered from our pulpits,* and floats upon the tides of conversation in all our parlors. But if we would be true and vital souls, and walk safely through this Jeoshophat's valley of dry bones and rotting corpses, we must make a covenant with ourselves, stand by ourselves, and believe not this lie. We must do and suffer any thing rather than believe it, for it is a treason against the Supreme government and the wisdom of the Divine handicraft. God speaks to us evermore through this great nature which is common to us all. I cannot choose but believe GOD, though men call me never such ugly names. The majesty, capability, portion, and destiny of this same human nature, are to me the highest themes. How I, a born soul into this world, may best, by God's help, fashion myself like unto Him whose image I am, seems to me to be the most religious effort. It is quackery, priestism, and devilcraft, to declare that a man must not trust himself—must not depend upon 'poor, weak human nature.' Who taught thee, thou foolish preacher, to call that weak which the strong hands of an all-wise God has made? Besides, is it not human nature which prompts thee *not to heed* this 'poor, weak human nature'? [Is it not human nature, and not the best part of it either, which prompts thee to ask others not to trust their *own* human nature, but to rely on *thy* human nature?] Thus, even whilst thou condemnest thy soul, thou puttest thy greatest faith in it! O blind leaders of the blind! ye shall surely fall into the ditch. If we reject *ourselves*, we are baseless as dreams and visions. Let us believe, then, in the progression of the soul—in its capability of discovering truth, through the influences of God's holy spirit, and of becoming brave and godlike. Shuffle as we will, we must in the end rely upon ourselves.

Beware how you give heed to men! Suffer them not, for one moment, to put *their* grappling-irons into *your* decks, and tow you out of your own courses. Say to the priest, 'Thou art a pirate!—to the doctor, Thou art a trapper of black Africans!—to the church, Thou art a charnel-house of dead bones! Away all dictators—all paid interpreters of dogmas and mysteries!—ye foul the air of freedom, and blot the sun of truth. My hope and trust are higher.' For want of this strong resolution—this hero-front against the trickery of the world, men come by thousands, nay millions, to worship Brahma and Mahomet, and to pin their faith and energies upon Bible Societies and Bible Institutions. I would not disparage these latter aims—they are good—but they are not all good. They are but *steps* in the infinite ladder of the heavens. Jacob is asleep on his pillow of stones?—well then, Jacob is a sluggard. The ground he lies on is holy?—granted. But what does that ladder mean, with God at the highest end of it? *Jacob should mount the ladder.* There is a deep truth in that vision of the fugitive patriarch. We have no business to stand still. We are indeed but walking eggs, unhatched by the sunshine of Eternal Truth. The shell once fairly broken *by our own effort*, and we, untrammeled and free, shall wing our way through the dizziest heights of the untrodden universe—untired, unexhausted, onward for ever!

Respect also thy brother's personality and spiritual being: he too must think for himself. But not for thee shall any man think. Another's truth, if it be truth, will one day be made manifest to thee, though it now be wrapped in palls. *But thou must be a Searcher*—brave and bold as a God seeking his lost kingdom—otherwise the *first* heaven shall be thine, instead of the infinite and unnumberable realm. Cowardice never yet killed a lion, or won a crown. It is a carcase the slave may wear—but for thy life, O my brother, cast it under *thy* feet! Thou shalt be the valiant Great Heart in this pilgrimage to the heavenly city, and demolish all Doubting Castles and Giants Despair at thy sword's point.

We are kept mean and low by lies. One must square his thoughts, and chop his ideas into very threads and patches, and not utter what he thinks with boldness and truth—or he shall be called infidel and a profane person. *Free-thinking is the moral blasphemy of these over-wise people.* Indeed, friends, I love God, and respect my own soul as God's breath and image. Yet I tell you that I am, and will, and must be to my grave, a FREE-THINKER. This is the chartered right of the soul—for which I will die if need be—and by which I will live at all events.*

* Vide the noble *Tracts for Manhood.*

* People are always most emphatic in that which affects their own interest. If you, O brethren! were to trust God and yourselves *more*, it is clear you would trust to the pulpit *less*. Because self-trust would supersede pulpit-trust, therefore does pulpit-thunder denounce self-trust.—ED.

AIDS TO REFLECTION.

[*Hints to Thinkers, in Composition and Criticism.*]

WHAT IS MEANT BY LAW?—A law of physiology or astronomy, for example, is not a 'something by which facts are governed', but simply an expression of the order in which certain facts take place. The law is not itself a thing or power, but the register of similar facts—a generalization of language merely. Everybody may see the facts, but the philosopher only seeks to express their relations—to register their similarities under one expression—a law. Thus, again, we return to the old conclusion, that Truth is the Register of Reality—that all sciences centre in the science of words; though, of all sciences, this centre one has been most left in disorder and darkness. The consequence is, a world distracted in opinion, because it has not yet been taught to use the medium of reason, and the instrument of science, aright.

'MATTER AND MIND.'—An esteemed correspondent writes as below. The reader is requested to read our comments in the corresponding number of each paragraph, as he proceeds.

"I wish to offer a few remarks on a portion of the article (p. 55) headed 'Matter and Mind.' (1.) I find, on referring to the Intellectual Repository, that you have not quoted the whole of the paragraph there given. The paragraph from Mr. Le Cras's work, as given in the Repository, I now quote:—

'Hence *the causes* [of sensuous images] are *states of mind*, and *the effects* are the sensuous images which they produce. From conventional language, we call these sensuous images, OBJECTS, as if they existed *independent of our senses*, and as if we had a knowlege of them distinct from, and independent of, a knowlege of our sensations, although the latter is, in truth, all that we really do possess.'

You observe on this, that 'Mr. Le Cras, we dare say, would readily allow that *the causes* of sensible phenomena remain permanent in nature—that is, that God acts uniformly—however the states of [moral] affection may change.' (2.) But Mr. Le Cras says also, that *the causes* of sensuous images—sensible phenomena—are *states of mind.* Thus, that these states of mind (or causes of sensuous images—sensible phenomena) remain permanent, however the states of mind may change. (3.) I now wish, if possible, to clear the Repository of the fault, of which, it seems to me, I have so clearly convicted you. You quote the Repository thus:—'The objects surrounding men remain permanent [unchanged], however his states of mind may be changed.' It should have been:—'the OBJECTS surrounding man *in the natural world* remain permanent, however his states of mind may be changed.' (4.) But you do not seem to understand the distinction between the *natural* world

and the *spiritual* world, and hence you disregard altogether the words which indicate it. (5.) In consequence of this, you have misunderstood him where you say—'*objects* are clearly things known—i. e. *seen* or *felt*, sights or sensations—(states of mind, in his sense of the word)'—for this is *not* the sense in the sentence you quoted. It *is* the sense in which Mr. Le Cras uses the word. The Repository also uses it in that sense, when speaking of the spiritual world. (6.) Since, then, he does not use the word 'object' in the same sense as you do—since, with him, objects in the natural world (or nature) and states of mind, are distinct things,—he does not contradict himself when he says that 'the objects surrounding man in the natural world remain permanent, however his states of mind may be changed.'

F. K., Jun."

EDITORIAL REMARKS.

(1.) If F. K. refers to our article, he will perceive that it was foreign to the subject in hand to quote the former part of Mr. Le Cras's remarks. We were discussing the subject of 'Matter and Mind,' not Swedenborg's theory of the spiritual world, and therefore only noticed the article *so far* as it concerned the question in hand. The Repository stated, p. 149, that 'the *objects* and *phenomena* of the natural world [or objects of nature] exist *independently* of the *senses and sensations of the* HUMAN MIND.' This was in opposition to our own views as expressed in the articles 'What is Knowlege?' and 'Matter and Mind'—and, *therefore*, we quoted Mr. Le Cras's statement of the fact, that 'in truth, our *sensations* are all we really do possess.' We had no further concern either with Mr. Le Cras or the Repository, tho' we could, had we chosen to do so, have shewn that several errors had been committed both by author and critic.* For example, the Repository most unauthorizedly assumes that the word 'appearance' is naturally synonymous with 'phantom' and 'illusion'—a sense obviously not intended by Mr. Le Cras. The word 'appearance' is just as applicable to an 'object' which has a permanent, as to one which has only an occasional, cause.

(2.) We know that Mr. Le Cras holds that '*the causes* of sensuous images'—i. e. effects which we and he both call 'objects' or 'appearances'—'are states of mind'—i. e. *moral states*, good or evil, which have their corresponding images, beautiful or deformed. But into this debate we did not enter. We were not talking of *moral* states at all, but simply of what 'sensations' and 'objects' *are*. We like to discuss one thing at a time, and we hate digressions heartily. Digressions are symptoms of a weak intellect, disturbed by every passing breeze. Thinkers must learn to stick to a point, and never leave it till it is thoroughly discussed and understood. If they do leave it, they may chase gilt butterflies all their lives.

(3.) Our friend, then, has only convicted us as yet, so far as *we* see, of sticking to the point in hand, which is rather a compliment than otherwise. We do not perceive the difference between '*objects* surrounding man' and 'objects surrounding man *in the natural world*.' What 'surrounds' man *is* 'the natural world' or nature. To add the words in italics is mere verbiage. It is like the Owenistic jargon of *external* or outward *circum*stances—as if there could be a *central circum*ference, or *in*ward *out*ward thing! Does F. K. contend that *place* (or roundaboutness) has aught to do with 'the spiritual world'? We understood the Repository as referring to 'objects *in the natural world*'—i. e. 'objects surrounding man' *in the body*—and argued accordingly. The abridgment of the phrase, therefore, is altogether unimportant.

(4.) We *do* understand the verbal distinction set up by Swedenborgians, between the 'natural' and the 'spiritual' worlds; but why should we 'seem to understand' it when engaged in discussing another subject? We purposely 'disregard' all words not to the point, in every discussion. This is a first principle of reasoning with those who do not wish to dispute about half-a-dozen things at once.

(5.) We do *not*, therefore, misunderstand the Repository when we say that '*objects* are things known, sights, &c.' Does the Repository mean that *objects* are THINGS UNKNOWN, unseen, unfelt, &c.? We argued that there was 'no sense—no meaning' whatever in the words quoted. We know, indeed, that it will be said that he did not mean to contradict himself. But the words *do* contradict each other, and therefore the writer of them contradicts himself. An arbitrary distinction may be set up, but creating a new set of words is not referring us to a new fact. Mr. Le Cras and ourself, therefore, employ the word 'object' as denoting *things seen or known*. The word has no other meaning—i. e. it is the mean of suggesting no other thing. If it be, let the Repository, or our friend F. K., describe it. We want evidence, not words. The thing may be called matter, or mind, or natural, or spiritual, or object, or sensation, or reality, or phenomenon, or appearance; but there is only ONE THING after all, and the idea or memory of it (or what is borne in mind).

(6.) If, then, the Repository does use the word 'object' in any intelligible sense, he must use it in our and Mr. Le Cras's sense. If 'objects' in nature are sights or things known, they *are* those states of mind (in the ordinary sense of that word) called perceptions or sensations, though also 'distinct things'—as an apple and an orange—and, therefore, he does use contradictory language when he says that 'objects and phenomena'—or the states of mind called sensation and perception—'exist independently of the senses and sensations of the *human mind*'—or, as he varies his affirmation, that 'objects remain permanent, however states of mind may be changed'! 'Object' is but a word *signifying* 'the sensations of the human mind,' and to say *these* change, is the same as to say that 'objects' change. We earnestly entreat our correspondent not to allow himself to be cheated by mere words, which mean no-*thing*.

CASES OF BAD COMPOSITION.—We are surprised to find two instances we selected for comment (p. 64), defended. (1.) It is alleged that our criticism on the phrase '*pervading* principle of con*nexion*,' arises from our unacquaintance with the Latin root. Indeed! We have known the root these fifteen years, but we don't see how that mends the matter. We can't see how *vadeo* and *nexus* harmonize. *Per* (thro') and *vade* (to go), in our English use—and we suppose the writer intended to talk English, not Latin—when combined, signify *diffusion throughout*, not *half*-diffusion, or mere *contact*; hence one thing which *pervades* another, is of *equal extent* to it, which no connexion is. A *link* in a chain *connects*, but how can it *pervade*? (2.) Our criticism on the phrase—'The beverage of nature, *with* proper nutriment, *are* the best,'—is said to be founded on an exploded doctrine of Lindley Murray's! Worse and worse! If all his rules were as reasonable as the one which would prevent such a sentence from being framed, they would never be exploded. We care little for grammarians, for we look at the *sense* of the thing. 'With' does not pluralize or add only; it JOINS, *unites*, or *combines into one*, what before are separate. 'With,' in its ancient form, is the word *wythe* or *withe* (as 'a green *wythe* or *tie*). It has the force of the marriage *tie* or *union*. 'Two words joined together by this grammatical

* When Swedenborg states that 'all material things are in themselves fixed, however the *states of men* are changed'—he refers only to *moral states*. But 'states of mind' is a phrase much more comprehensive, and inclusive of *sensations*. All sensation and memory are, therefore, *changes of mental state*, in the ordinary sense of the phrase.

wythe, with, or *wive*, become ONE syntactical word,' and therefore requires a singular verb to agree with it in number.

Dr. Candlish, in his work 'On the Atonement,' p. 25, has this phrase—'It is but one *great gigantic* error, at bottom'; as if there were *little* gigantic things, or *gigantic* little ones! Preachers too often indulge in such empty sounds, to impress the ears of the groundlings.

Mr. Leechman, in his 'Logic,' has the following:—'*None* of the particulars mentioned *are* essential' (p. 55). 'None' (i.e. no-one) is singular, and requires the verb *is* to agree with it.

'A *definition* must be clearer than the *thing* defined' (p. 57). But no words can be so clear as the thing they are intended to suggest. He meant, that 'a new definition must suggest the thing *more clearly* than the old form of words.' Again:—

'It should be expressed in as *few appropriate* words as possible.' The word 'few' here *limits* 'appropriate', and makes the instruction to be this: 'use as few words that are appropriate as you can!' He means, 'express your definition in *as few* and *as appropriate* words as possible.'

'Judgment is the comparing *in the mind* any two ideas' (p. 59). This reminds one of the vulgar phrase—'I was persuaded *in my own mind*'; as if folks ever *compared ideas*, or were *persuaded*, OUT OF THEIR MINDS.

'ARE SWEET WINES NECESSARILY UNINTOXICATING?'

WINES may be sweet and yet alcoholic, to the extent of 20 per cent., without the admixture of brandy. Hence they may be both sweet and intoxicating—sweet 'naturally,' because the grape is sweet; but not 'naturally' intoxicating, for it is *art*, not nature, which combines the conditions of the alcoholic fermentation.

Our querist is right in supposing that the fermentation destroys the sugar; but then it only destroys the sugar which *is* fermented: it does not follow that *all* the sugar in new wine or *must*, undergoes fermentation. This process can only prevail in proportion to the quantity of *ferment* present, which has the power to impart its own decay to a certain quantity of sugar only. The *ferment* is formed from the *gluten* of the grape, by the absorption of air which induces its decay, and as soon as the ferment is spent, the alcoholic fermentation stops. Now, in the grapes of warm climates, the sugar *exceeds* the proportion of yeast necessary to decompose it;—hence that portion which *is* decomposed makes the wine *alcoholic*, while that which remains undecomposed makes it *sweet*.

TEETOTALISM BEST IN THE TROPICS.

In the 84th Regiment, Moulmein, out of 43 cases of spasmodic cholera, *only four* of 105 members of the Total Abstinence Society were attacked.

In the 25th Regiment, Cannanore, it has been shown by reference to the hospital books, that members of the Temperance Society pass through the hospital *once* in 15 months, while non-members on an average are admitted almost *four times in the same period.*

In H. M.'s 9th Regiment, Kussowlee, the admissions to the hospital are nearly *four to one in favor of the temperance men of the Regiment*, and of deaths about *two to one.*

If such be the facts in these regiments in widely different sections of the country, it may be fairly inferred that the same or similar facts exist in other regiments.

The Temperance Advocate.

Temperance is the *proper use* of all things.

A DIALECTIC DANCE; BY 'DEMETRIUS.'

ACCORDING to promise, we proceed to draw up the veil of village obscurity, and exhibit to wider audience a dialectic dance performed by the philosophic Demetrius before the rustic worthies of Wensleydale. David danced before the ark; why shouldn't Demetrius dance too—though to a different tune?

The species of reasoning in which Demetrius is the greatest adept, is called by logicians, REASONING IN A CIRCLE. It is best performed in a sort of tread-mill, constructed upon the principle of a squirrel's cage, consisting of an axle—the axle of assumption—to which is attached an apparatus of wire or wood, which revolves on this axis whenever the animal within puts his paws upon any part. Generally speaking, there is a sort of hut or cot into which the little runner in a circle may retire, whenever it is convenient to conceal himself from the prying gaze of the public. If you obtrude upon the little animal within, he will not infrequently manifest his ire by attempts to scratch or bite you. All this is 'excessively *human*,' as Demetrius has shewn. By the ingenious contrivance referred to, the squirrel begins at one step of this circular ladder, or spoke in this tread-wheel, which is then whirled away to be succeeded by another, until, the round being completed, he comes back to the *very step* with which he started! The greatest philosophers are but imitators; and hence, perhaps, the school of which Demetrius is a worthy disciple—the sophists of ancient Greece—derived the idea of *reasoning in a circle!*

'TEETOTALISM IS IRRATIONAL.' So says Demetrius, whom we left grasping at a Suspended Analogy, and exhibiting his dialectical discovery to an 'admiring public.' We must now follow him, step by step, in the tread-mill exercise of the Squirrel Dance.

STEP 1ST. 'Teetotalism has been the means of effecting' [*means* never effect; only *causes* can effect.] 'Nor' [there is no grammatical antecedent] 'is it intended to attenuate' [make thin!] 'the result of the admission by adducing evil results. If teetotalism rejoices in no other arguments besides those drawn from its *effects*, it stands in the same position as any other project, *however unscriptural or irrational*, from which benefit has evolved. Something MORE than the PRODUCTION OF GOOD, or the absence of evil, physical or moral, is requisite when a system is to be considered.'

The Great Teacher has observed that *a tree is to be known by its fruit*, and that a good tree bringeth forth good fruit; in fact, he said, in relation to both men and systems, *By their fruits ye shall know them.* But Demetrius seems to be a philosopher of a finer school; he tells us plainly, that the axiom of the Great Jewish Teacher is obsolete!—that it is a very deficient test!!—that '*something more*' than goodness and innocence is required to make any system good!!! Thus, we see, that a sinister interest—a determined prejudice—will carry some men to blaspheme THE TRUTH itself, and to contradict the express words of the SON OF GOD! Truly, by *such* fruits shall *such* philosophy be judged.

St. Paul, too, said—'He who knoweth to do good, and doeth it not, to him it is sin.' But St. Paul, unhappily, did not live in the days of the 'Wensleydale Advertiser,' or he might have learnt, at the feet of Demetrius, that 'something more' than knowing to do good is necessary to physical or moral action! We, too, and men in general—but what is the commonality,

or even Solomon, to Demetrius?—have been fancying, in our blind utilitarianism, that doing good to ourselves and to others—to the bodies or the souls of God's creatures—is 'THE WHOLE DUTY OF MAN.' But this, it seems, is all vanity; 'something more' than goodness and innocence is needed to make anything good!

And what is it, sage Demetrius? He does not clearly say, but he seems to be fancying that this 'good' wants what he calls 'RATIONALITY' adding to it. But, dear Demetrius, WHAT is it which makes any given action—say drinking a pot of porter or a pint of port, a basin of milk or a cup of water—rational or *ir*rational? Is it not 'the production of good' or evil, and 'nothing more'? Can it be rational *beyond* the good, or irrational except *as far as* the evil? WHY should any action be performed, save for its good? WHY abstained from, except for its evil? All actions which are good, are, there*for*, 'rational'; all actions which are evil, are, there*for*, 'irrational'. To be reasonable or rational, means to be ruled, or to have a rule—a *ratio* or proportion in our actions; and that rule is this same 'production of good' or avoidance of evil—and 'nothing more'. So, it turns out, that Demetrius has been scribbling about a word he didn't understand!

STEP 2ND. 'The MEANS dictated by the teetotalers' are, '*lest you should yourself be induced to abuse, or to countenance abuse in others, abstain altogether.*' 'If the advocates of the *principle* refuse to permit it to be tested, there is in that very refusal presumptive evidence of its irrationality'!

There is a glorious and characteristic confusion in all this sentence. First we have the 'means' proposed by the teetotalers, confounded with an alleged 'principle' or reason palmed upon them—though the *means* by which, and the *reason* for which, an action is performed, are quite distinct. Then what is meant by '*the* principle' or the 'it' to be tested? Is it 'the means dictated,' or 'teetotalism,' or what? No part of teetotalism fears to be tested. We even find paper and room for the opponents to write in, if disposed, so long as they write decently—as witness 'John Tatham,' &c. Yet, it is quite true, that the evidence against teetotalism is of the 'presumptive' sort—the offspring of ignorance and haste. Such are the specimens furnished in the Advertiser.

But 'the means' or 'the principle' stated above, is NOT the principle of temperance; it is an ærial structure—a wind-mill of Demetrius's own building, which, Quixote-like, he proceeds bravely to assault with the blunted point of a 'grey-goose-quill.' In fact, we have not yet found one solitary instance in which temperance principle is fairly stated by 'the Advertiser'; his object being perversion, not refutation.

The *principles* of teetotalism are, that alcohol is a poison, and that alcoholic fluids are poisonous, and, therefore, that they are as unfit to be used *for beverage*, as poppy-juice or laudanum; that their *use*, for such a purpose, is itself an *abuse*—a disregard of reason and of the first dictates of religion.

The *means* of teetotalism refer to an object, to organization, and to society. That object is the entire suppression of alcoholic intemperance, with all its direful array of consequences, personal, intellectual and moral, domestic, social, national, and eternal. We know, indeed, that some men place these matters beyond their care; they demand to be appealed to as beings WITHOUT A HEART (see p. 46); and Demetrius himself has attained to that pitch of abstract philosophy which enables him to live in the regions of *pure reason*—a reason having no relation to feeling, to good or evil; so that he scorns attention to the weak considerations of our social life and our common Christianity, affirming that 'the miseries of drunkenness—delirium tremens, famished children, mourning wives and desolated homes—*are staple commodities*' of 'the teetotal hirelings'! *He*, indeed, may stand related to these 'staple commodities' as PRODUCER, but the teetotaler only as PREVENTOR. His traffic may be compared to the bitter fountain; teetotalism to the heat and love which seeks to dry up the polluted stream of sin and sorrow. The means are adapted to the nature and cause of the mischief. The drunkard's appetite is a physical disease of the nervous system, created slowly and gradually by the moderate use of the physical stimulant, which, in every case, TENDS to the ultimate issue, though it may be checked and controlled in degree by temperament, circumstance, or character.* This *tendency*, in multitudes of cases, overcomes all checks, and manifests itself, in Christian England, by a standing HARVEST of 500,000 drunkards—'the staple commodity' of our appeals to the *hearts* of our countrymen. Of course, the appeal will be in vain to the heart*less*—to those who have put Gold in the place of Good, and *pseudo* Philosophy in the place of human Feeling. We needed not Demetrius's assurance of this; we knew it before.

'Tis true, and pity 'tis, 'tis true.'

The sciences of toxicology and physiology having informed us of the true nature of the appetite for stimulants—whether for opium and bange in the East, or alcohol and tobacco in the West—philosophy demands that we should remove the *physical cause*, the use of the poisonous stimulant, before we can expect the physical and moral *effects* to cease. This is our 'GREAT FACT'—a fact of nature, not a mere 'analogy' suspended in the mists and moonshine of imagination—a fact which, we apprehend, 'the Advertiser' will carefully eschew. He prefers the inaccurate analogies of *talk*, to the exact analysis of *things*.

STEP 3RD. 'A newspaper reader has been suggested as AN EMBLEM (!!) of another man consuming a moderate portion of *intoxicating drink*.' [This is the Suspended Analogy!]

Yes; and as we shewed (p. 47), 'the emblem,' as he calls it, is no emblem at all. The cases have nothing in common, save this, that they are both *habits*. But how is it, O Demetrius, that, if the things are the same *in principle*, they do not produce similar effects? Drink-

* Physical injury is inflicted of course, whether this tendency to drunkenness be checked or not, and, therefore, men ought to abstain, if for no other reason. Some parties may be disposed to fall back upon the self-assurance that '*they* are safe'—which they can never know except by the issue. They may, or may not, eventually be subjugated; but that is not the question. Men must often seek to avoid risks, and shun the *tendency* inherent in certain practices. Take, for example, the case of fictitious narratives. Is there *no force* in the argument concerning them? If not, why did 'the Advertiser' insert the remarks of Dr. Abercrombie, which we have extracted from his columns?†

† TENDENCY OF FICTITIOUS NARRATIVES.

'THERE has been considerable difference of opinion in regard to the effects produced upon the mind by fictitious narratives. Without entering minutely upon the merits of this controversy, I think that it may be contended that two evils are likely to arise from much indulgence in works of fiction. The one is *a tendency* to give way to the wild play of the imagination—a practice most deleterious both to the intellectual and moral habits. The other is a disruption in the harmony that ought to exist between the moral emotions and the conduct,—a principle of extensive and important influence. In the healthy state of the moral feelings, for example, the emotion of sympathy excited by a tale of sorrow, ought to be followed by some efforts for the relief of the sufferer. When such relations in real life are listened to from time to time without any such effects, the emotion gradually becomes weakened, and that moral condition is produced which we call selfishness or darkness of heart. Fictitious tales of sorrow appear to have *a similar tendency*—the emotion is produced without the corresponding conduct; and when this habit has been much indulged, the result seems to be, that a cold and barren sentimentalism is produced, instead of the habit of active benevolence. If fictitious narratives be employed for depicting scenes of vice, another evil of the greatest magnitude is likely to result from them, even though the conduct exhibited should be shown to end in remorse and misery; for by the mere familiarity with vice, an injury is done to the youthful mind, which is in no degree compensated by the moral at the close. Imagination, therefore, is a mental power of extensive influence, and capable of being turned to important purposes in the cultivation of individual character. But to be so, it must be kept under strict control of reason and virtue. If it be allowed to wander at discretion through scenes of imagined wealth, ambition, frivolity, or pleasure, it *tends* to draw the mind from the important pursuits of life, to weaken the habits of attention, and to impair the judgment. It *tends* in a most material manner to prevent the due exercise of those nobler powers which are directed to the cultivation both of science and virtue.'—*Dr. Abercrombie.*

ing water or milk is a *habit;* so is drinking alcoholic liquor; but do the same consequences follow? Where are our 500,000 *milk-and-water drunkards?*—men who have passed from the *habit* of moderate, into the habit of excessive drinking? Poor Demetrius is silent, but not still; the more frequent the question is put, the more 'fast and furious' revolves his wheel.

STEP 4TH. 'On account of this *possibility*,' [nay, TENDENCY, of drink to create a passion which can be gratified only by excess] 'the teetotaler steps forward, and warns the drinker to abstain.' [Very proper too!] 'For the *same reason*, the newspaper reader is warned to abstain. *Fear* in both cases is the cause [reason, he means] of abstinence.'

This whirl of the cage is very rapid, but by no means rational. We have seen various reasons—are reasons 'fear'?—why teetotalers abstain; and when we have so many good reasons for abstaining, it would be very *un*reasonable to relinquish reason for 'fear' that unreasoning men should miscall reason 'fear'! The 'reason of abstinence' in the real case and the supposed one, is *not* 'the same,' but very different; indeed, while we *do* say, abstain from bad drink, the use of which *tends* to evil, we do not say, *therefore* abstain from good reading, which tends *not* to evil. This is Demetrius's own logic, not ours. But, as we told him at first (p. 47), if the newspaper be *bad*, like the publican's Sunday papers, then *totally abstain;* but Demetrius, of course, holds that moderation in evil reading is *temperance*, as well as moderation in evil drink! We have our doubts, however, whether such moral philosophy is quite pure, even though sanctioned by the pious spirit-seller and spiritual instructor of Wensleydale. Even in this last example—the case of reading the vile obscenity, brutality, or atheism of *Bell's Life*, *Sunday Times*, or *Weekly Dispatch*, the favorite papers of the drink-sellers—it is not the paper or the reading, but the *ideas* suggested, which tend to mischief; but, in the other case, it is *the drink itself*. Even obscenity might be pure, to the pure in mind, if not to the frequenters of bars, shades, and spirit-vaults; but no purity of mind will prevent the physical effects of strong drink. In the last case there is a *necessary* connection—in the other only a *possible* one. But all these differences are nothing to Demetrius; by a single *whirl* of his cage he amalgamates them into one, in his perceptions—just as a lad, with a lighted stick, by a rapid whirl of it, causes all the innumerable points of light to appear as one continuous circle. As Demetrius admits his deficiency in 'critical acumen and nice discrimination,' we must not wonder at his dulness, nor yet apply to him the old proverb—'none so blind as those who *won't* see.' Men have naturally different capacities, and no man can make a silk purse out of a sow's ear.

STEP 5TH. 'No *sin* is committed by either'—newspaper reader, or gin-drinker!

That depends on circumstances not stated. If the paper be a *bad* paper, and the reader *knows* it,—or if he knows, or might know by truth-seeking, that the gin is a pernicious or poisonous fluid, which it certainly is,—then, in both cases, sin IS committed. 'DO THYSELF NO HARM,' is a Divine law, and equally prohibits the causes of moral impurity and of physical injury. The reading of bad books tends to poison the soul; while the use of alcoholic drink *does* poison the blood and body, and *tends* also to pollute the soul. 'LET YOUR MODERATION (OR GENTLENESS) BE KNOWN UNTO ALL MEN'—is a Christian law. But, '*strong drink*,' says Solomon, '*is raging*'—and its use, therefore, must tend to destroy the Christian graces of gentleness and self-control. Yet Demetrius dares to quote 'moderation' as consisting in the use of that 'strong drink' which 'is raging'! Thus

> 'The self-same word that bids our lusts obey,
> 'Is misapplied to sanctify their sway'!

Demetrius having finished his false comparisons, proceeds to manufacture some false statements:—

STEP 6TH. 'Were the *system* rational, the deduction thence derived' [we thought systems resulted from deductions] 'would be *universally* acquiesced in! instead of being *universally* ridiculed!'

What deduction? 'The Advertiser' has not formally stated any 'universally ridiculed deduction.' TEETOTALISM, we know to our joy, as Demetrius to his sorrow, is so far from being ridiculed 'universally,' that it is much more generally *praised*, even by those who have not the moral courage and disinterestedness to practise it, than condemned. Within the last twelve years it has disciplined to its principle, not less than TWELVE MILLIONS of people—and it is simply because its wonderful progress is alarming to the traffickers in poison—putting the 'craft in danger'—that Demetrius has assailed it with such imbecile bitterness and helpless hatred. Ridicule *it!* Aye, he smiles in such a sort, that sorrow's self could weep thereat! It is no laughing matter to him. Another step, however, and a thing ridiculous enough turns down!

STEP 7TH. 'Every thing *capable* of being abused, must at once be prohibited.'

This is a specimen of Demetrius's home-manufacture—and it is worthy of the weaver. Did he mean this for the 'deduction' *previously* referred to? If so—will he inform us—for he will certainly not inform his hoodwinked readers—from what upon the earth, or under the earth, he *deduced* this senseless proposition? Did he bring the very raw material down from the mist and moonshine, when he left go his hold of the 'suspended analogy'? Surely he must, for it certainly could never have reposed on anything more solid.

Demetrius, after all, *has* a sort of conscience. He doesn't say, *in so many words*, that this 7th step *is* a teetotal one: to *say so*, he knows, would be a '*lie direct*'—and his morality doesn't sanction a sin so *straight* as that. He, therefore, proceeds to insinuate, in a crooked way, what his conscience will not permit him to affirm in a straightforward one. It is not the *matter* but only the *mode* of a falsehood, which the pious 'Advertiser' cares about!* But he knows—no man knows better—that this absurd proposition was neither deduced, nor deducible, from any principle or statement ever found in teetotal speech or writing; he knows it for the best of reasons—because, finding all the *actual* statements of teetotalers on this subject totally unfit for his purpose, he *coined* this absurdity in his own brain, and palmed it upon his credulous or willing dupes, as ours! The falseness of such conduct is only matched by its folly; but perhaps he relied upon his obscurity for warding off exposure and punishment. If so, he has reckoned without his host. Now for another whirl!

STEP 8TH. 'By *the works of God* are meant all those creatures upon which the hand of man has wrought no change. To this fair assembly, IT IS CONCEDED that the teetotal principle is not to extend.'

We give 'the Advertiser' credit for knowing more of teetotal opinion than he cares to confess; and when he says, '*it is conceded*,' we believe he knows that, by the teetotaler, it is *not* conceded. He knows well, as even his essays prove, that the teetotaler places poppy-juice, prussic acid, and alcohol, in the same prohibited category—and, therefore, he knows that there are *some* 'good creatures of God' to which the teetotal principle *is* made to extend as much as to the *artificial* product alcohol, and for the same reason—because, as beverage, they are injurious to the body. This, therefore, is another whirl against truth.

Demetrius, however, next goes on to assert that the distinction expressed in step the 8th, between *natural* products and *artificial* combinations, is quite 'ARBITRARY'! So that our pupil appears to think that there is no *real* difference between iron-ore and Sheffield razors! or between iron-stone and steel swords!! or between squirrels and squirrel-cages!!! Hence, according to Demetrius, pistols and powder, bomb-shells and cannon-balls, silver shrines and strong drinks, are just

* It is said that a *clergyman* (so called) writes these leaders for Demetrius!

as much *natural productions!*—'good creatures of God!'—as iron-stone, sulphur, carbonic acid, or sugar-cane, out of which they were manufactured. There is no *real* difference! Is not Demetrius a promising pupil? What 'critical acumen and nicety of discrimination!'

STEP 9TH. 'Another distinction, not less arbitrary than before, is set up. The whole creation is left to individual judgment, some *few* combinations—alcohol, prussic acid, *and the like*—excepted.'

Demetrius omits to point out this *other* distinction; so that, as usual, we are left to guess his meaning. But, in truth, had he known what the words he wrote *meant*, he would have seen that no other distinction was either needed or possible in the case. All that we at least can conceive of the subject of eating and drinking, is—articles FIT for food and drink, and articles UNFIT. But alcohol, prussic acid, *and the like*, include, of course, *all* articles (not a 'few') which, *like them*, are UNFIT; and teetotalers have no more objection to the moderate use of any others, than Demetrius himself. It is a pity our pupil doesn't know either what he says or what he means.

STEP 10TH. 'Prussic acid and alcohol have *legitimate uses*, and because of the possibility of these being exceeded, it is absurd to say that *the legitimate use* should be given up. The teetotaler at once admits the force of this, but provides that *alcohol shall not be a beverage*—a provision *un*objectionable, but *un*necessary.'

What does all this mean? Simply, *physic* has its uses, but its use is not that of *food* or *beverage;* but the abuse of physic is no reason for its *dis*use. What then? What's the object of this palaver? What has it to do with teetotalism? The distinction between *food* and *physic*, he seems to say, is unnecessary! Then, surely, all this talk about it must be much more so. Whirl the 8th, therefore, must have been performed for want of something better to do—or, at least, for want of an inclination to do aught better.

STEP 11TH. 'Alcohol is not *the cause* of the evils against which teetotalers array their powers.'

Very true, *it is not.* If Demetrius keeps his drink in his cellars, it will make no man drunk. The simple reason of teetotalers being a body of perfectly sober men, is here—they leave the drink alone. THE USE of alcohol, as drink, not alcohol itself, is the cause of drunkenness.

STEP 12TH. 'Between alcohol itself, and alcoholic drink, there is *the widest distinction*, and, to compare the one with the other, is absurd, unfair, and delusive.'

Now, reader, doesn't our pupil improve? He who, a short time ago, couldn't perceive the greatest differences, can now point out the smallest distinctions! In short, he tells us that between butter *by itself* and *butter and bread*, there is the widest distinction—i. e. the distinction between butter alone and butter not alone! Isn't *that* acute? — a wonderful stretch of 'critical acumen' and logical 'discrimination.' Yes, there *is* a distinction between gin by itself and gin with sugar and water; there *is* a distinction between proof spirits and watered spirits, between gin with little and gin with more water in it; there *is* a distinction, too, between water in gin and gin in water; there *is*, also, a distinction between alcohol by itself and alcohol with juniper and water—the one is called pure alcohol and the other is called gin; and (we admit) it is just as 'absurd, unfair, and delusive' to confound these distinctions, as to confound treacle by itself with *porridge and treacle!* Who, after this, will dispute the acuteness of Demetrius?

STEP 13TH. 'Alcoholic drink *contains* alcohol' [just as porridge contains treacle], but each is *responsible*(!) for its own proper effects only.'

True—the sweetness of the treacle in the porridge is due to the treacle, and not to the oatmeal and water! How necessary to know this, in order to that 'nicety of discrimination' which Demetrius displays! How often little boys mistake the sweet taste of the treacle for the oatmeal—don't they? So, unless Demetrius had assisted us with his discrimination, *might* not some teetotaler, at some time or other before the end of time, have made the *water* of alcoholic drink 'responsible' for the 'proper effects' of the *alcohol* only! How careful Demetrius now is, to avoid these prospective 'possibilities!'

STEP 14TH. 'The apple *contains* prussic acid'!

Does it indeed! Is this an original discovery of Demetrius's? Is he a chemical, as well as a logical and theological philosopher? 'The apple contains prussiic acid'! This must astonish Professor Liebig, and would have immortalized Demetrius himself, had we not already done it!—*if it be true.* But is it true? The Giessen Professor has not been able to find prussic acid in apples—but perhaps some Wensleydale Wizard has? We pant for the particulars. Dear Demetrius—do announce them to an expectant public—and *we* shall be honored in our pupil! At present, we *rather* think, it is a—slight mistake.

The conclusion of the whole matter is,—'TEETOTALISM IS IRRATIONAL!' Some sceptical spirits may be inclined to question the scientific character of the steps by which the inference was reached—but who can doubt the rapidity of the whirl, or the number of the revolutions taken? We have seen too, that many of the steps in the process, if *not* regular, are remarkable—and if not very convincing, are at least very comical. The main and primal proof was an 'emblem' or 'analogy'—hung upon air—and the last proposition, no less wonderful—*a mare's nest.* It must be very extraordinary, if so many extraordinary things cannot prove—nay, demonstrate—the very ordinary proposition, that 'teetotalism is irrational.' At any rate, if they do not, it is no fault of Demetrius's.

We have now gone over the whole of the performances of our promising pupil. He has appeared in the chief characters of 'a shrine maker,' 'a dancing dervish,' and 'a logic-chopper'—to say nothing of several minor and less dignified parts. These characters he has performed, not only well, but in the most *natural* manner in the world. Having already afforded us so much amusement, the reader will of course look for his speedy re-appearance upon the comic-stage—a department of our work expressly opened on his account. All we can at present say, is, that should he re-appear upon the boards, or even the barrels, we shall embrace the first opportunity of *engaging* him.

EXPERIMENTS OF A POSTMAN.

THE following is an account of my own practical trials of the comparative merits of MODERATION and TOTAL ABSTINENCE, drawn up for Dr. Lees's *Truth-Seeker.*

[First trial of Teetotalism.]

In October, 1841, I began to carry letters for the Nantwich postman (who was ill) in the country district. I was but 19 years of age, and slender bodied, but a quick walker. I walked 5,040 miles in 7 months, or 28 weeks, over 30 townships within the Nantwich delivery. The latter end of 1841 was uncommonly wet, and I frequently got drenched twice a day. I drank nothing but tea, milk, and oatmeal and water, yet I did not catch a single cold during all the season. This was the first experiment I made on the principle of total abstinence from 'strong drink'; but I was not the less 'strong' for my teetotalism. The trial began Oct. 5, 1841, and finished April 19, 1842.

[First trial of Moderation.]

The Nantwich postman having now got well, I had less work and walking to do. My 'friends' persuaded me to try just 'a single glass' of ale a day, which I did for the next six months. Nevertheless, I felt even that small quantity to do me harm. I was sensibly *weaker* than when I abstained, though I had not such long rounds to go. At last I began to spit blood, when some of my 'friends' advised me to try wine!—but as my trial of the ale was in no way encouraging, I did *not* try the wine.

[Second trial of Teetotalism.]

On the contrary, I gave up the ale a second time, and drank three pints of milk daily. In a few days the spitting of blood ceased, and I felt quite well again.

[Second trial of Moderation.]

Once more my 'friends' advised me to drink a glass of ale a day, and once more I followed their advice. In a few months I was surprised at again spitting blood.

[Third trial of Teetotalism.]

Again, therefore, I left off the ale and returned to milk, when in a few days, as before, the spitting of blood stopped. After that, I drank milk, instead of ale, for some months, and found myself *stronger*.

[Third trial of Moderation.]

In the autumn I thought I would give ale yet another trial. I did so, and the result convinced me of the difference between *stimulation* and *strength*. I found that although for an hour or so I felt stronger, I was in reality not so; for, in a few hours afterwards I always felt a corresponding weakness, and towards evening became quite languid and tired; whereas, as I recollected, when I drank oatmeal and water, I rather felt myself stronger towards evening. I was determined to 'let the third time pay for all'; I therefore finally gave up the use of intoxicating liquors, and, on the 29th of January, 1844, joined the Nantwich Temperance Society.

[Experience of Teetotalism.]

Some of my neighbors pulled a long face, and prophesied that in less than six months I should be in my grave. Of course I heeded not their mistaken notions, feeling convinced that I should be a stronger man without intoxicating drink, and I therefore stood to my pledge. I have now been a teetotaler above FOURTEEN MONTHS, and what is the result? I feel better able to bear fatigue; can go through my work with much more ease, walking about 150 miles a week; and, in fact, since I have been a teetotaler, I do not know what it is to be tired. I am, consequently, not tired of teetotalism; but, on the contrary, so convinced of the evils of strong drink, that I would not for £5 drink a single glass of it again.

[Pedestrian feats performed on teetotal principles.]

Having been a swift walker from a boy, I take pleasure in walking against time. The following is an account of some of my pedestrian performances. (I reckoned the time by a good lever watch.)

Jan. 28, 1844. From Crewe railway-station to Nantwich post-office, 4¼ miles, in 39 minutes.
June 21. Walked 5 miles per hour, carrying 100 lbs. wt.
June 24. 35 miles in 6 hours.
June 25. 40 miles in 7 h. 31 min.
July 4. Again walked 5 miles per hour, carrying 100 lbs.
Nov. 17. From Coppenhall to Nantwich, 5 miles, in 43 minutes.
Nov. 30. From Hospital-street end, Nantwich, to Crewe Station, 4 miles, in 35 min.
Dec. 4. 3 miles on the Coppenhall road, in 26 min.
Dec. 14. 6 miles under the hour, carrying 2½ stones wt.
Dec. 18. 30 miles in 5 hours.
Jan. 13, 1845. 20 miles in 3 h. 15 m.
Jan. 29. From Manchester-street, Crewe, to Post-office, Nantwich, 5 miles, in 42 minutes.
Jan. 31. From Haslington to Nantwich, 6 miles, in 55 minutes.
Feb. 18. From Crewe to Church Coppenhall (1 mile), thence to Nantwich (5 miles), and back from Post-office, Nantwich, to Church-street, Crewe, (5 miles); total, 11 miles, in 1 h. 39 min.

These are only extracts from my memoranda. During the 14 months I have been a teetotaler, I have walked 10,107 miles, *at the average rate of five miles per hour*, and, during that time, have carried 10,000 lbs. weight in parcels, newspapers, and so forth. I earnestly recommend every traveler to shun intoxicating drink, as evidently injurious or poisonous. Since I became a teetotaler I have enjoyed better health than ever I did before. A teetotaler, with God's blessing, I ever intend to remain. THOS. SUTTON, Crewe Postman.

Nantwich, Cheshire.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

CUNSŲMƎUN CŸRD BŦ COLD WƟTUR.

SUR;—Having had mi utenſun lɛtli directed tu Cold-Wɵtur, az ɛ rimidiul ɛjunt in Cunsųmſun, and biiŋ aŋſus tu test its merits in di cɛs ov mi on Wif, and dærbi asurtɛn its valy in dis diziz, i recumended hur tu submit tu its opurɛſun undur ɛ distiŋgwiſt Hidropatic practiſunur in Glasgo. Widɜt stopiŋ tu encwiur intu di Modus Opurandi ov cold-wɵtur in diziz, (ɛ fact so wel establiſt az tu admit ov no dɜt); i wil mirli rimarc, *en-passant*, dat wær di hiliŋ propurtiz ov dis ynivɵrsul ɛjunt mor jenuruli non and upriſɪsted, fizic wud, ær loŋ, sinc intu disys, and meni valyubul livz bi dus sɛvd tu sosieti. Wɛviŋ fɵrdur prefus, and wid di fulest riliuns on di cyrutiv pɔurz ov cold-wɵtur, i wud beg tu direct di utenſun ov invulidz and udurz, tu di foloiŋ cɛs, az iluſtrutiv ov its eficusi in pulmonic diziz in purticylur.

Mi Wif, ɛ nɛtiv ov Umericu, and constityſunuli delicet,—15 yirz ugo rupɋurd ɛ blud-vesul in hur Luŋz, from hwiç ſi nevur holli ricɥvurd, and ſi woz diclærd bi hur medicul utendunts tu bi cunsųmtiv and incyrubul. Haviŋ subdmited tu di yzyul rutin ov medicul tritmunt in suç cɛsiz wid litul ɛr no advantij, ſi left hur nɛtiv cɔnti, ucumpunid bi miself, fɵr Jumɛcu, di jinyul climet ov hwiç it woz hopt wud ristor hur tu helt. In dis, hɜevur, ſi woz disupɔnted. Sɵrcumstunsiz haviŋ mɛd it nesesuri fɵr hur tu cwit Jumɛcu, ær di ful efects ov its climet cud bi tested, and dispærij ov rilif from medisin, ſi uplid tu Dr. Jon Balburni, ov Glasgo. Privyus tu upliŋ tu dis jentulmun, mi wif woz so imɛſɪsted az tu rizembul ɛ wɵciŋ sceletun, and ſi woz unɛbul tu tɛc di list ecsursiz widɜt fɛntiŋ, ɛr indysiŋ ɛ ritɵrn ov cof and spitiŋ ov blud. Hur apitit woz also gon, and ſi had ɔl di ecstɵrnul upiruns ov ɛ pɵrsun fast siŋciŋ intu di grɛv. Undur suç sɵrcumstunsiz ſi subdmited tu di Hidropatic tritmunt, undur Dr. Balburni. Mi wif nɔ enjɔz betur helt dan ſe haz dun fɛr 15 yirz: ſi its hartili, and slips wel, and can endyr almost eni umɔnt ov ecsursiz widɜt incunvinyuns.

Si utribyts hur ricɥvuri undur Providuns, solli tu Cold-Wɵtur.

Hopiŋ dat di ubuv cɛs, so striciŋli iluſtrutiv ov di gud efects of Cold-Wɵtur in diziz ov di Luŋz, mɛ indys udurz tu giv it ɛ triul, and dus fɵrdur establiſ its ytiliti, i rimɛn widɜt fɵrdur obzurvɛſunz, di divoted sɵrvunt ov di Public,

Jon Mac Niſ, Junr. Sɵrjun, Glasgo.

THE PHONOGRAPHIC, PHONOTYPIC, AND TRANSITION ALPHABETS.

VOWELS.

Short-hand.	Long-hand.	Phono-type.	Transition.	Example of its sound.	Name.
N.1		Ii	ī	*fee*t	i
		Ii	ĭ	*fi*t	it
2		Εε	ē	*ma*te	ε
		Ee	ĕ	*me*t	et
2½		Ææ	ê	*ma*re	æ
3		Aa	ā	*ps*alm	a
		Aa	ă	*Sa*m	at
4		Θθ	ō	*ca*ught	ɵ
		Oo	o	*co*t	ot
5		Uu	ū	*cu*r*	u
		Uu	ŭ	*cu*rry	ut
6		Ωω	o̲	*bo*ne	ω
7		Wɯ	ū	*fo*ol	ɯ
		Wu	ŭ	*fu*ll	ut

COMPOUND VOWELS.

		Ɨi	ai	h*i*gh	i
		Φȯ	ōi	h*oy*	ȯ
		Θɵ	au	h*ow*	ɵ
		Ψy	yū	h*ew*	y

COALESCENTS.

		Yy	y	*y*ea	yε
		Ww	w	*w*ay	wε

BREATHING.

(.)		Hh	h	*h*ay	hε

CONSONANTS.

Short-hand.	Long-hand.	Phono-type.	Transition.	Example of its sound.	Name.
		Pp	p	*p*ay	pi
		Bb	b	*b*ay	bi
		Tt	t	*t*oe	ti
		Dd	d	*d*oe	di
		Cç	tsh	*ch*ew	çɛ
		Jj	dzh	*j*ew	jɛ
		Cc	k	*c*all	cɛ
		Gg	g	*g*all	gɛ
		Ff	f	*f*ew	ef
		Vv	v	*v*iew	vɛ
		Γt	th	*th*igh	it
		Ðð	dh	*th*y	ði
		Ss	s	*s*eal	es
		Zz	z	*z*eal	zɛ
		Σʃ	sh	me*sh*	iʃ
		Ʒʒ	zh	measure	ʒi
		Ll	l	*l*ay	el
		Rr	r	*r*ay	rɛ
		Mm	m	su*m*	am
		Nn	n	su*n*	en
		Ŋŋ	N	su*ng*	iŋ

* Additional exemplificative words for this vowel, when *unaccented*, are *a*muse, manna, princip*a*l, principle, mettle, met*a*l, formal, gospel, evil, pistol, consul, pillar, temper, elixir, tenor, murmur, bosom, schis-m, open, dozen, German, lemom, gallant, talent, &c.

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and TRUTH a gem that loves the deep,
And all things weighed in CUSTOM'S falsest scale;
OPINION an omnipotence, whose veil
Mantles the earth with darkness, until *right*
And *wrong* are accidents, and men grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.'
Byron.

THE BALANCE OF ORGANIC NATURE.

[A Lecture, by J. DUMAS, Member of the Institute of France, delivered at the School of Medicine, Paris.]

VI.

THEORY OF RESPIRATION.

You have seen that the venous blood dissolves oxygen and disengages carbonic acid; that it becomes arterial, without any trace of a rise of temperature. It is not, therefore, in becoming arterial merely that the blood produces heat.

But under the influence of the oxygen absorbed, the soluble principles of the blood are converted into lactic acid, as was perceived by M. Mitscherlich, and by Messrs. Bourton, Charlard, and Fremy. The lactic acid formed, is itself converted into lactate of soda; and this, by a true process of combustion, is turned into carbonate of soda, which is immediately seized upon by a fresh portion of lactic acid,—and so on.

This slow and ceaseless succession of phenomena constitutes the true essence of respiration. It exhibits to us a remarkable instance of those slow processes of combustion, upon which M. Chevreul fixed the attention of chemists so long ago.

The blood is oxygenated in the lungs;—it actually respires in the capillaries of all the other organs, in which the combustion of carbon and the production of heat are especially accomplished.

One other reflection. To reach the summit of Mont-Blanc, a man spends two days of 12 hours each. In this time he burns, on an average, about 9½ oz. avoirdupois of carbon, or an equivalent quantity of hydrogen. Were a steam-engine employed to carry him thither, it would consume from 2 lb. 8 oz. to 3 lb. 2 oz. avoirdupois of carbon in the service.

Considered as a machine, then, deriving the whole of its power from the carbon it consumes, the body of man is at least three or four times more perfect in its mechanism than the most perfect steam-engine.

Our artificers and engineers have, consequently, much still to accomplish; and yet these numbers are of a nature calculated to prove that there is community of principle between the living engine and the other; because, if we take an account of *all the losses* inevitable in fire-machines, and so *carefully and admirably guarded against in the human fabric*, the identity of principle in their respective forces stands out clear and manifest to the eyes.

RECAPITULATION.

If we recapitulate, we shall see that the primitive atmosphere of our globe has formed itself into three great parts or masses:

One, constituting *the atmospheric air* of the present time; a second, represented by *plants;* a third, by *animals.*

Between these three masses continual exchanges are effected: matter descends from the air into vegetables, penetrates in this way into animals, and returns to the air in proportion as they consume or apply it to their purposes.

Green vegetables constitute the grand laboratory of organic chemistry. They are the agents which, with carbon, hydrogen, azote, water, and oxide of ammonium, slowly form the most complex organic substances.

Under the form of heat, or of chemical rays, they receive from the sun *the force* which enables them to accomplish this great work.

Animals assimilate or absorb the organic substances which plants have formed. They alter them by degrees—they destroy or decompound them. New organic substances may arise in their tissues, in their vessels; but *these are always substances of greater simplicity,* more akin to the elementary state than those they had received.

They decompose, then, by degrees, the organic matters created by plants. They bring them back by degrees towards the state of carbonic acid, water, azote, and ammonia—a state which admits of their ready restoration to the air.

In burning or destroying these organic substances, animals always produce caloric [or heat], which, radiating from their bodies into space, goes to supply that which vegetables had absorbed and fixed.

Thus all that the atmosphere yields to plants, plants yield to animals, animals restore to the air. *Eternal round, in which death is quickened and life appears, but in which matter merely changes its place and its form!*

The crude and formless mass of the air, gradually organized in vegetables, passes, without change, into animals, and becomes the instrument of sensation and thought; then vanquished by this effort, and, as it were, broken, it returns as crude matter to the source from whence it had come.

REFLECTIONS AMIDST RUINS.

[By BENJAMIN DISRAELI, M.P., being the Introduction to '*Contarini Fleming*'—a Psychological Auto-Biography.]

WANDERING in those desarts of Africa that border the Erythræan sea, I came to the river Nile; to that ancient, and mighty, and famous stream, whose waters yielded us our earliest civilization, and which, after having witnessed the formation of so many states, and the invention of so many creeds, still flow on with the same serene beneficence, like all that we can conceive of Deity; in form sublime, in action systematical, in nature bountiful, in source unknown.

My solitary step sounded in the halls of the Pharaohs. I moved through those imperial chambers supported by a thousand columns, and guarded by colossal forms seated on mysterious thrones: I passed under glittering gates meet to receive the triumphal chariot of a Titan: I gazed on sublime obelisks pointing to the skies, whose secrets their mystic characters affected to conceal. Wherever I threw my sight, I beheld vast avenues of solemn sphinxes reposing in supernatural beauty, and melancholy groups of lion-visaged kings; huge walls vividly pictured with the breathing forms of heroic warfare.

And all this might, all this magnificence, all this mystery, all this beauty, all this labor, all this high invention—where were their originators? I fell into deep musing. And the kingdoms of the earth passed before me, from the throne of the Pharaohs to those enormous dominations that sprang out of Feudal Chaos, the unlawful children of Ignorance and Expediency. And I surveyed the generations of man from Rameses the great, and Memnon the beautiful, to the solitary pilgrim whose presence now violated the sanctity of their gorgeous sepulchres. And I found that the history of my race was but one tale of rapid destruction or gradual decay.

And in the anguish of my heart I lifted up my hands to the blue æther, and I said, 'Is there no hope? What is Knowlege, and what is Truth? How shall I gain Wisdom?'

The wind arose, the bosom of the desart heaved; pillars of sand sprang from the earth, and whirled across the plain; sounds more awful than thunder came rushing from the south; the fane and the palace, the portal and the obelisk, the altar and the throne, the picture and the frieze, disappeared from my sight, and darkness brooded over the land. I knelt down, and hid my face in the moveable and burning soil; and as the wind of the desart passed over me, methought it whispered, '*Child of Nature, learn to unlearn!*'

We are the slaves of false knowlege. Our memories are filled with ideas that have no origin in truth. *We learn nothing from ourselves.* The sum of our experience is but a dim dream of the conduct of past generations—generations that lived in a total ignorance of their nature. Our instructors are the unknowing and the dead. We study human nature in a charnel-house, and, like the nations of the East, we pay divine honors to the maniac and the fool. A series of systems have mystified existence. *We believe what our fathers credited,* because they were convinced without a cause. The faculty of Thought has been destroyed. Yet our emasculated minds, without the power of fruition, still pant for the charms of wisdom. It is this that makes us fly with rapture to False Knowlege, to Tradition, to Prejudice, to Custom. Delusive Tradition, destructive Prejudice, degenerating Custom! It is this that makes us prostrate ourselves with reverence before the Wisdom of Bygone Days, in no one of which has man been the master of his own reason.

When I turn over the pages of the metaphysician [or theologian], I perceive a science that deals in words instead of facts. Arbitrary axioms lead to results that violate reason; imaginary principles establish systems that contradict the common sense of mankind. All is dogma—no part demonstration. Wearied, perplexed, doubtful, I throw down the volume in disgust.

When I search into my own breast, and trace the development of my own intellect, and the formation of my own character, all is light and order. The luminous succeeds to the obscure, the certain to the doubtful, the intelligent to the illogical, the practical to the impossible; and I experience all that refined and ennobling satisfaction that we derive from the discovery of Truth and the contemplation of Nature.

AIDS TO REFLECTION.

[*Hints to Thinkers, in Composition and Criticism.*]

'THE RIGHTEOUSNESS OF FAITH.'—This phrase has been so perniciously perverted by creed-makers and 'mystery-men,' that it has actually come to be used for *the absence* of what it truly and originally enjoined! In our article on the term 'FAITH,' page 52, we demonstrated that this much-abused word primarily signified A COVENANT, or *engagement to do something* (a *bet* or *wager*); and hence, secondarily, the performance of the covenant-conditions—in a word, OBEDIENCE, *fidelity*, or *faithfulness*. Now, alas! it is often employed, in the parrot-phraseology of the day, to signify a SUBSTITUTE for obedience! In short, the word 'faith' has become unmeaning—a CANT phrase—no longer expressive of a covenant-fact.

The FAITH, then, which has 'righteousness' for its foundation, and salvation for its crown, is the *covenanting* with 'the *truth* as it is in Jesus,' and a cordial obedience to his precepts, as the promised Messiah, our Lord and Leader, the Light and Savior of the world. It does not consist in reliance on any thing save the faithfulness of God's promises in Christ, and the

fidelity of our own hearts and lives to the covenant of mercy. All other representations of faith are false and immoral, and neither sanctioned by reason nor supported by revelation.

St. Paul, by 'the word of faith,' meant the same thing:—'If thou shalt *confess with thy mouth* the Lord Jesus, and shalt *believe in thine heart* that God hath raised him from the dead, thou shalt be saved.' (Rom. x. 9.) *His* resurrection was a palpable proof of *ours*, and of the reality of the future life promised to his faithful followers; hence a *cordial* (i. e. a heart) *belief* in this cardinal doctrine, necessarily involves that *obedience* to his precepts which alone can secure salvation. Paul therefore adds—'For with the *heart* man believeth unto righteousness'—i.e. only such a covenant or *faith*-ing as is *heartily* entered into, can display real love, and, therefore, produce 'righteousness' or obedience of life.

Cruden, under the term 'RIGHTEOUSNESS,' says that 'it is called the righteousness of faith, because it is apprehended and applied by faith'! This sort of definition is miserably dark and confused, and the writer could have understood neither the meaning of 'righteousness' nor of 'faith'. Righteousness signifies *obedience to law*—to any law, whether the law of Nature, or of Moses, or of Jesus—in short, *right affection and action*. Hence, to talk of 'apprehending' righteousness is to talk nonsense, since righteousness is BEING and DOING, not *seeing* and *saying*. Faith, too, denotes an *undertaking to do*—a covenant to perform—certain conditions; hence, 'righteousness *applied* by faith' CAN only mean 'the *obedience* of faith'—i. e. the doing right things from a right principle—the principle of 'the new covenant' or Gospel-faith. 'Faith without works is dead'—i. e. nominal faith only, faith in words, not in reality. 'Shew me thy faith by thy works,' says St. James. That is, as a *living* man is one who acts or works; if he does not act, he does not live, he is dead—i. e. a man in name only, not in deed: so faith, if real and vital, will act out its vitality—it will and must manifest its *being* by its *becoming*.

'THE RIGHTEOUSNESS OF GOD.'—This phrase signifies precisely the same as the former, and has unfortunately been mystified and mistaken in the same manner. 'The righteousness of God' denotes the *sincere obedience* of Christian faith, as distinguished from pharasaic and human forms. Men, in the days of the Christ, rendered null and void the commandments of God, substituting the vain traditions and commands of men—putting a series of rites and ceremonies in the place of heart-felt obedience to the laws of justice and mercy delivered by patriarchs and by prophets. Just in the same way now-a-days, do men darken the counsel of Heaven, and substitute an unintelligible 'faith' or man-invented 'formulæ,' for the true and living faith in which consists 'the righteousness of God'—the righteousness of affection and action which alone is acceptable to Him, and by which, in fact, pardon, remission, and salvation, are alone *possible*. Salvation does not mean an *admission* into heaven, but 'a *meet*-ness for heaven'; it is a principle, not a place—a state, not a circumstance. Religion, in the days of our Lord, had become what it now again is—a confused and corrupted mass of man-made verbiage and mystery, calling aloud for reformation. Thus, as Paul declares, the Jews, as well as others, followed the fictions of the Pharisee and the fables of the philosopher, to the neglect of God's own simple and sublime religion of truth and love—'For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.' (Rom. x. 3.) The mind of Paul himself had been darkened and deluded by the self-invented law of the Scribes and Pharisees; but the keeping of *that* law of which as a Pharisee he boasted, he afterwards repudiated as a Christian. In referring to what he had endured in order to 'win Christ, and be found in him,' he adds—'not having mine *own* righteousness which is of the law, but *that which is through the faith of Christ*, the righteousness which is of God by faith.' (Phil. iii. 5-6.)

Our Lord uses similar language in Matthew vi. 33, which passage is thus translated by Dr. Geo. Campbell and Archbishop Newcome:—

'Seek first the kingdom of God, and the righteousness required by Him.'

Dr. George Campbell, the celebrated critic, gives a capital common-sense comment on this passage:—"'The righteousness of God,' in our idiom, can mean only the justice or moral rectitude of the divine nature. But, in the Hebrew idiom, that righteousness which consists in a conformity to the declared will of God, is called 'His righteousness.' In this way, the phrase is used by Paul, Rom. iii. 21, 22; x. 3; where the righteousness of God is opposed, by the Apostle, to that of the unconverted Jews; and *their own righteousness*, which he tells us they went about to establish, does not appear to signify their *personal* righteousness, any more than the righteousness of God signifies God's *personal* righteousness. The word *righteousness*, as I conceive, denotes there what we should call *a system of morality*, or righteousness, which he denominates *their own*, because fabricated by themselves, founded partly on the letter of the law, partly on tradition, and consisting mostly in ceremonies and mere externals. This creature of their own imaginations they had cherished, *to the neglect of that purer scheme of morality which was truly of God*, which they might have learnt, even formerly, from the law and the prophets properly understood, but now more explicitly from the doctrine of Christ.

"That the phrase, 'the righteousness of God,' in the sense I have given, was not unknown to the Old Testament writers, appears from Micah vi. What is called (verse 5) 'the righteousness of the Lord,' which God wanteth that the people should know, he explained (verse 8) to be what the Lord required of them;—namely, *to do justly, to love mercy, and to walk humbly with their God*. Now, 'the righteousness of God' meant in this discourse by our Lord, is doubtless what he had been explaining to them, and contrasting with the [formal] righteousness of the Scribes and Pharisees."

The Greek translation of Micah vi. 8, by the LXX, may be rendered as follows:—'Has it not been told thee, O man, what is God? Or what does the Lord require of thee, but to do justice, and love mercy, and be ready to walk with the Lord thy God?' Here, beyond all cavil, 'the righteousness of the Lord' (v. 5) is simply works of mercy—the obedience of the heart and the life to God's requirements—*being* and *doing* good.

'WHAT IS GAMBLING?' asks a correspondent. If the word be allowed to proclaim its original meaning, the answer is—'playing at a game'—including equally an innocent girlish romp and guilty *rouge et noir*. But like many other words, it has acquired a conventional sense, and now indicates, not *the game* at all, but a mere *accident* connected with it. Under the Jewish dispensation, and even amongst the Christian apostles, the practice of casting *lots* obtained; and hence any drawing, or lot (whether with paper, or ball, or stick, or stone, matters not), is a '*lottery*.' Nevertheless, 'lottery' is now conventionally used not for *all* ballo*t*ing, or providential 'chance' determina'ion, but to denote an allo*t*ing of something attended by an evil *accident*, and an accident that may exist without any 'lottery' at all. If the *evil* accident be not connected with it, 'gambling' does not exist in the bad sense of that word.

We do *not* think, with two of our cotemporaries, that *paying* 2s. 6d. for three engravings worth that sum in the ordinary way of trade, with *the chance* (i. e. possibility) of having a-*lot*-ed a portrait besides, *is* 'gambling.' Had we thought so, we should, in that case, have done *all* we could properly do—that is, declined 'the adver-

tisement' in question. But we do not think so—and we shall obey our own *convictions*, not the *declamatory cant* of other people, until we see *reason* for thinking otherwise; at present we are 'fully persuaded' that the affair in question is *not* 'gambling'—that the cry against it arises from a confusion of things which differ—and, therefore, 'nothing doubting,' but in all 'good conscience,' we protest against the dogmatic and declamatory plan of putting it down adopted by the persons in question. As *free enquirers*, we oppose all such sorts of preachments—for it tends to confound true *morality*, which has *reasons* for its canons, with any parrot-cant of the day, which may have no reason. 'Cant' is *saying* without seeing—*talking* without thinking—and we proclaim war with all such, and will bring it to the test of analysis. Men have too long been influenced by declamation and dogmatism, and we therefore oppose the continuance of their tyrannical reign. Other people, who either will not or cannot think for themselves, or who hire stereotyped souls to talk for them, may be governed by this

'sound and fury, signifying *nothing*'—

but we shall persist in allowing only *our own reason* to regulate our own conduct, and in advising others to do the same. If other folks have any *light* to give us, we will receive it; if there be any prevailing practice having evil in it, we shall be glad to see the evil exposed; then, in future, we will act according to our 'new light'; but we can accept no mere denunciation, no paltry play upon words, for an exposition of things or facts.

The parties referred to appear to be led—if not by the *nose*, at least by the *ear*; and because the practice is glibly *called* 'gambling,' take alarm, and fancy frightful evils are falling on us! But all that is a mere sophistical trick of talk—empty breath—fitted rather for empty heads, than the strong intellects of men. A 'game' at marbles, shuttlecock, or cricket, may with equal truth be called 'game-ling'—but what then? 'Chance *alias* gambling,' is the short but somewhat limping logic of one of these moralists. 'The apostles determined an important matter by *lot*, alias *chance*, alias *gambling!* ERGO, the apostles *gambled!!*' Reader, how does this logic look now?

The other's logic is equally small. 'A lottery is *chance*—so is a *raffle*; this is *chance*, or *luck*; therefore, it is a *lottery*,—a *raffling* and *gambling* transaction!' Let us apply it. The Jewish and apostolic practice of determining by *lot*, may be called a *lottery*; but *lotteries* are of the essence of *gambling*; ERGO, the prophets and apostles were concerned in *gambling* transactions!' Reader, does this dialectic deceive you? We hope not. If all *chancery*, or *lottery*, or *luckery*, is 'gambling,' how shall we account for no reprobation of that vice in Scripture?

A similarity of phrase does not destroy a difference of fact: it only proves that some very innocent practices may, by the vulgar herd, because of a common name, become confounded with some very vicious ones. Nevertheless, we beg to be allowed the liberty of *discriminating*, though we do not wish to compel our censors to do the like—*they* may, if it so please them, go on confusing to the end of time, until they produce

'Confusion worse confounded.'

When any specific act is wrong, there must be reasons why; but, in the present case, none is given—it is all *pre*sumption and *assumption*. We don't like those dishes, and the day for them is passed away with truth-seekers — they are indigestible and innutritious. We beg, therefore, to suggest, that public cooks, especially when assuming an extra degree of purity and perception, should flavor their dishes at least with a spice of *reason*, in order that rational men may not at once reject them. The only gaming that we shall consent to denounce is *evil*-gaming (for we see no harm either in a game of ball, or in bal-*loting*), and it must be evil for *some* reason. We will listen to reason, but not to wrath; declamation, and dogmatism, and self-complacent drivelling, we can neither respect nor accept. 'Gambling' in the evil sense should be reprobated, because,

1st. It involves HAZARD and RISK—alternately exciting selfish fears and hope—love of self and of gain—a fear of losing your *own* money—a hope of gaining *other* people's. Hence,

2nd. SELFISHNESS and RECKLESSNESS. It fosters an exclusive regard for yourself, and creates a complete disregard for your neighbor; his loss is your gain.

These are real and serious evils; but in the case in point, there is neither loss, nor risk, nor recklessness involved;—it injures none—it does good to some—and it promotes 'the fine arts.' To call it by the odious name of 'gambling,' therefore, is neither TRUE, nor JUST, nor CREDITABLE.

IS 1 JOHN v. 7, GENUINE?

DEAR SIR,—It is argued by a certain sect of religionists, that the text of scripture—'There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one'—and similar passages, are no part of the *inspired* writings, and are said to 'fasten irrationality on the whole religion—to be one of the greatest obstacles to the propagation of the gospel'—and 'are pronounced a FORGERY by the ablest critics.' Will you furnish a truth-seeker with the facts or data from which these 'ablest critics' draw their conclusions? W. C.

EVIDENCE AGAINST ITS GENUINENESS.

Ver. 7.—For there are three that bear record [*in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Ver.* 8.—*And there are three that bear witness in earth,*] the spirit, and the water, and the blood; and these three agree in one.

The *only* genuine words of St. John in this passage are said to be as follows:—'For there are three that bear record, the spirit, and the water, and the blood; and these three agree in one,' that is, they are one in their testimony of Christ.

The evidence, to prove that the part of the text included within brackets is spurious, is as follows:—

1. It is not to be found in any Greek MSS., earlier than the fifteenth century, or, as some think, in any earlier than the sixteenth century.‡ The Greek MSS. containing St. John's first epistle, and omitting this text, amounted to ONE HUNDRED AND TWELVE when Prof. Porson wrote against Archdeacon Travis.‖ Several other MSS. have since been discovered, all of them agreeing in the same omission. The only Greek manuscripts urged in its defence are *three*, two of which have been proved to be of the fifteenth century, if not of the sixteenth, and the third to be of the seventeenth.

II. The text is not to be found in any Latin MSS. earlier than the ninth century, and is also omitted in many of the later ones. Those MSS. in which it occurs, have many variations; there are frequent additions, omissions, and alterations of particular words; in some cases the verse precedes the present 8th verse, and in others follows it; sometimes it is not written in the text but in the margin; sometimes by the transcriber of the whole manuscript; sometimes by a later hand; sometimes it occurs after an erasure.** All this gives rise to the suspicion of forgery. In three MSS. examined by Bishop Burnet,†† the disputed text, coming after the present 8th verse, was joined by the phrase '*just as*' (*sicut*), leading to the idea that it was at first a marginal

‡ Professor Porson's Letters to Archdeacon Travis, pp. 117, 126. Bengel, a candid advocate for the verse, was of this opinion. See Michaelis's Introd. vol. iv. p. 417.

‖ Letters, p. 131.

** Porson, pp. 142, 143.

†† Ibid. p. 148.

comment, then a textual addition, thus:—'*For there are three that bear witness (in earth), &c.*, JUST AS *there are three that bear record in heaven,*' &c.‡‡

III. This text occurs in none of the other ancient versions. It is not found in the MSS. (1) of the old Syriac, (2) of the later Syriac by Philoxenus, (3) of the later Syriac revised by Thomas Heracleensis; nor (4) in the Coptic version; nor (5, 6) in either of the Arabic versions; nor (7) in the Ethiopic version; nor (8) in the Sclavonic; nor (9) in the Armenian; nor (10) in the Sahidic version.§§

IV. This text was never quoted by any of the Greek fathers,‖‖ whether they entertained low or high opinions concerning the Trinity. Various other passages of Scripture were frequently quoted to prove the existence of three persons in one God; but this verse was never once alluded to.

V. This text was not quoted by any Latin authority, before the end of the fifth century, when Porson supposes it to have been inserted in the margin of a very few Latin MSS.* But it was still so little known in the eighth century, that Bede, who commented on the whole of the fifth chapter of John's first epistle, does not even mention the verse, although, as a critic, he must have been acquainted with MSS.† Between the time of Bede's death and the ninth century, an impostor, under shelter of the name of Jerome, wrote a Prologue to Jerome's Latin translation of the Catholic epistles, in which he gave his reasons for believing the genuineness of the text, maintaining that it had been kept out of the Latin MSS. by translators,‡ but that he thought it to be *his duty* to restore it to its proper place. On the faith of this Prologue, believed in an ignorant age, by the members of the Roman Church, to have been the work of Jerome (though proved to be a forgery of the ninth century§), the verse was accepted as genuine. This was the reason why, after the ninth century, the text was added in so many MSS. of the Latin version used by the Roman Church, while it was wanting in the Greek MSS., and in the MSS. of all the other old versions.

Some of the Latin fathers who did not quote the 7th verse of 1 John v., ALLEGORIZED the 8th verse, IN PROOF OF THE TRINITY: not only therefore were they ignorant of the 7th verse, but also of the fact that this allegorical use of the three (earthly) witnesses in the 8th verse, had given rise to the introduction of the heavenly three.‖

VI. In consequence of the preceding evidence against the genuineness of this text, it was omitted in some of the best of the printed editions of the Greek Testament, viz. (1, 2) in the first two editions of Erasmus, in 1516 and 1518-19; (3) in the edition of Aldus in 1518; (4) in the edition of Strasburg in 1524; (5) in the edition of Colinæus, at Paris, in 1534; (6) in the edition of Haguenau in 1581; (7) in the edition of Harwood; (8) of Matthæi; and (9) of Griesbach.† It was marked as doubtful in the edition of Zuinglius and Bullinger, and in the editions of Bowyer and Knapp. Wetstein marked it as undoubtedly spurious, but it was his object to publish the *Received Text* unaltered.

VII. Luther translated the Greek Testament into German, and not only omitted the verse in his first edition, but refused to receive it into any subsequent edition.** In the old English Bibles of Henry the Eighth and of Edward the Sixth, the text was printed in *small types*, or included within brackets. The same was the case with Queen Elizabeth's Bible of 1566. It was between the years 1566 and 1580 that the words of the text began to be printed as they now are; it is unknown on whose authority.

VIII. The verse is altogether unnecessary in the place it occupies; and even darkens the argument of the context, as will appear on inspection.

‡‡ Ibid. pp. 400, 401.
§§ See Michaelis, vol. iv. p. 418. Porson, pp. 157—208. Belsham, p. 237.
‖‖ Michaelis, vol. iv. p. 418.
* Porson, pp. 400, 401.
† Ibid. p. 382.
‡ Ibid. p. 298.
§ Ibid. pp. 291—306.
‖ Michaelis, vol. iv. pp. 434, 435.
** See Michaelis, vol. iv. p. 439.

WORDS OF A BELIEVER.

[Translated from the French of the ABBE DE LA MENNAIS, late Secretary to the Roman Pontiff, who, having spoken his *Paroles d'un Croyant*, was eternally anathematized by his master.]

THE PEOPLE.

Who was it that thronged around the Messiah to hear his words?

The people.

Who was it that ascended the mountain with him, and followed into the wilderness, to hear his instruction?

The people.

Who wished to have him for their king?

The people.

Who spread out their garments on his path, and strewed palms before him, crying, 'Hosannah!' when he made his entry into Jerusalem?

The people.

Who were they who were offended because of the cures he wrought on the day of the Sabbath?

The Scribes and Pharisees.

Who invidiously questioned him, cunningly seeking to ensnare him?

The Scribes and Pharisees.

Who said of him, 'He is possessed'? Who called him a man of good cheer and a lover of pleasure?

The Scribes and Pharisees.

Who treated him as a rebel and a blasphemer? Who leagued together to destroy him? Who crucified him on calvary between two thieves?

The Scribes and Pharisees, the Doctors of the law, King Herod and his courtiers, the Roman Governor, and the High-Priests.

Their cunning hypocrisy deceived even the people. They carried it so far as to ask for the death of Him who had fed them in the desert with seven loaves, who had restored health to the sick, sight to the blind, hearing to the deaf, and to the palsied the use of their limbs.

But Jesus seeing that the people had been beguiled by the priests and Pharisees, as the woman was beguiled by the serpent, prayed to his Father, saying, 'Father, forgive them, for they know not what they do!'

The mercy of the Messiah is without exception. He came into the world to save, not some men, but all men; for every one of them there is a drop of his blood.

But the small, and the weak, the humble, the helpless, and the poor, and all they who are in affliction, he loves with a peculiar love. His heart beats with the heart of the people, and the heart of the people with His heart.

And it is even there, upon the heart of Christ, [the true shechinah, the mercy-seat,] that the sick are healed, and that oppressed nations gain strength to set themselves free.

Woe unto them who remove far from Him, and deny Him! Their sorrow is without hope, and their slavery without end.

Truths for the Intolerant.

We begin not to persecute until we despair of convincing; and whoso despairs of convincing, either blasphemes in himself the power of Truth, or lacks confidence in the truth of that which he teaches.

What more mad than utterance like this: 'Believe or die'? Faith is the daughter of the Word; it pierces the soul with *words*, not the body with *swords*.

Jesus went about doing good, drawing all men unto him by his goodness, and by his gentleness softening the hardest hearts.

His divine lips blessed, and cursed not—save only the hypocrites. He chose not Executioners for his Apostles.

He said to his own: Let all grow together until the harvest, the good seed and the tares; and the Father of the family will separate them in the garner.

Them who would fain invoke fire from heaven upon the unbelieving city, he reproved, saying, 'Ye wit not what manner of spirit ye are of.'

The spirit of Jesus is a spirit of peace, of compassion, and of love.

They who persecute in his name, and who search men's consciences with the sword; who torture the body to convert the soul; who cause tears to flow, instead of drying them up;—these men have not the spirit of Christ, and are none of His.

Who unto him who profanes the Gospel by making it to men an object of terror! Woe unto him who writes the glad tidings upon a bloody leaf!

Remember the Catacombs!

In those days, they led you to the scaffold, they gave you over to wild beasts in the amphitheatre, for the amusement of the populace; they cast you into deep mines and dark prisons; they confiscated your property, and trod you under foot as dirt in the public places; and to celebrate your proscribed mysteries you had no other safe resort but the bowels of the earth.

What said your persecutors? They declared that you taught dangerous doctrines; that your 'sect' and 'heresy', as they called it, troubled social order and disturbed the public peace; that you were enemies of the law and of the human race, and shook the empire by shaking the religion of the empire!

In this distress, under this oppression, what was your petition? '*Liberty!*' You claimed the right to serve God only, and to serve him and worship him according to your *own* conscience.

When, even deceiving themselves in their belief, others shall claim from you this sacred right, respect it in *them*, even as you required the heathen to respect it in *you*.

Respect it, that you may not slight the memory of your confessors; that you may not sully the ashes of your martyrs!

Persecution has two edges; it wounds to the right and to the left.

If you remember not the instructions of Christ, remember the catacombs!

The Bread of Nations.

You have need, O people! of much patience, and of a courage which never wearies; for you will not conquer in a day. Liberty is the bread that the nations must earn by the sweat of the brow.

Many begin zealously; afterwards they slacken, before they have arrived at the season for the harvest. I say unto you, there is always in that country a great famine.

Should your hopes be even deceived, not seven times, but seventy times seven, *never lose hope*. The righteous cause always triumphs when we put our faith in it; and he shall be saved who perseveres unto the end.

He who only asks himself, Of what worth is justice? profanes justice in his heart; and he who calculates the cost of liberty, has already renounced liberty in his heart.

Liberty and Justice will weigh you in the balance in which you have weighed them. Learn, then, to know the price of them.

There are some nations who have never known them, and never was misery like unto theirs.

The laborer bears the toils of the day, and exposes himself to rain and heat and wind, that he may prepare by his labor the harvest which shall fill his garners in the autumn.

Justice is the harvest of nations.

The mechanic rises before dawn, lights his little lamp, and wearies himself with unrelaxing toil throughout the day, that he may earn a morsel of bread wherewith to feed himself and his family.

Justice is the bread of nations.

The merchant refuses no task, complains of no difficulty; he wears out his body and his brain, and forgets even necessary rest, that he may heap up wealth.

Liberty is the wealth of a nation.

The sailor crosses the trackless waters, exposed to the waves of ocean and the winds of heaven; he hazards life in wrecks, and endures cold and heat, that he may assure to himself a time of rest when he is old.

Liberty is the rest of nations.

The soldier submits to the most painful privations; he keeps watch, and fights, and gives his blood for that which is [falsely] called 'glory.'

Liberty is the [true] glory of nations.

If there exist any people who prize justice and liberty less than does the peasant his harvest, the mechanic his morsel of bread, the merchant his wealth, the sailor his rest, the soldier his glory,—build around that people a high wall, that their breath may not poison the rest of the earth.

When the great day of the judgment of nations shall come, it shall be said unto each of them, 'What hast thou done with thy soul? there is no sign nor trace of it visible. Animal pleasures have been all to thee. Thou hast loved dirt; go then, and rot in the dirt.'

But the people who shall have prized in their heart the true goods above the mere material enjoyments,—who for their attainment shall have spared neither labor, nor fatigue, nor sacrifice,—will hear these words:—

'Let them who have a soul receive the reward of souls. Because thou hast loved liberty and justice above all things, come and possess for ever justice and liberty; come and enjoy the fruits of the harvest in perpetual peace.'

WORK IS OVER.

[From Neale.]

Work is over! God must speed it!
Work and workmen on Him rest;
His good blessing—much we need it—
That alone can make us blest.

Rest is come! With joy receive it!
We have done the best we can;
Work is over! Here we leave it;
End of God, and *means* of man.

Work is done! To wife or mother
Homewards now we bend our way:
All true hearts are with each other,
Those who go, and those who stay.

When the world and we are parted,
And the end of life is come,
What is death to God's true-hearted,
But like this—*a going home?*

The Temperance Advocate.

Temperance is the *proper use* of all things.

THE WINES OF SCRIPTURE.—No. VI.

SHEMARIM.

In the English version of the Scriptures we read of 'wines on the lees.' The term (*shemârim**) which is so rendered, usually signifies *dregs*, or *leys*, and is derived from a verb, signifying to *preserve;* and the radical idea is said to suggest the circumstance, that the leys preserve the body and savor of the wine. Such a signification will suit well enough in Psalm lxxv. 8 (9), Jeremiah xlviii. 11, and Zephaniah i. 12; but it is altogether unsuitable in Isaiah xxv. 6. In this last text we think it must denote some rich *preserve* or jelly, worthy of the sumptuous entertainment of which it formed a part. We render the text thus:—'Jehovah of hosts shall make unto all people a feast of fat things, a feast of preserves, of fat things full of marrow, of preserves well refined.' These *preserves* might be refined by gathering out the stones, stems, skins, and other grosser matter. Professor Robinson, of America,† says, of the vineyards around Hebron—'The produce of these vineyards is celebrated throughout Palestine. No wine, however, nor 'Arak is made from them, except by the Jews; and this is not in great quantity. The wine is good. The finest grapes are dried as raisins; and the rest, being trodden and pressed, the juice is boiled down to a syrup, which, under the name of *Dibs*,‡ is much used by all classes wherever vineyards are found, as a condiment with their food. It resembles *thin molasses*, but is more pleasant to the taste.' It appears, then, that the best grapes in Palestine are not used for making fermented wine, but are dried. Preserves, then, prepared from the dried grape, would be most esteemed, and therefore most suitable for the rich entertainment referred to in the text under consideration. Much of the produce of the vineyards around Hebron is carried to Jerusalem, and about two-thirds of the population of that city consist of Jews and Christians, who would have no scruple at using fermented wine, were it not that, like the ancient Hebrews, they *prefer* that which is inspissated. Some contend strongly for the rendering of our common version, 'wines on the lees,' in the text under consideration; but such wine was not the most esteemed among the ancient Hebrews, and the term used does not naturally call up such an article, and these may be regarded as strong objections to the common rendering. That the Jews preferred inspissated wine is evident from the statement of the Mishna quoted under SOBHE. Two old writers (Munster and Clarius, in the *Critici Sacri*)) suppose that this feast is designed for the enemies of the people of God, and that a highly intoxicating article is provided in order that, maddened with drink, they might rush to mutual slaughter. These commentators have had few to follow them in this opinion, which, indeed, is manifestly incorrect. It is, however, in some respects better than that of those commentators who understand that wine more highly intoxicating than that used on ordinary occasions was here provided for the people of God! The truth is, there is no word for *wine* in the passage at all. The word used by the prophet usually denotes 'dregs,' and is here supposed to stand for *wines on the leys*, (according to some, by metonymy, and according to others, by synedoche, but neither answering well.) Dregs obviously would not suit. Our interpretation of *preserves* retains the radical idea of the verb from which the noun is formed, and gives an article worthy of the feast. It has been objected to our interpretation, that it will not do to make both the articles specified, solids—'fat things and preserves'—as one of them must be a liquid. We ask in reply, 'Why may not both be solids?' The preparations for a similar feast, as recorded in Mathew xxii. 4, are said to have been these,—'My oxen and my fatlings are killed, and all things are ready.' It has also been objected, that the noun is here a form of the active participle, and is properly '*preservers*,' not *preserves*. We advise those who make this objection, to consult Nordheimer's Hebrew Grammar on the formation of nouns from verbs, and they will see reason to abandon it. Besides, by supposing a metonymy, the very figure they require to support their own interpretation, they would get quit of the pretended difficulty. We conclude that *preserves* is the only suitable rendering for the term in this passage. This text has often been appealed to as an instance in which fermented wine is made the emblem of the blessings of the Gospel; but neither this, nor any other text, furnishes such an instance, and indeed there is no proper analogy between the two.

* שְׁמָרִים *shemarim*, from שָׁמַר *shamar*. The texts in which this term occurs are all quoted above.

† *Biblical Researches in Palestine*, vol. ii. p. 442.

‡ Our author states in a note, that 'this is the Hebrew word *debash*, signifying *honey*, and also *syrup of grapes*. The editor of the *Madras Athenæum* (March, 1844), with an air of presumption which has been seldom equalled, since the writer manifests the most disgraceful ignorance of the subject, cites this text in order to ridicule the doctrine that the intoxicating principle (alcohol) is *poison*. He ventures to render the expression here '*a feast of poison*,' in order to make the text accord with the opinions of the advocates of temperance. It is not the advocates of temperance, but their ignorant calumniator, who thrusts into this text an article to which it has no reference.

A FEW MORE WORDS WITH 'THE CHRISTIAN WITNESS.'

Should any man, aspiring to become a 'powerful' writer, wish to lay in a stock of strong epithets, we commend him to the *Christian Witness*. To be sure, by patience he might pick them out of the Dictionary—and the Dictionary is a very valuable book—but, in the *Witness*, he will find a choice array ready to his hands. Besides, they have the advantage of being placed in formidable combination, and frown from its pages like mounted cannon from the batteries of Gibralter, threatening instant death to all who adventure the slightest provocation. To assist him we beg to introduce 'an evil genius mingling mischief,' venting 'preposterous and pestiferous lucubrations'—'doctrines groundless and mischievous'—with 'modern delusions' doing 'incalculable mischief, and all but irreparable damage, to a noble work,' leading to grievous 'disasters,' even to the 'ruin' of godly 'pastors,' and of the 'work' of goodly 'churches'!—

'The wreck of customs and the crash of words.'

Such is the thunder of verbiage let loose by the *Witness;* should any very nervous teetotaler have been somewhat frightened by it, let him be re-assured by remembering that it is but *words*—the words of a fallible man—mere 'sound and fury signifying *nothing*.'—Nay, we go further, and beg to assure him, that the Dr. is as powerless in argument as he is potent in expletive, and the force of the one measures the feebleness of the other.

This noisy phalanx of phrases, we are strongly persuaded, is mustered to conceal and sentinel the dreary land of emptiness that stretches behind. But these shadowy guards and disguises have been already broken through, and the nakedness of the land discovered.

'The public,' we are told, 'have been pestered and perplexed by lucubrations on the wine question.' This proposition is too general. Restrict it to that portion of 'the public' who oppose new convictions by old customs, and who wish to be 'quiet' because they *are* quiet, and we concede it. The man in the gospel who was summoned, when *quietly asleep*, to do a necessary and charitable deed, was a good deal 'pestered' by the strong 'importunity' of his unwelcome visitant, and not a little 'perplexed' between his sense of duty and his love of ease; but because of *continued* importunity, he

did, *at last*, what he ought to have done *at first*. The moral is too obvious to be pointed out.

On the matter of 'custom,' this very number of the *Christian Witness* gives (at p. 197) an apposite quotation from some unpublished MSS. of Fletcher of Madeley.

Hypocrites 'plead for old customs; they will do as their fathers did, though ever so contrary to the word of God; and whatever hath not *custom* to plead for it, tho' ever so much recommended in scripture, is accounted by them as heresy.'

So this very *Christian Witness*, instead of recommending a search whether it be agreeable or contrary to scripture to employ unfermented wine at the Lord's supper, thinks it a sufficient answer to say—'We have no such custom'!—and to pronounce the request 'a modern delusion,' and of those who insist upon 'accommodation'—'Away with them! away with them!' for 'we have no such custom.'

Such is the 'BULL' of the *Christian Witness*, not unworthy of the Vatican. It is the bar to all inquiry—an effectual theological extinguisher, careless if it put out the zeal and usefulness of men 'most excellent.'

In the same No. (p. 203) he puts in an earnest 'Plea for peace between the Baptists and Pædobaptists.' He anxiously recommends a suggested ground of reconciliation between these rival sects; and yet, swallowing a camel and straining at a gnat, he scorns and denounces any arrangement allowing of those who differ as to the quality of wines most proper for a particular occasion, to meet around the same sacramental table! He forbids the olive-branch being held out to *them*, as though they were nobodies—without rights, without understanding, and without conscience.

In the former case he agrees that the word 'baptize'—the philological drum on which both parties have been lustily beating for centuries past—is employed in a '*generic sense*, to purify whenever used in reference to internal or external baptism,' and may include 'immersion, sprinkling, or pouring.' With this particular controversy we have here no concern. Is not Dr. C. aware that the term employed in describing the sort of liquid used at the first supper is also a '*generic*' phrase, and that 'WINE' may mean either an alcoholic or non-alcoholic liquid? Then why not act here in the same liberal spirit, and on this ground promote a truce between the hostile parties, and urge 'accommodation' for both? But no! Just as the Baptists insist on *one* mode of baptism, so the *Witness* insists on *one* kind of drink. All must swallow alcohol at the eucharist, or stay away—come to this, or *go* from the church—albeit, not from the church of *Christ*. Whatever of 'illiberal,' 'uncharitable,' and 'exclusive,' which he charges on the unbending Baptist, returns upon his own head with augmented interest.

But the peculiar terms and circumstances entering into the institution of the Christian eucharist, render this a much stronger case in our favor; and therefore the principle urged against the Baptist, and for union between him and the Pædobaptist, has far greater force of application. But we waive these considerations. We merely wish to exhibit the mental delusion and practical inconsistency of the *Witness*, and to shew, more clearly, that he has viewed the sacramental wine question in a prejudiced and narrow medium, instead of a fair and universal light.

We are quite aware of certain great differences between the two cases *likely to be of potent influence* with such a writer as Dr. Campbell, pastor of a Pædobaptist church, and editor of a sectarian journal.

On the one hand, an old and powerful sect is to be conciliated; and, on the other, he has to deal with scattered handfuls of individuals, whose views he regards as novel, and their number insignificant, and over whom, therefore, he fancies he may *more safely* brandish the birchen rod of his ecclesiastical indignation;—in the meantime, as is usual in such cases, laying aside charity, justice, and consistency. This, we believe, suggests the natural history of the difference of procedure.

We learn from the cover of the *Witness* for August, that all further controversy on 'the wine question' is declined. This very strongly recalls the old saw about discretion being the better part of valor; pity it is the Doctor's valor went first, and now his discretion comes lagging after.

We beg to record, however, our admiration of the discretion, and the adroitness with which he managed *not* to reply to some formidable *questions*. By dexterously contriving to interpose 'A Pastor's' letter between them and his own creed, he obtains a little breathing time, and creates a pause long enough for himself and the most of his readers to forget the string of posing interrogatories; and so they quietly sink into oblivion! But their spirit, ever and anon, revisits the region of inquiry.

The Dr. expresses himself pleased with the manner in which his strictures have been *generally* met by the temperance journals—'a manner worthy of themselves and their cause.' We are glad of this; but should have been more gratified on having a proof of genuine repentance on his part, in the shape of a full confession of his errors. Errors of a serious sort he has undoubtedly committed, and it is hardly honorable—scarcely decent—to retire without a candid recantation.

The soft phrases spoken to teetotalers on parting from them on the wine question, will not, like the waters of Lethe, render them oblivious of these offences against truthfulness, nor compensate for the tone of contempt and bitterness in which they were fulminated. If he think 'soft words will turn away wrath,' he ought also to have remembered that 'grievous words stir up strife.' We would fain hope that he has merely deferred making the *amende honorable* for a 'more convenient season,' when, like a honest man, he will make a clean breast of it.

From the same notice we find he is of opinion that his 'creed' has been 'sufficiently criticised.' Whether he means 'sufficient' for its merits, or because every obnoxious point has been 'sufficiently' refuted, or that criticism has been all but exhausted without shaking its foundations, is not sufficiently clear. There is ample room for the two former inferences; though, no doubt, he, very complacently, would insinuate the latter.

But such a moral Janus as this 'creed,' affords fruitful matter of remark to *both* sides, on which it smiles and frowns at once.

First, he turns, with a gracious bow, to the multitude of moderate drinkers on his left, who are looking up to him for light and guidance, and dogmatically tells them that '*all* the wines of Scripture had in them a portion of alcohol—that every Christian is at liberty to use them in moderation—and that such wines are fit and proper for the Lord's table.' Hereupon the moderate drinkers rub their hands, and are in ecstacies. He launches his thunders against 'the preposterous and pestiferous lucubrations' by which *they* (good easy men!) have been 'pestered and perplexed'—and finally decrees that those who refuse alcoholic wines at the Lord's supper shall be thrust out! This is a climax, and the joy of the moderate drinkers is unbounded. Then our Janus, with that face which fronts the crowd of astonished teetotalers on the right, assures *them* that he believes 'intoxicating drinks to be altogether unnecessary—that by utter abstinence from them no injury whatever can be sustained, while its advantages are manifold beyond credibility, and important beyond calculation—and that the work in which they are engaged is deserving the united piety and philanthropy of the whole Christian world.'

Thus both sides are alternately flattered and flattened—astounded and stultified. They are neutralized by force and counterforce—not unlike the unlucky ass of the problem, between two bundles of hay. Certain it is, by blowing hot and cold, the Dr. has created around

him a state of atmosphere exceedingly unfavorable to moral health, action, and dignity. He cannot be taken as an authority or a guide. The pendulum, oscillating between two points, may accelerate progress, but is no indication of time or truth. In this light we at present regard the *Christian Witness*, in its relation to the temperance question.

A good deal of the force and the fallacy of his 'creed' resides in its ingenious arrangement. Let us, therefore, try the effect of a few transpositions.

1. 'All intoxicating liquors are, to the masses, indisputably unnecessary.'

2. 'Total abstinence is the only sure means of recovery to those who have become the subjects of inebriety, and is a work deserving of the utmost efforts of the united piety and philanthropy of the Christian world.'

3. 'By utter abstinence from all intoxicating drinks no injury whatever can be sustained, while the advantages, civil, moral, and religious, are manifold beyond credibility, and important beyond calculation'—YET, 'every Christian is at perfect liberty to use [such liquors] in moderation as a beverage.'

1. 'I have reached a very firm and powerful conviction, that next to the glorious gospel, God could not bless the human race as much as by the abolition of all intoxicating liquors.'

2. 'The general, though at the outset moderate, use of intoxicating drinks, is, in the present state of human nature, necessarily attended with some portion of danger, and may, to multitudes, result in habits of inebriety, leading to poverty, misery, crime, premature death, and eternal destruction'—YET, 'every Christian is at perfect liberty to use them in moderation as a beverage.'

Who does not experience a moral revulsion on arriving at *such* a conclusion from *such* premisses? In truth, this vaunted 'creed,' when read *backwards*, like a wizard's prophecy, loses its power; and is felt to do violence to all rules of moral deduction and duty. Spirit of St. Paul! how art thou forgotten and insulted!

W. A. P.

SCOTLAND.

VANDALISM IN SCOTLAND. — While Henry Vincent, Edward Grubb, and other eloquent advocates of temperance, have been engaged in enlightening the people of Scotland, we observe that a number of the United Secession ministers have been actually presenting A CLARET JUG to a Mr. Peddie, the treasurer of the synod!!! What a lamentable example these *parsons* set their *people!* The 'dark ages' have certainly not yet passed away.

ANTI-TEMPERANCE SERMON AT KILBIRNIE.—"One of our 'claret-jug' class of ministers at Kilbirnie—by name JAMES FERGUSON—lately preached a sermon from 1 Tim. v. 23. It is not the first time that he has perverted his office to oppose the doctrines of true temperance, or teetotalism. While a few good and earnest, but poor men, are endeavoring to stem the desolating tide of 'strong drink,' the 'leaders' of the deluded 'sheep' are opposing their honest and virtuous efforts. Can it be matter of wonder, then, that, with such a state of things, this little town should contain *twenty-six spirit-shops*, dedicated, under the high sanction of these Presbyters, to poisoning the morals and bodies of the people; and *not one regular stationer's shop* for supplying the means of knowledge and enlightenment? Let the virtuous and enlightened teetotalers teach these priests in the *only way* in which they *can* be taught—viz., by withdrawing, as far as *they* are concerned, the *resources* supplied to them; and if the people cease to *pay* the priests, the priests will soon cease to *oppose* the people. This is the only efficient remedy in our power at present. The following are the chief propositions and proofs advanced by Mr. Ferguson; and, as you will perceive, they are 'lame and impotent' in the extreme. Will you please give *your* opinion on them?"

1. 'Timothy *erred greatly* in drinking water; and, therefore, on the advice of St. Paul, he drank *fermented* wine.'

[*Ans.* Mr. Ferguson, like many others of his class, is 'wise above what is written.' Paul does not say that Timothy 'erred greatly,' or indeed *at all*, in practising teetotalism; nor does St. Paul say that he must drink '*fermented* wine.' This is purely an interpolation of the Presbyter's.* Perhaps

'The *wish* was father to the thought.'

But wishes are not always wise, nor is rash assertion a substitute for reasonable argument. Historical facts render it *probable* that *un*fermented wine was intended and employed, for it was *then* (and in the East *still* is) the custom to use such wine for medical purposes, for 'the stomach's sake and often infirmities.' But even *if* it could be proved, which it can't, that alcoholic wine was prescribed, that would not justify the inference that Timothy had 'erred greatly' in practising teetotalism. When a physician prescribes *opium* to a patient in a certain *disease*, can we thence infer that the patient 'erred greatly' in not being a regular '*opium eater*' previously to his complaint? *Because* physic is good while we are ill, is it *therefore* good before and after? Such are the presumptuous premisses, and the loose logic, of Presbyter Ferguson! For *our* part, we prefer to abide with the more learned and rational Bishop Timothy. He was, we think, better versed in the *true* reading of the Scriptures—even from his early youth—than any of our 'claret-jug' *Professors* of Modern Mystery—*he knew* that God's word did *not* sanction the moderate use of *fermented* or poison-wine; therefore, we believe, he lived and died a thorough-going teetotaler.]

2. 'By wine, I mean the fermented juice of the grape, which is the wine spoken of in Scripture generally.'

[*Ans.* Another hardy assertion. Mr. F. appears to argue from the authorised version; but we defy him to prove, from that version, that the Scriptures *generally* speak of *fermented* wine. The fact is, even in our common version, *un*intoxicating wine is referred to more frequently than the other, by *twelve times!* So that, 'Mr. Ferguson, you cannot lodge' an argument 'here.']

3. 'That the unfermented juice of the grape is nowhere in Scripture called wine.'

[*Ans.* Whether Mr. F. refers to the original or to the translation (and we care little which he may select), his statement is equally false and foolish. Gen. xlix. 11—'He washed his garments in *wine*, his clothes in *the blood of grapes*.' Here, as is usual with the Hebrew, the latter part of the text is an explanatory and varied phraseology for the first, and clearly refers to the wine trodden out of the grapes in the vat. When Mr. F. quotes this as '*fermented* wine,' he is fairly beyond reasoning. In Deut. xxviii. 39, the italic words '*the grapes*' are interpolated, and the pronoun 'them' is put instead of the singular 'it' of the Hebrew. This text speaks of wine as capable of being *gathered*, and even *eaten* by worms—was this, too, fermented?]

4. 'That the priests, during the seven days of unleavened bread, used 'strong' fermented wine in their drink offerings. Numbers xxviii. 7.'

[*Ans.* Had Mr. Ferguson looked at his Hebrew Bible, if he has or reads one, he would have avoided placing himself in his present ridiculous position. It so happens that, in the original, neither the Hebrew generic term for *wine* (yayin), nor the terms of any of its species, is to be found at all! It is also a fact, that no term for 'strong' occurs! but only a term for SWEET. If Mr. F. didn't know this, he is unfit to teach his people in the line he attempts, much less to *lecture* teetotalers; and if he did know these facts, but concealed them, he is a 'lover of darkness rather than light.' The wine offered on the altar, according to Ezra vi. 9, was called *khemer*, which, as we learn from Deut. xxxii. 14, was a *pure* wine —'the *pure* blood of the grape.' In Isaiah xxvii. 2, also, it is applied to *grape-juice*—to the red wine of the vineyard.]

5. 'That fermented wine represented scriptural blessings.'

[*Ans.* This is mere assertion — proof, Mr. Ferguson, give us proof. We know that intoxicating, stupefying, drugged wine represented the cup of God's wrath which

* '*Presbyter*,' as MILTON says, 'is but *priest* writ large.'

the wicked should wring out and drink to the dregs; but we don't believe that this cup was also the emblem of God's love of which the virtuous should drink. We leave such incongruous and monstrous suppositions with 'the claret jug' professors of divinity.]

6. 'Our Lord made and drank fermented wine.'

[*Ans.* This is another proofless assertion, and an infamous libel on our Lord to boot!]

7. 'Noah and Lot were drunk with fermented wine.'

[*Ans.* Mr. F. has now reached the sabbath of his absurdities; and his seven reasons are as bad as any we ever saw given. Even *if* Noah and Lot were drunk with wine, *what then?* Does this prove it to be good? If so, Mr. F. could get plenty of such reasons in the streets of Kilbirnie any Saturday night. We believe that Noah *was* drunk with fermented wine, but not that Lot was: his, we think, was *drugged* wine. But Mr. F. cannot *prove* that *either* the wine of Noah or of Lot was fermented — it is all rank assertion, or mere supposition. But, whichever it was, matters not to teetotalism. Noah's drunkenness is not *divine sanction.*]

"As far back as January 28, 1841, on a *fast* day, Mr. Ferguson preached against teetotalism from the text about the *feast*, Isaiah xxv. 6. He said—

'The Gospel is compared to *wine*—to old, *strong* wine—yea, to *fermented* wines!'

He also said that, in those days, when they wished to separate the *heady quality* from the wine, they took a white linen cloth and drained the wine through it."

[*Ans.* There is some truth in the latter statement. Passing *fermented* wine through a cloth, however, would not separate the *alcohol*, but passing unfermented wine through it, would separate a portion of the *gluten*, and thus prevent, to some extent, the formation of *yeast*, and by diminishing or removing this, the wine must be *precluded*, either partially or altogether, from fermenting. Now, if the assumed 'wine' in question were thus 'fined' or filtered, where is the proof that it was 'strong,' or even 'fermented'? Mr. Ferguson's fact upsets his fancy.—What says Horace?

> In the sky serene put out your Massic wine;
> In the night air its foulness shall refine,
> And lose the scent, unfriendly to the nerves;
> But, *filtrated, no flavor it preserves.*
> Francis's Trans. (Sat. ii. 4. 51.)

On the contrary, it is implied that if wine

> 'Hath settled on its leys,
> Therefore its taste remaineth,
> And its flavor is not changed.' (Jer. xlviii. 11.)

Does Mr. Ferguson really fancy that the *flavorless, filtrated beverage*, was selected as the emblem of the Gospel? He must surely seek some better comment.

But the fact is, that the Hebrew text has not a word about wine at all! Mr. F. has simply blundered again. The term 'wines' is a pure interpolation of man's, and in the old black letter Bibles is so marked. In Barker's '*Breeches' Bible*, London, 1605, Isa. xxv. 6. thus reads:

'A feast of fat things, euen **a feast of fined** wines, and **of fat things full of marrow, of** wines **fined** and **purified.'**

They were *shemârim*, or PRESERVES, and not liquid wine, which were referred to.

TEETOTALISM, FAITH, AND SALVATION.

RESPECTED FRIEND,—A much-esteemed advocate of the temperance cause has frequently made this assertion—'Teetotalism never did, never can, and never will, *save a soul.*' Notwithstanding the severity with which he deprecated the opposite opinion, I am disposed to question the truth of his assertion. The same worthy advocate also told us, that we must 'Believe on Christ in order to be *saved*, and be teetotalers in order to be *sober.*'—Now, though I believe that faith is necessary to salvation, yet I do not see that faith *only* is required. A man is saved *by works* as well as *by faith*—by repentance, or turning from sin, as truly as by faith in Christ. If the now wicked rejecter of Christ, may be saved by believing Jesus to be the Messiah—the covetous man by 'selling all he has, and giving to the poor'—why may not the salvation of the drunkard *depend* on his giving up intoxicating drinks? The future character and hopes of *some men*, TURN upon this very point—total abstinence. I will give a quotation from FINNEY, to illustrate my meaning. 'It is a great error to suppose that any one particular exercise is always foremost in conversion, or that every sinner must have faith first, or submission first. *It is not true.* There is a great variety in people's exercises. Whatever point is taken hold of between God and the sinner—when the sinner *yields that*, he is converted. Whatever the particular exercise may be, if it includes *obedience of heart to God* on any point, it is true conversion. When he yields *one* point to God's authority, he is ready to yield *all.* When he changes his mind and obeys in one thing, because it is God's will, he will obey in other things, so far as he sees it to be God's will.' The *principle* is the same.

E.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

CONSUMPTION AND THE WATER-CURE.

To the Editor of the Truth-Seeker.

SIR,—I regret to read in your journal of the 15th August, an article headed 'Consumption Cured by Cold Water.' It is calculated to mislead your readers who do not think, and to injure the water-cure in the estimation of those who do think.

In the first place the article in question offers no evidence which can be relied upon, that the invalid of whose case it treats was in consumption,—that is, tubercular pulmonary consumption,—at all. The whole of the few symptoms given may and constantly do occur without any tubercular ulceration of the lungs. Cough, spitting of blood, and profuse perspiration, for instance, may be present without any disease of the lungs whatever, and merely as sympathetic results of excessive irritation in some other organ. Every physician who has read or observed for himself, is well aware of this. On the other hand, one symptom that is related points to the stomach, and not to the lungs, as the seat of the lady's malady. We are told that 'her appetite was gone.' Now, the appetite rarely, if ever, forsakes a patient in genuine pulmonary consumption; on the contrary, it is for the most part voracious, as if nature had set up a means of repairing the enormous waste going on in the shape of perspiration, profuse expectoration, diarrhœa &c. The loss of appetite marks inflammatory disease of the stomach: and such, it is very probable, was the lady's real complaint.

In the next place I would remark, that all medical experience goes to disprove the possibility of curing pulmonary consumption by any means yet known. In the whole records of medicine there is not one case of indisputably tubercular consumption recovered by art. In a few, very few instances, marks of old cavities healed up have been seen in the lungs of persons who died from other diseases: and it has been presumed by some, but denied by others, that these were the cicatrices of emptied and healed consumptive cavities. But supposing they were so,—supposing that they were not marks of simple inflammatory abcesses, as not a few maintain,—there is no evidence that *medical art* had aught to do with the healing process. Let not your readers be deceived in this matter. Tubercular pulmonary consumption depends on a diathesis—that is, a constitutional disposition of the body which tends to the deposition in the lungs (and elsewhere also) of a morbid substance called *tubercle*. This tubercular substance deposited, it may remain uninflamed for years, by the avoidance of digestive irritations, by seeking a temperate steady climate, and by other means which experience has found available for escaping inflammation. So far *art* does much for the *consumptive* patient. But the patient *in consumption* is in a very different plight. Let this tubercular matter once become inflamed, softening and suppuration soon follow; the suppurated tubercle seeks an exit into the air-tubes of the lungs, is expectorated, and leaves an ulcerated cavity behind, the surface of which goes on secreting purulent matter and extending itself, until the whole lungs are sometimes excavated, ere death by suffocation takes place. Now, dating from the inflammation alluded to, true consumption begins; and from that point I defy all the cod-liver oil, naphtha, vegetable inhalations, water-cure, or any other known means, to make one single step towards cure. It is sheer charlatanism to hold out hopes of cure after that point.

But can nothing be done to prolong life, and smooth the way to death in these circumstances? Unquestionably; and here it is that the water-cure discovers its superiority over all remedies hitherto employed. The wet sheet sooths the nervous irritations, and calms down the hectic fever, which form the torment and hasten the declension of the patient. Its effects on these symptoms are perfectly astounding to those who witness them for the first time. The compress on the chest facilitates the expectoration, and thus spares the sufferer those exhausting efforts which usually end in profuse bursts of perspiration, which further exhaust. And the cold ablution of the whole body, by giving tone to the skin, tends to diminish those wasting spontaneous sweats that take place in the night, and mar the restorative effects of sleep. More than this;—the tendency of the entire treatment is to bring about a healthy digestion of the food, and thus to form a strong, healthy blood, the circulation of which in his frame enables the patient to bear for a longer time the frightful waste from the lungs, the skin, and the bowels, that would hurry him to the grave. In illustration of all this, I will briefly relate a case.

A young lady, aged 25, three of whose sisters had died of tubercular consumption, came to Malvern in December, 1842, and was visited by Dr. Wilson and myself. We ascertained by the stethoscope that there was ulcerated cavity in the left side of the lungs, as large as a small orange. This, *the only certain sign of true consumption*, was accompanied with cough, enormous expectoration frequently bloody, perspirations, and so forth—signs that may exist *without* an ulcerated cavity. In the course of the first three months after she came here, it happened that four or five medical gentlemen from different parts visited Malvern, and were taken by Dr. Wilson and myself to examine this patient. They all expressed themselves perfectly satisfied that she was in true consumption, and spoke of her life's duration as probable for from two to six months. We had her wrapped in the wet sheet every morning; a cold ablution after it; a cold sitz bath for 15 minutes twice a day; and a cold ablution at bed-time. She wore a compress on the chest and pit of the stomach; and she drank seven or eight tumblers of water daily. Under the operation of this treatment she got rid of all fever; her rest at night was complete; her cough became confined to about half-an-hour on waking each morning, when, however, she expectorated nearly half a pint of pus; the sweatings ceased; and, from being oppressed and distressed by food, she came into the most happy ignorance of having a stomach at all, save by the appetite that took possession of it three times a day.

A year passed over. In December, 1843, she was more ruddy, more stout, and more cheerful, than in the previous winter. But the stethoscope gave signs of a cavity in the lungs much larger than in the preceding year: the main, the destructive disease was steadily gaining ground, notwithstanding the wonders the water was effecting in other respects. The most extraordinary part of the history is, that even at that time, when the left side of the lungs was nearly excavated, she would *run* up the Malvern hills with very little shortening of breath; and she could read or talk for an hour together without cough or distress of respiration. All this gave her that hope which attends upon others afflicted with this deadly malady, who have far less ground for it than she had. Few in this life were better prepared for another than she was; but this absence of all bad signs, save one, came in aid of nature's yearnings, and she clung, with a certain hope, to the prospect of recovery. But it was vain.

At length in April, 1844—seventeen months after her appearance at Malvern—she became all at once nervous, sleepless, without appetite. Some gastric derangement had taken place, and with it her hope fell to the ground, as it does in all stomach disorders. She spoke of her approaching end with the greatest composure, and expressed a wish that it should take place among her relatives in Devonshire. Thither she went in May, 1844. I gave her directions to follow out some parts of the water-treatment not so active as those she had already pursued. She corresponded with me on the subject of her disease; she rallied repeatedly both in stomach and hope; sank again; in January, 1845, her letters bore the marks of delirium; but she did not sink into death until March, 1845, *two years and four months after she had been found to have a large consumptive cavity in the lungs!*

Here is a complete illustration of the fact, that altho' the water-cure palliates the sufferings and prolongs the existence of persons in pulmonary consumption, it fails, as all other means have failed, in arresting its progress. It never has cured, it never will cure, genuine consumption of the lungs.

I yield to no one in my admiration of the water-cure. Long experience and close observation have convinced me that it is by far the most philosophical, the most efficacious, and the least hazardous mode of treating disease that has yet been promulgated. But because I believe it to be so, I am the more jealous of any proceeding or statement which, from being overwrought, may subject it to the well-grounded sneer of the prejudiced, or, worse still, to the suspicion of the candid and inquiring. On this ground I base my objection to the letter of Mr. M'Nish. A writer in favor of drug medication and against the water-cure, would have a glorious subject for his pen in that letter, the statements in which are ill-grounded, and the style of which is too much that of an advertisement. One thing I am glad to see—that you have had the courage to print it in the phonotypic types, the reasonableness of which has been recently explained to me by my friend and water-patient, Mr. Ellis, whose work on Phonotype is one of the best published.

I am, sir, your obedient and obliged

J. M. GULLY, M.D.

Great Malvern, 2d Sept. 1845.

'CONFESSION OF A WATER-CURE PATIENT.'

[By Sir Edward Bulwer Lytton, Bart.]

Colburn's *New Monthly Magazine* for September, 1845, contains a most valuable article under this title, from the pen of Sir E. B. Lytton. It appears that sixteen years of wear and tear in the literary, political, and fashionable world, had completely upset the physical well-being of Sir Edward—that for many years he never had passed twelve hours without pain or illness—that in fact his constitution was completely shattered. Various physicians prescribed various remedies—he tried them all. He traveled, he retired to the sea-side and lived quietly—still his sufferings continued unalleviated, and gastric irritation rendered life wretched. At length he was induced to try the cold water-cure, and went to Malvern, where he placed himself under the care of Dr. Wilson, of whom, and of his establishment, he speaks in the highest terms. A two months' course of hydropathy nearly restored him to health. He was called away to Germany. On his journey he took cold, and fever came on. Fortunately he was near the hydropathic establishment of De Schmidt, at Boppart, to which he was conveyed, under whose treatment he recovered in two days. He is now in better health than he has been for years, and he attributes his recovery entirely to cold water.

The use of the wet sheet has always been represented by anti-hydropathists as most dangerous; but according to Sir Edward, it is the mildest of remedies—in fact, a gentle continuous vapor bath, not attended with the danger of the cold affusion recommended by the late Dr. Currie in cases of fever, yet far more efficacious, as its action may be safely kept up for any length of time. Every new remedy suffers, perhaps, more from the exaggerations of unreasoning believers than from the attacks of the sceptical. It is therefore no small advantage to have the opinion of such a man as Sir Edward Bulwer Lytton on the *capabilities* of hydropathy, more especially when that opinion is founded on personal experience and close observation. The subject needs no apology for the length of the following extract:—

"It remains for me to say, merely as an observer, and solely with such authority as an observer altogether disinterested, but without the least pretence to professional science, may fairly claim, what class of diseases I have seen least, and what most, tractable to the operations of the water-cure, and how far enthusiasts appear to me to have over-estimated, how far sceptics have under-valued the effects of water as a medicament. There are those (most of the water doctors especially) who contend that all medicine by drugs is unnecessary—that water, internally and outwardly applied, suffices in skilful management for all complaints—that the time will come when the drug doctor will cease to receive a fee, when the apothecary will close his shop, and the water-cure be adopted in every hospital and by every family. Dreams and absurdities! Even granting that the water-cure were capable of all the wonders ascribed to it, its process is so slow in chronic cases—it usually requires such complete abstraction from care and business—it takes the active man so thoroughly out of his course of life, that a vast proportion of those engaged in worldly pursuits cannot hope to find the requisite leisure. There are also a large number of complaints (perhaps the majority) which yield so easily to a sparing use of drugs under a moderately competent practitioner, that the convenient plan of sending to the next chemist for your pill or potion can never be superseded, nor can I think it desirable that it should be. Moreover, as far as I have seen, there are complaints curable by medicine which the water-cure utterly fails to reach.

"The disorders wherein hydropathy appears to me to be least effectual are, first, *neuralgic pains*, especially the monster pain of the tic doloreux. Not one instance of a cure in the latter by hydropathy has come under my own observation, and I have only heard of one authentic case of recovery from it by that process. Secondly, *paralysis* of a grave character in persons of an advanced age. Thirdly, in *tubercular consumption*. As may be expected, in this stage of that melancholy disease, the water-cure utterly fails to restore, but I have known it even here prolong life, beyond all reasonable calculation, and astonishingly relieve the more oppressive symptoms. In all cases where the nervous exhaustion is great and of long standing, and is accompanied with obstinate hypochondria, hydropathy, if successful at all, is very slow in its benefits, and the patience of the sufferer is too often worn out before the favorable turn takes place. I have also noticed that obstinate and deep-rooted maladies, in persons of very athletic frames, seem to yield much more tardily to the water-cure than similar complaints in more delicate constitutions, so that you will often see of two persons afflicted by the same genera of complaints, the feeble and fragile one recover before the stout man with athletic shoulders evinces one symptom of amelioration.

"Those cases, on the other hand, in which the water-cure seems an absolute panacea, and in which the patient may commence with the most sanguine hopes, are, first, *rheumatism*, however prolonged, however complicated. In this the cure is usually rapid—nearly always permanent. Secondly, *gout*. Here its efficacy is little less startling to appearance than in the former case; it seems to take up the disease by the roots; it extracts the peculiar acid, which often appears in discolorations upon the sheets used in the application, or is ejected in other modes. But here, judging always from cases subjected to my personal knowledge, I have not seen instances to justify the assertion of some water doctors, that returns of the disease do not occur. The predisposition—the tendency, has appeared to me to remain. The patient is liable to relapses—but I have invariably found them far less frequent, less lengthened, and readily susceptible of simple and speedy cure, especially if the habits remain temperate.

"Thirdly, that wide and grisly family of affliction classed under the common name of *dyspepsia*. All derangements of the digestive organs, imperfect powers of nutrition—the malaise of an injured stomach, appear precisely the complaints on which the system takes firmest hold, and in which it effects those cures that convert existence from a burden into a blessing. Hence it follows that many nameless and countless complaints proceeding from derangement of the stomach, cease as that great machine is restored to order. I have seen disorders of the heart which have been pronounced organic by the learned authorities of the profession, disappear in an incredibly short time—cases of *incipient consumption* in which the seat is in the nutritious powers; *hæmorrhages*, and various *congestions*, *shortness of breath*, *habitual fainting fits*, many of what are called, improperly, nervous complaints, but which, in reality, are radiations from the main ganglionic spring; the disorders produced by the abuse of powerful medicines, especially mercury and iodine, the loss of appetite, the dulled sense, and the shaking hand of intemperance, skin complaints, and the dire scourge of scrofula—all these seem to obtain from hydropathy relief—nay, absolute and unqualified cure, beyond not only the means of the most skilful drug doctor, but the hopes of the most sanguine patient."

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and TRUTH a gem that loves the deep,
And all things weighed in CUSTOM'S falsest scale;
OPINION an omnipotence, whose veil
Mantles the earth with darkness, until *right*
And *wrong* are accidents; and men grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.'
Byron.

THE LAW OF CONSCIENCE: ITS ACTION ON NATIONS AND INDIVIDUALS.*

THIS discourse is evidently the production of a liberal and thoughtful mind, and many portions of it deserve a wider audience, and more permanent record, than the publication has received in its original form. In giving copious extracts from it, we need only make one observation. SECTARIANISM has two aspects — one dark, and the other bright. The era of sects is the period between darkness and dawn—or between the total vassalage and perfect freedom of the human intellect. Looking *backwards* to outer darkness, Sectarianism is good; looking *forwards* to the light of noon, it is evil and imperfect, and must vanish away. It is a *transition state*—necessary no doubt, but good only as it is a mark of revolt against the giant Tyranny of the dark ages and the dull uniformity of Ignorance;—an evil so far as its subjects are held in bondage to the narrow tyranny of the little sects. As a protest against *old creeds*, it is a true thing —a living spirit; as a subscriber to *new ones*, it is but the exuviæ of the old system—an inarticulate and dead speech.

'ACTS xxiii. 1.

And Paul, earnestly beholding the Council, said, Men and brethren, I have lived in all good conscience before God until this day.

THERE are some things, proceeding from some men, which we at once condemn as false or vain-glorious. The same things, proceeding from others, we are ready to receive as true in themselves, and becoming to the parties uttering them. Of this last kind is the assertion before us in our text.

St. Paul was a prisoner, and called upon to defend himself before the council of his nation. He stood before them—a man, who a few years previously had been a vigorous impugner, and was now as vigorous an upholder, of what that council had denounced to be schismatical and false. He stood before them—a man, who a few years previously had resolutely maintained all the rites and usages of their fathers, and was now virtually pledged to the gradual extinction of the most important of them. It was to have been expected, therefore, that in his altered position he would declare, either that he had been a moral delinquent, and was now convinced of the error of his ways; or that his present course was a mistaken one, and that he was willing to revert to that which he had abandoned.

The Council were all silent, and the prisoner looking at them earnestly, said, 'Men and brethren, I have lived in all good conscience before God until this day.' A position so lofty, an appeal so unexpected, an assertion of moral consistency so deliberate, in circumstances so questionable, had never occurred in their imaginations as possible, from a prisoner charged as Paul was; and the High Priest, forgetful in his bewildered rage of the dignity that became his office, 'commanded them that stood by him to smite him on the mouth.'

Now there was no man on whose spirit his past life could have lain more heavily, than did that of the Apostle Paul upon his. Before *the proper tribunal* he would mourn, not triumph in the past. But before this, calling him to account for what he was convinced was the dictate of an enlightened conscience, he had no regret to express, no apology to make. From first to last, even in the most mistaken actions, he had done all as unto God, and not as unto men. This then was his support and his defence. 'His conscience was his strong retreat.'

And here, my brethren, the good man will ever find his great and only-sufficient stay and comfort, in all the positions in which through life he may be placed by others, or may place himself. If, though in the consciousness of omissions innumerable,—of short-comings and errors most lamentable,—he yet can say of his *main purpose*, of the motives which have led to his chosen line of conduct, that they have been pure and single,—that he has endeavored to walk, as a *thinker*, *speaker*, and *doer*, in the path which the voice of truth within his own heart has pointed out to him, then may he stand, with head unbowed, with voice and mien unbroken, before any tribunal, great or small, upon the earth, and bend at length before the judgment-seat of the infinite Father of all mercies, in the humble hope of a compassionate approval at the hands of Him who accepteth the sincere purpose, even while he seeth the inadequate fulfilment.

This passage of the Apostolic History then, in fact, makes known to us *a principle*, whose importance in matters both of conduct and of opinion, it is not easy to over-estimate. It declares to us plainly, that there is one law of action, above all others, binding on us: that there is no basis of belief, above any article that can be built upon it, imperative: a basis, without which the performance of absolute right, and the confession of absolute truth, are worthy of no approbation, and with which the performance of what may itself be unwise, and profession of what may in itself be incorrect, shall entail upon the agent no moral guilt. That law and that basis are the individual conscience, and by this I mean, not a man's caprice or fancy, not his predilection or desire, not even his best theory of what is politic or wise; but that judgment which is formed after the most deliberate and serious reflection, *formed apart from selfish considerations or impure mixture*, formed under the felt presence of God, and with a view only to God's glory.

The first clear deduction from the law of conscience, as suggested by our text, is this,—that while absolute truth is a good, at which man is required to *aim*, individual truth is a possession which he is required to *have*. The attainment of *logical truth* it declares must be his earnest desire, but the attainment of *ethical truth* is his imperative duty. The one may strive to reach, and not be able to attain; but the other he can always attain, if he will only strive to reach it. The one, therefore, is an object of effort, the other a subject of command. Though *logically* or absolutely wrong at one period of his public career, St. Paul was *ethically right* through the whole of it; and therefore, though he stood there, the very man, who to the Christians had been Saul bound with letters from the High Priest to Damascus and the Jews, was now Paul, invested with the commission of Jesus Christ, he could yet say with truth, in the face of all,—'Men and brethren, I have lived in all good conscience before God until this day.'

The necessary consequence, then, of the application of this law to men of different temperaments, different capacities and positions, and different degrees of information, (that is, in truth, to mankind,) is, that a great

* A Sermon by CHARLES WICKSTEED, B.A. London: Chapman, Newgate-street. 6d.

variety of opinions should arise on important, just as much as upon unimportant matters, and that at the very moment that truth in its logical existence is one, truth in its ethical existence is manifold.

Now where the law of liberty exists, together with this law of conscience, the reality within finds *a genuine* expression in some reality without: and that which by the latter springs up secretly in the soul, will, by the former, be brought out openly in the life. But where no such law of liberty exists in harmony with this law of conscience, the internal development is checked, and the external manifestation precluded. In some countries, the law of the state does thus set itself against this law of conscience, and if the first be in great, and the second in low vigor, the first of course will triumph. *The law of the state in this case lives by the death of the law of the conscience.* The powers of darkness triumph, and the powers of light are permitted for a season to be overwhelmed. Short-sightedness prevails over a far-reaching providence, apparent expediency over a genuine principle, and the wisdom of man is permitted to battle, till defeated by seeing its own folly, against the purposes of omniscience.

Where the law of the state, then, triumphs over the law of conscience, there we find *Uniformity.* Where the law of the conscience triumphs over, or has not to struggle with, an opposing law of the state, there will arise *Sectarianism.*

Now many sigh over this last state of things as a great evil. One says, 'This war of elements is absolutely so fearful; it is so destructive to the Christian spirit; makes the mild voice of our religion so inaudible by its uproar, the sweet influence of our Master's charity so powerless by its overbearing bigotry, that I, for my part, feel little drawn to add mine to the Babel of tongues which already prevails around me, shall rather wish to withdraw that nutriment for its flames which my heresy seems in truth to be affording, and shall be content to worship God according to my conscience, where law and custom both allow me, and where they do not, either to worship him as others do, or after my own fashion, in the quietude of my own spirit.'

Now without seeking to meet this state of mind with the usual epithets of 'worldly,' 'cowardly,' and 'insincere,' I would endeavor to point out, first, the characteristic good of this decried Sectarianism, resulting as it does from the free operation of the law of conscience on our mind as a nation; and, secondly, the obligations which this same law of conscience lays upon us in the midst of the Sectarianism thus created. The evils by which the theological differences of our country are accompanied, are brought before us with painful frequency, and are unfortunately but too well known to us.

But before I pass away from these evils, not to allude to them again, allow me to say, that though they accompany, they do not by any means principally arise from our differences or divisions into sects. Want of charity does not necessarily ensue from want of unity. It is not our differences on doctrine which cause, as such, the evils of our Sectarianism. They spring from man's presumptuous attachment to these differences.

The beneficial tendency of Sectarianism, as such, is in the first place, then, to bring home to men's minds this all-important fact, that religion is an individual personal thing, that has to do with each of them. The religion of states and churches, of governments and nations, when pressing all things into its own uniformity, is too massive and extraneous an influence to succeed always in realizing this sentiment of *individuality* in its due force and impressiveness. No one man feels it so much his own concern as the concern of some large body, on whose capacious shoulders he reverently lays it.

The summons *to think, to decide, to act.* the declaration that he is *bound* as a reasonable and responsible being to do so, reach him only in the earnest voice of schism or dissent. His soul is awakened to new feelings; his conscience to new demands; he becomes the subject of solemn and absorbing interests; he will not accept his religion by proxy; he will hear and learn and settle for himself. When God speaks to him, he now hath ears to hear. Religion is no longer a mere corporate affair; it is individual. It has to do with himself. God dwelleth not now indeed to him in temples made with hands; he feels that he himself may be, if he wills it, the temple of his holy spirit. A fresh centre is thus given, round which may revolve, with more intensely gravitating power, a fresh circle of emotions and aspirations. It is not one large dull heart, that, beating heavily at the centre, scarcely can send its streams of life-blood to the extremities of the religious body, but a hundred hearts, that, beating rapidly, yet harmoniously, circulate, in no sluggish currents, the life-stream of genuine religious thought and feeling through every portion of the extended frame. Each man is thus brought nearer to some nucleus of thought and action, which benefits and suits and attracts him.

Bound too as he is to that view of Christianity, which has obliged him to separate to some extent from his fellows, he is bound also to commend his doctrine to them by the consistency and purity of his conduct. Thus an increased attention to the duties of morality becomes imperative, and flows from the natural action of a genuine Sectarianism.

It is said by Mr. Finney, in his Lectures on Revivals, that no movement in the religious world, no new sect or church, ever flourishes, unless supported by a high tone of morality among its members. That whatever excitement may do at the beginning, it always dies out, unless it *exhibit* some peculiarly beneficial and operative influence *on the life and heart.* And unquestionably this has been, to a great extent, the tendency of those divisions in doctrine and discipline, which, under the name of sects, have grown up and taken root among us.

As our Maker has implanted in us temperaments of a very various character, dispositions, mental structures, spiritual wants, materially differing from each other, one great good, arising from a variety of modes in religious address and appeal, is the suitability which thence ensues to almost every diversity of the religious character in ourselves. In fact, our *Sectarianism is a free land's external manifestation of this internal diversity.* It is the bursting out of that which is within; it is the soul's demand for the spiritual nurture most suited to it. And this it was that John Wesley perceived in his ever-memorable move. He said, there was a religious sentiment existing in the nation, as yet untouched; a religious capability, as yet undeveloped. He said to the church, there is religion in the heart of the people, only you know not how to awaken it.

The stately and necessarily formal ministrations of one sole National Church, in whatever country, will be alien to the feelings and unequal to the wants of multitudes of its professed members. It will have no power over them. It cannot call the mighty spirit of good out of the deep of their hearts. They are then dead branches of this vine. But allow a free development to the expression of the religious idea, and some form arises, some method of address is struck out, which lays hold of the hearts of these outcasts, breathes life and vigor and earnestness into their spiritual relations. Christianity is adapted to every clime, to every nation; but *only because it abstains from prescribing minutiæ of doctrine and obstinacy of form;* only because it pours forth influences and principles over the *heart* of man, and leaves the carrying of them out to those modes and times and fashions, which that heart deviseth as most suited to itself. Fetter its expression, cramp its appeal, insist upon uniformity, banish Sectarianism, and in due time you banish itself—or leave it, like a half-extinct root, that fails to minister the requisite sap to its branches, but allows them to extend leafless and fruitless from the trunk.

Again, though at present producing effects so much

the contrary, I yet think that the prevalence of Sectarianism is the only means of placing mental charity on a firm and secure basis in any country. Charity may exist, owing to the existence of nothing calculated to challenge a *want* of charity; and in no country does it appear outwardly to be in a more florishing condition, than in that in which there are no differences likely to draw out feelings opposed to it. Nowhere does it appear outwardly so powerful, as where the reality of its power has not been tested. *While all is smooth, all is kind.* While all is uniformity, all is charity. While all is acquiescence on one part, domination is not put forth upon the other. But this is not, in a free country, or in any other country, a fitting or a secure basis for charity. No *real tested charity* can exist, except in the midst of differences. Charity consists in *allowing* those differences. Charity consists in thinking no worse of any man for conscientiously differing from you. Now it is clear, that until Sectarianism *has fought its battles out*, a general disposition to allow of religious liberty cannot be proved to exist; and therefore no firm and enduring foundation for charity can be said to be laid.

The religious peace of many of our continental neighbors may only prove the calm which precedes the storm. Though discussion has indeed taken place, and is still taking place among them, it has only as yet been among the educated and the reflecting. But religion is a question that never can be settled at head-quarters. It is the people's question, and sooner or later, in one generation or another, it will and it must be discussed *by them*. Religious controversy, or we much mistake, will have yet, in those countries, to come down from the pedestal of learning, *to emerge from the student-closet of the professor and the divine, and exhibit itself for the fight in the arena of the public mind.* And then it may be found that Great Britain has only appeared the hindmost, because she has been the foremost in the race, and by the time that our Sectarianism is landing us in the wished-for haven of *peace*, and *charity*, and *mutual allowance*, the battle may have to be begun in other nations, and the career of religious liberty yet to be run.

The general and systematic education of our country has been lately, it must be granted, much impeded by our Sectarianism. But there is an education going on among us, that perhaps, under the good guidance of Providence, may prove eventually to be worth more than any that a state-government, if allowed by the hostility of sects, or a state-church, if allowed by its own indolence in peace, or its jealousy and alarm in contention, could have conferred upon us, had they been unimpeded in their attempts. And this good result, if it come, will come from our Sectarianism: *for we are educating ourselves;* going through a thousand tedious and mistaken processes, indeed committing and retrieving error after error in our course, wanting, apparently, some light of guidance, and yet perpetually striking out that light from the flinty hardness of unpropitious circumstances for ourselves. Is it too much to say, that that very desire for a systematic and national education, which now so generally exists, is itself the growth and the fruit of the valuable though unsystematic education already furnished by Sectarianism? Has not the national mind, by its own unguided development, raised itself up into the light of this desire and aim? Has not the Sunday-school commenced by Raikes, has not the day-school commenced by Lancaster and followed up by Bell, have not these things, arising from a movement, made neither by the Church nor the Government, *but by the people*—the people split up into sects, and carrying out their own plans therefore without check—been, as the only parents of the education which we have, so the real parents also of that which we hope to have?

There is, too, a culture that is independent of school and book and slate, and which comes by the ear. The inquiring SPIRIT OF PROTESTANTISM, manifested in the number of our sects and divisions, has contributed immensely to the spread of this culture. While our religious and moral habits as a people have been promoted by the religious influences of our several places of worship, our understanding of Scripture, our knowledge of the nature of evidence and of the grounds of our theological convictions, have been also promoted by the discussions and arguments carried on there too. As by the public meeting we are conducted, through many a mistake though it be, to a knowledge of our political condition, so by the religious meeting we are conducted, though also through many an error, to increased intellectual acumen and moral enlightenment.

Lastly, THE SPIRIT OF LIBERTY is closely connected, both in its origin and in its course, with the existence of religious divisions, or Sectarianism. There is a deeper meaning than we always realize in the connection exhibited in that old and favorite sentiment, 'Civil and Religious Liberty all over the world.' The history of our country, and indeed of the modern world, if carefully examined, would show how frequently the assertion of Religious Liberty, has preceded and produced the assertion of Civil Liberty. Men are more roused by the necessity of obeying their conscience, than by the desire of social privileges. They rebel more against the interference which comes between themselves and God, than against that which comes between themselves and man. They resist more strenuously the despotism which says, 'Thou shalt *not* worship God according to thy conscience,' than that which says, 'You shall not have the civil privileges to which your natural rights entitle you.'*

Had no difference in Church matters arisen, there would have been few in state either. Religion is an instrument of solemn power. It will bow men down to incredible endurance, if it impresses submission as a duty; or raise him to the most heroic self-sacrifice and the encounter of the most frightful perils, if it encourage resistance as a duty.

It remains for us to ask, what obligations this same law of conscience lays upon men individually.

And here, I think, the full extent of its concernment is not at all times sufficiently discerned. In the selections or changes of Religious Communion which men make, we speak too much of the influence their conduct may have *on the world of religious opinion*, and overlook that which it may have *on the world of the individual moral agent.*†

But there is a wider ground of gratulation or complaint involved in these outward differences and changes; there is another truth involved in them, higher even than the Denominational truth, high though that may be. That ground is *the universal ground of conscience*, that truth is *the truth of the individual soul.* A man, perceiving how the eulogies of one party make up for the disapproval of another, the good qualities in the sect joined compensate for those of the sect abandoned, and knowing that he cannot say absolutely what is truth, may think that the matter of his selection or his change is a thing indifferent. No! no decision on subjects so important and so serious can be indifferent. On the contrary, the period of his decision is a crisis in his moral being. He comes out of that crisis, a worse or a better man; he does not come out the same. I do not mean in reference to the *views* which he has adopted, but independently of them; in reference to THE GROUNDS on

* Thus, the denial of Congregationalists to allow teetotalers to observe the eucharist in such wine as their conscience points out as fitting the occasion, is a despotism which Conscience and Truth unite to resist.—ED.

† The Congregational Dissenter, Dr. Campbell, in the case of the teetotaler, looks only at the example of dissent from the established custom of his church, as the great evil—despising and even denouncing the opinions of the Dissenter from his dogmas:—he regards not the effect on the individual conscience, for training which churches themselves exist only *as aids.* To agitate the church must be an evil, he argues—forgetting that agitation and reform may be needed there as much as in the church from which he dissents.—ED.

which he has acted.‡ He comes out of the decision, as out of an ordeal, an innocent or a guilty man. He comes out with the mirror of his candid soul, suffused or clear.

I suppose we may allow that many decisions (I say not in connection with any one party, for I stand not now on *the truth of a sect*, but *the truth of a soul*) on the weighty subject of religious profession are the result, not of compelled or convinced understanding and affections, but of an easy, negligent, indifferent sliding into whatever party in the world it seems most comfortable, according to the situation of the person, to be in. One sect may lament, and another may rejoice, but there are Angels of truth and honor above, that weep or joy at the sight on far different grounds. The man who makes his selection or his change on a subject so high and pure, on grounds so low and impure, has not ceased to be the respectable member of one community, and become the respectable member of another. He has ceased to be respectable at all. He has not changed his views, *but lost his principle*, and hence the real ground of lamentation, whatever party he may have joined, over that fallen spirit. That outward change is indicative of an inward change, and that change perhaps not of the kind that seemeth. It is not that from a chapel-goer he has become a church-goer, or the reverse, but that, go where he will, the companion he once took with him he takes with him no more; the ground on which he once stood, he stands on no more. He has lost, not his orthodoxy nor his heresy, but something greater, something from which all these derive their value.—*he has lost his principle.*§ He may think he has only made a speculative change; he has made a moral change: he has allowed himself to be acted upon by unworthy motives in one respect, and he has given henceforth a right of passage through his heart. The world, or his world, did one thing in religious matters, and he did it; the world, or his world, do other things in temporal matters, and so may he. He did as others did, and because others did, in one and a very sacred and serious part of his conduct, and why should he not in another, certainly not more serious or more sacred? His laxness of principle in one particular, though he sees it not, runs through him. He is henceforth a weaker man in every respect to persevere in *a labor for the right*, a weaker man in every respect *to resist the wrong*. His reason has received a drug, which did not put it asleep for the single hour that was intended, but has dimmed its gaze for ever, and in whatsoever direction turned. His conscience has received a blow, that has not stunned it for the time, but deadened it for aye.'

Or such a man may remain silent, and visibly united to his old sect, when conscience bids him to PROTEST; but there is a 'lamentable falling-away from that greater and holier sect, the only sect recognized by the magnanimous and wide-hearted upon earth, the only sect recognized in heaven, the sect of good and upright men.'

'But if this decision has been based on anything less than this, if it has been from mixed or impure motives, if from his lips escape, or in his heart are cherished, the betraying thoughts that speak of the *world*, and *man*, and *custom*, and *convenience*, then is there a moral wreck preparing on the high waters of life's sea, the hands and the influences that might have once administered succour are no longer within reach, and the signals of its distress are never heard. The heart covers its own bitterness, and there is no one by to probe it.' He is self-degraded.

'The struggle for religious liberty in this country is not yet completed.' The conscientious dissent of the teetotaler, even from a mere *memorial* of truth, is not yet respected by professing Dissenters. *His* conscience is not to be listened to! Priests prohibit it! Hence he must fight for himself, and manfully assert his own rights.

And the teetotaler (to adopt the language of the preacher) by his decided conduct, IS obtaining this liberty for himself, his fellow-believers, and the world; IS taking away, not the differences of mankind, but the root of bitterness which alone makes those differences an evil; is avowing the truth as he believes it to have been promulgated by his Master, and confessing before men, him who he humbly hopes will hereafter confess him before God. On the contrary, by his undecided and evasive conduct the teetotaler is injuring what he regards as the Truth, and prolonging the existence of the evils of Sectarianism, by perpetuating the struggle for freedom of opinion. 'He believes that the victory of Truth and Freedom must come; *then let him do his part to make it come.* Every stone which he passes by unturned in his own day and generation, he leaves as a mill-stone about the neck of those who are to come after him. Especially is this the case with all whose influence in their respective neighborhoods is great. The bigot is, of all animals, the most cowardly. There is no man living, on whose heart wealth and station have such a subduing power. He stands in awe of the man holding these, while his poorer brother he will crush—*because he can.*

'Where Christian charity has not place, the bigotry and intolerance of a neighborhood towards any offending society, are in exact proportion to that society's worldly strength or weakness. No society has more reason to know this than we have. In a town where the society professing our opinions is small and poor, it is treated with an insolence which is never exhibited where its influence is great and its wealth considerable.

'For these reasons it is incumbent upon every man, for the sake of his conscience-holding, for the sake of fellow-believers, to avow his genuine convictions of religious truth; and every man withholding this honest countenance and aid, is perhaps laying up in a napkin the only talent which God has given him, whereby to spread his truth. At the public meeting, in the congregation of worshipers in town and country, city and hamlet, his presence is required, if for nothing else, than at least to aid those who are contending with intolerance, struggling, in fact, for the possession of their Christian liberty.'

‡ Hence, too, a conscientious teetotaler must resist the false custom sought to be enforced upon him. With his views, he must retire from a church which asks him to sacrifice his own conscience at the shrine of sectarian prosperity. He is not in obeying conscience 'ruined,' as Dr. Campbell intimates, but exalted and tried and purified.—ED.

§ Teetotaler! see that ye do it not at the bidding of any man. Let no dictator be above the dictates of conscience and truth.—ED.

THE GENUINENESS OF 1 JOHN v. 7. DEFENDED.

DEAR SIR,—I perceive in your work, page 112, that the following question is asked—'Is 1 John v. 7. genuine?' and in the answer which follows, evidence is adduced to prove that it is not genuine. Perhaps, however, the following remarks will throw greater light on the subject, and prove it to be authentic and divine.

I. It is but of late this text has been arraigned as spurious; for there is no evidence that its authenticity was ever controverted before Erasmus opposed it, in the beginning of the sixteenth century. He having perused many copies which had not this verse in them, left it out of his two first editions of the New Testament; but upon further inquiry, being convinced of his error, from an ancient manuscript then in Britain, which had this verse, he corrected his mistake, did justice to the text, and printed it in his third edition, 1522.

1. In the age succeeding that of the apostles, or not much above 100 years after this epistle was written by St. John, we find Tertullian using the very words, as nearly as a translation will bear, of this text, and plainly teaching the doctrine contained in it, in his book against Praxeas, cap. 25, where he has these words—'The connexion of the Father in the Son, and of the Son in the Comforter, makes three joining together, the one of which is from the other, which three are one thing.'

2. In the next century his disciple, Cyprian, in his book on the Unity of the Church (cap. 4, ad finem) professedly cites this text, where he (a little before speaking of St. John) has these words—'And again it is written in the Holy Scriptures of the Father, Son, and Spirit, these three are one.'

3. In the fifth century it is cited by Eucherius of Lyons (in his Lib. form. Spi. intelli. cap. 11, sec. 3, 4), in these words—'As to the Trinity, we read in Saint John's epistle, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and there are three that bear witness in earth, the spirit, the water, and the blood.'

4. In the same century it was also cited as canonical Scripture by Vigilius, bishop of Tassus, who has the whole verse as it lies before us.

5. But what was most remarkable in this century, this text was cited by Eugenius, bishop of Carthage, in that celebrated confession of faith which he presented to Hunneric, the Arian king of the Vandals, in the name of all the bishops and confessors in Africa, Mauritania, Sardinia, and Corsica. (Bib. pat., printed at Paris in 1664. Gennadius, cap. 97.) If this text had been spurious, surely the Arian king and his party would have detected it. But so far were the Arians from denying the authenticity of this text, or any other cited in their confession, presented by the Trinitarians, that they were both enraged and silenced by the force of their proofs, which they adduced in their confession. Their very silence in not objecting against that text as being spurious, at a time when their adversaries laid so much stress upon it in support of their opinion, is an undeniable evidence that this text, at that time, was universally held for genuine Scripture, even by the Arians themselves.

6. In the sixth century this text was cited by Fulgentius, a bishop in Africa. It is no less than three times to be found in his works against the Arians. (Fulgen. de Trin. cap. 4. Resp. ad objec. 10.) 'I and the Father are one.' 'It becomes us (says he) to refer *one* to the nature, and *are* to the persons.' So also—'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' Let Sabellius (says he) hear *are*, let him hear *three*, and believe there are three persons: let Arius also hear *one*, and not say, the Son is of a different nature.' Fulgentius's testimony, in citing this text, is of so much the greater weight to prove its authenticity, if we consider that he was summoned by king Thrasimund to appear at Carthage to answer the objections which the Arians had drawn up against the eternity of the Son of God, and his equality with the Father. Now at such a juncture, and in these circumstances, the utmost caution and exactness were necessary, in pitching upon and choosing texts of Scripture; and special care was necessary that none should be cited which were liable to be objected against as not being authentic; yet in this very case, Fulgentius alleges this text as a proof of the Son's consubstantiality with the Father, in answer to Pinta, an Arian bishop. Now if this text had not been notoriously known at that time to be genuine, Pinta had no more to do than to object against it as being spurious, and so would have exposed both Fulgentius's weakness, and the weakness of his cause. But Pinta does not object against it as such; if he had, he would have much prejudiced the Arian interest, by denying the sacred authority of a text of Scripture owned universally by all Christians to be genuine.

7. In the seventh century we have another learned witness, if (as is generally thought by the learned) Maximus was the real author of the dispute at the Council of Nice, which bears the name of Athanasius, and is joined with his works. That work, speaking of the Persons of the Trinity, cites this text.

8. In the eighth century, when Charles the Great restored the Latin copies of the Bible, which had been miserably corrupted through the fault of transcribers, comparing them very exactly with the Greek copies, and correcting them by the assistance of many learned men skilled in that language; I say, after that correction this text was still retained—another proof of its authenticity; for it is not to be supposed that such a body of men would have inserted a text of this importance, if they had not found it in the Greek manuscripts consulted, or if it had not been generally acknowledged by the church at that time as a part of Scripture.

9. In the tenth century Dupin gives an account that, because errors were ready to creep into the copies of the Bible, authors endeavored to correct them; and particularly we have an account of two of these manuscripts (called corrections of the text) extant in the library of the Sorbonne at this day. That learned body of men, the doctors of the Sorbonne, carefully revised the Bible, and compared the several ancient M.SS. together, whereof there were a great many extant at that time, being before the invention of printing. Now, after these, the most learned men in Europe, had corrected their copies by comparing them with the Greek M.SS., and retained this text by common consent, such a testimony is very considerable. Thus this text was owned by the church as authentic for above a thousand years, which is sufficient reason for us to hold it canonical.

10. Up to the sixteenth century, we need not be at the pains to prove that this text was counted canonical by the church during that period any other ways than by observing (what is acknowledged by the greatest enemies to this text themselves) that almost all the M.SS. (a very few excepted, not more ancient than that period) have this text, which abundantly evidences the opinion of the church concerning it during these six centuries.

11. We have also the testimony of private authors, who cited it as canonical during that period;—particularly Peter Lombard, commonly called 'Master of the Sentences,' who makes mention of this as a text about which there was no doubt, and in the close of his first Book of Sentences has these words—'The Father and the Son are one; not by confusion of persons, but by unity of nature.' 'St. John has taught us in his canonical epistle, that there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one.' This was in the twelfth century.

12. In the thirteenth, Durandus, bishop of Mende, brought this text into his Rationale, but placed it after the eighth verse, mentioning the three witnesses on earth before the three witnesses in heaven. It was a thing not uncommon, to place one verse before another that should be subsequent; for after the like manner the 30th and 31st verses of the 21st chapter of St. Matthew are transposed in some copies, without any impeachment of their authenticity.

13. In this age also lived Thomas Aquinas, who wrote a commentary on the first epistle of St. John, and explained this verse among the rest, without contesting its authenticity; and in the Lateran Council, held in this same age, at which above a thousand bishops were present, this text was cited as decisive on the head of the Trinity.

14. Moreover, in the fourteenth century, Nicholas de Lyra, that learned professor of divinity at Paris, wrote a commentary on the Holy Scriptures, where he explains this text without any intimation of its being a spurious

addition to the text. Thus have I briefly summed up the evidence which we have of this text being genuine.

15. If it had not been written in the original copy by St. John, it is absolutely impossible to ascertain how it came to slip into the text without the authors of the fraud being convicted of the forgery. Let us but reflect for a moment, how *impossible* it would be, *in the present age*, to add a verse to the established canon, without discovering the cheat. It would have been just as easy in any former age to refute any who would have imposed upon the Christian church their own new and spurious additions for authentic Scripture, because it could easily be proved that it was the first time they appeared as part of the canon; the copies being dispersed into so many different hands, and in so many different countries, and being translated into so many different languages, every person who had a copy by him would be a witness against the impostor; and it would be as hard, in these circumstances, to impose upon the world, as it was impossible for one man to be master of all the copies then extant in the world, or to get all who had them to conspire at once to impose upon mankind. And here we have reason to adore the Divine Providence, which not only watched over the whole canon of Scripture, and handed it down to us pure and entire, furnishing us with means whereby we are capable, by a honest, sincere, and impartial use of them, to *discover* and *distinguish* what is genuine Scripture, and what is spurious and counterfeit. What reason have we to bless God for his goodness, that He has handed down to us so clear and full evidence concerning the authenticity of this text in particular, which is so full and clear concerning *the Trinity of* PERSONS, and *the Unity of the Divine* ESSENCE, and which is so much opposed by the adversaries of the truth.

16. We may further observe, that if the evidence of the text in question were not so glaring, yet, if any one does but impartially consider the connexion of the 7th with the 8th verse, he will easily see that, if the 7th were left out, it would quite spoil the coherence of the context, and leave an obvious blank to the discerning eye: for let any man but take the pains to read the 8th verse immediately after the 6th, and he will perceive something wanting; and the *comparison* of the three witnesses in heaven with those of the earth, which the 8th verse supposes, is quite lost; but if the 7th verse be kept in, the words run plainly and smoothly, and the sense is easy.

II. *Objections answered.* 1. Opposers of this verse object against its divine authority, that it is not to be found in many ancient Greek copies, and those who have it do not agree in placing it—some putting it before the 8th verse, and others after it. Nor do they agree in the manner of reading it, for they say the text is in various shapes, and so conclude it cannot be genuine.

To which I answer—It is no argument at all that this text is not genuine because it is wanting in some copies; for, if it was universally received by the church as canonical Scripture, and owned to be so from age to age without contradiction, or without any proof of its being spurious, the mere *negative* argument is not at all conclusive to prove it spurious; for, if it were, we must cast off a great part of the Scripture,—for *there are few passages of Scripture but what, in some copies or other, through the fault of careless transcribers, have either had something or other wanting, or have had a various and different reading:* but then it has always been easy to correct what was omitted in any one particular copy by the generality of others, which agreed in the right reading of that particular thing which happened to be neglected in any other particular copy, through the oversight and carelessness of the transcriber. And though the care of the Mediator, as a prophet, was not to extend so far as to secure every particular transcriber of a copy of the Scriptures from erring, yet he has so far superintended the affairs of the church, and over-ruled matters concerning her, that there are still abundance of entire copies extant, capable of restoring the text which, through carelessness or wicked design, may have been corrupted or left out, as with this particular text. In some copies it was omitted by the neglect of transcribers; and in others it is more than probable that it was purposely left out by the Anti-trinitarians, because it flatly contradicted their received principles. Nor is this charged upon them without ground; for Socrates, the Greek historian, above a thousand years ago, expressly tells us that the orthodox complained against the Arians for corrupting and vitiating the text of St. John's epistles.

But there are no records which say that the Arians, or any other heretics, ever had the effrontery to charge *the orthodox* with adding this text to the sacred canon; though some of the modern Arians say that the orthodox foisted this verse into the text,—but with great disadvantage, since none of their ancestors in opinion justify them in it, who had much better opportunities to discover the fraud (if there had been any) than they can possibly have at this day. It must therefore be looked upon as a mean calumny cast upon them. Besides, to what purpose should they forge this text, even though they had opportunity to do it without being detected, seeing the same doctrine laid down in this verse is taught in many other passages of Scripture? So that the most they could propose from it, is an additional proof, which wise men would not choose to purchase at so dear a rate as the loss of their reputation. But the case is different with the Arians; their all is at stake; for, if this text stands in the Bible, they are utterly ruined, and their cause is for ever lost.

2. Another objection against this text is, that many of the fathers have omitted to cite it upon occasions when it might have been serviceable to refute heretics, so that their very silence about it, when it would have been of advantage against their adversaries, is proof enough that they did not look upon it as a part of canonical Scripture.

To this I answer—If we had no positive proof of the certain authority of this text, such a negative proof might be of some weight to make us doubt about it; but the bare omission of it by some of the fathers, in disputes where it might have helped their cause, is by no means sufficient to outweigh the positive proof before alleged. Besides, the adversaries of this text are not able to prove that those very fathers who, they allege, have omitted the citation of this text, did really omit it in all their works; for, although it is not cited in some of their works now extant, yet that will not prove that they have not cited it in other works now lost. Some of the fathers, in treating on the Trinity, have omitted to take any notice of the baptismal charge given to the Apostles in the name of the Father, Son, and Holy Ghost; though doubtless it was most pertinent to do so in that case; yet no man from hence—no, not the Arians themselves—did ever conclude that the baptismal charge was spurious; why, therefore, they should conclude this text not to be genuine Scripture, rests with them to explain.

3. They object that this text is not to be found in any Greek M.SS. now extant, and on that account conclude that it is not genuine.

It is not a fact that there are no Greek M.SS. extant which have this text; for, besides those manuscripts which in other nations have this text, and which those who have traveled to foreign parts, of credible testimony, have seen, it is well known that there is one within her Majesty's dominions which has this text—an ancient copy of great authority.

For further particulars, see Sloss on the Trinity; from whom I have gathered these particulars.

I remain, dear sir, yours respectfully,

R. B. ISAAC.

The Temperance Advocate.

Temperance is the *proper use* of all things.

PUBLIC DISCUSSION

Between Dr. F. R. Lees, F.S.S.A., of Leeds, and Mr. J. H. Barrow, Congregationalist Minister, of Market Drayton.

Dr. Lees, during the delivery of a course of exceedingly beautiful and convincing lectures in the National School-room, Drayton (kindly granted by the Vicar, Mr. Lee, M.A., who with many others signed the pledge at the conclusion of the lectures), having stated that the principles of total abstinence from intoxicating liquors were in harmony with the Word as well as with the Works of God,—Mr. J. H. Barrow undertook to prove that *the moderate use of intoxicating liquor was sanctioned by the Divine Word.* The discussion took place on the 9th of September. A *Times'* reporter had been engaged by the Society, for the purpose of furnishing, in a printed form, an *authentic* report, which is now I believe publishing. The candid inquirer will thus have an opportunity of comparing both sides, and ascertaining by whom the precious pearl of Truth is possessed. Everything being ready, Dr. Lees, in rising to move that Mr. Panting, M.A., Vicar of Chebsey, act as chairman on his behalf, was interrupted in a most unseemly manner by a Mr. Hughes, Congregationalist Minister, of Rugeley,—Mr. Barrow's chairman,—who bawled out, 'Dr. Lees has no right to *address* the meeting!' This was the signal for a turbulent and noisy portion of the assembly to commence operations; and accordingly, true to the vocation wherewith they had doubtless been called to the meeting, they followed the example set them by their *reverend* and no doubt revered leader, and worked out fairly, confusion the first! This was no bad criterion of the spirit and manner in which these *rev.* gentlemen intended to carry on their operations. Another specimen may here be given of their sense of propriety as leaders of the people, and of their notions of the solemnity of the occasion on which they were met. Surely the question—'What saith the Scripture?' is, on *any* subject, one that ought to be approached with feelings of respect. As is usual on public occasions, water was provided for the speakers. Mr. Barrow took up a glass of water—put it to his lips—set down the glass—and then laying his hand on his stomach, and looking at the audience, he made a wry face—telling them, by this dignified conduct, that the beverage which his Creator had provided for him, was as distasteful to his palate as it was hurtful to his stomach. The other, not to be behind his *rev.* brother, immediately smiled a look of approval. If this stroke of generalship would not secure the vote and favor of the publicans, &c., what would? Accordingly, at the close of the meeting, a drunken man was observed to stagger up to Mr. Barrow, and patting him on the back, was heard to say—'thou art the little man.' He was not too drunk to know which of the two was *his* man. This powerfully proved the propriety of the severe, tho' mildly administered rebuke of Mr. Panting, who, at the close of the discussion, while lamenting that one who by profession was a minister of that Gospel which was to diffuse happiness thro' the world, by the uprooting of every vice, should have put himself into the position he had that night occupied, and from which he would ever after be justly regarded as the drunkard's champion.

After a few preliminaries had been settled, the discussion began by Mr. Barrow's expressing that matter-of-course detestation of drunkenness so commonly and vehemently indulged in on such occasions by those who are, nevertheless, about to defend, and champion, and eulogize, the useless and injurious drunkard-making drink. 'He made Dr. Lees a present,' he said, 'of the marriage feast of Cana in Galilee.' He gave up the 'wine on the lees,' in order that he might the sooner hear 'Lees on the wine'—a particle of wit, by the way, for which he was indebted to the Doctor, though he forgot to acknowledge it. 'He would also give up Timothy's stomach complaint.' Now, if it were true, as he afterwards contended, that the word 'wine' in Scripture denotes *only* an intoxicating liquor, *why* should he have given up these favorite cases? The marriage feast is the clearest and strongest in the Scriptures, because the Savior in this case is directly concerned in making and directing wine to be used. If, then, he could have proved that *this* wine was intoxicating—and the proof is as easy in this case as in many of the cases he did *not* give up—he would at once have made good his point; he would have connected the highest sanction with the use of intoxicating wine; the moderate use would have obtained that sanction from the practice of 'the Son of God' for which it has hitherto been ransacking the sacred page in vain. But no; he gave up this passage, and in doing so—albeit he did not seem conscious of the extent of his concession—he gave up his *whole* case. But though he gave up this passage from the New Testament, he would try his hand at some Hebrew roots from the Old Testament. He contended that the term 'tirosh,' translated 'wine,' 'new wine,' &c., which occurs so often in connection with divine sanction, must mean an intoxicating wine, because it came from the root '*torash*,' which means 'to take possession of the head,' as an intoxicating liquor does! Then again '*yayin*,' 'wine,' which is also connected with divine sanction, signifies an intoxicating liquor, because, said he, 'it comes from the root *yayan*, which means to foam, as an intoxicating liquor does'!! Shades of Maimonides and Aben Ezra, what think ye of this!—and ye lesser modern lights, Gesenius, Lee, and Mc.Caul, hide your diminished heads—pale your twinkling rays before the bright effulgence of this Hebrew luminary! This was actually the sum and substance of Mr. Barrow's first speeches, and, we may add, concluding address—for he never recovered from the prostration into which he sunk after Dr. Lees' reply.

The Doctor showed that instead of 'tirosh' meaning an intoxicating wine, it did not mean wine at all—this he proved by citing an abundance of passages, such as Micah vi. 16—'Thou shalt *tread* the *tirosh*, but shalt not *drink* the *yayin*,'—in which the relation of 'tirosh' to 'yayin' is clearly shown to be that of the grape to the liquor pressed out of it. Thus his learned opponent was found contending that tirosh, or grapes, meant an intoxicating liquor! Again, 'yayin' the Doctor proved to be a common name for all kinds of wine, though its primary signification was the fresh-pressed, unfermented, unintoxicating juice of the grape. This position was made good by a reference to various striking passages; for instance, in Isaiah xvi. 10, the word clearly refers to the pure juice of the grape—'the treaders shall tread out no yayin, or wine, in their presses. Again, Jer. xl. 10—'*gather* ye wine and summer fruits.' Here the word refers to the wine in the grape, as it is gathered from the field along with the other fruits. Jer. xlviii. 33—'joy and gladness is taken away from the plentiful field'—and 'I have caused wine to fail from the wine presses';

the wine clearly refers to the unaltered, unintoxicating juice of the grape, or wine of God. The application of this term to the pure, unfermented, uncorrupted juice of the grape, as it flowed out of the vats, was thus established beyond cavil; and yet Mr. Barrow asserted that it invariably meant intoxicating wine! But, said the Doctor, Mr. Barrow proves that tirosh means an intoxicating wine, because he says it comes from the root *torash*, to take possession of the head; and that *yayin* means intoxicating wine, because it comes from *yayan*. Now, there are *no such roots* or words as '*torash*' and '*yayan*' in Hebrew at all! At this, the *Rev.* J. H. Barrow looked at the *Rev.* E. P. Hughes, his chairman, as much as to say, 'astounding ignorance!' and the *Rev.* E. P. Hughes looked at the *Rev.* J. Barrow, with a look that said as plainly as look could say, 'did you ever?' Why, what an unlearned Doctor, to deny the existence of *torash* and *yayan!* And then they turned round, and looked with a look of unutterable triumph at their admirers—those splendid judges of Hebrew criticism, the the publicans and drunkards—as much as to say, this 'pestilent fellow' shall trouble you no longer—his end draweth nigh.

Forthwith Mr. Barrow laid his hand upon Gesenius—sought in the most earnest and business-like way for the precious words—thumbed the leaves and pored over the pages in the most winning and coaxing manner, seeming to say, all the while, 'O *torash* and *yayan*, come forth and help me!' In the meanwhile his equally learned brother regarded the progress of the search with the most praiseworthy attention and affectionate anxiety, his highly intellectual countenance being full of tender solicitude. Alas! that such mingled affection and fervor should have been in vain! Gesenius, no doubt in the hurry of composing his book, had forgotten them—they were not there. And thus the erudite Mr. Barrow was compelled to confess that these funny Hebrew *roots* had *grown* nowhere but in the *humus* of his own brain!—he had made a mistake!

One notable example of Mr. Barrow's perversion of his opponent's sentiments was exhibited in his comment on 'not given to *much* wine' (Titus ii. 3). In spite of Dr. Lees' denial, he persisted in saying that that gentleman's view of the text was, that 'not *much* wine was to be drank, lest it should produce diarrhæa'—whereas that was a statement of Dr. Lees' opponent, Mr. Bromley.*

* In the note to this statement in The Rotherham Discussion, Dr. Lees enumerates how far the statement was true. His words are—'Exactly [i. e. strictly] the [unfermented] wine is exceedingly RICH, &c. HENCE, the apostle says in reference to SUCH wine—SO DELICIOUS AS ALMOST TO TEMPT TO EXCESS—Be not given to MUCH wine.' Thus, we see, there is not a word about diarrhæa! In a letter the morning after the discussion, Mr. Barrow says—in spite of the context, which fully explains his view—that he (Dr. Lees) *adopts* Bromley's diarrhæa!! He says—going on this false assumption—'If *much* wine was bad for deacons, *because of its diarrhætic tendencies*, why did our Lord give the guests *more*, after they had *well drunk*, at Cana? That is my argument.' And a very poor one it is. Dr. Lees, in the Rotherham Discussion, does not contend that the guests who had 'well drunk,' and in the first days of the feast exhausted the wine, were *the same* as those who drank the wine made from water: so that Mr. Barrow blunders for ever. Dr. Lees showed that the moderation theory of interpretation libeled our Lord, but his own explanation was altogether different.—This same letter also arrogantly claimed to gag Dr. Lees' mouth in delivering lectures, and to prevent his reference 'to the scripture argument in any of its branches.' It was of course treated with the silent contempt it deserved—and its author, forsooth, complains of this in the *Shrewsbury Chronicle!* This letter exhibited a choice piece of ignorance by way of Hebrew criticism. Mr. Barrow says—(1) 'I suppose you will take no notice of my orthographical error in the Hebrew, as you were guilty of an etymological error, in affirming that tirosh *never* signified any thing fermented;—and an error in meaning is of greater consequence than an error in pronunciation.' The reply is—we know nothing of any 'orthographical' blunder of Mr. Barrow: he was not accused of one. He spelt 'torash' and 'yayan' right enough for aught we know. All that Dr. Lees' remarks amounted to was, that in his diggings into Hebrew literature, HE had never turned up these unknown and wonderful *roots!* The fact is, that Mr. B. couldn't tell the difference between a simple and compound word—i. e., he couldn't tell a Hebrew root when he saw it! He couldn't tell the difference between the *vau* and the *yod*, and thus turned yavan into yayan! And he calls such stupendous and ignorant pretence mere 'trifles' of pronunciation! He also confounds orthography with pronunciation—two very different things. As to the alleged 'etymological error,' that too is moonshine. *Tirosh* never does signify fermented wine. Mr. Barrow then says—(2) 'You pronounce tirosh as terosh—a method altogether unwarrantable,' &c. Another blunder, Mr. Barrow. *Theerosh* or *teerosh* are both right, but tyrosh is altogether wrong. But of Mr. B.'s criticism we have had enough, and more.

It would be impossible that I could obtain room in 'the Truth-Seeker' for the whole of the discussion—the above specimens must suffice, and they are genuine specimens of the whole, which was one continual triumph on the part of Dr. Lees, over blunder and prejudice. Nothing was more remarkable to me than the difference of moral power evinced by the two discussionists: on the one hand there was a speaking *from* the heart *to* the heart—an appeal to the cool judgment, the unruffled intellect—a solemnity of manner indicative of the speaker's sense of the important nature of the subject of inquiry: on the other hand, there was a flippancy truly revolting, as when the *Rev.* J. H. Barrow supposed himself to be inviting Dr. Lees to go home with him and 'taste his tap'—which of course had its intended effect, the 'beer barrels' honoring with uprorious applause this sally of their champion. There was also a lightness of demeanor, an appealing to the prejudice and groveling appetite, that, coming from one who by virtue of his office is a leader of the people, made the very heart sick. Can the people who are content to be led by *such* guides, do otherwise than fall into the ditch?

The above specimens will suffice to show the lamentable want of knowledge which Mr. Barrow brought to the inquiry. In short, he exhibited the same profound ignorance of the true import of every Hebrew term brought into dispute—and yet he had the modesty, in spite of this convicted ignorance, in spite of the proof he had experienced that 'it is not safe for the cobbler to go beyond his last'—he had the assurance, at the close of the discussion, to claim the victory! 'I don't know,' said he, 'what Dr. Lees may think of it, but *I* think *I* have gained the victory.' Dr. Lees stated in reply to this, that he had been engaged in many discussions, but that he had never yet had the good taste *himself* to award the palm of victory *to himself*—he generally left it to the judgment of his hearers; that, indeed, victory was a thing not worth contending for—TRUTH was what HE sought, not victory. Our egotist looked rather crestfallen.

I again refer the inquirer to the authentic report of the discussion. He will there see what sort of a victory awaited Mr. Barrow in contending for divine sanction on the use of intoxicating drink.*

I cannot close this outline without noticing the conduct of Mr. Barrow and his well-matched brother Hughes, in connection with the lecture announced to be delivered on the night after the discussion. The subject was 'The Philosophy of the Temperance Movement,' and forms one of the Doctor's regular course of lectures, and therefore cannot have the slightest special reference to the previous discussion. Yet Mr. Barrow announced his intention of *claiming* his right of reply—which by the way was never denied him—should the Doctor in the course of that lecture make the most remote allusion to *the Bible!* That is, the Doctor having had the misfortune to be brought into contact with a

* The report has been delayed in consequence of the dangerous illness of the reporter.—ED.

mean and unworthy opponent, ignorant of the very language of the Bible, albeit a paid expounder of its truths, was ever after to regard and treat the Bible as a 'sealed book,' unless Mr. Barrow were present to enlighten him with the rays of his biblical and philological light!! Was ever stolid temerity equal to this? This too in a room specially engaged for the delivery of the lecture! But to the sequel. The lecturer opened his subject with an exordium touchingly eloquent and befitting his noble theme, and at once proceeded to show the philosophy of our abstaining from that which had overcome the giant moral power of such men as Noah, a preacher of righteousness—when up jumped the *Rev.* E. P. Hughes, crying out in a loud voice, and facing the audience behind, 'The Doctor has *no right* to speak from the Bible—he has *no right* to introduce the Bible!' 'No, no!' echoed his myrmidons, 'no business with the Bible!' The chairman called to order, and insisted upon the *gentleman's* observing order, or leaving the room. 'Doctor Lees is in disorder,' cried Mr. Hughes! The chairman [Mr. Isaacs] contended that the Doctor had a right to treat the subject as seemed to him good, and that the attempt to dictate to him on the point betokened a want of all sense of propriety on the part of him who made it. The *gentleman* then sat down. The lecturer had not proceeded much farther, and was alluding to the effect of strong drink upon Lot, when in came Mr. Barrow. After sitting for a few minutes, he too rose and interrupted the Doctor, by stating that he had no right to speak from the Bible! This parrot-cry was again taken up by a disorderly rabble, introduced for the purpose of aiding these *gentlemen* in their foul attempts to gag the lecturer while showing the teachings of scripture. The confusion now became general. The chairman called on the police to eject these disorderlies. Mr. Barrow went up to the policemen, and, after a whispering confab, came back triumphantly shouting, 'The policemen won't put me out—they won't put me out.' The chairman then, in hopes of recalling these *ministers of the Gospel* (?) to some sense of shame, reminded them that even in the assemblies of the North American Indians—whom we, by way of contrast to our civilized selves, designate savages—that even *they* never suffer a speaker to be interrupted, and that should any one dare to attempt it, he would be looked upon as unfit even for their society. 'Prove it!' shouted Mr. Barrow—'prove it!' chimed in his worthy brother Hughes—'prove it, prove it!' roared the publicans and sinners behind. Mr. Panting, Vicar of Chebsey, here rose and proposed that Mr. Barrow should hear the lecture, and then reply to it. 'No, he would move an amendment.' He wrote it; and Dr. Lees, justly indignant at the foul and impudent treatment he had received, tore it to pieces, and cast the fragments to the proposer, telling him that his blackguard conduct placed him *beyond all further notice, and below contempt*. The chairman now endeavored to put an end to this riotous scene, and challenged Mr. Barrow, who had undertaken to discuss a subject in which a knowledge of Hebrew was necessary, to come on to that platform, and there and then make good his claim to that knowledge to which he pretended, even to the extent of knowing the letters of the Hebrew alphabet! This seemed to bring on a sudden attack of *lock-jaw*. He sat a few minutes, and then calling upon the meeting not to suffer the Doctor to speak from the Bible, he and his man Friday, with two or three dozen of the tag-rag and bobtail introduced to do their dirty work, sneaked out of the room, amid the laughter of the meeting. The lecturer then proceeded, uninterruptedly, to deliver a most intellectual and eloquent address—at the close of which he was *unanimously* requested, by the vote of the meeting, to deliver another address on the following evening—to which he consented; and the Temperance Society, in order to give every one an opportunity of hearing it, threw the doors open to all, gratis. A crowded and highly respectable audience assembled to hear the Doctor on 'The accordance of the Principle of Total Abstinence with the Arrangements of Nature.'—He was listened to throughout with the most breathless attention. Of course Messrs. Barrows and Hughes were *not* there—they did not come again. The subject was handled in a masterly style, and with a felicity of illustration and beauty of language peculiar to this lecturer. At the close an enthusiastic vote of thanks was presented to him for the whole of his discourses, which have left an impression on the minds of his hearers certainly never to be erased.

A. C. I., a Witness.

Coalbrookdale, Sept. 25, 1845.

MR. BARROW'S FALSE REPORT.

'Audi alteram partem.'

One side is good till the other side is heard.—*Free translation.*

THE desire of hearing both sides of a question is the distinguishing characteristic of the lovers of Truth.—The above injunction every candid reader will desire to obey. For, in proportion to one's solicitude for the acquisition and diffusion of sound information, especially on a subject of such vital importance as temperance, will be the regret felt at the circulation of fallacy and falsehood.

The above remarks are made in reference to a report which appeared in the *Shrewsbury Chronicle* of the 19th of September. A friend having yesterday sent me the paper, I feel anxious to correct the many mis-statements it contains. The report purports to give an account of the Teetotal Discussion which took place between Dr. F. R. Lees and Mr. J. H. Barrow, Congregationalist Minister, of Market Drayton. It is calculated to lead the reader far astray from the truth, and hence the necessity for exhibiting its statements in their true light.

FIRST MIS-STATEMENT.

At the close of the speeches 'the sentiment of the meeting was decidedly in favor of Mr. Barrow.'

How was this decided feeling ascertained? By a vote of the meeting? There was no vote taken — it was agreed, previously, that such should not be taken.—How, then, was this decided sentiment shown? By cheering and clapping? These, to say the least, were quite as hearty *for* Dr. Lees as *against* him—the sequel will show that they were more so.

SECOND MIS-STATEMENT.

'The whole was carried on in an orderly manner, though it was not without some considerable firmness on the part of the chairman.'

Here it is insinuated that Dr. Lees' friends attempted to create disorder. This is grossly false—they were too anxious for the elucidation of the truth, to wish for disorder; they had no sinister interests to serve; theirs was the wish for the uprooting, by the force of truth, of every fibre of drunkenness. But Mr. Barrow's friends—the spirit-sellers, and brewers, and publicans present—had a direct pecuniary interest. They knew that by 'this traffic' they had 'their wealth.' Far more likely was it, therefore, that *they* would seek, by creating confusion, to drown the voice of the Bible, which, as it denounces every evil thing, must necessarily denounce their traffic.

It is *not* true, as Mr. Barrow's report says, that 'the whole was carried on in an orderly manner.' There *was* disorder. But by whom created? By that very chairman whom the report bepraises as the preserver of order, in grossly interrupting Dr. Lees on his rising to propose his chairman.

THIRD MIS-STATEMENT.

The report states that 'Dr. Lees had a reporter.'

This is not the fact—only so far as it is true that Mr. Barrow had also a reporter. The latter had as much to do with the engagement of the reporter as the former—that is to say, nothing. The writer of this believes himself to have given Dr. Lees the first information he had of the presence of a reporter. Of course it is in-

sinuated that Dr. Lees, having engaged the reporter, could, or would, modify the report.

The *Chronicle's* account further states that, the morning after the discussion, Mr. Barrow sent a letter to Dr. Lees, in which he 'generously offered to pay half the expenses of Mr. Hewitt's report, to be put in possession of' it.

Now, why this display of feverish anxiety to get hold of the report before it was printed? Neither Dr. Lees nor any member of the Temperance Society saw it—they never asked to see it, but were content to wait till the reporter should furnish the authentic copy for printing. That no one saw the short-hand notes of the report the writer is convinced, because he was in company with the reporter until his departure, the same night, for the Whitmore station, on his return home. But whence Mr. Barrow's anxiety to get possession of the report? Perhaps this said letter will tell us? Yes, it will, for it contained the modest request that the proofs of his ignorance which he had furnished during the discussion, *might not be published!* Nothing more! and—nothing less!! Doubtless Mr. Barrow would have felt much obliged in being allowed to take a share in *getting up* the report;—he would most likely have suggested some alterations and improvements! Yet Mr. Barrow 'could not imagine the reason' why the Doctor (acting under the directions, in this matter, of the Temperance Society) would not reply to this letter, and kindly make himself a party to the required *falsification* of the authentic report!

There is something remarkable, not to say suspicious, about this same *Chronicle's* report. Professing to give an account of the discussion, it cautiously avoids giving a single argument used!—it religiously refrains from supplying the reader with a single fact in proof that the general results were as this report states them to have been!

In fact, on the part of Mr. Barrow, the debate was a lamentable failure; for, whenever he cited a passage in which the wine mentioned was intoxicating, he failed to prove that it was *sanctioned* by the Divine Word; and whenever he cited one in which the wine was sanctioned, he could not prove it to be *intoxicating!* Yet, *he* says, he 'obtained the victory,' forsooth! and Dr. Lees 'split upon a rock'!

The night after the discussion, a respectable and numerous audience assembled. It was soon apparent, however, that, at the back, and on the outskirts of the meeting, some were present whose business there was not to listen. Dr. Lees proceeded to introduce his subject with an exordium, described by Mr. Panting, while rebuking Mr. Barrow for his 'flagrant and disorderly conduct' in interrupting the lecture, as the most touching and eloquent it had ever fallen to his lot to hear.

Now I solemnly aver, that neither in the exordium nor during the lecture, was there the most distant allusion to the previous discussion. The lecturer proceeded to argue that, if intoxicating liquor had made such havoc as it had among Old Testament worthies—had overcome men of such gigantic moral power as Noah, a preacher of righteousness—how wise would it be for *us* to abandon drinks that had overcome *them!*

Scarcely had the lecturer uttered the word Noah, and turned to the Sacred Record preserved for our instruction, than up jumped Mr. Hughes, exclaiming at the top of his voice—'Dr. Lees has no right to refer to the Bible—he has no right to open the Scriptures'! &c.

The chairman called the orderly Mr. Hughes to order, insisting that he should either keep orderly or leave the room.

'Dr. Lees is in disorder,' replied he.

The chairman responded that to act as he (Mr. H.) had done, betokened an utter want of sense and order, and that to attempt to dictate to a lecturer the manner in which he should treat his subject, was itself an act of most outrageous disorder.

The man of 'considerable firmness' then sat down.

The lecturer had not proceeded much further, when Mr. Barrow, who had just entered, interrupted the lecturer, by protesting against his alluding to the Bible! A scene of great confusion followed—the noisy followers of this blind guide of course taking up the cry, 'No business with the Bible!'

The chairman then endeavored to bring these preachers of *a* gospel to some sense of shame, by reminding them that, even in the assemblies of American *savages*, order is preserved, and that a disturber of their assemblies would be degraded even in their eyes.

'Prove it!' shouted Mr. Barrow.

'Prove it,' echoed that most orderly chairman, Mr. Hughes.

'Prove it—prove it!' chimed in their 'respectable' followers.

Thus our very acute discussionist called upon the chairman, then and there, to transport him to some Indian assembly, to give ocular demonstration of the truth of the historical fact alluded to!

Mr. Panting at last proposed that Mr. Barrow should hear the lecture, and then reply.

'No, no,' said he, 'I'll move an amendment'!

This, after a considerable time spent in further disturbing the meeting, he proceeded to write and hand up to the chairman, and which Dr. Lees, justly indignant at the vile conduct and impudent dictation of the man, tore to pieces and tost back the fragments — and *this* is the rare occasion for Mr. Barrow to complain of as an example of 'flagrant injustice'!

I cannot conclude without commending to the serious perusal of Messrs. Barrow and Hughes, the following extract from an article on Temperance, in the September number of the '*Christian Witness*'—an authority which *they* at all events will respect.

'The most extravagant opinions that have ever been propounded concerning even the Wine Question, have been wisdom itself as compared with the most discreet and dignified attempts, whether medical or theological, to build up the fearful, the fatal abomination whereby a nation's wealth is being destroyed, its religion blighted, its morals corrupted, its honor tarnished, and the souls of its people in myriads hurried to perdition.'

A. C. I.

Coalbrookdale, October 3, 1845.

A few days after the discussion, a Mr. Godwin (one of Mr. Barrow's deacons) made the modest request to the vicar, that he would lend the school-room to Mr. Barrow, for a lecture 'On the spirit, manner, and principles of Dr. Lees' lectures,'—telling the vicar that OUR principles consisted of 'A KIND OF INFIDELITY!' Poor, contemptible creatures! We cannot afford to waste further time about them, and therefore do now as respects print, what we had previously done as regards oral intercourse—re-consign them to their native insignificance and obscurity, only regretting that we ever stooped so low as to discuss the great question of temperance with men alike destitute of ability, gentlemanly conduct, and christian principle. Our worst wishes towards our slanderous and unmannerly opponents are, that they may be speedily converted to that christianity which they profane by professing. As regards OUR character and principles, *they* will shine when the very names of our malevolent and defeated antagonists are utterly forgotten.—We have faith in God, and shall *live down* these wicked attempts at calumny and malice. It is however gratifying to receive from those whose character, education, and station entitle their opinions to respect, warm and

indignant refutations of the slanders which these petty personages seek to insinuate into the public mind. From several we have received, we select two—the first from the Vicar of Drayton, JAS. LEE, M.A.,—the second from the Vicar of Chebsey, L. PANTING, M.A.,—men respected and beloved by all who know them.

"Vicarage, Market Drayton, Sep. 16, 1845.

"My dear Doctor,—When I wrote to you enclosing the precious documents, it had occurred to my mind that some testimonial might possibly be of some weight; and the only reason for my not mentioning it, was that you might possibly suppose I was arrogating to myself too much consequence in the matter. I can assure you, however, it will afford me the greatest pleasure, if I can in any way be instrumental in arresting the progress of the vile calumny with which your character as a public advocate of temperance is threatened to be assailed, and I have no doubt my friend Mr. Panting will most cordially unite with me in an act of such manifest justice to yourself. I am not aware that your creed and mine in religious matters accord in every respect, but what has this to do with the matter? I can most conscientiously and unhesitatingly affirm, that nothing was either said or done by you in the course of your lectures here, that could be considered as having the least tendency to promote infidelity, or even latitudinarianism of sentiment in religion. So carefully you appeared to me to guard every argument against misconception in this respect, that I really can hardly prevail upon myself to believe that anything short of sheer malevolence can have concocted such a contemptible slander.

"By the by, did it not occur to you that the mention of the word bishop two or three times in the course of the lecture, appeared peculiarly unsavory to the palate of * * * * * *'s orthodoxy? After imagining that they had completely decapitated the whole race of these mitred monsters in their Goliath pamphlets, it was doubtless a heresy of no common magnitude even to *mention* the name in connexion with scripture! Surely this must be the infidelity complained of! At any rate it is the best excuse I can devise for their consummate impudence, and I think even their perverted ingenuity will have some difficulty to fabricate a better.

"I am, dear Doctor, yours faithfully,

"JAMES LEE."

"Dear Dr. Lees,—With regard to the spirit and principles of your lectures, I can confidently assert, that so intelligent, luminous, and eloquent exposition of the subject of total abstinence, or one more entirely in accordance with the Word of God, I never had the pleasure of listening to. So far from any thing being stated by you that could militate against the Gospel, I must say that a more satisfactory *reconciliation* between the Gospel and the principles of total abstinence could not have been desired. An apparent discrepancy between them (a discrepancy which has been a stumbling-block to some good men) was triumphantly removed, and a most important light (to which I must acknowledge that I was myself previously a stranger) was cast upon the subject. With regard to the manner in which those lectures were delivered, I can only say, that during the delivery of them I was in a state of delight bordering almost upon ecstasy, and if that feeling of pleasure was at any time damped, it was only when the strains, like those of very sweet music, were stopped, and your lecture was interrupted. That interruption did appear to me to be most unreasonable, and I think that even the meekness of a Moses would have been put to the test, had he been placed on that Wednesday evening in your situation.

"On the whole I am very sincerely thankful that the cause of temperance has such an advocate, and as earnestly do I pray that you long may live, and, like another Wilberforce, at least survive to see the fruits of your present labors, and that day when all the obloquy, and opposition, misunderstanding, and perhaps misrepresentation, you have now to encounter, may be succeeded by the general acknowledgment of the truth of the principles you propound, and of the excellency of the cause you espouse.

"I remain, dear Dr. Lees, with great respect, yours, &c.,

"Chebsey, Sept. 25, 1845." "L. PANTING.

We have now done with the further proceedings of Messrs. Hughes, Barrow, and Godwin, and must be excused from giving to them any further importance and notoriety by even the mention of their names. Had we known the amiable trio as well before as after the discussion, we should certainly have allowed them to dig for unknown Hebrew roots by themselves, or to feed such people as chose to listen to their ignorant outpourings, with such husks of knowledge as they might happen to possess.—ED.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

HYDROPATHY.

DEAR SIR,—I was amused as well as interested by the perusal of Sir Edward Bulwer Lytton's remarks on Hydropathy in your excellent 'Truth-Seeker'; and altho' I can subscribe in all sincerity to many things contained therein, I cannot agree unconditionally with the following propositions:—

1. The hydropathic process is slow in chronic cases.
2. There are complaints curable by medicine which the water-cure fails to reach.
3. A large number of complaints (perhaps the majority) yield so easily to a sparing use of drugs, that the convenient plan of sending to the next chemist for your pill or potion, can never be superseded, nor *can it be desirable that it should.*

(1) That the hydropathic process is slow in chronic cases, I am ready to admit; but if Sir Edward meant to say that it is 'slow compared with drug treatment,' I affirm the very reverse to be the fact; for of the many diseases classed under the epithet chronic, a vast majority seldom if ever get well, and the victims of them are, from month to month, and from year to year, running the gauntlet of drug medication. This, an experience of upwards of thirty years has given me frequent opportunities of witnessing. Moreover, that many of the diseases incurable at all by drugs, yield readily to the hydrotherapeutic treatment, the records of every hydropathic establishment will prove.

(2) With regard to Sir Edward's second proposition, I have many doubts; and if the theory of disease as explained by two of the first authorities (Liebig and Billing) of the present day be correct, I see nothing to prevent the cure of any cureable disease by water, any more than by drugs. This the result of my own practice tends to confirm.

(3) As little also do I feel disposed to allow that 'a large number of complaints yield easily to a sparing use of drugs,' as to concede the two former propositions; and I am quite of opinion that 'the convenient plan' of sending to the next door chemist for your pill or potion, has tended to ruin very many constitutions. I have seldom known any persons in this habit who have ever been a month of their lives without taking medicine; and to many such the force of habit has made medicine almost as necessary as their daily food. The practice is exactly similar in its effects to that of the constant moderate use of intoxicating liquors. Both undermine the health and ruin the constitution without the victim (save in rare instances) being aware of the fact.

Let me not be misunderstood, however. Water is by no means a universal remedy. While many diseases will get well under its judicious use, there are others it cannot reach, and even a very few may become worse under the system. But this is frequently the case with medicine. For one that is not benefited by water, two at least are absolutely injured (I might say poisoned) by drugs; so that drug diseases are now nearly as common as any

other class of diseases—perhaps, if the truth were known, more common. Water, if it does no good, rarely does harm. Drugs, even if they cure the disease, always injure the constitution, more or less; and this however carefully administered. 'No disease,' observes Doctor Trueman, in his work on food, 'can be cured [by drugs] without injury to the health; for the remedies employed for this purpose always cause some excessive and unnatural action in the body which lessens its power.' The use of drugs is but the infliction of a lesser evil to avoid a greater.

As respects the treatment by water in conjunction with drugs, I am not fond of the union: it very rarely does good, and may be (and has been to my knowledge) sometimes productive of mischief. As a general rule—admitting of exceptions as rarely as any other general rule—drugs are wholly unnecessary during a course of hydropathic treatment. I have now practised the water-cure upwards of three years, and in that time have administered but three doses of medicine to my hydropathic patients; and I am doubtful whether any benefit whatever was derived from it.

I believe, with Sir Edward, that water will never supersede the use of drugs, but I believe this, I suspect, on very different grounds. I believe it just for the same reason that I believe teetotalism will never teetotalize the world—viz., not because of the inefficiency of the agency employed, but because of interest, prejudice, ignorance, and appetite. The trouble and expense of the process would perhaps of themselves prevent its being resorted to in many trivial cases.

At some future period I may give you a history of the success of the treatment in my hands in various diseases, and shall now conclude by observing that I have found a gentle hydriatric course productive of excellent effects in three cases out of four of spitting of blood (two of the three from the lungs), and also in a case of consumption, the progress of which it certainly retarded. In the last stage of a case of the latter complaint, the subject of which I treated hydropathically at his own written request, I cannot say that it did either good or harm. The person thought himself that he was somewhat benefited by it. He left me not worse, but died a few months afterwards.

Yours very respectfully,

H. COURTNEY, Surgeon R. N.

Ramsgate, Oct. 3, 1845.

SIR E. B. LYTTON ON THE WATER-CURE.

WE resume our extracts from the letter in the 'New Monthly Magazine,' from the pen of Sir Edw. Bulwer Lytton, under the title of 'Confessions of a Water-Patient.' He states that, since the treatment, he has enjoyed excellent health, its full benefit not having been manifested until after its discontinuance. The following are Sir Edward's personal impressions of the efficacy of the system:—

"The first point which struck me was the extreme innocence of the water-cure in skilful hands. When I went, I believed it to be a kill or cure system. I fancied it must be a very violent system—that it doubtless might effect great and magical cures—but that if it failed it might be fatal. Now, I speak not alone of my case, but of the immense number of cases I have seen, when I declare, upon my honor, that I never witnessed one dangerous symptom produced by the water-cure, whether at Dr. Wilson's or the other hydropathic establishments I afterwards visited. I am convinced that water itself is so friendly to the human body, that it requires an extraordinary degree of bungling and ignorance to produce results verily dangerous; that a regular practitioner does more frequent mischief from the misapplication of even the simplest drugs, than a water-doctor of moderate experience does or can do by the misapplication of his baths and friction. And here I must observe, that those portions of the treatment which appear to the uninitiated as the most perilous (such as the wet-sheet packing), are really the safest, and can be applied with the utmost impunity to the *weakest* constitutions; whereas those which appear, from our greater familiarity with them, the least startling and the most innocuous (the plunge-bath—the douche), are those which require the greatest knowledge of general pathology and the individual constitution.

"The next case that struck me, was the extraordinary ease with which, under this system, good habits are acquired, and bad habits relinquished. The difficulty with which, under orthodox medical treatment, stimulants are abandoned, is here not witnessed. Patients accustomed for half a century to live hard, and high; wine-drinkers, spirit-bibbers, whom the regular physician has sought in vain to reduce to a daily pint of sherry, here voluntarily resign all strong potations, after a day or two cease to feel the want of them, and reconcile themselves to water as if they had drunk nothing else all their lives! Others, who have had recourse for years and years to medicine—their potion in the morning, their cordial at noon, their pill before dinner, their narcotic at bed-time—cease to require these aids to life, as if by a charm. Nor this alone. Men to whom mental labor has been necessary—who have existed on the excitement of the passions and the stir of the intellect—who have felt, these withdrawn, the prostration of the whole system—the lock to the wheel of the entire machine—return at once to the careless spirits of the boy in his first holiday.

"Here lies a great secret;—water thus skilfully administered is in itself a wonderful excitement; it supplies the place of all others; it operates powerfully and rapidly upon the nerves, sometimes to calm them, sometimes to irritate, but always to occupy. Hence follows a consequence which all patients have remarked—the complete repose of the passions during the early stages of the cure; they seem laid asleep as if by enchantment. The intellect shares the same rest; after a short time, mental exertion becomes impossible; even the memory grows far less tenacious of its painful impressions; cares and griefs are forgotten; the sense of the present absorbs the past and future; there is a certain freshness and youth which pervade the spirits, and we live upon the enjoyment of the actual hour. Thus the great agents of our mortal wear and tear—the passions and the mind—calmed into strange rest—nature seems to leave the body to its instinctive tendency, which is always towards recovery. All that interests and amuses is of a healthful character; exercise, instead of being an unwilling drudgery, becomes the inevitable impulse of the frame braced and invigorated by the element. A series of reactions is always going on—the willing exercise produces refreshing rest, the refreshing rest willing exercise.

"The extraordinary effect which water taken early in the morning, produces on the appetite, is well known amongst those who have tried it, even before the water-cure was thought of; an appetite it should be the care of the skilful doctor to check into moderate gratification; the powers of nutrition become singularly strengthened, the blood grows rich and pure, the constitution is not only amended—it undergoes a change. Dr. Wilson observed to me once, very truly I think, that many regular physicians are beginning to own the effect of water as a stimulant, who yet do not perceive its far more complicated and beneficial effects as an alterative."

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and TRUTH a gem that loves the deep,
And all things weighed in CUSTOM'S falsest scale;
OPINION an omnipotence, whose veil
Mantles the earth with darkness, until *right*
And *wrong* are accidents; and men grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.'
Byron.

FLOATING FALLACIES.

THE editors of the *Farmer's Note Book*, of the *Brighton Gazette*, of the *Leeds Times*, of the *Lancaster Guardian*, and of the publicans' papers generally, have been displaying their utter ignorance of chemistry, by the insertion, in various forms, of a paragraph containing the following absurd statements.

1. That 'the celebrated Professor Liebig says, that WINE, SPIRITS, and BEER, are NECESSARY elements of respiration'!

Liebig nowhere makes such an assinine assertion. He says, on the contrary, that *nature* nowhere furnishes alcohol — that no natural substance contains it—and, therefore, in fact, that it is NOT a 'NECESSARY' element, since, in a state of nature, it does not exist. Could the Creator leave his vital creation destitute of what was *necessary* to breathing?

2. That 'beer is to the Bavarian MEAT, drink, and clothing'!!

Aye, and to some—*washing* and *lodging* to boot! Many Bavarians, and many Englishmen, exchange those valuable things—meat, drink, clothing, and furniture—for beer! Nevertheless, water, not alcohol, is the only thing that can answer the end of drink — solid food, not liquid, that can become meat for norishing the body, or innocently warming it.

3. That 'Professor Liebig asserts that beer is norishing and strengthening'!!!

He does no such thing. His words are:—'*Beer, wine, spirits, &c., furnish no element* CAPABLE *of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle.*' (Lett. on Chem. I. p. 57.) But, if alcohol cannot norish, cannot it warm? Is it not used up in breathing? Possibly some part may be decomposed in the blood by the union of oxygen, and thus elicit heat; but Liebig further says that '*the blood is robbed of this oxygen,*' which would have decomposed something else, and produced *strength and warmth together;* whereas by decomposing alcohol it produces only *heat without strength.* (Vide the *History of Alcohol,* where the whole question is discussed and settled.) Liebig's words are—'*The circulation will appear accelerated* AT THE EXPENSE OF THE FORCE *available for voluntary motion, but without the production of a greater amount of mechanical force,* by the process of oxidation of the alcohol.' (Animal Chem. p. 240.) Thus, while alcohol inflames and feverizes the blood *before* it is at all burnt up as fuel, it can then only be burnt up by leaving unconsumed the natural and better fuel of the food. The use of alcohol does not increase vital strength or warmth in any way, but always lowers the vital fire. Drs. Prout and Fyfe long ago demonstrated this by experiment. The carbonic-acid gas breathed out is the criterion or measure of the fuel consumed or burnt up within the body. Hence, say they—'Whatever diminished the powers of life, as low diet, depressing passions, &c., appeared to have the effect of diminishing the quantity of the carbonic acid. THE GREATEST DECREASE *experienced was from the use of alcoholic and vinous liquors.*' (Richardson's Elements of Physiology, by Copland; p. 626.)

4. That 'Professor Liebig asserts that sugar contains alcohol'!!!!

Surely, they have mistaken Dr. Stanley, the Bishop of Norwich, for Dr. Liebig, Professor at Giessen! If not, then they have simply *fabricated* the falsehood. The words of Liebig are —'*Sugar contains neither alcohol nor carbonic acid.*' (Agri. Chem. p. 250.)

5. 'All vegetable diet contains more or less of alcohol'!!!!!

'Roast beef contains it too!' said a Baptist minister at Leeds. The fact is, vegetables are just as destitute of alcohol as these assertions are of sense—and that is a destitution indeed! Nine years ago all this stuff was completely exploded in the *Masham Discussion*—but what then? Men will not come to the light, for they love darkness better; for it better covers their iniquities. 'Alcohol,' says Dr. E. Turner, Professor of Chemistry at the London University, 'does *not* exist ready formed in plants, but is a product of the vinous fermentation.' (Elem. Chem. 2d ed. p. 664.)

6. That 'it is a fact, that the horse converts its corn into BEER, which facilitates its powers of respiration, and gives him fresh vivacity'!!!!!!

O mor egoon! Ye sage editors have won the cap-and-bells. They fit ye well — and ye are worthy! The fact is, that *digestion* and *alcoholic fermentation* are incompatible conditions. Thus acidity, belching, flatulence, &c., denote that your stomachs, like your heads, are filled with vapors and confusion; that your food is as undigested as your ideas. Bah! ye ignoramuses! ye panderers to publicans and brewers! ye falsifiers of truth and perverters of science and scientific names!—if ye *will* prate, prate of quack pills and party politics, but let teetotalism and teetotalers alone.

Prize Essay.*

THE JEWISH PASSOVER AND THE CHRISTIAN EUCHARIST.

AN ESSAY ON THE NATURE, DESIGN, AND ELEMENTS OF THESE ORDINANCES;

EMBRACING A BRIEF DISCUSSION OF WHAT IS TERMED

THE SACRAMENTAL WINE QUESTION.

[By PETER MEARNS, Glasgow.]

SECTION III.

The Nature, Obligation, and Elements of the Lord's Supper, under the Dispensation of the Gospel.

THE Lord's Supper was instituted immediately after our Savior's celebration of his last Passover with his disciples.** Some have supposed that our Lord did not celebrate the Passover on the occasion on which he instituted his own supper, but this supposition is inconsistent with the language of the inspired writers. The sacred penmen testify that the disciples, 'when they had killed the Passover,'† enquired where they would prepare for their Master to 'eat the Passover,'‡ and that he said, 'I will keep the Passover';‖ and that 'they made ready the Passover';§ and that 'when the evening was come, he sat down with the twelve.'¶ The phrases, 'I shall eat the passover,'** 'the passover must be killed,'†† 'prepare us the Passover that we may eat,'‡‡ 'I have desired to eat this Passover,'‖‖—occur also in connexion with the present celebration of the ordinance.§§ Unquestionably our Lord celebrated the paschal festival immediately before his crucifixion.—Some have thought that the institution of the Lord's Supper was blended with the observance of the Passover. Luke,¶¶ however, mentions that our Lord prepared the sacramental cup 'after supper'—that is, after the paschal supper—for he would not use this language in reference to the bread of the Eucharist. The mistake to which we have adverted has probably arisen from the English version of Matthew xxvi. 26—'And *as they were eating*, Jesus took bread,' &c. The expression in the original will bear this rendering, but it may also be translated, *when they had done eating;* and the latter is preferable, or, rather, is required here. This is the opinion of Professor Kuinoel,*** who has an excellent note on this text; and, after carefully considering his observations, I am disposed to agree with him. He renders, '*after that they had supped*,' and justifies his rendering by a reference to Matthew xiv. 21, where the same term is rendered 'they that had eaten.' He adds —'That Jesus instituted the holy supper after the paschal festival was finished, and when all the appointed cups had been presented to each, may be gathered also from this, that Jesus exhorted all his disciples to drink in these words—'*Drink ye all*'†††—a mode of address which was not needed in presenting the appointed cups, for it was not lawful to refuse them.' We may remark, however, that the expression 'as they were eating,' may with propriety be understood of the *occasion* rather than the *act*—that is, it may be intended to intimate that while they were yet reclining at the table, though they had finished the eating and drinking connected with the paschal feast, Jesus instituted the new rite. But whether we render the expression with Kuinoel, or retain the translation of the English version, all the circumstances favor the opinion that the two celebrations were distinct. We conclude, therefore, that our Lord instituted his supper *immediately after* his celebration of the Passover.

The ordinance of the Lord's Supper is commemorative in its nature. This is evident from our Savior's command—'This do in remembrance of me.'* As the Passover was designed to commemorate the deliverance of the Hebrews from Egyptian servitude, so the Lord's Supper is designed to be a permanent memorial of the death of Christ in the room of guilty men. By means of significant symbols it serves to present the Christian sacrifice before our very senses. The Lord's Supper early received the name of the *Eucharist*, from an expression in Luke xxii. 19, where it is said that our Lord, having given thanks, *(eucharisteesas)*+ broke the bread. It is, however, more commonly called *the Lord's Supper*, after the example of Paul in 1 Corinthians xi. 20. The name Eucharist implies that it is a feast of *thanksgiving*.

The obligation to observe this ordinance rests on the express command of the divine Head of the church. His words are—'Do this in remembrance of me';‡ and the language of Paul—'As often as ye eat this bread and drink this cup ye proclaim by commemoration the Lord's death till he come,'—also implies the permanent obligation of the institution. The command of Christ is as plain as any other injunction given by him, and it seems strange that any professing Christian should feel himself at liberty to neglect obedience to it. Says Principal Hill§—"The command of Jesus, 'Do this in remembrance of me,' has been held in the highest respect ever since the night in which it was given; and the action has appeared so natural, so pleasing, so salutary an expression of all that a Christian feels, that, with the exception only of the Quakers—whose spiritual system, far refined above the condition of humanity, despises all those helps which He who knows our weakness saw to be necessary—it has been observed in the Christian church from the earliest times to the present day." The language of Paul is also particularly worthy of our attention. It implies, what might otherwise have been denied with some plausibility, that the rite was not intended to be confined to the apostles, or other office-bearers in the church, but was destined to be observed by all Christians till the end of the world. He takes for granted the obligation of the ordinance, and does not command them to observe it, for that was unnecessary, as they were already attending to its observance. They had practised gross improprieties in connection with the celebration, but they had not failed to observe it since the apostle planted their church and delivered to them the divine injunction regarding it. He, then, who underrates the importance of this symbolical institution, or altogether neglects its observance, while he admits its divine appointment, and professes allegiance to the Prince of Peace, is guilty of trifling with the solemn mandate of his Sovereign, gives a practical exhibition of the principles of revolt, and is to be regarded as a rebel and a foe,‖ and may expect the frown and

* Continued from p. 86.

** 'The Eucharist was not instituted till *after* the paschal supper had been concluded, and the last action of that supper was what gave opportunity to the institution of the new rite.'—Robinson's *Calmet*, art. JUDAS ISCARIOT.

† Mark xiv. 12.

‡ Matthew xxvi. 17. Mark xiv. 12.

‖ Matthew xxvi. 18.

§ Matthew xxvi. 19. Mark xiv. 16. Luke xxii. 13.

¶ Matthew xxvi. 20. Mark xiv. 17, 18. Luke xxii. 14.

** Mark xiv. 14. Luke xxii. 11.

†† Luke xxii. 7.

‡‡ Id. v. 8.

‖‖ Id. v. 15.

§§ In each of the above instances the term rendered *Passover* is the Greek *pascha*, from the Hebrew *pesahh* (or *pesack*), and our word *paschal* is from the same source.

¶¶ See Luke xxii. 20. Consult also 1 Cor. xi. 25.

*** *Comment. in Nov. Test. Lib. Histor.* ad Matt. xxvi. 26.

††† πιετε παντες, *piete pantes*.

* Luke xxii. 19.

\+ ευχαριστησας.

‡ Luke xxii. 19.

§ *Lectures in Divinity*, vol. ii. p. 346, 4th ed. 1837.

‖ It will be observed that I use this language in reference to those who acknowledge the perpetuity of the obligation to observe the rite, and yet, unaccountably, are guilty of its practical neglect; and the language will not be deemed too strong when used in regard to these individuals. Of course the matter is different with those who contend from principle against the observance. It must not be supposed, however, that I in any degree sympathise with those who hold such principles. I believe their opinions are altogether unscriptural, and that the kindest thing we can do them is

the punishment of his injured Lord, when he comes at the close of time to 'judge the secrets of men.' The friends of Jesus in every age will not fail to observe this eucharistic ordinance, and it shall retain its place among the venerated institutions of the church till the close of the last hour of time, when our Redeemer shall come to judge the world, and conduct his ransomed hosts to a scene where symbols are no longer needed, for his presence as the Sun of righteousness irradiates every countenance with holy joy, and the Lamb in the midst of the throne is the object of beatific vision.

The *elements* in this ordinance are denominated *bread* and *the fruit of the vine*. The bread must have been unleavened, for it is particularly stated that this celebration was instituted on the evening of the first day of unfermented articles,¶ and consequently there would not be a particle of fermented bread in any of the houses of the Jews in Palestine; or if we suppose with some that the Jews generally did not on this occasion celebrate their Passover till the following night,* it is yet certain that Jesus and his disciples observed it on this day according to the prescribed ritual, and consequently that he used unleavened bread. There was a symbolical import in the absence of fermentation,† and therefore the fermented bread used by most of our churches is not an appropriate emblem. The breaking of the bread is also symbolical, and the example of Christ in respect to this point is closely followed by our churches. When Jesus had given thanks, he broke the bread, and gave it to his disciples, saying, 'Take, eat; this is my body which is broken for you'‡ — that is, this bread now broken is intended to represent my body broken on the cross for your sins. He again gave thanks on taking the cup containing the liquid *fruit of the vine*. We cannot say with certainty what was the particular reason why our Savior gave the wine this designation. It was probably in allusion to the benediction pronounced over the wine in the paschal solemnity. This much we may assert, that the article used by us for the liquid element in the Eucharist ought to be free from fermentation, as the symbol of moral purity,—of a reddish color, as the emblem of the blood of Christ,—and the juice of the grape, that it may be entitled to the designation *fruit of the vine*. It matters not whether it is called wine in our country or our age; if it fulfils the conditions specified, it is the proper element. To adapt our practice to the nomenclature of any particular country, to the neglect of these conditions, is impiously to leave the prescriptions of our Master, and to follow human caprice. Say not that this is a matter of no importance. Be it ours to avoid the conduct, that we may escape the guilt, of him who 'shall break one of these least commandments, and shall teach men so.'§

Assuming, what will be readily admitted by all, that the language of our Savior is our safest guide in endeavoring to ascertain the most appropriate elements for his own institution, we shall examine some of his expressions somewhat more particularly. 'The fruit of the vine'‖ of which he speaks is evidently not *grapes*, though the expression might be applied with strict propriety to them; but the article here referred to was in a *cup*, and enjoined *to be drunk*. It is, then, the fruit of the vine in a liquid state; and, strictly speaking, this is *the juice of the grape newly pressed out*, or so preserved as to prevent the formation of a new substance by a chemical change and re-combination of its parts. The *fresh juice* of the grape, or the *inspissated juice*, is fully entitled to the designation. It affords us much pleasure to quote here, in confirmation of our views, the following apposite and accurate statements of Prof. Hitchcock, a distinguished American chemist. He says: —'I beg leave to express my conviction, that whether this inspissated juice of the grape be called wine or not, it is certainly *the fruit of the vine*, and therefore a far more appropriate substance to be employed in the Eucharist than alcoholic wine. For it is *the fruit of the vine*, and not wine, that is described in the Bible as appropriate to this celebration. And every chemist knows that the inspissated juice of the grape is literally and exactly the fruit of the vine, with nothing lost by evaporation except water; whereas before it can become alcoholic wine, it must undergo an extensive decomposition, and a new, powerful, and poisonous substance be formed in it, out of the elements of the sugar. And then, who that has tasted of the syrup, when well prepared, can retain a lingering prejudice against its use in the Lord's Supper? I do not expect, however, that those who are in the habit of using alcoholic wines on other occasions, will readily consent to employ this non-alcoholic *fruit of the vine* at that sacred feast. For when you have banished alcohol from the communion, they well know that their practice of using it on festive occasions will be laid open to a most raking fire from the batteries of temperance.'¶

plainly to tell them our conviction and the grounds of it. Robt. Barclay, whose *Apology for the True Christian Divinity* is of great authority with 'The Friends,' and which may be regarded as a sort of confession of faith to them, notices the command of Christ (p. 441, 10th ed. 1841), but gives a strange and unwarranted explanation of it. He also admits that 'the Corinthians were in the use of this ceremony,' and that the apostle gives them 'directions how they may do it aright' (p. 438). He concedes more than this, but we refer only to that which he grants on the authority of Scripture. He admits too much to leave any plausibility in his arguments against the permanent obligation of the ordinance. Should any of our readers feel curious to examine his arguments, they may consult his book (Prop. xiii. pp. 421—459), but as his reasoning is exceedingly prolix and unsatisfactory, it is not likely that any will have the patience to follow him through it, except the singular but interesting people whose opinions he expresses. We can afford space for noticing only one or two points here. He admits that Christ gave the command—'Do this in remembrance of me;' but he contends that this did not institute a new ordinance, any more than the command about washing the feet (John xiii. 14, 15). He enters with great naiveté into an illustration of this point, and his reasoning has some plausibility (and nothing more) as an *argumentum ad hominem*, but it is a miserable apology for a sound *argumentum ad rem;* it does not bear directly and absolutely on the real question. He overlooks the fact that there is a marked difference between our Savior washing the disciples' feet and his institution of the ordinance of the supper, the former not being mentioned as a commemorative rite, but exemplified merely for the purpose of inculcating humility and brotherly affection—(See John xiii. 14—16). The command of Christ, then, distinctly institutes an ordinance for the new dispensation corresponding to the Passover under the old; and the texts quoted by our author regarding the abrogation of ceremonial observances, must refer to rites belonging exclusively to the Mosaic dispensation, and cannot affect the express mandate of Him who has authority to appoint laws for the regulation of the church under the new order of things established by himself. Our author's remark about Paul's not commanding the observance of the Lord's Supper in 1 Cor. xi. 26, is silly and worthless, since the apostle intimates, in the 23rd verse, that he had formerly enjoined this observance, when by his personal labors he planted the church at Corinth; and it is admitted that they had not failed to observe it, tho' they had many abuses in connexion with it.

We have made these animadversions with the sincere desire of correcting what we conceive to be a serious error on the part of 'The Friends,' and for the purpose of vindicating what (according to *our* conviction) is the truth taught in the Scriptures.

[Our readers will please to recollect that we admit *both sides* into our columns, and therefore shall be happy to insert a *defence*, if some of the able writers amongst 'The Friends' will favor us with one. Fair discussion elicits truth.—Ed.]

¶ See Matthew xxvi. 17, 20, 26.

* See Dr. Bloomfield's *Greek Testament*, note on Matt. xxvi. 17.

† 1 Corinthians v. 7, 8.

‡ 1 Corinthians xi. 24.

§ Matthew v. 19.

‖ Matthew xxvi. 29.

¶ See *American Temperance Journal*, for which the article was originally written, signed 'Edward Hitchcock,' and dated 'Amherst College, Aug, 10. 1843.' It was copied into the *South India Temperance Journal*, Dec. 1844; it was briefly noticed in *Chambers' Edinburgh Journal*, Nos. 33 and 42, new series; besides the *Glasgow Examiner*, the *Sentinel*, and the *National Temperance Advocate*, and other periodicals; and a long extract from it appeared in the *Scottish Temperance Journal*, June, 1845, and in the *Truth-Seeker*, July, 1845. The original article appeared also in the *American Journal of Science and Art* (vol. xlvi. pp. 249—258), and was extracted, slightly abridged, into the *New Edinburgh Philosophical Journal*, July, 1844. In the last two, however, the extract we have given does not appear. It thus seems that Dr. Hitchcock's article has excited attention in several countries, and these widely distant from each other; and, as he has

As the wine of Palestine is usually *red*, it is probable that our Lord used on this occasion wine of that color, and this would be the most appropriate emblem of his *blood.**

Our Savior at this supper spoke of subsequently drinking *new wine* with his disciples. We agree with Prof. Robinson, that wine when *new* was *in its best state* according to the taste of our Savior and the temperate Jews;+ for he here employs it as the symbol of the higher happiness of heaven. The wine he was then drinking could not be strictly speaking *new*, for this was the time of the Passover, and consequently about five months after the vintage; and he contrasts this wine with that which is new—as if he had said, 'The wine of which I am drinking, like all other earthly things, is injured by age; but, when I next drink with you, we shall partake of the wine of paradise, which is ever fresh and excellent.' But such language would have been glaringly inappropriate in reference to fermented wine, the drinkers of which affirm that 'the *old* is better.'

Whether the wine used on this occasion by our divine Master was the juice newly pressed from the grapes which had been preserved since the vintage, or the boiled juice of the grape mingled with water,‡ or raisin-wine, I cannot determine; but *all* the circumstances support the opinion that it was unfermented.

The wine of the Eucharist is the appointed emblem of the Savior's blood shed for the remission of sins. We are thus taught that it is only through the blood of Christ that God will pardon the sins of guilty men. Our Savior himself calls it the 'blood of the new covenant.'§ In this expression there is an allusion to Exodus xxiv. 8, where it is said that 'Moses took the blood [of the peace-offerings], and sprinkled it on the people, and said, behold the blood of the covenant,' &c. 'The Scythians are said to have first poured wine into an earthern vessel, and then the contracting parties, cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armor; after which they themselves, together with the other persons present, drank of the mixture, uttering the direst maledictions on the party who should violate the treaty.'‖— To an awakened sinner, who is the subject of deep convictions of sin, it is a cheering truth, that the blood of Jesus Christ cleanseth from all sin.¶ Reader! do you yet know and believe that God hath given you the offer of eternal life through faith in his Son Jesus Cnrist? Have you yet examined the meaning and evidence of the revelation which God has given you in the gospel of his Son? 'This is his commandment, that we should believe on the name of his Son Jesus Christ.'* This is no matter of trifling importance: it is the most momentous subject that can be presented to the consideration of the unconverted sinner: it is life or death. He that believeth shall be saved: he that believeth not shall be condemned.+ Come, thou 'Spirit of truth,' and open the understanding of the unconverted reader, that he may understand the Scriptures!‡

CONCLUSION.

Permit us, kind reader, to make a closing remark or two regarding the subject to which prominence is given in the preceding pages. Much needless alarm has been excited, in some quarters, regarding the discussion of what is called *the Sacramental Wine Question*. We have no sympathy with these feelings of alarm. Let the friends of truth do their duty, and they need not fear but that truth will prevail. The only real ground of complaint is on our side; and we do complain if the question is denied a candid consideration. No one surely can find fault with us for stating our opinion, and the grounds on which we have adopted it; and this is all we have done in the preceding pages. We have not endeavored to unchristianize those who hold a different opinion from ours; but we have a strong conviction that our views *are* in accordance with the statements of Scripture, and that theirs *are not*. We have advanced all that is needed in so far as the direct Scripture argument is concerned, but there are other grounds on which we plead for the use of unfermented wine in the Lord's Supper. Not the least important of these is, *the danger to which the reformed inebriate is exposed* by the use of that which is fermented. Is this danger real, or merely imaginary? This is very much a question regarding a physical susceptibility, and Christian ministers have been content to refer it to those whose professional investigations into the laws of the physical system give them superior qualifications for pronouncing a just decision on such a point. What, then, is the opinion of medical men who have turned their attention to this subject? In answer to a question from E. C. Delavan, Esq., 'Whether it is safe or not for reformed drunkards to use alcoholic liquors *in any quantity?*' J. M'Naughton, M.D., Professor of Practice of Medicine in Albany Medical College, said—'I have no hesitation in declaring that it is my firm conviction that there is no safety for the reformed drunkard but in total abstinence from all that can intoxicate. I have known several distressing cases of *relapse*, or *return to beastly drunkenness*, from *the slightest indulgence* in alcoholic drinks *after long abstinence*. *All the incentives to intoxication must be avoided by those who desire permanent reformation, otherwise they are never safe.*'‖ The circular containing the above question of Mr. Delavan, was addressed to many other medical men, and Professors Beck, Paine, Smith, Cock, Dunbar, Ives, Beers, Silliman, Eve, Coates, and Drs. Durkee, Roberts, Baer, and Bond, expressed their full concurrence in the remarks of Dr. M'Naughton, while others made important additional statements in precise harmony with them. The late Professor Thos. Sewall, M.D., who had for many years turned his attention to the influence of intoxicating drinks on the bolily constitution, and under whose superintendence the celebrated plates of the drunkard's stomach were prepared, said—'Such is the susceptibility of the stomach of the reformed drunkard, that a repetition of the use of alcohol in the *slightest degree*, and in any form, revives the appetite; the blood-vessels again become dilated, and the morbid sensibility of the organ is reproduced. Abstinence, therefore, total abstinence, at once and for ever, must be the pledge of him who means to stand.'§ Such, then, is the opinion of medical men. But it may be asked, Has it ever happened that the small quantity drunk in the communion has injured any hopefully reformed inebriate? We reply in the affirmative. For a few cases we refer our readers to a small treatise published in 1843 by the writer of the present essay.¶ Many other cases have been put on record. We plead, then, for the use of unfermented wine, for the sake of those brethren who are in danger of being injured by that which is fermented. We say to the church, Can you, dare you, cast a stumbling-block in the way of these brethren for whom Christ died?* Is there not sone-

been often quoted in opposition to views on the wine question held, or supposed to be held, by the leading members of abstinence societies, some of our readers may be surprised on reading the extract we have given. He has been often misrepresented; but, in reference to the point in hand, he is evidently on our side, and it is well that this should be known.

* Matthew xxvi. 28.

+ See his *Greek and English Lexicon of the New Testament*, art. *καινος*.

‡ See *Mishna*, tr. *Terumoth*. xi.

§ Matthew xxvi. 28.

‖ Horne's *Introduction*, vol. iii. 190. 8th ed.

¶ 1 John i. 7.

* 1 John iii. 23.

+ John iii. 36.

‡ Luke xxiv. 45.

‖ Delavan's *Enquirer*, vol. i. p. 20.

§ Letter in Delavan's *Enquirer*, vol. i. no. 1.

¶ See *A Brief Illustration of the Evidence in favor of the Use of Unintoxicating Wines in the Lord's Supper*, and a tract on *Sacramental Wine*, p. 4.

* Romans xiv. 15.

thing glaringly inconsistent in the church first admitting to her fellowship a reclaimed one, over whose return to God there is joy in heaven, and then, in the first public act by which his association with the faithful is declared, putting into his hand a beverage which possesses a powerful tendency to revive the appetite by which he was formerly degraded? Nor can the church altogether plead ignorance of the fatal tendency of intoxicating drink on which we are now animadverting; for it results from the physical fact which we have stated, and which is now pretty well known and acknowledged. How can the church answer to her divine Head for those who have been driven back, for a time at least, into their former degradation, by the instrument which she put into their hand, surrounding it with the most hallowed associations? How can she answer for continuing the ascertained cause of danger to many to whom it has not yet proved fatal? Weak brethren they may be, but it is on that account the more needful that we should beware lest we cast a stumbling-block in their way. It is surely enough that the devil, the world, and the flesh should present their powerful temptations to sin; and it is deeply to be deplored that the church, however undesignedly, should contribute, in any measure, to the already-too-potent influence which is fitted to seduce any believer from the path of piety and peace. It is not enough to say that the church contemplates the spiritual edification, and not the injury of her members, for it is the fact that she employs an element in the Eucharist which *is* fitted to cause some of them to stumble, and she would do well to remember the doom pronounced by her Lord over those who shall offend one of the *little ones* who believed in Him.† By the blessing of God the temperance movement has been made the honored instrument of reclaiming many thousands from inebriety, and many of these have been admitted into the fellowship of the church. Unquestionably the safest place for them is a church where unintoxicating wine is used in the Lord's supper; but we do hope that, in Britain as in America, the number of churches using such wine will be augmented in proportion as the temperance reformation advances. We might plead for unfermented wine also on the ground that it would be greatly more satisfactory to those who have identified themselves with the temperance movement, and could not reasonably displease any; and we might object to the use of intoxicating drink on the ground that this secures the countenance of the church, in her collective capacity, and in a solemn ordinance, to that which, we firmly believe, must be banished from the tables of her members, before we can reasonably hope to see our country delivered from drunkenness; but we earnestly entreat the reader's candid consideration of what we have here submitted to him, and we forbear advancing anything additional, lest we should unduly extend this brief essay.

Thus have we discussed the subject assigned us, according to the prescribed regulations, and with as much brevity as was at all consistent with completeness. We are not without hope that our observations may assist many a honest enquirer to a just decision of THE SACRAMENTAL WINE QUESTION.

† Matthew xviii. 6.

QUERIES FOR TRUTH-SEEKERS.

'All the wines of Scripture were alcoholic. Every Christian is at perfect liberty to use such wine moderately, as a beverage. It is the fit and proper wine for the Lord's table. Christ and his apostles used it. To think otherwise is the modern delusion,' &c.—Vide Dr. Campbell's Creed, in the *Christian Witness* for May, 1845.

AND does that blessed Book of books, 'which none
But bold bad men despise,' its sanction give
To poisonous alcoholic wines? And
Can the Christian plead a Bible charter
For the use of that which history, science,
Reason, and experience, all combined
On amplest scale, have fairly, fully proved
To be inimical to man? Hath God
By inspiration taught frail erring men
To venture on an awful precipice,
Where danger lurks at every step? Hath He
Whose workmanship we are, no more regard
Or care paternal for his creature man,
Than thus to jeopardise, on ruin's brink,
The fair and beauteous fabric of his hand,
Whence shine creative wisdom, power, and skill,
In lines of brighter hue than all the vast
Of Nature's splendid scenery can boast?
Can it be thought that He, whose boundless love
Evolved Redemption's scheme of grace immense,
And laid upon his own all-potent arm
The mighty undertaking—can it be
That He approves the use of that which tends
With constant, uniform, and powerful sway,
To mar, pervert, and frustrate all his work?
Did that same Jesus, from Heaven sent
On godlike mission of eternal love,
To spoil the powers of darkness, death, and hell,
And lift from ruin's vortex of despair
A prostrate, helpless, dying, rebel world—
Did He, by precept or example, stamp
A signature divine upon that cup
Which, as 'a mocker,' sparkles to deceive?
Did He, the famous Galilean King,
When first he showed his wonder-working arm,
And poured the glory of his Father forth
At Cana's holy, blest, connubial feast—
Did He the copious water-'plenished jars
Defile with poisonous adder-stinging wine,
And palm upon that unsuspecting group
A *serpent*, sparkling in a raging cup?
And did the holy, harmless, spotless Lamb
Who gave His life for all, a ransom vast,
And seal'd with blood the cov'nant of his grace—
Did He the parting 'cup of blessing' fill
With *lust-inspiring* wine? Did He command
His loved and loving ones to shadow forth
His dying passion and undying love
By drinking at his sacred board of that
Which, as a second curse, since the old flood,
Has spread a tide of moral pestilence
O'er all the earth; 'neath whose corrupting stream
PROPHET and PRIEST and SAINT have sunk o'erwhelm'd,
And with unnumbered millions found, alas!
Perdition's deepest, darkest, direst hell?

Nay, Christian! startle not; no sceptic's sneer,
Or scowl of infidel, or jest profane,
Is couch'd beneath the queries now proposed.
WE take with firm confiding trust and love
The sacred volume, and revere the page
Whose hallowed verities unfold to man
His nature, origin, and destiny.
WE joyously adore and venerate
The God of heaven and earth, and lowly bow
Before his throne, as suppliants for his grace;
With faith unfeigned we take salvation's cup,
And call upon the name of Him by whom
Redemption's price was paid for all our race.
It is because we thus revere God's word,
And venerate our Father's holy name,
And cling with faith and love to Jesu's cross,
That we would seek to *wipe away*
The stain which infidels would be well pleased to view
Upon the mirror of Eternal Truth.

T. H. BARKER.

DIFFICULTIES IN DIVINITY.

LETTER I.

Originally addressed to the editor of 'the Intellectual Repository.'

DEAR SIR,—Though a young man, I have for the last twelve years been investigating, I trust with a sincere desire to detect *the truth*, the principal systems of theology and mental philosophy which, in this country or on the continent, have agitated the public mind. In the course of this inquiry I have found reason to reject many educational prejudices; sometimes I have changed my opinions, and still more frequently modified them. On the whole, however, the result has been unsatisfactory,—especially in the department of theology, where, though I often met with scattered fragments of truth, I have not been able either to discover or to construct a solid and consistent system, which at once harmonized with the *entire nature* of man and the *whole teachings* of the divine word. While, therefore, I have been ready to admire and esteem what is true and good in many Christian sects, I have not been able to subscribe to the formula or creed of any. With the *old* church, or its disparted remnants, I have felt extremely dissatisfied, lamenting its fanaticism and ignorance, and its consequent divisions and impurities; and I have keenly felt the need of a 'NEW' and a 'TRUE CHURCH.' In this state of mind a friend placed a parcel of New Church tracts in my hand, which I promised to peruse. As opportunity offered I did so, and was much gratified to find that the vulgar representations of SWEDENBORG, as a 'visionary' and a 'madman,' were *mis*representations. My curiosity was further excited by the perusal of Mr. Clissold's able letter to Dr. Whateley; which led me to the purchase of the T. C. R. and other works of E. S. and his followers, the perusal of which has afforded me much pleasure, though chequered with considerable doubt and difficulty on several subjects. My opinion of E. S. now is, that, as a philosopher merely, he is entitled to take rank with Wolfius, Leibnitz, Berkeley, Kant, and others; and that, if he *was* a madman, there was a sublime and magnificent 'method in *his* madness,' far transcending in value the *reason* of his ignorant revilers. As respects both his 'theology' and 'philosophy,' I was surprised to find that I had already arrived at a close approximation to many of his views, especially as to the form and nature of the spiritual man, the doctrine of degrees, the reason and grounds of the atonement, the non-resurrection of the material body, the nature and conditions of salvation, and the doctrine of providence; and I was rejoiced to meet in his works with many luminous and original proofs of the principles which he promulgated on those points. With the challenge given to test the plan on which the WORD is written, by the application of a fixed principle of 'CORRESPONDENCE' to every verse of the *letter*, I was strongly startled. I am at present engaged in applying the test, and confess that I am surprised at the extent to which I find it applicable.—Thus, sir, on the whole, you will see that I am far from being *prejudiced* against the system of E. S., or averse to the reception of his doctrines; but then I must be *sure*, quite sure, of his divine mission.

Now, sir, for my doubts and difficulties—difficulties, I know, which stand in the way, not only with myself, but with others whom I have induced to read and inquire. I have propounded some of these difficulties to members of the New Church, both individually and in their social meetings, without receiving a satisfactory solution of them; they have confessed their inability to meet the difficulty, but advised me to state my objections in your journal, and to solicit from your more learned and qualified correspondents that reconciliation, or refutation, which *they* could not furnish.—I have always found, on these points, that sectarian organs carefully exclude, or admit only in a mutilated form, whatever they fear may militate against their sectarian creed, as if they *feared* to place what they designate as ERROR in juxta-position with what they call TRUTH! I seldom meet with parties who are willing manfully, openly, and charitably, to contest the truth with their rivals, in the columns they command: but, I am assured by some of your readers, and the general tone of your professions inclines me to think, that the *Intellectual Repository* is an exception to the one-sided course and narrow-mindedness which characterise *religious* periodicals generally.

The first difficulty I have to contend with is general, and may be stated as follows:—Supposing that I am thoroughly convinced of the truth of many of Swedenborg's theological doctrines, and especially of his claim to be a medium through which the Lord opened or restored the *spiritual sense* of the Word, and even of the reality of his intercourse with the spiritual world, which the natural phenomena of ANIMAL MAGNETISM shows to be at least *possible*;—supposing, further, that with all his vast acquired knowledge, his natural genius, and his extraordinary gifts, I find that his *system*, as a system, is not perfect, and therefore not infallible, but that here and there it is mixed and marred with the dross of a false and indefensible philosophy;—are there any means by which I shall be able to discriminate between what is the Lord's and what is his—between what *must* be true and what *may* be false—between that which is directly derived from the throne of Eternal Majesty, and what comes merely from the Messenger himself? In other words, must I exalt the writings of E. S. above ERROR, and accept or reject the whole? Or may I not view him as a very enlightened, but still as a fallible messenger, and thus discriminate the character and contents of his teaching? You will see that I put the case hypothetically; the answer ought to be forthcoming nevertheless, as it will express the precise character entertained of E. S. by his disciples; but I am ready to admit, and to be convinced, that what *I* and others deem a false, is in fact a true philosophy. False impressions on this subject might lead to an equal treatment of two different things—divine truth and human opinion.

The second difficulty relates to *special doctrines*, and the philosophic method of enunciating them: in fact, these constitute a *class* of particular difficulties, each requiring a special solution,—and from this class it is hard to select any one or two suitable to the present purpose, the statement of which can be sufficiently condensed for a single communication. I will, however, make the attempt, and, to render the matter as interesting to your readers as possible, select for comment two articles which have recently appeared in your columns, the first [in No. 45] on the ORIGIN OF EVIL, and the second [in No. 49] on the EXTENT OF THE ATONEMENT and the DOCTRINE OF ELECTION—which will enable me at once to correct some misrepresentations of the views of our Congregational brethren, and to propound *my* difficulties on the doctrine of FREE-WILL, as advocated by members of the New Church. Amongst all the doctrines of the corrupted church, I know none that appears to me so essentially irrefutable as that of *predestination to life*, both on the grounds of philosophy and scripture. If my difficulties on *this* subject can be cleared away I apprehend that all other 'stumbling-blocks' will be much more readily removed.

1. ON THE ORIGIN OF EVIL.—Mr. Clowes informs us (p. 321 of your volume for 1843) that E. S. has *satisfactorily* resolved 'the Origin of Evil into the *abuse* of the faculties of rationality and liberty [liberty is not a faculty] proper to man.' Now, every *fact* that begins to be, must stand related to some *cause*. This maxim is the foundation of all reasoning. Nothing can effect no change; can produce nothing; can be the source of nothing. Hence, as we cannot admit the Dominion or Power of either Chance or Nothing in the positive universe, we necessarily seek for a *cause* (or antecedents) of all finite facts. It does not, therefore, seem 'satisfic-

tory' to me at all to say, that Evil arose from the *abuse* of reason and will (for I suppose Mr. C. meant *will* by 'liberty'); their abuse or misuse is the Evil *itself*, not the cause of it. The real difficulty yet remains unsolved —what was the ultimate *cause* of the *abuse?* It is quite true that 'liberty implies the possibility of abusing it, and the abuse of liberty *is* evil.' It is also true that the evil in question consisted, as Mr. C. describes, in the fact, that 'man inclined to respect himself more than his Creator,' and that 'from that moment *spiritual evil* commenced, and from spiritual evil flowed natural evil, as a stream from its fountain.' [I also agree that 'Evil doth not come at all from God; that He converts it into a ground of ultimate good'; that He gave 'the capacity' to abuse liberty; that He '*allowed* such a possibility' of abuse, for wise though hidden purposes; and that '*here*, therefore, we are enabled to justify the Creator in the *permission* of Evil.']

The Hindoos supposed the world to be placed on the back of an elephant; but curious inquirers asked, on what does the *elephant* stand? To elude the difficulty, they invented a tortoise, on the back of which, said they, stands the elephant. But, asked these pertinacious truth-seekers, on what does the *tortoise* stand? On the sea-shore. Aye, and what does *that* rest upon? — The Hindoo philosophers were mute—their philosophy did not get rid of the difficulty for which they so laboriously invented it. Now, to my mind, Swedenborg's theory on the Origin of Evil, as stated by Mr. C., is not one whit more 'satisfactory' than the elephant theory of the Hindoos. 'Capacity' is one thing; the *abuse* of it (which is *the* evil) another. 'Permission' of Evil also is one thing, but that throws no light on the *origin* or *cause* of Evil. One moment man was good—i. e., he respected God more than himself—another moment (and in 'that moment *spiritual evil* commenced'), 'man inclined to respect himself more than God.' Here is the awful FACT. Now, the real question is, what was the *cause* (or antecedents) of this 'great fact'? This, the most momentous of all facts, did not, could not, come from NOTHING. The womb of Nothing is barren. What was THE CAUSE that 'man *inclined* to respect himself more than his Creator'? A dreadful CHANGE occurred in the *state of the mind* of the first sinner. Whence the change? What is the ultimate CAUSE of Evil? — Nor will it be at all more satisfactory to be told by some, that Evil *originated* in the *temptations* of the Devil. Temptation is not compulsion; and even if it were, compulsion would not be sin. The question would still return, in another form—'What made man obey the Tempter, rather than God? What *inclined* him to darkness rather than light?' The enlightened Calvinist grants to man reason, will, freedom, and all the other conditions of responsibility, the *use* of which is moral *good*, the *abuse* moral *evil*. He says, further, *all good* is from God, mediately or immediately; all evil from ourselves: God is perfect, man imperfect. When man does good, he does it from God, as the sole *source*. While he stands obedient, therefore, it is owing to God's restraining or inflowing power; when he falls, it must be because his own *defectible tendency*, which alone renders him 'liable' to fall, is left uncounteracted by the will or wisdom of God. To him who falls he gives all that is requisite to responsibility, and even much more. He is JUST to all, and, IN THIS SENSE, no respecter of persons; but having given all which justice demands, he then, for his own wise ends, *permits* him to fall—i. e., to act according to his own creatural will (which, under certain circumstances, will certainly issue in foreseen transgression). To him who stands (and who, as a creature, is, in himself, no better than another) he gives *more* than justice demands. He supports him with sovereign (or, if you will, special) GRACE. Thus—and I confess I see no possibility of avoiding the conclusion—one man (or one part of the race) with '*power* to stand, though *free* to fall,' is, for some wise end, PERMITTED TO FALL;—while another man (or portion) is UPHELD BY GRACE or favor, and this for some wise design—or, in other words, *predestinated to life*. Thus all evil is from ourselves, when left to ourselves; all good is from God.

The second letter of Mr. Clowes (p. 323), states, that 'if if be necessary that some subordinate agents, with a view to their bliss,* should be endowed with *freedom of will*, then it is equally necessary that they should be endowed with *freedom of choice*, whether they would acknowledge their life and its powers to be from the Supreme or themselves.' Now, I confess that I cannot see the force of this. As Swedenborg justly observes—'*Whatsoever* a man *willeth* or *loveth*, this he doeth FREELY; hence freedom, affection, and will, ARE ONE.' (H. et H. n. 598.) Or, as in another work—'*Freedom is* [*the essential nature*] *of affection.*' (S. D. 4569.) With Calvin and Locke, I think that the term free-will is a vicious tautology, since WILL or *desire* (which is an incipient will) is essentially *spontaneous;* and hence 'free-will' or 'freedom of will' is the same as to say, 'free-spontaneity,' which appears rank verbiage. Mr. C.'s correspondent asks, very aptly—'Whence came the [evil] desire or inclination? What was *the hinge* on which *it* turned?' By way of answer, Mr. C. assigns as the *origin* of evil, what the celebrated Calvinist, President Edwards, assigns as the proximate cause of *all* action, good or bad—namely, *the apparent good.* Edwards says, in all free-actions we AIM AT an 'apparent good'—i. e., something *desirable.* This is true; but Mr. Clowes says more—namely, that 'the desire CAME FROM the apparent good.'! This I don't understand.—On the contrary, as it seems to me, it is the *desire*, evil or unregulated, which alone can transmute the *really bad* into the *apparently good.* This 'desire' is essentially the DECEIVER; hence men are tempted of their own lusts.

It is not the intellect, or the object, that deceives the WILL; it is the will that misleads the judgment, and invests objects with *false coloring.* It is true that 'the lower life' is an apparent good—nay, it is a *real* good as well, and only evil when predominant and ruling, instead of obeying.

Still the real difficulty haunts Mr. C.'s argument in whatever variation of words it may be put. What was the *cause* that 'the lower life,' before held in subjection, came now to 'excite the determination of the creaturely will' *falsely?* What moved *this* hinge? The creature had the 'capacity' and the 'freedom' and the 'power' *before*—yet he did not fall. These, therefore, were not the *cause*—they were the things *abused*, not the CAUSE of their abuse. Some *new element* must be introduced to account for the *new fact*—not another form of expressing the fact. [Hence Mr. C.'s after-argument is invalid. The question concerns not the 'capacity' of mistaking the real good; on that we are all agreed; but concerning the *cause* of any mistake. I have the 'capacity' to write; but I am not, *therefore*, always writing. The 'capacity' is essential to writing, but it is not the *motive* that induces me to employ the capacity, nor is it the *cause* of the motive.] Mr. Clowes says, also, that 'the creature has the *power* to take either,' (which is agreed,) 'for otherwise it would not be *free*' to take; 'but,' he adds, 'it *must* make its determination in *equilibrium*,' otherwise it would '*hang between* both (the higher and the lower) goods.' Still the question is unanswered—WHAT INCLINES THE BEAM DOWNWARDS?‡

Yours respectfully, A PATHFINDER.

* How can it be with a view to the bliss of those whom God, as an all-wise Being, seeing effects in causes, knows at their creation will *abuse* the gift? The permission here cannot be *designed*—however it may be adapted—for *their* individual good.

‡ 'Unless man had been born' (subject to the *capacity* of *mis*-choosing), says Mr. C., 'he must then have been kept in truth by *necessity;* consequently he would not have been a *free* agent.'—This 'consequently' seems to me very illogical; certainly it does not follow from 'necessity.' God is *necessarily* holy, for instance, and consequently all his works are good; but He is the most free

The Temperance Advocate.

Temperance is the *proper use* of all things.

THE TWO BISHOPS.

THE PROTESTANT BISHOP.

We intend in these articles to notice certain statements regarding Temperance Societies advanced by Bishop Field, an Episcopalian, and Bishop Gillis, a Roman Catholic. The former of these is Bishop of Newfoundland; and, in a 'Charge, delivered to the Clergy of Bermuda, at his first Visitation, February 24, 1845,' he enjoins the clergy 'to lift up a warning voice' against the Temperance Societies. The charge was printed at the request of the clergy, but for some reason not divulged, 'it has been both privately and limitedly circulated.' It has, however, been inserted entire in the '*Bermudian*,' April 5th and 12th, 1845 (a weekly paper published at Hamilton, Bermuda), and it is to that paper we are indebted for it, such as it is. We do not attach much importance to this production; but as we have been requested to notice it, and as it may prove injurious in some quarters, we should deem it wrong altogether to overlook it. Most of the points the Bishop discusses are of no importance whatever, and the entire production is a piteous exhibition of pompous trifling. In some parts his reasoning is far from satisfactory, and in others it is sufficiently ludicrous. For instance, he says that 'it is the way of human rhetoric to prove and make probable,' but that such arts very little concern the preacher of the gospel; adding in confirmation of this remark, that the words 'argue' and 'argument' are 'not found in the New Testament'! He speaks wrathfully of the desecration of the churches by dogs, and *argues* against their presence there by quoting some texts of scripture which contain figurative references to the dog, and of course applying them literally! He says that the dog is spoken of in scripture 'as proverbially impudent and unclean' (a powerful *argument*, no doubt, for excluding them from the sanctuary). He quotes our Lord's injunction 'not to give that which is holy to the dogs,' and the Apostle's, 'beware of dogs;' and adds that 'when, in the Revelation, the church is contemplated as a holy enclosure, into which nothing unclean has a right to enter, it is said emphatically, 'without are dogs.' Common sense supplies better arguments than those of the learned prelate, and if the clergy of his diocese *argue* like himself in this instance, they would do well to follow his advice, and let *argumentation* alone.

We might now quote a sentence or two embracing his main positions in attacking the Temperance Societies, and satisfy ourselves with demolishing these. It may be more satisfactory to our readers, however, to give a running commentary on the entire passage relating to temperance; and when we quote his language, our readers will be able to judge whether we are doing justice to his arguments.

'The very work of the gospel is taken up by self-formed societies, which, each in turn, are reported as doing so much good. Now, against all such inventions of men it will be your duty, not an easy or pleasant one, to lift up a warning voice.'

There is no 'argument' here, nor is it easy to discover to what the Bishop refers. Bible and Missionary Societies are 'self-formed societies' and 'inventions of men'; but he cannot intend to include these among the associations here interdicted, for, in another part of his charge, he recommends to the 'increased interest and support of the clergy' the district branch of 'the Society for promoting Christian Knowledge.' It has often been asserted, that one of the main reasons why Christian ministers so generally withhold their countenance from the temperance movement is this—that the movement did not *originate* with them. We have always deemed this supposition unreasonable, but Dr. Field's remarks afford some ground for it in so far as he is concerned. He adds:—

'If we mean to build men up in morals and manners on a foundation, remember yourselves, and let others be reminded also, that there is but one:—Other foundation, the apostle tells us, can no man lay than that is laid, which is Jesus Christ.'

Here is a grave charge, against whomsoever it may be directed; and it is not boldly stated, but basely insinuated. At first thought, one naturally supposes that the 'right rev.' prelate has some infidel association in view, which proposes other terms of salvation than those which the gospel reveals. We are, however, denied the comfort of indulging this charitable supposition, by his immediately adding—'I need not, and perhaps ought not, to conceal from you that these remarks have reference to Temperance Societies among others'; and the remarks which follow apply *exclusively* to these societies, so that it must have been on their account that the remark was made. The members of Temperance Societies, then, are here charged with rejection of the Christian system of doctrine and morals, and attempting to regenerate our race by some other method. Surely, to state this is to answer it. The insinuation is as presumptuous as it is false. The Christian members of Temperance Societies propose no terms of salvation, but they have accepted of salvation by faith in the sacrifice of Christ; and, having imbibed the spirit of Christian love, they seek to remove a stumbling-block out of the way of their brethren, and an obstacle which retards the progress of the gospel, by abstaining personally from the use of intoxicating drinks, and urging others to follow their example. They do not assert that such abstinence will propitiate the favor of God lost by sin, but they believe that this has been done by Jesus Christ, who is 'the propitiation for our sins.' If we could suppose that the Bishop's statement was made in ignorance, we would put the most charitable construction on it; but from the remarks which follow, he seems to have paid a good deal of attention to the subject, and we cannot but regard his insinuation as a malignant and wilful slander.

'I mention them [i. e. Temperance Societies] the more willingly, because I freely and thankfully acknowledge that they have done much good; and I entirely believe that the promoters of these societies are in general actuated by the purest and most benevolent motives.'

An important testimony from an enemy; let our readers keep it in mind while we examine some of his other statements.

'When I hear amiable and right-minded men speak of Temperance Societies as second only and next to Christianity, I am satisfied they must look only to the good, and not regard or not understand any evil, in them.'

We are not in the habit of using such language as this, but surely it is a strange mode of arguing against the society to adduce the *accidental* circumstance that some of its advocates have used language the propriety of which may be questioned! This is a glaring case of what logicians call *fallacia accidentis*. It is here insinuated that there is evil necessarily connected with these societies, but we have looked in vain for the proof in the Bishop's subsequent remarks. The assertion is as baseless as it is calumnious.

He profanely suggests a comparison between the apostle of temperance and Jesus Christ, but we pass over this as little to the purpose.

'And do people really mean that Jesus Christ and His church have forgotten the virtue of temperance, or that it is not inculcated in his gospel, or that there is no virtue in God's grace sufficient to promote and maintain it? What is this but saying that Christianity has done much and may do more, but there is one vice that it cannot, or however does not, cure; and therefore we must form

and uncontrolled of all Beings. As is the nature of any Being, so 'necessarily' is the character of his actions; but this principle of CAUSATION (for 'necessity' is no more), instead of destroying freedom, is the only ground of its existence; for that only is FREELY done, which is done from one's OWN nature. To be forced to do any thing contrary to this, is 'compulsion.' Now, though compulsion is a *species* of necessity—i. e., an instance of causation—yet ALL necessity or causation is *not* compulsion.

ourselves into a society to give the necessary instruction and supply the necessary means.'

At the close of these remarkable sentences he exclaimed, 'Presumptuous men!'—*thus* designating the 'amiable and right-minded men' to whom he had formerly alluded. No one has ever asserted that Jesus Christ or his Apostles forgot the virtue of temperance, and we believe we are but giving a *development* of the principles of the New Testament when we adopt and inculcate the principle of total abstinence from intoxicating drinks, in order to our own safety and that of others amid the snares which the drinking customs of our country spread in our path. The course we have adopted seems plainly indicated by such texts as these:—'That no man put a stumbling-block, or an occasion to fall, in his brother's way.' 'Abstain from all appearance of evil,' &c. On the other hand, it is a sad truth that many who are acknowledged by the visible church as among her members, have forgotten the virtue of temperance. We think that the church in her collective capacity has not given to the temperance movement the countenance to which it is entitled, but very many members of the church have identified themselves with the movement. Our author speaks of God's grace as promoting and maintaining temperance, but he seems to overlook the instrumentality by which that grace operates. The man who freely drinks intoxicating liquor, and professes to depend on the grace of God to defend him from its pernicious and physical effects, will be punished for his presumption. It was a suggestion of the devil that our Savior might cast himself down from the giddy height on which he stood, and depend for preservation from destruction on the promised watchful care of God; and to all such impious suggestions *we* reply, in the language and after the example of the great Teacher—'*It is written again, thou shalt not* TEMPT *the Lord thy God.*' The grace of God teaches us to avoid the temptations by which our sobriety is endangered. We do not say that intemperance is a vice which Christianity cannot cure, for we believe that *when its principles are properly applied* to the rooting out of this vice, it will disappear before it as the darkness of night and the morning cloud before the rising sun; but our author has himself advanced the infidel statement that 'intemperance has not been, and perhaps *never will be*, conquered by the gospel.' For our part, we have *faith* that the *full* and *pure* gospel will conquer it.

In answer to the question, 'Why has not intemperance been corrected in and through the gospel?' our author makes three remarks, but we are utterly at a loss to comprehend the first of these. He says:—

'I answer (1) that such a complaint shews ignorance of God's dealings with men, in leaving them, notwithstanding his grace, free to choose.'

It is here asserted that God in dealing with men leaves them free to choose, but what connection has this with the point in hand? In so far as the assertion is true, it is unfavorable to the whole course of the Bishop's arguments. He speaks of faithfully applying and improving the grace of God, and what is this but developing the principles of the gospel of his grace in the way of voluntarily abstaining from temptations to sin, and thereby obeying those premonitory warnings which abound in the scriptures? An inspired writer says—'A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.' (Prov. xxii. 3.) But Dr. Field wishes that the temptation, though not at all necessary to his situation, should be continued, with the apparent design that an opportunity should be given for God to display (by a miracle, forsooth) his restraining or restoring grace! How like is the Bishop's counsel to that of the *simple one* who is punished as the result of his inconsiderate stupidity!

'(2) That wherever the gospel has been faithfully preached and humbly received, there have been corresponding improvements in temperance as in all other virtues. Knowing but little of the former circumstances of your islands, I would yet confidently ask whether you could not observe a great and steady advance of temperance, before the introduction of these societies? 'And why may we not believe that such advance would have continued and spread, descending through society with religion and religious knowledge?'

This is our author's second remark in reply to the question, 'Why has not intemperance been corrected in and through the gospel?' We admit the truth of the assertion, that where the gospel has been faithfully preached and humbly received, there *has* followed an improvement in temperance and other virtues; and even his 'lordship' cannot deny the legitimate inference from his statement—namely, that when this improvement has *not* taken place, the gospel has not been fully preached and humbly received. He appeals to *facts* in illustration of his assertion, but he is not more successful here than when he deals with *principles*. The scene of the Bishop's labors is Newfoundland and Bermuda; now in 1824 about 3500 puncheons of rum were imported into Newfoundland, and in 1844 only about 230 were imported! 'The following official statement,' says the *Bermudian*, 'taken by us from the Blue Book, will answer for Bermuda: In 1838 the duty on spirits and cordials of all kinds amounted to £6076. 12s. 10d.; in 1839, £9404. 8s. 10d.; in 1840, £10159. 13s. 9d.; in 1841, £12480. 3s. 3d.; in 1842, £10943. 3s. 5d.; in 1843, £6571. 4s. 8d. It will be seen that down to 1841 the imports were on the ascending scale, but after that year the scale rapidly descends. Now for the *fact*—the Temperance Society was established in the latter half of 1841!' The Episcopalian churches in Bermuda, according to the Bishop, were 'built in the beginning of the seventeenth century, most of them probably by the year 1623,' and though he speaks so confidently of their beneficial influence on temperance, it is found that after they had been long established, intemperance was on the increase; but in 1841 the Temperance Society was established, and the consumption of spirits has been decreasing annually since that time. Here is a fact worth recording—humiliating indeed to the Bishop and to those who, like him, earnestly contend for continuing the fruitful source of a country's woe—but cheering to Christianity. The Temperance Society originated with Christian men, who learned from the Bible *the principle* on which it is founded. While the church continues the *cause* of intemperance, the evil abounds; but when a society of men, under the influence of Christian principle, earnestly seeks to remove the cause, intemperance ceases within the circle of its influence.

The next dishonorable thing connected with the Bishop's uncourteous attack on the society, is his most ungraciously and dishonestly claiming for himself and the rest of the tipling portion of the church, the honor of the good so evidently accomplished by the instrumentality of the Temperance Society! Such a claim has frequently been presented by the drones of society; and between these and the Bishop persons at a distance can scarcely fail to mark a family likeness in at least one remarkable feature, and those who are better acquainted with him will not fail to examine whether the other features correspond.

'(3) That if the zeal exhibited and the means bestowed in forwarding a human scheme and exalting human means had been exhibited and bestowed on the side of Christ and His gospel, the improvement would have been more blessed and far greater than it is; more good would have been done, without the bad consequences which must more or less attend upon all such baseless and graceless schemes.'

Well done Bishop! It is just as well to be out with them when such thoughts rankle in the bosom, and we are sure his 'lordship' must have felt relieved after penning this sentence. Surely, if Episcopal denunciation has power in it, these 'baseless and graceless' associations must disappear at its bidding, 'and, like the baseless fabric of a vision, leave not a rack behind.' This denunciation nevertheless will destroy the Bishop's reputation for discretion, if such he has, though it is not likely to accomplish anything else. We think we can discover evidence that some personality has originated

his opposition to the society, and he has acted the foolish part of the fabled bear who overturned the hive of bees for the sting of one. This is the most charitable construction we can put on the matter, and this accounts in part for the flimsiness and folly of his reasoning. To adopt the language of the editor of the *Bermudian*,—'Bishop Field, in a moment of great indiscretion, has flung forth terms totally inapplicable and uncalled for; terms which, if his lordship were not an educated man, we should place to the account of pitiable ignorance; but terms which, we ardently hope, he will some day see fit to recall; and for using which he will offer that apology so urgently dictated by every sense of Christian propriety.' But our author classes the Temperance Society among human schemes and human means. This may all be correct, and yet the institution be admirably adapted to accomplish the end contemplated; but the language is applicable to the measures of the society only in so far as an instrumentality suggested and sanctioned by scripture may be so denominated. Moreover we believe, that the very means here censured are those which an enlightened Christian would employ where intemperance is found to exist; and where this is neglected, other efforts, however well-meant, will probably be fruitless, and he who makes them will be as 'one who beateth the air.' For illustration we refer our readers to the bold and successful measures of John Williams at Raitea, when many of the members of his church had disgraced themselves during his absence from his station, in consequence of the introduction of intoxicating liquors into the islands. (See his 'Missionary Enterprises in the South Sea Islands,' chap. xxiii). As the epithets 'baseless and graceless' are very obviously inapplicable to the society, and will therefore be harmless, we may suggest that the Bishop should re-consider the matter, and he may yet discover how well they apply to the abusive and coarse language which he has directed against our society. He elsewhere says that 'the promoters of these societies are in general actuated by the purest and most benevolent motives,' and he calls them 'amiable and right-minded men;' but, with glaring inconsistency, he now denounces their scheme as 'graceless,' that is, having no ornament to boast of, but being of a wicked, abandoned character! We can afford to smile at the folly of those who predict the failure of our Utopian schemes, and we can pity the insolence of those who vituperate our measures; but be it our care to prosecute with augmenting zeal our benevolent enterprise, finding our reward in the blessings which descend on society through our instrumentality, and cherishing the confident expectation that our association will ultimately stand confessed—the pride and pillar of a ransomed nation!

Among the evils resulting from the society our author mentions 'opium eating,' 'Chartism,' 'refusing the holy sacrament,' 'excellent men having left the societies in perfect disgust,' 'slander,' 'evil speaking,' &c.; but he is sufficiently answered here by his own remark—'neither do I contend that they are inherent and inevitable.' His remarks here are as insulting as they are irrelevant, and deserve not the slightest notice. He quotes Romans xiv. 7—'None of us liveth to himself,' and this verse states the consideration which weighed most with many of us in inducing our abandonment of the use of drinks which we then thought to be conducive to our personal and social comfort; but we made, then, what we deemed a sacrifice for the good of others who might be ruined by the drinking customs which our example encouraged them to patronise. By no ingenuity can this passage be perverted so as to present the semblance of an argument against our principles. It is a baseless assertion to say that we 'entirely set aside this rule.' It is the selfish so-called 'moderate drinker' who does so. Our author quotes, for the benefit of his clergy, the language of the apostle Paul, where he warns the Philippians against those 'who mind earthly things;' but how he supposes that this character pertains to the members of Temperance Societies, as such, we cannot even conceive. There may be much carnality among them, but certainly not *because* they are connected with a society whose fundamental principles render it necessary that its members abstain from a carnal indulgence which drowns thousands in perdition! He might have found a more appropriate application, too, of the language—'they sacrifice unto their *net*, and burn incense unto their *drag*'—than to impute the charge it contains to those whose principles of combination cause them to attend to 'earthly things' only in the way of enjoining and practising *abstinence* from them. We might remark severely on his ridiculous supposition that the 'conversation' of the moderate drinker of intoxicating liquors is more likely to be 'in heaven' than that of the abstainer!—but we forbear.

Thus have we patiently examined everything in Bishop Field's charge which can at all be supposed worthy of notice. We shall be gratified if our remarks find their way to any on whose minds the charge has exerted an influence prejudicial to our principles; and we earnestly entreat for our strictures the respectful consideration of such individuals.

PROGRESS OF TEMPERANCE.

CORK.—*Soiree to Frederick Douglass.*—The Temperance Institute was established this year, in the City of Cork, by the venerated Father Mathew, as an important auxiliary to the 40 Temperance Reading-Rooms already existing in that city and its immediate vicinity. It is intended as a hall of meeting for the chief promoters of the temperance movement, and as a reading-room and hall of entertainment for the mercantile and commercial young men of Cork, who are now teetotalers, or who may become such from the moral suasion which Theobald Mathew knows so well how to wield, and from the numerous attractions which he has judiciously associated with the movement. All the Temperance Reading-Rooms of Cork are supplied with the daily papers, and some possess good libraries of modern, useful, and interesting works, open to all the members who pay the small additional subscription of 1d. per week. The library of St. Paul's Temperance Hall is composed of about 200 vols. of books of travel, biography, history, and polite literature. Works from the Edinburgh Cabinet Library, and from such publishers as the Chambers', from Smith, Knight, and Clarke, are well known there. In what is called 'light literature,' selected volumes from the able works of Miss Bremer, Scott, Cooper, Dickens, and other favorite authors, are in common circulation. The room is hung round with many neatly mounted maps of the Society for the Diffusion of Useful Knowledge; and one of the large outline maps published for the National Schools, ornaments the walls.

'The Temperance Institute' has a library of about 300 volumes, among which are Calmet's Dictionary of the Bible, Rees' Cyclopædia, and several other valuable works. The members write essays in succession, which are read and discussed weekly,—party politics and religious controversy being strictly excluded.

But it was to give your readers an account of the entertainment to FREDERICK DOUGLASS, THE FUGITIVE SLAVE,—which took place at this Institute, on Tuesday, the 20th of October last,—that I commenced this letter.

On this occasion the hall was filled with above 200 respectable inhabitants of Cork, all invited by Mr. Mathew to do honor to Frederick Douglass, as a distinguished advocate of the cause in his own country, the United States of America. Father Mathew sat at the head of the room, Frederick Douglass on his right, the Mayor of Cork on his left, surrounded by some of the most influential men of the city. The hall, when filled with beauty, intelligence, and happiness, beaming from the countenances of the youthful and the old, presented a spectacle delightful to contemplate, and which the eye and heart rested on with the utmost satisfaction. The South Main-street Quadrille Band occupied the gallery, and during the evening, by their brilliant execution, greatly contributed to the natural exhilaration of the company. When the speaking had ceased, the ladies and guests were conducted by the stewards to the large hall, where a most tastefully-arranged and plentifully-supplied supper-table of home and foreign fruit, confectionary, lemonade, and a plentiful supply of pure water from the celebrated Ladies' Well, glistened and sparkled in the brilliant light of chandeliers and lamps. At 12 o'clock the party separated. Frederick Douglass departed earlier.

Let me now say, who *Frederick Douglass* is. He has been for four years back known to the anti-slavery party of this country, through letters from the abolitionists of America, and through the press of that country. He has published a most interesting memoir of himself, by the sale of which he sustains himself in his career of usefulness here. It is a little work which the American press has spoken of in terms of warmest commendation, and it well deserves the praise it has received. A book more simple, honest, warm, or forcible, we have seldom read. Frederick Douglass was a slave in the United States—he is a freeman here, laboring for the elevation and freedom of his race, by awakening the moral perceptions, sympathies, and indignation of the people of the old world in behalf of the American slave.

If you think this letter would interest the readers of your useful periodical '*the Truth-Seeker*,' you would oblige *me* by inserting it. The speeches of Theobald Mathew and of Frederick Douglass I subjoin.

Yours, R. VARIAN.

MR. MATHEW said:—Ladies and Gentlemen,—I bid you all welcome to the TEMPERANCE INSTITUTE. I feel highly complimented by your presence here this evening. It is one of the most beautiful features of the temperance movement, that it assembles all classes of people together. In your society there is no distinction of country, climate, color, or religion; we are all brethren together. And surely this should be always the case. We are all children of the same father; and would that this spirit of philanthropy and love were diffused from pole to pole, uniting all mankind, and making all happy. I take as a personal compliment to myself, your presence this evening. I had the happiness of meeting our guest before, and was anxious to see him again. I have the pleasure of saluting him as a brother. I introduce him as a consistent and faithful teetotaler—one of the most eloquent advocates of temperance. He can speak eloquently and feelingly upon other topics; he is come here to speak upon the all-important one of temperance.

MR. FREDERICK DOUGLASS said:—Ladies and Gentlemen,—The first sentiment that presses for utterance, is that of gratitude. I feel exceedingly grateful to my honored friend, the president, for affording me an opportunity of meeting with so many highly intelligent and influential people as I see before me. I feel grateful also for the distinguished honor conferred upon me by having been invited by him to a seat by his side in your distinguished presence. I know not why 'tis so, I know not why I am humbled, when I reflect on what I have been, and what I now am. When I think of the situation I once filled, and of the one I now fill, I can scarcely believe my own identity. I was not a slave to intemperance, but a slave to my fellow-men. From deprivation of the ordinary facilities of addressing bodies like the present, you will naturally infer, that I feel embarrassment in my present situation, as one entirely beyond anything I ever expected. But seven years ago I was ranked among the beasts and creeping things; to-night I am here held as a man and a brother. I don't know what to say. That I am a teetotaler is most true. I have been a staunch one for some years. I shall forget for a moment that I ever was a slave. If I can forget it, I think I could move as a man among you. If I can but forget the position in which I once was, I can turn my attention to teetotalism, and shall be able to speak *as a man* for a few moments.

Mr. President,—Teetotalism has been an interesting subject to me. We have a large class of free people of color in America; that class has, through the influence of intemperance, done much to retard the progress of the anti-slavery movement—that is, they have furnished arguments to the oppressors for oppressing us; they have pointed to the drunkards among the free colored population, and asked us the question, tauntingly—'What better would you be if you were in their situation?' This of course was a great grievance to me. I set my voice against intemperance. I lectured against it, and talked against it, in the street, in the way-side, at the fire-side; wherever I went during the last seven years, my voice has been against intemperance. But notwithstanding my efforts, and those of others, intemperance stalks abroad among the colored people of my country. Still I am pleased to be able to say, that the change in their situation, with regard to intemperance, has been great in the last seven years. Take Philadelphia, for example: there are 1500 colored people there, and there are now not less than 80 Temperance Societies among that class. In the constitution of these societies are incorporated rules to look after their sick, and to bury members that may die. They have been enabled to contribute a sufficient sum to the treasury to take care of their own poor. But we have had difficulties in struggling out of our drunkenness. No longer ago than 1842, on the 1st day of August—the day, Mr. President, on which the slaves in the West Indies were emancipated. It is common in our country among abolitionists to celebrate that day. Well, a large number of colored people in Philadelphia attempted to celebrate that day by forming themselves into a temperance procession, and walking through the streets, with appropriate banners, and thus to make a temperance impression on their fellow brethren who had not yet joined their ranks. They had also 'freedom' inscribed upon their banner. Well, such was the feeling in this slave-holding city, that the display of the banner brought upon these poor colored people *an infuriated mob!* Their houses were burnt down in different parts of the city, and their churches were burned to the earth, themselves turned out of the city, and the city authorities and police did nothing to prevent it! We have great difficulty in becoming virtuous men in our country; this feeling, as developed thus, is not felt as much in the New England States. About three years ago it was not common to see a colored person in a temperance meeting in New England even, because it was understood they were unacceptable people.

Though rum would degrade them in common with white people, they were excluded by what is called *prejudice against color!* True, the white and the black could wallow in their degradation in the same mire, but when the white man became sober, he had no idea of the black man coming up by his side, sober. But this state of things has much altered, and a little before my leaving Massachusetts, I received several invitations from white temperance societies to lecture to them upon temperance. And in the last procession in Boston, some 16,000 teetotalers passed on, mingling with them,—you might see the sons and daughters of Ethiopia in common with the whites. The consequence has been, the colored people of New England have gradually advanced out of their degradation. *I have great reason to rejoice at the temperance movement.*

Temperance in our country has made rapid advances from time to time. I have heard of the advance of temperance in this country. I have heard also of the interest having decreased very much. The enemies of temperance represent the good cause to be waning here;—they say that the temperance movement is going down! You may thus hear in all directions those who are desirous to throw—not cold water, but rum and brandy, over the temperance ranks! Well, I am glad to have been in Ireland, and to be able to answer their charges, to the utter chagrin of the enemies of this cause in my own country. If meeting with thousands of beings who are taking the pledge with every sincere expression of delight, *then* is the temperance movement on the wane. We may answer the objection as a man once answered it in America. He said—'T'was going down—going gloriously down—going *down east, down west, down north, down to every point of the compass* — going into every family — spreading peace and comfort and gladness over the entire community.' It may be said to be *so* going down in Ireland. (Great applause.)

I am deeply engaged in the anti-slavery cause. I am deeply engaged in attempting to get my colored brethren out of slavery. I believe, Mr. President, that if we could but make the world sober, we would have no slavery. *Mankind has been drunk.* I believe that if the slaveholder would be sober for a moment—would consider the sinfulness of his position—hard-hearted as he is, I believe there is humanity enough if we could get him sober—we could get a public opinion sufficiently strong to break the relation of master and slave. *All great reforms go together.* Whatever tends to elevate, whatever tends to exalt humanity in one portion of the world, tends to exalt it in another part; the same feeling that warms the heart of the philanthropist here, animates that of the lover of humanity in every country.

I have some experience in this matter. When first I landed in Dublin, the warmest reception that I received any where, at home or abroad, was *in a temperance meeting*, where thousands had congregated to receive the pledge from the Rev. Doctor Spratt.

I feel glad to speak to you. All that I wanted was to shew you that I loved the temperance cause; and I love emancipation. DON'T FORGET THE BONDSMAN. I can talk a little better upon that subject than upon temperance. I have a wonderful sight of facts on the question of slavery to throw before the people of Ireland. My words, feeble as they are when spoken at home, will wax stronger in proportion to the distance I go from home, as a lever gains power by its distance from the fulcrum.

PRUSSIA.

The soldiers serving in the Prussian dominions have been allowed by the Government to receive, instead of their daily rations of brandy, the value of the same in money. This step is calculated to promote the principles of the temperance societies, which, through their officers, have formally returned thanks to the King for the privilege thus conferred.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

SIR E. B. LYTTON ON THE WATER-CURE.

THE following are Sir Edward Bulwer Lytton's concluding observations on the cure by water, as inserted in the 'New Monthly Magazine':—

"The safety of the system struck me first; its power of replacing by healthful stimulants the morbid ones it withdrew, whether physical or moral, surprised me next; that which thirdly impressed me was no less contrary to all my pre-conceived notions. I had fancied that, whether good or bad, the system must be one of great hardship, extremely repugnant and disagreeable. I wondered at myself to find how soon it became so associated with pleasurable and grateful feelings, as to dwell upon the mind amongst the happiest passages of existence. For my own part, despite all my ailments, or whatever may have been my cares, I have ever found exquisite pleasure in that sense of being which is, as it were, the conscience, the mirror of the soul. I have known hours of as much and as vivid happiness as perhaps can fall to the lot of man; but amongst all my most brilliant recollections, I can recall no periods of enjoyment, at once more hilarious and serene, than the hours spent on the lonely hills of Malvern—none in which nature was so thoroughly possessed and appreciated. The rise from a sleep sound as childhood's—the impatient rush into the open air, while the sun was fresh and the birds first sang—the sense of an unwonted strength of every limb and nerve, which made so light of the steep ascent to the holy spring—the delicious sparkle of that morning draught—the green terrace on the brow of the mountain, with the rich landscape wide and far below—the breeze that once would have been so keen and biting, now but exhilarating the blood, and lifting the spirits into religious joy; and this keen sentiment of present pleasure, rounded by a hope sanctioned by all I felt in myself, and nearly all that I witnessed in others—that the very present was but the step—the threshold—into an unknown and delightful region of health and vigor; a disease and a care dropping from the frame and the heart at every stride."

WATER is the beverage designed by nature for the use of man, and it cannot be improved by admixture. God was never at fault in the execution of His purposes, and in the creation of water for the support of animal life; it was done with a special adaptation to the elements, laws, and structure of the human system.—*Bartles.*

Simple water, *without any addition*, is the proper drink of mankind.—*Cullen.*

THE DRUNKARD'S OFFSPRING.—Dr. Browne, in a work on Hereditary Insanity, observes:—'The drunkard injures and enfeebles his own nervous system, and entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of excitement, of some unforeseen emergency, or of the ordinary calls of duty. This heritage may be the result of a ruined and diseased constitution, but is much more likely to result from that long continued nervous excitement, in which pleasure was sought in the alternate exaltation of sentiment and oblivion, which exhausted the mental powers, and ultimately produced imbecility and paralysis, both attributable to disease of the substance of the brain. At present, I have two patients who appear to inherit a tendency to unhealthy action of the brain from mothers addicted to drinking, and another, an idiot, whose father was a drunkard.'

The Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and TRUTH a gem that loves the deep,
And all things weighed in CUSTOM'S falsest scale;
OPINION an omnipotence, whose veil
Mantles the earth with darkness, until *right*
And *wrong* are accidents; and men grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.'
Byron.

PATIENCE AND PREJUDICE.

[By YOUNG ENGLAND.]

SOCIETY is ever a dead weight dragging at the chariot-wheels of progression. There is no such thing as animating it with any sudden impulse, so as to drive it onward faster than it has the faculty to travel. It is crazy with old crotchets and saws, and goes its way mumbling like a poor imbecile, with no lightning in its blood. You meet it on the tops of mountains, in valleys, and ancient cities;—it is always the same. Antiquated ideas, rotten by the action of time, make up its whole brain and utterance. The prejudice of dead centuries lies about its heart, and no fibre of it trembles with a generous emotion. It is deaf, blind, and, to all mighty purpose, dumb as the stones. It can see only in one direction, and lives as it were in an eternal twilight. If a new sun were to burst thro' the heaven's concave over its head, it would scarcely believe it—or, if it did, what dubious words would it utter? The sun assuredly would be named a false light, deceiving at last the possible senses! Thus it rejects all *new truths*—thus it denounces all the high prophecies of the earth's best sons, and laughs their 'regeneration schemes' to the invisible winds. It will believe nothing, and has not faith sufficient to move its own limbs. Inert, passive, and base, it has come at last to a hideous slavery, which it hallows by the name of freedom, and loves and glories in. The magic visions of the fore-world—its pageantry of kings, priests, and what pomps were there—have slowly advanced under the wings of time, and broke out into a real life—have become idols for society to worship, and a religion to mock it;—yet how reverently does the poor serf bow its knee and submit to the bonds! In what heroics does it talk of its ancient institutions, its laws, customs, and rights! Everything that is touched by the finger of age is venerable in its eyes; is fenced about with a divinity, which it were a sort of treason and blasphemy to lay a vulgar *man's* hand upon. Higher glories than these it knows not of; its every ideas are material, and its heart is in the puppet-shows and droll games of its rulers and masters. Man and his high *earthly* destiny,—his *soul* and the eternities that hang upon it,—are runic, dark, and mystical, so that it cannot understand them. It looks not beyond the present, and would die in its own black night. A thought flung upon its surface out of the calm mind of some solitary philanthropist, big with hope, spirit, and daring, burns it like a pain. It revolves it over and over, wondering of what calibre it is, and most of all what business it has there; by what right it disturbs the social order and economy. Then comes a loud cry of 'danger,'—and swords suddenly commence a wild dance about the intruder, to tunes of musical musquetry. Nevertheless, the thought dies not, but retires, perhaps, into some deep heart, to burst forth again when the devil is not quite so busy.

Society is a legalized Infidel, made so by man's law, and the wisdom, it may be, of an all-governing necessity. Nothing comes by chance, nothing before its time. When the iron is hot the cunning hand fashions it into an instrument more worthy than the base metal, but not till then. Ideas approximate by sympathy, by mutual attraction, and fitness of parts. We are always kept from over-knowledge and too much sense, lest we go mad and overturn the whole human fabric. Yet it is a painful condition, and tells somewhat largely against individual happiness.

But then the world, in a philosophical sense, does not exist for *individuals.* If I stand in the way of a thousand, the thousand will remove me. There are no bye-laws, privileges, nor exceptions, in nature. All things go in lumps,—and the minutest atom whirling to the wind's rage is in itself a geometrical law, harmonizing with the vast heaven of spheres, and bound to the universal being.

Yet is it painful to see how society clogs the progression of the human soul. It will not keep pace with the soul—it will not advance except by hard force and stubborn patient momentum. The passion of a Paul, or the fierce ardor of a Luther flung in electric streams from his great fire-bosom, can stir it but little. It moves only in *cycles*, and ages elapse under its every step.

Thus reformers make but little figure in their own day, and to all appearance accomplish but a little. There is always a wide distance between a *true idea* and its *true effects.* The seed must have time to grow, before it reveal its blossoms and colors. The soil too must be prepared for the seed, or you make an abortion. Nevertheless, throw out your ideas in words as smart as hail, so that God is in them;—they will be found one day upon the waters. But do not expect to strike the world into a *panic*, and take it suddenly captive with your brain;

you will do no such thing. Peter the Hermit came nearest to this when he preached the crusade over Europe; but he appealed to brutes, who hoped to gain heaven by fighting for it. Socrates and Jesus found it a harder matter, insomuch as they took higher ground, and knocked at the soul's door. The Messiah spoke revolutions, and rolled out epochs in tides of eloquent thought; yet how slowly, and with what laggard muscle, have they transpired into *facts*. He had to beat against the current of human opinion, until he became the victim of his own humanity, until his heart burst upon the cross; and when he died, he then first of all began to live. He had cast the breadth of his soul upon the future, and at length, thro' infinite glooms, we are gladdened with its glory.

There is *no hurry* in the soul's travel, in its actions and consequences. The fire is kindled, but it does not, in an instant, illumine the earth. It takes a long time to magnetize society with new ideas, to uproot old prejudices, and remodel the structure of thinking. Yet assuredly society is never stationary; it is always moving after some sort, absorbing in some of its many-millioned cells the riches which man's imagination scatters about it from time to time. The intellect cannot die; it is stamped with a vitality which the worms neither of time nor the grave can eat into dust. But, on the contrary, it grows more wealthy and divine in every generation. Society does not advance so rapidly as man, yet it advances. Venerable Bede, Alfred, Chaucer, and Spencer, with Locke, Bacon, Newton, Milton, and our 'supreme modern European man' Shakespere, have not lived for nothing. All thinkers and readers become a part of the great world whose spirits sleep in the bosom of Deity. Shakespere's mind is mine, as mine is thine; there is an universal inoculation of soul, wherever there is love for the beautiful, or reverence for the good. Thus society grows wiser and better for the thoughts of nature's true sons and lords.

Nevertheless, society has no soul, no spiritual being;—it is ever a mere listener to some few thoughtsmen who quicken it with the Promethean spark, and make it 'born again' of their spirits into a new life. Whatever societies are, they have made them. Berkeley was right in more senses than one, when he said—'There is *no matter*'; so was Sir H. Davy, when inspired with the gas, he cried aloud—'There is nothing in the world but *ideas*.' The world is built upon ideas; matter is but a symbol representing thought—an instrument by which its voice may make eloquent the future dumb eternity. The thoughtsmen are the soul of the world. They are the ideas. Often one idea has founded empires, often it has overturned thrones, built up religions, and moulded the character of nations into a flat uniformity, tinging every shape of life with its grand instinct. Thus it was with Old Egypt, the lone mother of the pyramids: you resolve all its riddles, whether of politics, social institutions, or religion, by the one word '*theos*.' It is the '*ouvre*' 'sesame' of its mummy world of tombs, the decipherer of its hieroglyphics, the genius of its temples, and the very marrow of its mystic rites. Superstition was the spirit that governed it; nothing was real but that. It lived upon that one thought, and cut adrift as it were all physical existence. God was written upon the Nile—God upon the crocodile's back. Nothing was to them what it seemed—all nature was a dream.

Then, again, numerous ideas coming at last to a development, have given a diversity to national minds, institutions, and habits. But *society never stirs itself;*—it is like a drunken grey-beard, who must be aroused from his vague slumbers by breaths as loud as the thunder;—nor will once speaking do; you must strike it *hard* and *often*, or, having awoke just to stare at your visage, it will turn on its side and sleep on.

Yet it has a coward dread of all innovation, and would resist the Infinite were he to reveal unto it his plans. It is selfish to an extreme, and righteous over-much. No hypocrite of a Pharisee ever built up to the stars a pillar of such sufficient worthiness—alas! all too worthless. How wise also is it in the conceit of its own imagination! So that it eat well and drink riotously, what does it care for the heavenly phases? That which is, is good enough, and that which may be, is a matter it would rather not break up into arguments — Let well alone. By what possibility can you mend *well?* Would you alter the spheres, and turn the very ether into a combustion? Out on your foolish meddling! It is like a tinker soldering up the chinks of the universe, in a frenzy against the light. What can you make but darkness?—Leave us here, and depart to your own proper planet.

It is always difficult to make headway against the world's prejudice; you shall not stir a step without feeling the mountain tremble in fierce rebellion under your foot. Society is ever conservative—it obeys the universal law, and clings to a centre—it cannot be broken up, save by superior force and affinity. *It will live in a grave; but put it on its defence, and it has the gall of a tiger.* Yet, at the bottom, how very 'pigeon livered' and coward it is. When you have once waged war against it, there is no cunning nor baseness too despicable for it to turn against you. It will dig pits for you under the shadows of the moon, or compel you to drink the hemlock's blood at your own marriage

feast with death. It is neither a generous foe, nor a trusty friend. To-day you are Hyperion, to-morrow a Satyr;—in everything it is vagabond and wavering. What ideas it has it will keep, no matter how ignoble, how vile and worse than worthless they be. Neither laughter, nor scorn, nor tears, avail one jot against them, till God speaks in his own time, and then all is amazement and horror. The society of yesterday having at length played its part, goes off the stage; and that of to-day wonders how it could have existed so long—why, in fact, the falsehood upon which it was built did not explode it sooner by a spontaneous ignition.—How the Suzerain should be allowed, after returning from the chase, to refresh his wearied feet in the bowels of one of his serfs, it cannot understand. The cheap-life and dear-life of the Saxons, commutation of murder by thrymsas, and all that, are facts which are mythic and incredible to the societies of this day. They have got a step or two beyond that, thro' Christ's mind and the sciences. Yet moral equality, recognized in the *precept*, is broken with a fearful outlawry, in the *practice*. One may not now take his fellow's life for a given weight of gold; that were no improvement upon barbarism; but, by *circuitous tacking and gentlemanly assassination*, the thing may be done. For instance, I am an hungered, and the civilized man may make laws to keep me so, by crippling my industry, and raising the price of food, until by these acts he starves me out of the world. I die, and the same Christian man says it was 'by the visitation of God!'—Thus this most sacred name is made to fence about all 'crime with holiness.' Why not say 'by the murder of man'?—it is all one. But society, poor dull-witted society, would shudder to hear it, and think, as it well might, that the heavens would fall. So the Deity is shouldered with the infamy, and man, the infamous, goes free.

It is PREJUDICE—respect for the laws—or by what other name it may be called, which thus blinds the eyes of men against such palpable iniquities. Yet will society believe this? No, not at all; is it not too wise to err? Did it *ever* err in its own conceit? He is a blasphemer who flings upon it the fairest deductions from its own assumed premisses. 'You speak too plainly, friend, you should *temper* more your speech.' So one must not call black, *black*—nor white, *white*—lest this matter-of-fact way of talking jar the delicate nerves of society. There is something too much of this in the earth. *Truth-tellers* are few, and then how they drawl out the facts; as if a Deity might not confront a devil—as if truth were some shame-faced harlot, that was wanted to be palmed upon the world as a true virgin unknown to Hymen. *Truth should never be minced:* let it be dealt out in thunder-strokes, and shocks confounding as the lightning fires—men will not listen to oily mouths; you must preach earthquakes, or there will *be* no earthquake.

Society needs breaking, needs to see its own image, that it may hate the archetype. *Every man should be faithful to the world according to his light; and thus, by imperceptible degrees, the world would be reformed.* No society can be perfect and final; good is infinite, idea is infinite. By combination a greater thing may be made out of a great—a greater out of that—and so on, by the law of Indivisibility. Least of all is this present society perfect: it is but a walking egg, not yet hatched. The present is its transition state from darkness to light. All manner of base materials are mixed up with its sinews and bones; it is feudal and barbarian, and has to shake off from it, that much dirt at least. It has too much of the spirit of vassalage in its veins, and dare not make the will to be free. It loves 'a lord,' as its own soul, not because he is a man, but because he is 'a lord'—*that* is base. Then, again, how it bows everywhere to gold. A villain, so that he be rich, gains its suffrage, tolerance, recognition, and homage. It must pass out of that hideous state—must be made to pass out of it—and to believe that *man* is a greater name than lord or king. The soul was not made for any other worship than GOD's. To respect itself, develope its faculties, and make evil good, and man's race happy, are the purposes of its mission upon this earth. It is to stand up against the world, upon its own bottom; each soul separate, independent, self-reliant, yet God-looking. Society must see this, enlarge its aims, and come to believe at last in something more than 'Creeds' and 'Charters.'

DIFFICULTIES IN DIVINITY.—No. 2.

MY letter addressed to the 'Intellectual Repository' was treated by the presiding priest of that organ in the usual style in which 'his order' treat what they cannot answer—partly by attaching abusive names to opinions, partly by misrepresentation, partly by the attribution of evil states, and partly by evasion. It was a pitiable illustration of the influence of sectarianism, even in a sect *professing* to be in possession of much 'new light' and much 'charity.' The following are specimens of the style and temper in which my enquiries were met.

"OUR magazine is not an arena for 'doubtful disputations.' It is open to enquirers who desire further information—provided they respect 'self-evident fundamental truths,' concerning which sound reason [i. e. *his* reason] says—'It *must* be so.' But it is not open to negative arguments against them, *on the plea* of making enquiry. p. 101.

"The reasonings [of] our correspondent are of the class Swedenborg describes as originating in the *fallacies of the senses*—to which the serpent [*vulgo*, devil] continually inclines. p. 101-2.

"The question must be treated as one altogether improper—unworthy of a direct answer—because of its absurdity and unreasonableness! We recommend our questioner to withdraw his ques-

tion, never to ask it again. We verily believe its first origin was —the abodes of darkness!*

"Under cover of this demand, those who, *in their hearts*, have a leaning to Calvinism, seek dexterously to shift the question, by insinuating the further question—'*With whom* was the origin of evil?' True, the Calvinist would reply—'Not, certainly, with God, but *altogether* with man;'—but while he thus replies in words, *in thought* he really does attribute the origin of evil to God, for he argues that God *could* have prevented the entrance of evil; and, most assuredly (?), if God *could* and *did not*, he was the real though secret author of man's fall. *Weak minds* may be prevented by their fears from expressing this conclusion, but we regard it as inevitable. Indeed, some bolder Calvinists (as Mr. Vaughan, of Leicester) declare that 'God not only *purposed*, but actually *contrived* man's fall.' p. 105-6.

"On the same principle that we stop the caviling of the Atheist, in his demand to know the origin of *existence* ['who made God?'], by the affirmation of the self-evident truth, that God is the *first* cause, we put a stop to the cavils of the Predestinarian and Fatalist, in their demand to know the origin of evil, by the affirmation that *God is infinitely good*, and consequently cannot be the originator of evil, as the Calvinistic predicates make him to be. [Where did *my* 'predicates' do this?]

"Has our questioner any right to *exult over us* [where did I exult?], because he cannot obtain from us such an answer as he is pleased to pronounce satisfactory? Can he furnish a better? p. 106.

"We have declined to grant admission to his strictures, references, and reasonings, because we think it is our duty not to trouble our readers with what cannot profit them, or to immerse their minds in nothing better than *dusty subtleties*—the natural food of the serpent since the fall. If our readers have [such] a taste, Calvinistic metaphysics afford plenty of scope for *intellectual quibbling*." p. 107.

Such was the 'amiable and philosophic' temper in which a priest of the new and true church, *par excellence*, met my efforts at path-finding! I asked for *divine* guide-posts in proof—amid the thousand sectarian roads before and around me—that *his* path was the true one? or, for rational *marks* that the one which '*appeared* to the senses' the right path, was in fact the wrong one? He holds out *his own arm* as the guide-post, and announces that the road I am on comes direct from 'the regions of darkness'! How convincing! how rational!

The following is the whole amount of his counter-argumentation, in an article occupying 6½ octavo pages.

"Evil exists; the fact supposes a cause—obviously an *active* cause—either God or man. According to the New Church, man was exclusively that cause. p. 101.

"In accordance with *natural* reason, founded in *sensible* evidences [does the editor boast of *un*natural reasoning, based on *no-sense?*], Mr. Vaughan expressed the title of his well-known sermon—'God the Doer† of *all* things.'

"But [by] the truth, *God is infinitely good*, the natural fallacy is corrected. Infinite goodness is the first cause of *all* THINGS *good* [what *things* are bad?—and who *created* them?—or is there more than one Creator?], but cannot be the *active* cause of anything evil.

"We uphold Mr. Clowes's statement as perfectly satisfactory—that the origin of evil was owing to man's abuse of the faculty of liberty. [Mr. Clowes says the abuse *is* the evil: was it *owing* to itself?]

"It may have been, that the departure of man from the true order of his life was so gradual as to be almost imperceptible, and consequently (though allegorically described by one distinct act) was, *in each case*, at the commencement, accompanied with the least imaginable degree of fault. [Perhaps] the voice of the sensual principle was listened to, in each successive generation, more and more, until the will (Eve), according to the law of habit, acquired imperceptibly less and less affection and desire towards the voice of God in the internal, and more and more towards the voice of self and nature in the external, until confirmation began to creep in from the intellect (Adam), that it was *desirable* to seek the fruit of the tree of knowlege—i. e., to confirm, as a reality, the appearance that man lives and acts from himself—in preference to the fruit of the tree of life—i. e., the conviction that ALL life and power are from God.

"It appears from the *Arcana Cœlestia*—and until the enquirer has read this, he is not qualified to discuss the subject with a new churchman—that an *inclination towards the fall* was indicated *before* the serpent was called up as an actor in the scene. (A. C. 147, 151.)

"Thus the new church is led to think of the fall of man as the scarcely perceptible decline of a being who was NECESSARILY INFIRM BECAUSE FINITE, and constituted a free agent, [in order to] become at all the happy being whom Divine Love intended. The gift of the *power* of rising higher, necessarily involved the *liability* to descend. So the allegory of the serpent does not point to the first inclination to discord, but to *a stage* of his descent. Still the *downward inclination* of the thoughts was, from the first, altogether against the divine operation in the interiors, and is, therefore, to be ascribed entirely to the abuse of free-will! p. 103. [That is, the first downward or *little-evil*-will is to be ascribed to *its own abuse*—i. e. to itself! This will match any 'Calvinistic quibbling' in the world.]

Herein "we have actually gone as far as it is possible for a human being to go by means of language, in accounting for man's fall. The question—what was the *cause* of this abuse?—is altogether inadmissible! FOR, after an effect has been traced to its beginning, it seeks to follow it still further!! [What! further than its *cause?*] It is not a sincere question, because it covertly means —what Calvin says—'*Cadit igitur homo, Dei providentia sic ordinante*'—i. e. 'Man therefore fell, the providence [or foresight] of God so ordaining it.' *Inst.* iii. c. 23, § 8.

"We doubt whether, if the enquirer could have an interview with the spirit of the first man who 'inclined to *proprium*,' that spirit could conduct him a single step further. 'What caused *you* to incline to proprium?' Reply—'My own perverseness.' Should he be further pushed—'What caused your perverseness?'—what answer could he give but, substantially, that of Mr. Clowes—'I created the perverseness in myself, by abuse of my free-will.' And if this closely questioned spirit, finding his questioner still dissatisfied, should add—'I see how it is; you are laying a trap to tempt me to palm my fault on God—I will have no more to say to you!'—he would do precisely what we should be disposed to do."

Thus, in imagination, our 'Intellectual' essayist puts into the mouth of his puzzled angel, an echo of his own nonsense. I say nonsense, for such it is, and of the purest sort. Mr. Clowes admitted that the sin *was* the abuse of power or freedom—the regarding 'self' rather than 'God'—the inclining to *proprium*. But what is this but *perverseness* too? The DIVINE ORDER is perverted by man, and this is called his perversity, or inclination to proprium. These are but varied phrases for the *one* fact—sin, or abuse of faculty. To answer the question—'What was the cause of the sinful inclination?' thus—'My own perversity!' is equivalent to saying—'My sin was the cause of my sin! my perversity the cause of my perversity!!' But to add—'I *created* this abuse (or crookedness and perversity), by the abuse of my free-will'—is to talk still more arrant and unredeemable absurdity. Nor, I fancy, will the 'spirits' thank this 'Intellectual' philosopher for his exalted picture of *their* intellectual powers!

The rough letter sent in reply at the time, I will forward you next month.

PATHFINDER.

* Query—did he mean that I, being *in the dark*, and asking for *light*, am not to have it?—P.

† This language has nothing to do with mine, and, besides, is exceedingly inaccurate. *Things* are *made*, not done or performed. It is of *deeds* only that we can use the word *doer*. But God is *not* the *agent* or Doer of all deeds or actions. *Each agent* is the doer of *his own* deeds, not of *another's*.—P.

THE RESPONSIBILITY OF MAN CONSISTENT WITH THE SCHEME OF SALVATION.

NO. I.—ON NATURAL AND MORAL ABILITY.

THAT man is responsible for 'the deeds done in the body'—for actions, mental and physical—is a truth which revelation, reason, and conscience, mutually agree to establish. No law, but the law of oppression, commands deeds to which the capabilities of man are unequal; and no executive, but that of tyranny, inflicts punishment for inability. In fact, it is highly questionable whether any law exists, or ever did exist, that does not in pretence, if not in reality, presuppose man CAPABLE of fulfilling its enactments. The voice of revelation informs us, that where much is given, much shall be re-

quired; and, conditionally, where nothing is given, nothing shall be required. Man, therefore, is responsible *only* for the light that is in him. His culpability lies not in his inability to do good, but, for the most part, in darkening his mental vision by the opaque covering or vail of prejudice—in fact, for pre-conceived opinions—for being more in love with himself than with truth. So undeniably evident is the consistency of man's *responsibility* for the performance of an action with his *ability to perform* it, that the supporters of a certain system, to enforce, under the semblance of truth, the doctrine that 'man is unable to receive or to believe the Gospel, unless assisted in his belief by a foreign, immediate, supernatural, irresistable influence' (an influence over which he has not the slightest power)—'and yet will be punished everlastingly for his unbelief' (for the *unavoidable consequence* of his non-possession of that influence)—have recourse to a division of ability into NATURAL and MORAL. The commensuration of man's *responsibility* with his *ability*, cannot be directly denied; but, rather than exchange opinion for truth, and to extricate themselves from manifest inconsistency, man is declared to be naturally capable, but morally incapable, to believe 'the truth as it is in Jesus'—a doctrine apparently as dangerous as it is inconsistent. A religious class—supported, undoubtedly, by a vast amount of perverted talent and learning—has for ages completely inundated the world with philosophical, metaphysical, and theological *science*—'falsely so called'—more than enough to make a stoic run stark-staring mad—drowning the simple, confiding, unthinking multitude in a whirlpool of high-sounding but unmeaning verbiage; and, at the same time, inclining not a few of what may be called the more rational portion of mankind (who unfortunately have all along judged Christianity from the *opinions* of men who have gratuitously assumed the *name*) to pronounce the Christian God as worse in cruelty than a NERO or a CALIGULA—a conclusion impossible to be arrived at, if Christianity be judged of by the law of its Founder.

The doctrine that man's inability to believe the Gospel is not natural, but moral, is logically incorrect.—*Natural* clearly signifies what is born in man—faculties appertaining both to body and mind, and common to the whole human species. Moral ability, classified among these, must, therefore, necessarily be natural ability; and, hence, as the one part of the proposition includes the other, the indivisibility of man's power into natural and moral. But to apply a name, or fix a 'local habitation,' to an inability, is not to remove the gratuitous difficulty; for, whether an inability be natural or moral, it is still an inability; neither does it avail what place of residence is assigned to it, whether the real body, or [the verbal localities called] judgment, understanding, memory, or will. It matters not where the inability lies, it is still an inability. The inability of the eye (for every faculty has its inabilities, since there may be thousands of impossibilities to each), and the inability of the tongue, for instance, differ in place of residence. The seat of visual inability is not the seat of vocal inability; but if exculpation be attached to the defection of vision, or the stammering of speech, it is not because the eye or the tongue happens to be the seat of the inability, but on account of the inability itself.

What does it signify, then, to be told that 'man has all the natural powers to believe the Gospel,' when it is contended that, without the aid of *supernatural* agency, it is as impossible for man to move his *will* or *inclination* to God, as it is for him to grasp the ocean with a span? If the depravity of man's WILL be thus so perfect, man can be nothing less than justly excusable for not doing what it is altogether impossible for him to do; for exculpation cannot be supposed to rest on the fact that the WILL happens to be the *seat* of his inability: for, as I have said, the *seat* of an inability, or the division of abilities or inabilities, into bodily or intellectual, natural or moral, cannot exercise any influence on the merit or demerit of the performance or non-performance of an action. God cannot reap *responsibility* where he has not sown *ability*. If man, therefore, unassisted by the Holy Spirit, be incapacitated to change the WILL, he must of necessity be exonerated from all culpability, and just as irresponsible as if *all* his bodily and intellectual faculties were deranged. It would be quite as rational for a minister of the Gospel to preach the 'glad tidings' to an assemblage of human beings destitute of eyes, ears, understandings, or *wills*, as to address a congregation of men whose *wills* no human means or effort could alter. Nothing but the direct and immediate interposition of creative power could accomplish a change in the former, and nothing *less* is sufficient in the latter. In fact, I only utter a truism when I pronounce the man with his *will*—i. e., if its depravity be consummated—just as he received it by transmission from Father Adam, to be perfectly *non-possessed* of all his other faculties; and, as a consequence, every child of the human species since the creation, whatever his country or circumstances, who has not possessed 'the Holy Spirit,' can never have read, heard, or known the word of God, or the scheme of his salvation—i. e., he is parellel with a 'heathen man and a publican.' Churches, chapels, or meeting-houses, may meet him at every step, and the sound of Gospel deliverance may ring loudly and continually in his ears; the churches, chapels, or meeting-houses, for aught *he* knows, may be just so many charnel-houses,—and the voice of God, 'spoken in the ear,' may be the bleak howlings of a pestiferous wind.

Can there be anything more inconsistent with the word of God, than to declare that 'man has all the powers to believe the Gospel, *but* the will or inclination,' when it is confessed that his will or inclination is so irrecoverably prone to evil, that nothing but the direct power of God can liberate it from its depravity? Moreover, had man's condition been really so hopeless—so helplessly fixed—as these learned metaphysical theologians would have us to believe, how easily might the Jews have silenced our Savior when he put the important question—'If I tell you the truth, *why* do you not believe me?' The answer would have been at hand—'You know very well,' they might have responded, 'that

before we can believe you, it is necessary that we be first possessed of Almighty power to alter our wills. Your question seems to us mere tergiversation, designed to tantalize and embitter our already insufferable condition.' And how very absurd is it to say, 'It is man's own fault if he be not saved'—'the Holy Spirit will be given to them who ask'—with such an embargo placed upon men's will to ask. The word of God tells us that we must pray in faith, before we can be heard; and that 'the prayers of the wicked are an abomination in the sight of the Lord.' The advice to 'pray IN *faith*' 'FOR *faith*,' is the consummation of absurdity! The bare statement of such a doctrine, stript of the glitter of language, and the covering cast over it by prejudice, which *only* have secured it from universal contempt, should have procured a place in Bedlam for its first propounders. Yet such a doctrine *is* still propagated, and system upon system,—philosophical, metaphysical, and theological,—called in to its support; all giving the palpable lie to the simplicity of the scriptures, and to God's solemn expostulations with sinners—'As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his wickedness and live.' 'Turn ye, turn ye, from your evil ways, for *why* will ye die, O house of Israel?' Let us believe that man has *not* the *power to turn* when God calls, and how can we then conceive of God as a being of perfection, purity, equity, and love? Impossible! But Jehovah swears, by his existence, that he hath no pleasure in the death of any, but is anxious for the salvation of all; employing the most urgent and impressive language—'Turn ye, turn ye, *why* will ye die?' Shall we not believe God rather than man? Or, are we to believe the dogma of the schoolmen, and answer God's solemn enquiry with—'We die, because there is no saving grace for us'—and thus, in opposition alike to reason and revelation, sanction a doctrine which, in its tendency, would change the simplicity, and, consequently, the beauty of Christianity, into a system which all the knowledge and ingenuity of a world would be altogether inadequate to clear of contradiction and mysteries. W. C.

MERCY IN JUDGMENT.

[From the TALMUD. Fr. Sanhedrim.]

'Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.'—Prov. xxiv. 17.

RABBI YOCHANAN relates, that whilst the Egyptians were drowning in the Red Sea, the angels desired to chaunt a song of praise. But God rebuked them, saying: 'What! the works of my hand are perishing, and ye wish to sing!'

RESPONSIBILITY.—What causes nine-tenths of the crime, poverty and misery in our land? Intemperance. What causes intemperance? The sale of intoxicating drinks. What causes the sale of intoxicating drinks? The laws license people to do so. Who make the laws? The legislators. Who make the legislators? The people. And who are the people? The people.—Reader, the responsibility rests with you.

The Temperance Advocate.

Temperance is the *proper use* of all things.

THE TWO BISHOPS.

II.—THE ROMAN CATHOLIC BISHOP.

THE objections of Bishop GILLIS will be found in the recent 'Poor Law Commissioners' Report for Scotland.' They are somewhat singular, but only call for a short reply. He says:—

(1) 'Sobriety being a result exclusively *personal*, cannot be more effectually achieved by a *society*.'

Why not, Dr. Gillis? On what principle of human nature do you maintain that association does not strengthen *personal habits*, whether virtuous or vicious? Religion—the full development of the personal virtues and faculties—would, on this principle, need no association—no *church* or assembly. Then why, Dr. Gillis, are you a Bishop or overseer of churches? The Doctor's perceptions do not seem very profound, else he would perceive that *all habits*—sober or any other—are necessarily the result of two things—a *conviction* and a *feeling*. Strengthen or excite either, and you strengthen or create *habit*. Hence THE POWER of associated EXAMPLE—the most sympathetic and the strongest of all Teachers. The Doctor gives us an illustration in support of his crude distinction.

(2) 'The members of an *Education Society* can work out [*their*] object more effectually as a *Society*—[because] the Society is an instrument in their hands for effecting an *external* object.'

Indeed! and is not a Temperance Society an Educational Society too?—a Society, not only for *in*forming the world around, by precept and example, concerning the principles of true sobriety, and thereby *re*forming their habits, but also, by mutual intercourse and sympathy, for strengthening each other in their new and better faith? The act of association both aids the self-development and augments the aggressive power of the teetotalers. It is, therefore, in both directions — inwardly and outwardly—an instrument of good.

(3) 'In order to have anything to do [externally] as Societies, they are forced to throw themselves upon *what it is not* THEIR *business to meddle with!*'

Now, evidently, this assumes that the Temperance Societies have no defined and limited object—no law or rule! Is this the case? No—the law and limit are equally clear. Their 'object' is limited to *diffusing temperance information* and *destroying intemperate habits* in drinking strong liquors; and their fundamental 'rule' demands that their journals and advocates shall introduce neither sectarianism nor politics. True—as in the recent case of an obscure London temperance paper, and of 'the Christian Witness'—this '*neutral ground*' may be invaded for party and priestly purposes; and members may even attempt to introduce into the teetotal kingdom a sectarian 'Test Act'—but that attempt, by the existing constitution of the body, ought to be sternly resisted and stubbornly repelled. As our organ, however, is a universal one — a *Truth-Tester* — and not an official temperance journal, we may fairly ask what the Bishop means? Is it not this?—That when men cease to *drink*, they pretty surely commence to *think*; That thinking on *one* subject, naturally excites thought on *another*; That thoughts about morals lead to thoughts about theology — in fact, to a sort of uni-

versal *educing* or education of the faculties; That thoughts issue in awkward and troublesome enquiries which it is 'the business of the Bishop only to meddle with!' Hence he adds—

(4) 'Under the general name of Temperance Societies, they are (?) or MAY BE (!) spouting and debating societies! political societies!! speculating societies'!!!

It matters not, reader, whether you call a man a Pope, a Bishop, a Pastor, or a Doctor of Divinity—Romanist or Protestant—Christian Witness, Roman Cardinal, Independent Preacher, or Grand Inquisitor—*all* unite in one unholy league to put down *Truth-Seekers*. And why not? Have not *they* already '*found* the truth'? True, the Doctors claim for *themselves* to differ and dissent in a thousand ways; but don't they all agree that *the Donkey* has no right to differ? Poor, bridled Donkey! have you not all your saddles or panniers ready made? Why should *you* bray? 'Let the ass know its master's crib,' and be content with 'the hay, straw, and stubble' with which it is fed. True, your labor produces food; but is it not for your masters to choose what will suit you best? Masticate your fother quietly, but don't *speer* and 'speculate' or 'meddle' with *holy* things. *That* is '*their* business'!

Herein, Truth-Seeker, rests the secret of the opposition of the worst, most haughty, and most selfish portion of all sectarian priests—'TEETOTALISM FAVORS FREE THOUGHT, THEREFORE WE MUST FROWN TEETOTALISM DOWN; OR, FAILING THIS, FASHION IT ANEW ON MERE EXPEDIENCY, —WHICH, HAVING LITTLE IN IT, WILL EXCITE LITTLE THOUGHT.'

Thus it is—When reason is against men, men are against reason.

THE WINES OF SCRIPTURE.—No. VII.

TIROSH.

WE should ere this have finished our remarks on the wines of Scripture in so far as the terms used in the Old Testament are concerned, had not the term we now proceed to notice been supposed to denote wine. This term (*tirosh*)* is derived from a verb, signifying, to possess, and is a very comprehensive term, denoting VINE-FRUIT in general, as this formed a principal part of an individual's possession in Palestine. It is variously rendered *wine*, *new wine*, and *sweet wine* (but very erroneously) in the English version. It invariably denotes a solid—*vintage-fruit* in the form of grapes, raisins, &c. The Septuagint, which is the oldest version of the Hebrew Scriptures (executed at Alexandria in Egypt about the middle of the second century before the commencement of the Christian era), renders the term, in Isaiah lxv. 8, the 'berry' of the grape-cluster. The Chaldee version renders it 'vines' in Joel i. 10, and 'grapes' in Micah vi. 15. The Syriac renders it 'fruit' in Judges ix. 13, and 'berry' in Isa. lxv. 8. The Vulgate renders it 'vintage' (*vindemia*, *vintage-produce*, of course, being meant) in four passages, namely: Deut. vii. 13, Neh. x. 37 (38), 39 (40), Isa. xxiv. 7; and 'grain' in Isa. lxv. 8. The Arabic renders it 'vintage' in Deut. vii. 13, Neh. x. 37 (38), Isa. xxiv. 7; 'vines' in 2 Kings xviii. 32; and 'berry' in Isaiah lxv. 8. These *instances of departure from the usual rendering* may be regarded as early indications of what a careful collation of texts proves to be the correct interpretation. Jerome, Drusius, Grotius, Forerius, and other old writers, understand the term to denote a solid in some passages, and so do many modern critics, as Newcome, Bate, Lowth, Rosenmüller, Gesenius, Barnes, and others. C. J. Kennedy, in his sermon on the *Wine Question*, and B. Parsons, in 'Anti-Bacchus,' take the same view; but the latter writer has since adopted the opinion that it invariably denotes a solid. The author of *Tirosh lo Yayin* was the first writer who assigned it the *uniform* signification of a solid, and this view has been adopted by Dr. Kitto in his *Pictorial History of Palestine* (vol. i. p. 324), and has been supported by Dr. Lees, in the article FRUITS, in Kitto's *Cyclopædia*, and by Mearns in his essay *Tirosh*. We may add, that the Editor of the *Glasgow Examiner*, and of the *Stirling Observer*, in reviewing 'Tirosh,' express the same opinion. This view will probably soon become the prevailing sentiment, and it is remarkable that it was not sooner exhibited. W. G. Schauffler strongly advocates a solid interpretation in reference to some passages, in order to meet certain statements of his opponents; but, with strange inconsiderateness, he turns round and insists on a liquid interpretation in other passages, in order to found an argument against his opponents on its intoxicating qualities!†

We may now indicate, under a few particulars, the arguments by which the accuracy of our interpretation of the term under discussion may be established:—

1st. *It is mentioned as the article out of which wine was pressed.* In Micah vi. 15, the prophet speaks of a time of famine, in which the people would tread the *grapes*, but not drink wine (*yayin*); that is, the few grapes they would have, would yield little wine. Here the article is said to be trodden, and to yield wine (*yayin*) when thus pressed; and the term here used for wine is that which is employed to designate the wine which was obtained from grapes.‡

2nd. *Tirosh is spoken of as existing in the cluster.* In Isaiah lxv. 8, we read, 'the grape is found in the cluster.' There is a passage in the Apocrypha remarkably

* תִּירוֹשׁ *tirosh*, from יָרַשׁ *yarash*. The instances in which this term occurs are thirty-eight, if Fuerst's Concordance be correct; and as this is the number given by others, we may be satisfied of its accuracy. The following are the passages:—Gen. xxvii. 28, 37; Numbers xviii. 12; Deut. vii. 13, xi. 14, xii. 17, xiv. 23, xviii. 4, xxviii. 51, xxxiii. 28; Judges ix. 13; 2 Kings xviii. 32; 2 Chron. xxxi. 5, xxxii. 28; Neh. v. 11, x. 37 (Hebrew 38), 39 (40), xiii. 5, 12; Psalm iv. 7 (8); Prov. iii. 10; Isaiah xxiv. 7, xxxvi. 17, lxii. 8, lxv. 8; Jer. xxxi. 12; Hosea ii. 8 (10), 9 (11), 22 (24), iv. 11, 14, ix. 2; Joel i. 10, ii. 19, 24; Micah vi. 15; Haggai i. 11; and Zech. ix. 17.

† See his article in the *American Biblical Repository*, October, 1836—an article which contains a considerable number of interesting and important facts; but we most decidedly dissent from many of the author's sentiments, and the spirit that pervades the article is highly censurable.

‡ One would think that, in so far as this passage is concerned, there is no room for doubt regarding the propriety of our interpretation. The following remarkable statement, however, occurs in Rule's 'Brief Inquiry respecting Wine,' p. 10, (an anti-teetotal pamphlet having a great show of learning, but abounding in statements so obviously inconsistent with facts, that it is not likely to do much injury, and we question much whether the author himself hopes that it may do good): 'It is evident (says our author) that the *tirosh* was more generally fermented; but it is also spoken of as in the unfermented state, and then, it is said, that it becomes *wine to be drunk*, (Micah vi. 15.)' In other words, according to our author, the *tirosh* is sometimes wine and sometimes not; for, according to his absurd theory, the unfermented juice of the grape is never called wine. His admission here, however, is fatal to any argument he might found on the Scriptural use of *tirosh*; for, if it sometimes denotes unfermented juice, and at other times fermented wine, the question would require to be settled from the context, which of these significations is appropriate in any specified case, and, when it is mentioned with approbation, there must also be evidence to prove it intoxicating. His statement, that the 'juice of the grape not yet fermented would also intoxicate' (p. 6), is one of those gross absurdities which will cast suspicion on all his other statements, in the estimation of those who cannot follow him thro' his Latin and Greek quotations. He says, that *tirosh* 'becomes wine.' We ask, how? The text says, it yields wine by being trodden. Mr. Rule adduces this text to prove that the *tirosh* becomes wine by fermentation! It is plain, here, that he is against the Bible, and the Bible against him. He is fond of examining ancient versions, and we recommend that he here consult the Chaldee, which renders it *grapes* in this text, and, on reflection, he will probably come to the reasonable conclusion, that this is a better rendering than his own.

illustrative of our version of this text (2 Esdras ix. 21), which, according to the version of our translators, reads thus: 'I saw and spared it greatly, and have kept me a grape of the cluster.'

3rd. *It is distinguished from wine.* In Hosea iv. 11, 'wine and vine-fruit' are said to 'take away the heart,' where allusion is made to the captivating influence of earthly possessions. It is distinguished from wine also in Micah vi. 15, as noticed above, where it is the *yielder* of wine.

4th. *It is represented as withering.* In Isaiah xxiv. 7, it is said, 'the vine-fruit mourneth;' that is, the grapes wither and droop; and in Joel i. 10, it is said 'the *vine-fruit* is dried up, and the *orchard-fruit* withers;' and both passages relate to the blighting curse of Heaven on the produce of the ground in its growing state.

5th. *It is named in connexion with the vine-tree on which it grew.* In Judges ix. 13, in parabolic language, the vine is represented as saying, 'Should I leave my *grapes*,' &c.

6th. *It is associated with corn-fruit, the produce of the field.* According to Professor Jahn, the term rendered corn 'is of general signification, and comprehends in itself different kinds of grain and pulse, such as wheat, millet, spelt, wall-barley, barley, beans, lentils, meadow-cumin, pepper-wort, flax, cotton; to these may be added various species of the cucumber, and perhaps rice.' (*Bib. Antiq.* § 58.) In Gen. xxvii. 28, we read of *harvest-fruit* (the produce of the corn-field), and *vintage-fruit* (the produce of the vineyard); and it is plain that both terms must there be understood as very comprehensive, which strongly favors our interpretation. In Isaiah lxii. 8, it is said, 'The sons of the stranger shall no longer drink of thy vintage-fruit for which thou hast labored;' that is, they shall not suck the grapes, nor drink the juice which has been pressed from them. In Hosea ii. 9, Jehovah threatens to take away from his people 'corn in the time thereof, and *vine-fruit* in the season thereof,' which of course, refers to growing produce.

7th. *It is associated with orchard-fruit.* The term which we render *orchard-fruit* (*yitshar*), occurs in twenty-three passages, and in all these it is closely associated with *corn* and *vine-fruit*, except in two instances, namely, 2 Kings xviii. 32 (where it is connected with the olive, and the expression may be rendered *preserving-olive*), and Zech. iv. 14 (where it refers to olive-branches, and designates them literally, *sons of the orchard-fruit*, that is, producing abundant fruit). In Deut. xi. 14, a promise is given of rain, and it is added, 'that thou mayest gather in thy *corn-fruit*, and thy *vine-fruit*, and thy *orchard-fruit*,' where we have a comprehensive triad of blessings; and this verse may be regarded as establishing all we contend for in reference to these terms.

8th. *It is mentioned in connexion with the wine-press.* We refer to the upper of the two vats, namely, that in which the grapes were pressed. In Prov. iii. 10, it is said, 'Thy presses shall have abundance of *vintage-fruit*.' The primary idea of *bursting out*, which our translators have adopted in this verse, is, with propriety, rejected by Gesenius, in favor of that of abundance.

9th. *It is mentioned as a titheable article.* In Deut. xii. 17, 18, the Israelites were commanded to *eat* the tithe of their *corn-fruit*, *vine-fruit*, and *orchard-fruit* before the Lord; but this command is unduly restricted by the rendering of *wine and oil*. Tithes of figs, we know, were presented (compare Deut. xxvi. 1—12, with Jer. xxiv. 1—3), which could not be included under *oil*, tho' they would under *orchard-fruit*, which proves the error of the common version, and the accuracy of ours. Besides, if tithes of wine, and not vintage-fruit in general, were enjoined, the command might have been evaded, by preserving the grapes to be eaten in their native state, or drying them as raisins, and the priests would get no grapes or raisins.

An examination of all the passages where tirosh occurs, conducts us to the conclusion, that it always designates the solid produce of the vine. It follows, that none of these passages can be legitimately quoted as favoring the use of intoxicating drink.

TEMPERANCE SOCIETIES.

THE Duke of Wellington, in reference to some application made to him desiring the reduction in severity of the punishments administered in the British army, replied that no kind of punishment would be frequently inflicted, if the soldiers would but abstain from drunkenness. If this stigma exists no longer in the intensity ascribed to it, we believe it is mainly owing to the successful exertions of those most admirable institutions, the Temperance Societies — institutions which bid fair to revolutionize the whole aspect of society in England.

We can well remember the time—and no doubt many others can do the same—when it was next to impossible to pass through the streets of the metropolis without meeting, and not unfrequently being insulted by, numerous wretched individuals who had 'put an enemy into their mouths to steal away their brains.' The outskirts of London, particularly in the neighborhood of the docks, swarmed with poor creatures indulging in the extremes of intemperance, thus sacrificing health and peace in the first instance, and eventually suffering misery and death. In the present day few such instances present themselves to notice. It is true the evil-besetting sin of drunkenness is not wholly eradicated; but every one at all acquainted with the rudiments of society must be sensible that, though the monster has not yet been wholly killed, yet it has been severely scotched by the exertions of the Temperance Societies. Our seamen, whose improvidence and love of liquor were proverbial, are greatly changed; they abstain from intoxicating draughts, and place their money in savings-banks to accumulate for a stormy day; and it has become a rare thing to see a drunken sailor. The mechanic no longer wastes his substance at the dram-shop or ale-house, and consequently his family are better clothed and fed, and he enjoys the pleasure of a comfortable home. Industry is more developed; social habits are produced by rational principles; the leisure hours are devoted to the cultivation of the mind; man rises in the scale of intellectual improvement; his morality and religion become based on a pure and stable foundation; and the tranquillity and happiness which the Creator designed for the work of his hands, is far more widely diffused. Nor is it in England alone that these results have ensued. The good is spreading to every part of the habitable globe, even amongst those who have long been looked upon as mere barbarians.

Hand in hand with Temperance Societies we shall find the savings-banks; and it is a fact worthy of record, that the deposits in the latter have greatly increased since the establishment of the former; men will not spend their wages in pursuit of degradation, disgrace, and disease, when their reason becomes satisfied of the baneful tendencies of excess, and their judgment convinced that habitual intoxication is actually progressive suicide. He is a coward and a fool who in the hour of difficulty, danger, or sorrow, would fly to the bottle and drown his senses in temporary forgetfulness; the day of reckoning must and will come, and soul-harrowing will be the remorse of the wretched creature who, with impaired faculties and destitute of a solitary hope, quits a world whose comforts he has so egregiously abused.

But better scenes are opening to us; mankind are becoming more enlightened. Temperance Societies are every where extending the best of influences, and the hearts of all true lovers of their species and country must not only rejoice when contemplating the vast benefits of the future, but the hand will promptly use its most powerful exertions to aid a cause that promises goodwill and peace on earth.

THE PLEDGE.

"THERE are two kinds of teetotalers; those who form an inward or an expressed resolution, and those who sign the pledge. I do not object to the former, for the great point here is gained; but, my friends, I do believe that there is, in the pledge, a power that nothing else can have. I have felt it so myself, and I know that thousands and thousands besides have felt the same. There is a man's name down, all written out. There can be no mistake in the case when this is done. There it is, written down; no sophistries with himself can turn that black ink to a white sheet. A resolution formed in a man's heart, and left there, solitary and unsupported, may be frittered away, or may be made to yield before extraordinary circumstances; and be it remembered, there is no subject on which a man is so apt to practise sophistries with his heart as this. But the pledge once taken, his name is there in black and white; and no sophistries can make it other than it is. When temptation comes, it finds him with his mind already made up; if friends tempt him with the usual courtesies of society, they find him all settled in his purpose; he cannot drink, and this is an end of the matter. Nor can any one take offence at a pledged man for refusing to drink with him. One half of the dangers in the early downward progress of the drinking man, arises from the mistaken courtesies or the well-meant kindnesses of friends. 'O, come, drink with me,' or 'come, let's have something together—what'll you take?' This is said often, in such friendly terms, and is seemingly so kind, that it appears to be almost rudeness to decline. We do not like to meet such kindness with a refusal; and many a person who has formed a strong resolution, and thinks himself secure in it, thus finds it broken down at once; and so he drinks, and goes on drinking, till he is a ruined man. But the pledged man is fortified for such a trial. For a person to hesitate in such circumstances of trial as I have just noticed, is to be lost. But the pledged man does not hesitate; he knows it is useless to do so; and so there is no hesitation about him; he answers at once, and his answer takes away, even from the most captious, all real cause of offence; 'he is a teetotaler,' and that is sufficient; there is nothing more to be said, one way or the other."—*Rev. G. Jones.*

LINES,

Written after reading 'the Truth-Seeker.'

ALL hail to thee, bright sun of temperance lore!
While thou dost shine, our foes shall never more
In justice taunt us that we have no light
To chase away the gloom of mental night,
And show beyond dispute that we are right.
All hail to thee, brave champion of our cause!
Thy shield of truth shall screen us from our foes;
Thy coat of mail, of facts is woven well,
Such facts as man in ev'ry clime could tell.
Dauntless thou standest on the battle-field,
Resolved to die or conquer—not to yield.
The shafts of hate as swift around thee fly
As liquid lightning flashes from the sky:
But what of that? art thou not clad in mail,
Whose dazzling brightness makes thy foes turn pale?
Thy glitt'ring sword shall conquer without blood,
And all the vanquish'd find substantial good.
No groans, no tears—save those that spring from joy—
Shall e'er escape from woman, man, or boy.
Grasp well thy sword, its blade keep bright,
And never let it rust in idle night.
And when thou hast thy battles fought on earth,
And art called hence by Him who gave thee breath,
May'st thou, like Paul, the Christian hero, say:—
'I've fought the battle, and, thro' grace, have won the day.
Henceforth for me is kept a golden crown,
Whose brightness fadeth not with sun or moon.'

M. W., Whitby.

PUBLICATIONS RECEIVED FOR REVIEW.

1. WESLEYAN CENTENARY SPIRIT VAULTS: a Letter by J. Buckle. 1s. 4d. per 100. Brittain, London.

[A caustic and well-conceived exposure of a modern abomination—a 'religious' Hall (so called) *based* upon 'rum' hogsheads!

'There's a spirit above, and a spirit below—
A spirit of love, and a spirit of woe.
The spirit *above* is the spirit divine,
The spirit *below* is the spirit of wine.'

We heartily recommend our Wesleyan friends to circulate this clever tract, and to rid their connexion of such a disgraceful fact.]

2. CHRISTIAN EXPEDIENCY: an address by Dr. C. H. Lovell. 2d.

[A plain and pointed address.]

3. TEETOTALISM A SNARE. By R. Eden, Rector of Leigh, Essex.

[A compound of misconception and misrepresentation in equal parts; Mr. Eden retails the oft-exposed *opium* calumny!]

4. THE SCOTTISH TEMPERANCE REVIEW. No. 2. 3d.

[Very cheap and pretty good. We should like to see it take a higher stand.]

5. SPEECH OF JAMES HENDERSON, at a Public Meeting, Newcastle, Oct. 28, in reply to the slanders of W. Cook. Watson and Hall, 75, Clayton-street, Newcastle.

[This appears to be a plain, but powerful exposure of sundry misrepresentations. The following extract appears to concern us, therefore we insert it:—

"Mr. Cook says, somewhat contemptuously, and with an evident allusion to Dr. Lees,—'We do not come here as *truth-seekers*, as if its light was not yet visible. We have *found* it, and rejoice in the *possession*, and we cannot hold fellowship with those who reject them, and if any come unto you bringing not these doctrines, receive him not into your houses, neither bid him God speed.'

"My friends, the spirit of this passage is very different from the spirit of Christ. Why does he treat the name of TRUTH-SEEKER with contempt? Why use that sacred and glorious appellation as a term of reproach and scorn? Is it because he knows that Truth-Seekers will find his system to be untrue? I say not that this is the reason, but I do say that it looks suspicious, but whatever reproach they may cast upon the name, I shall still glory in it: for the truly great and intelligent have always been TRUTH-SEEKERS. Men who have merely played at FOLLOW MY LEADER, have never been, and never can be, very useful in this world of progression

"He then gives his friends a piece of advice. But does that advice breathe the spirit of Christianity, and the spirit of love and kindness, even to our enemies? No! it is the spirit of hatred which is manifested. It is, if a man differs from you in opinion, receive him not into your house, let him not cross the threshold; if he be starving with cold and hunger, bring him not in, to warm or feed him; let not your habitation shelter him from the pelting of the pitiless storm, nor your pantry afford the means of allaying the pangs of hunger; he is an heretic, he has dared to think for himself, he has dared to spurn OUR dictation, 'he has rejected OUR creed,' receive him not into your house, let him perish! O! fountain and source of all benevolence, God of light and love, how art thou insulted by such men pretending to teach thy character and worship to thy creature man! O! blessed Jesus, image of the Father of mercies, who went about doing good, how art thou brought into contempt by such men calling themselves thy ministers."

We recommend Mr. Cook to preach from the text—'Buy the truth, and sell it not'—or, 'Get wisdom, get understanding.' He will, perhaps, prove (as proof goes) that Solomon had *no* truth—*no* wisdom—when he put forth these proverbs?]

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

IMPORTANT TESTIMONIES.

Gräfenberg, Oct. 28, 1845.

My Dear Sir,—As so many testimonies in favor of hydropathy have been published, I have forborne for some time to write to you on the subject, but resume my pen on the present occasion to furnish you with copies of two interesting documents, which may now be considered part of the history of the Water-Cure, and to request that you will be kind enough to give them a place in the columns of the 'Truth-Seeker.' One is an address presented to the Archduke Franz Carl, the heir-presumptive to the Austrian throne, and is perhaps the first address ever presented to a prince of the house of Austria; and the other is a letter from the Very Rev. Theobald Mathew, enclosing a temperance medal to Priessnitz. The Archduke having arrived on the 4th inst., the pretty little town of Friewaldau was brilliantly illuminated in the evening, and his Highness attended a ball given on the occasion in the large Saloon at Gräfenberg. He expressed himself highly pleased at the reception of the address, and with all he saw and heard of the hydropathic system. Amongst the principal guests invited to meet him at the ball, were the Grand-Duchess of Hanault Göthen, and the Prince Bishop of Breslau; both spoke in the warmest terms of Priessnitz, to whom they declared themselves indebted for their lives. The address would have been much more numerously signed but that it was hastily got up, and that the Austrian officers were restrained by etiquette from signing it. Priessnitz is exceedingly gratified at the very handsome and appropriate compliment which Father Mathew has paid him. This act of Father Mathew's has been already attended with good, as it has brought up the subject of temperance, and led to my being requested to draw up the pledge of total abstinence, which was instantly signed by two English, one Irish, and two American gentlemen, and I have every hope that their example will be followed by others. With best regards, ever, my dear sir, your very faithful, John Gibbs.

Translation *of an Address presented to the Archduke Franz Carl, at Gräfenberg, Oct.* 4, 1845.

Sir,—We the undersigned, natives of divers countries, enjoying here the hospitality and protection of a paternal government, seize with respectful haste the propitious occasion which the presence of your Imperial and Royal Highness offers us in this place, to lay at your feet our profound homage. How could we fail to give utterance to the sentiments of gratitude which animate us towards your illustrious house, for the favor it has deigned to grant for the development of a system which has produced such happy results on ourselves, on all those who surround us, and on so many other invalids who have preceded us? The protection of government having been extended to the establishment at Gräfenberg and Friewaldau, your Imperial and Royal Highness has judged it not unworthy to see with your own eyes the marvelous effects of a treatment which, spreading itself more and more, will preserve the human race from the double curse of intemperance and disease. For this condescension we tender our thanks. In all times, and in all countries, the use of cold water as a curative means has been tried. The great physicians of past ages had preconceived it; travelers relate singular cures effected by its means amongst even the most savage people. In ancient periods we see, from time to time, its light feebly penetrate thro' the darkness of prejudice and routine, and reveal the neglected virtues of this simple gift of nature; but those facts had remained isolated—the germs of such a noble discovery have hitherto always failed. It was reserved to the soil of Austria to give birth to the immortal author of a system which can already rank amongst the number of the sciences. Priessnitz, a simple peasant, still young, in a poor and retired hamlet, notwithstanding all obstacles, obeying only his genius, marched with rapid steps towards the destiny of great men. Relying solely on observation and experience, he realized truths which the science of ages could not disclose. The fame of his marvellous cures re sounded at first in the surrounding neighborhood; then his star, always rising and never vacillating, ended by shining thro'out the world. Invalids from the most remote countries hastened in numbers implicitly to submit themselves to his directions. Many disciples of medicine even hesitated not to throw aside their prejudices, and enlighten themselves with his discoveries. His cottage became the refuge of suffering humanity, his hamlet the seat of a new doctrine. Still, far from being intoxicated with so much success and so much unexpected fortune, Priessnitz has in no way changed his simplicity and primitive manners. His greatest ambition is the accomplishment of the laborious task which he has imposed on himself; his sweetest recompence, the affection and veneration of all those who surround him. We do not know which to admire most—the rare genius of this gifted man, or the firmness and modesty which characterize him. Guided by gratitude and the admiration we feel for the hydropathic system and its celebrated originator, we have ventured to present this humble address to your Imperial and Royal Highness, not doubting that the visit of such an enlightened prince will be a good augury for the further development and extension of this healing system from which we have experienced such happy effects.

Lichfield (Earl of).
Le Ct. Czacki, Poland.
Le Ct. Olizar, do.
Le Ct. Szotdowski, do.
Morawski, do.
Baron Tindal, Holland.
Le Ct. G. de Nicolay, France
Le Ct. R. de Nicolay, do.
F. Le Moile, do.
Marie, Princess Aginska, Poland.
J. de Courcey Laffan, Bart., M.D., England.
Baron A. de Lotzbeck, Bavaria.
Don J. M. Gutierrez, Estrada, Mexico.
L'Abbe Murat, France.
Le Ct. Zielinski, Poland.
Le Chevalier H. Malizewski, Poland.
Lady D'Arley, England.
Maitland D'Ashwood, do.
Le Ct. de Gonvello, France.
A. B. Mills, Scotland.
J. Moore, Captn., England.
F. Doormann, Hamburg.
Le Ct. Bassany, Hungary.
E. E. Lindo, Hamburg.
Diedo, Posen.
Grattmann, Prague.
P. Meyer, Hamburg.
J. B. y Ribas, Spain.
Le Ct. E. Lubienski, Poland
V. Debschitz, Prussia.
P. Hosowitz, Odessa.
O. Kodolitch, Gratz.
L. Des Arts, Hamburg.
Le Count J. Schattgotsch, Breslau.
V. Wroehem, Prussia.
J. Hailes, Major, England.
D. Ranawski, Poland.
W. S. Ellis, London.
J. D'Erlam, England.
J. Marsden, M.D., do.
P. Franerstadt, Prussia.
C. Ganahl, Innsbruck.
T. Dumba, Greece.
Prenner, Saxony.
Aphenbar, Prussia.
A. Mülher, Stutgard.
K. Biernacki, Posen.
Thalheim, Prussia.
Behrens, Hamburg.
A. Mackenzie, Captn., England.
Mezethin, Prussian Major.
Delmer, Director, Hamburg
J. H. Meyer, do.
L. Parker, England.
T. H. Schultz.
A. de Zayas, Africa.
Le Ct. Totstoi, Russia.

S. Sinclair, M.D., England.
Pozibilski, Collegien Rath, Russia.
Carl Cupfer, Wurzburg.
John Gibbs, Ireland.
C. Anderson, Ohio, U. S. America.
R. V. de Basle, Switzerland
C. Meeker, U. S. America.
T. Sherlock, Ireland.
August Agricola, Berlin.
Kurnatowski, Poland.
L. Garski, do.
Illmer, Breslau.
T. Maghierro, Wallachia.
G. Zisso, do.
E. Kaiser, Munich.
E. Kaszner, Frankenstein.
F. Kosciesca de Zamorden, Poland.
J. Piechowski, Moscow.
N. Malecki, Posen.
T. Levy, Dresden.
J. Fehland, Hamburg.
A. Leonhards, Petersburg.
H. Meyer, Hamburg.
A. Niemann, Leipsic.
Severin, Hamburg.
G. Pietsch, do.
Salaman Torges.
T. Wyganowski.
Goerlitz, Breslau.
Baron N. de Hopken, Stockholm.
Dr. Klee, Posen.
Chizanowski, Poland.
Dobzebewski.
Y. Podgorsiski (the Rev.), Trieste.
Countess Friedenthat.
F. Bazan, M.D., Spain.
M. Bazan Albogardo, do.
E. Hoelzmann, Hamburg.
F. Kehrens, Hungary.
W. Bridgeman, England.
W. Murray, Ireland.
C. Cock, Dresden.
L. Lagier (Rev.), Switzerld.
H. Tessdorff, Hamburg.
C. B. Elliott, M.A., F.R.S., England.
R. T. Claridge, Capt., do.
J. Hamilton, Ireland.
A. Blair, Capt., England.
P. Mejand, D.D., France.
Kupuseinski, M.D., Poland
La Princesse Sapieha.
La Comtesse S. Mycieflis, Poland.
Madame De Zwowitch, do.
E. Whyte, England.
Le Ct. Majinski, Poland.
La Baronne de Wilkins.
La Baronne de Bergh.
A. Nowage, Breslau.
Mrs. Col. Lane, India.
Madame de Lydow.
Prussimalei, Polak.
W. D'Arley, England.
W. Rogers, M.A., do.
Mrs. M'Dowel, do.
Miss Walker, do.
C. B. Lane, C.B., Lieut-Col. Bengal Army.

LETTER *from Father Mathew to Vincent Priessnitz.*

Cork, Sept. 25, 1845.

My Dear Priessnitz,—Though this is the first time I have had the honor of writing to you, I look upon you as an old and much-loved friend. This feeling has encouraged me to address you as such, and to solicit a favor. You have proved yourself the benefactor of the human family, and have much promoted the sacred cause of total abstinence. As a trifling mark of the high estimation in which I hold you, I presume to present the enclosed temperance medal. Condescend to accept it, and to wear it, and you will confer a deep obligation on, with profound respect, dear Mr. Priessnitz, your devoted friend, THEOBALD MATHEW.

Vincent Priessnitz, Esq., Gräfenberg.

CURE OF CHOLERA.

SIR,—Of the efficacy of cold water as a remedial agent, many astonishing instances have been recorded. But Dr. Weiss has told us in his Hand-book of Hydropathy, that 'the gross misrepresentations of cures of important cases in a comparatively short space of time, must of necessity prove rather hurtful to the cause of hydropathy than further the propagation of a discovery of so much benefit to mankind.' Exaggeration must and will, despite our efforts to avert its influence, impede for a while the progress of truth, throwing a film over the mental vision of the public, which the oculist may find difficult to remove. Of the hydriatic treatment of disease this is especially true; the non-medical portion of the people adhere tenaciously to the faculty and their opinions,—although from the days of Hippocrates and Asclepiades to these times of 'medical reform,' the healing art has undergone revolutions so extraordinary, that the opinions and practices of one century have borne but little resemblance to those of its antecedent. Nor have the members of the medical profession been less disposed than the uninformed to follow in the wake of acknowleged authority, so that the slightest innovation on standing usages, with few exceptions, are sternly resisted. Hence, either from prejudice, interest, education, or ignorance of the hydriatic theory, we find the majority of practitioners opposed to the practice of hydropathy. It is not the intention of the writer to assume the dictatorship, or to arraign the practices and opinions of a profession the existence of which the luxuries and vices of the age have rendered indispensable, but to speak that we do know, and testify that we have seen in reference to ourself. The continental hydropathists have registered a host of cases; the works of Claridge, Johnson, and others, are replete with facts; but these are chiefly gleaned from Grafenberg and Freywaldau, and hitherto little attention has been paid to home operations. We have pointed to Germany for trophies, and have been met by a reference to some cases of apparent failures at home; to these again we have opposed instances of positive cure, but as the registry in our possession does not furnish a full and particular account, our success has not been commensurate with our zeal. The writer has thought that not only is it the duty of persons having derived benefit from the water treatment to make known the good experienced, but that in the present infantile stage of hydropathy, incalculable advantages would result from a record of facts of more than ordinary importance. With this view is submitted a case of ENGLISH CHOLERA, of which your correspondent was the subject, hydriatically treated in the establishment of W. F. Preshaw, Esq., surgeon, at Honeyden House, in the Isle of Jersey.

Returning to my lodgings after the delivery of a public lecture on the evening of the 9th ult., I found it was imperative that two or three letters should be despatched to England, so that midnight had passed before I retired to rest. Scarcely had slumber been permitted, when a slight nausea was felt, which, though unpleasant, was not sufficient to excite particular attention. After an interim of several minutes, vomiting ensued, which at 1 o'clock became more distressing. An attempt was then made to arouse the inmates to my assistance; a light was procured; and, anticipating further aid would not be required, I requested I might remain alone. 3 a.m. Became alarmingly ill—feverish—giddiness—spasmodic affections in the feet and legs—vomiting increased—syncope and abdominal pains, with purgations. These paroxyisms continued with additional force till long after the break of morning. Mr. Preshaw was now called in; and on the arrival of that gentleman, I had been so prostrated, that it was with the greatest difficulty I could be dressed to be conveyed to his residence. I had read the works of distinguished hydropathists, and had thought more favorably of their theory than of the old therapeutic system, and was therefore prepared to coincide with, or even suggest to, the doctor, that my case should be treated hydropathically. It cannot be doubted that a state of willingness, or even passiveness, on the part of the patient, in submiting to the treatment, greatly accelerates recovery, and hence regard the preconceived opinions favorable to my restoration. The

case of the 5000 cholera patients who died in London a few years ago, and the observation of Dr. Farre (expressed at a time when the hydropathic treatment, or even the name of Vincent Priessnitz, was but little known), that those who drank water escaped better than those who drank brandy, gave me additional confidence in the efficacy of water. About 7 a.m. I was conveyed to the house of Dr. Preshaw, and while in the air felt a little revived. On my arrival fell from the chair on which I had been seated, and, swooning, became somewhat alarming,—in two minutes was recovered—undressed, and syncope again succeeded. In this condition I was placed in the shallow bath (water about 70 degrees Fahrenheit), and rubbed smartly for a considerable time. To persons unacquainted with the nature of the disease, and the principles of hydropathy, such a mode of treatment is rather astounding; but all grounds for apprehension are removed when we know that in this and similar cases there is an unnatural determination of blood to the intestinal canal, occasioned by a redundancy and an altered condition of the bile; while on the other hand the circulation is deficient at the surface of the body; and that the design too of the operator is to promote cutaneous action—or, in other words, to restore the forfeited balance of the circulation. The bowels acting too feebly, the latter requires special attention. Water, then, acts as a powerful stimulant to to the skin, withdraws the humors congregated in one part of the body to the surface; elimination is the consequence; and in my case, though I had paid regular attention to cleanliness of the body, the water in the bath was considerably discolored from morbid matters exudated by the skin. Being placed in blankets on the bed, and secured from the action of the atmosphere to prevent evaporation, I remained in this condition till about 10 a.m., when the operation above described was repeated. About 11 a.m., the operation again repeated —vomiting still continued—purgation abated—headache and pain across the abdomen—wet cloths applied to the head and bowels. About 1 p.m., vomiting somewhat abated—pulse better—headache continued. Removed from bed, and preparations made for packing. This consists in the laying of a thick blanket on the mattress—a sheet wrung out in water is placed thereon —and the patient, in a state of nudity, is enveloped. To a spectator this would have the appearance of an Egyptian mummy as exhibited in the British Museum. The feather-bed, blankets, &c. (or as many things as are judged advisable) are placed above the patient, and the cold air excluded from all parts except the nostrils. This part of the treatment, though a little revolting at the first, and damping to one's moral courage, proves an excellent anodyne. Sleep is presently induced, and the patient, for a while at least, takes a Lethean leave of his sufferings. Having steamed for an hour and a half—was unpacked, rubbed in the shallow bath, and when made quite dry by friction, was placed in a comfortable bed. To be put in cold water on issuing from the sheet, and that in a state of profuse perspiration, has led many to suppose that this part of the treatment is likely to be attended with dangerous consequences. In active bodily exercise, the heart, lungs, and other organs, are in a state of unusual excitement; the blood is accelerated, respiration quickened, and thus perspiration is induced. Contrasted with this, the vital organs, when the patient issues from the packing process, are quiescent, so that in being plunged in the cold water bath, there is nothing to fear, not to speak of the cutaneous action immediately promoted by friction. Towards the evening vomiting began to cease, the stomach had recovered its tone so far as to admit of a little food of a very light description, remaining. Balmy sleep, which was experienced through the night, brought to the morning of the 11th. Awoke about 6 a.m.—packed in the wet sheet for one hour—rubbed in the shallow bath, (water about 55 degrees Fahrenheit)—dressed—took a glass of cold water, and exercise in the parlour before breakfast was allowed. Felt weak during the morning —went to bed in the afternoon—rose—took exercise in the garden. About 9 p.m. a foot bath, and retired to rest. 12th. Stomach disordered—packed in the wet sheet—dressed—glass of cold water swallowed—walked two miles before breakfast—appetite a little improved. At 11 a.m., received the *douche*, from which great benefit was derived, as its application stimulates the dormant vital energies. This instrument consists of a leaden pipe communicating with a cistern, containing from six to seven hogsheads of water, and is almost two inches in diameter; the lower extremity being brought into a small room of about 20 square yards.. The perpendicular fall of the water is 20 feet. The patient standing underneath the pipe, receives from two to three, and in some cases even six hogsheads, on all parts of the body except the head, chest, and abdomen. In my case about three hogsheads were applied. Having been rubbed very dry, I dressed quickly, and went abroad. At night received foot-bath for one minute and a half, and retired to rest. 13th. Wet sheet applied, and shallow bath. Rainy day—could not take exercise out of doors. Headache, and constipation of the bowels. In the evening drank freely of cold water—took active exercise in a large room with the windows open — stomach and head relieved—foot-bath on retiring to rest. 14th. Douche applied — walked four miles before breakfast. In the evening sufficiently well to preside at a lecture of Mr. B. Parsons, author of 'Anti-Bacchus.' Of this meeting the Jersey 'British Press,' July 22, reports:—"Mr. Hudson having been called to the chair, made some preliminary observations on the great truth enunciated by Jos. John Gurney, that WATER IS BEST. 'I am,' remarked the chairman, 'a living proof of this fact.' He then eulogized Dr. Preshaw's establishment, and gratefully acknowleged the benefits he had received therein, in a late serious attack of English cholera. He felt it a duty thus publicly to bear witness to the value of the institution, from a persuasion that if the issue had been unfavorable, the report would have gone abroad that he had been killed by the cold-water system, and an addition made to the prejudices already existing against it."— 15th. Douche—much exercise—fast recovering strength. 16th. Wet sheet—continue to gather strength—occasional spasmodic affections in the feet, always relieved by the foot-bath. 17th. Douche—walked almost incessantly during the day. 18th. Left the establishment and the island for Plymouth, and arrived on the morning of the 19th ult., after a passage of 14 hours, experiencing no other inconvenience beyond a trifling weakness. A few days from this saw me restored to my more than accustomed health.

How true is the language of Byron—

'Till taught by pain,
Men really know not what good water's worth.'

On a comparison, then, of the old system of medication (the administration of opium, calomel, muriate of morphia, &c.), not only as a beverage, but also as a remedial power, when judiciously and scientifically employed, I beg, as a grateful sufferer, respectfully to subscribe,

WATER IS BEST.

Bristol, Aug. 13th, 1845.

He that smarts for speaking truth, hath a plaster in his own conscience.—*Fuller.*

GOOD EXAMPLE.—J. Ainsworth Esq. of Pitbank, near Oldham, a large coalowner and landowner, has given every man in his employment who takes and adheres to the temperance pledge, the occupation of a cottage and small piece of garden ground, as an encouragement to perseverance in their good course. This, we think, an excellent method to promote the cause of temperance, and should be glad to see this example followed by landowners generally.

The Truth-Tester.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Being persuaded of nothing more than of this, that whether it be a matter of speculation or of practice, no *untruth* can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'—*Hooker.*

TRUTH FOR THE TIMES.*

'Once established,' says the Jesuit, 'We should soon get back our outlay in voluntary gifts, through the increase of influence which the education of children would give us—for, have them, and you have the family. And why cannot governments see, that in doing *our* business, they do *their own?* By leaving to us the people's education, which we ask before all else, we are enabled to fashion them to that *dumb and dull obedience*, that submission of the slave and the brute, which secures the repose of the states [and corrupt churches] *by stopping the progress of the human mind.* It is that blind and passive faith which we demand of the masses, that serves for a *bridle* to guide and restrain it, whilst, from the rich, we ask only those outward *appearances* which, if they understand the wants of their own corruption, would only give another stimulus to their pleasures.'—EUGENE SUE.

'The aim of education should be to teach us rather *how* to think than *what* to think—rather to improve our minds, so as to enable us to *think for ourselves*, than to load the memory with the thoughts of other men.'—BEATTIE.

'We are come to no easy and gentle mood of the world's history; this is not the hour of leisure and soft persuasion: whoever does not speak boldly, had better not speak at all. Nothing can now avail the cause of truth, but the courage which truth ought to inspire.'—ISAAC TAYLOR.

WELL and wisely said. The signs of the times cannot be mistaken by the observant philosopher. They bespeak a coming crisis — the struggle of a second Reformation—and they warn THE TRUTH-SEEKER to stand prepared for doing his devoir like an heroic man.

The people have been long in bondage. They are pursued even now by the hosts of their Egyptian oppressors; but the day of their deliverance is at hand—the Red Sea of Politics is well-nigh passed—and in due time, after the trials and trainings of the wilderness, the Exodus will be followed by Possession of the promised land. The Spirit of Freedom has hitherto chiefly combated with the grosser forms of political bondage and mental slavery; but having now partially achieved the emancipation of the outward life, she aims to burst the bands of 'spiritual despotism,' and give greater freedom and scope to the aspirations of her inner and diviner life. The strife of steel—the conflict of cannon—the era of physical force,—is well-nigh past; and even now Tyranny seeks new tools to work with. The children of darkness are wise in their day and generation. They have depended much, these 6000 years, on the bow and the spear. 'SWORDS! SWORDS! SWORDS!' has been the motto of the world and its rulers. But this has almost vanished away, and for ever. The new instrument of power—the mightier motto—now is, 'WORDS! WORDS! WORDS!' Every sect and church, every party and corporation, understand its working right well, and seek its aid to achieve their own selfish and sinister ends. Hence the cry for sectarian schools—the efforts to multiply sectarian colleges, sectarian institutes.

'As the twig 's bent, the tree's inclined.'

Poor little humanities, helpless children, raw youth,—these are the 'twigs' which, at these institutions, will be bent and twisted into every sectarian shape! They are not educated, but inoculated. To educate is to *educe* or develop the intellectual and moral faculties. But the sects seek to stereotype the mind. Nature is cribbed and cramped—the intellect dwarfed and deformed—natural elasticity of soul destroyed; and thus, by means of one-sided teaching and reading—of *words* 'learnt by heart' and repeated by rote—of *dogmas* inculcated and *creeds* reiterated,—little men will be formed as bigoted, as irrational, as narrow-minded, and as superstitious, as the greatest sectarian need wish. Some years back, certain parties were opposed to schools and education altogether, as they yet are to national non-sectarian education. There is now a perfect rage among them for building and endowing schools! Why? Because the leaders of all sects wish to retain the power of *making* sectaries — else what would become of themselves? They have certain wares and commodities to *sell* — they naturally wish to keep up a stock of buyers—and therefore naturally desire the means of manufacturing them. They may not even acknowlege this motive to themselves, but still it silently operates. Truly says Jeremy Taylor, Bishop of Down and Connor, '*Every order gives laws to the understanding of their novices, and they never change*'—or seldom.† In fact, all sectarian colleges,

* 1. The EXPULSION of nine Students from the Glasgow Theological Academy, with the facts and circumstances: addressed to the *Congregational Churches* in Scotland. 1844. 2d.

2. APPEAL to the Public against the Injustice of Trustees for Religious Endowments; being the case of W. Maccall, *Unitarian Minister*, of Crediton, who was required to withhold what he deemed the Truth, under the penalty of receiving £60 a year instead of £100 for his services.

3. BRIEF REPORT of the Proceedings of the *New-Connexion Methodist Conference*, &c. By J. Barker and W. Trotter. 1842.

4. CASES of Dr. Pusey and Mr. Ward, at Oxford.

5. NARRATIVE of the Proceedings of the Society called Quakers, within the Quarterly Meeting of London and Middlesex, against Thomas Foster, for openly professing their Primitive Doctrines.

† CANDID CONFESSION.—Some years ago, a body of pastors in America proposed that theological seminaries [seed-ground] should be instituted on so large a scale, that five thousand additional priests could be spread over the United States, who, having got the colleges under their influence, the presidents and instructors [or stereotypers] might have the address to "instil the Calvinistic sentiments *without the students being sensible of it!* Then," continues the candid DR. BURTON, one of these pastors—"nine out of ten, when they leave the college, will support the Calvinistic doctrine. They will go out into the world, and will have their influence in society. In this way [by 'words' instead of 'swords'] we can *get a better support* without any law, than we have ever had with!—and besides, when all our colleges are under our influence, it will establish our sentiments and influence, so that we can manage the civil government as we

churches, schools, or institutes, are mere *stereotyping establishments* — moulds into which the plastic materials of the human intellect are cast and fashioned into the most fantastic and unnatural forms, just as the soft heads of the children among some tribes of Indians are distorted by an apparatus made for the purpose, so that the frontal regions are completely flattened, and the bulk of the brain made to protrude behind. The class of *flat-heads* is by no means confined to the aborigines of America. Our sectarian seminaries are prolific in such products. Indeed, the difference in folly is in favor of the Indians. The savages use an apparatus of *wood* to distort the head—the sects an apparatus of *words*, which distorts both head and heart. Bishop Taylor, who states this unpalatable truth concerning all sects and orders, also well knew the *immoral* as well as intellectual consequences of a system which destroys the discriminating faculties of the race. 'Such,' said he, 'is the iniquity [i. e. crookedness or perversity] of men, that *they suck in opinions as wild asses do the wind*, without distinguishing the wholesome from the corrupted air, and then live upon it at a venture: and when all their confidence is built upon zeal and mistake, yet therefore, because they are zealous and mistaken, they are impatient of contradiction!!'— What a just portraiture of the sects! What a clear exposition of the ultimate ground of all intolerance!

Such fruit—narrow-mindedness, perversity, and intolerance — is the certain and natural produce of Sects, Orders, and Corporations. It matters nothing what you *call* them—Sanhedrim, College of Cardinals or of Doctors, Inquisition, Society of Jesus, Congregational Union, Conference, or Establishment, *are in principle all one*. We may find, indeed, in the progress of the human mind, occasional instances of revolt and rebellion; but this only proves the tendency of the rule. The principle is bad which leads to it—it bribes the corporation to silence by interested and sinister influences—it leads to the suppression of thought—and therefore we entertain towards it, as the citadel of Intolerance, the most undisguised and deadly hostility. This hostility, however, does not extend to the *leaders* and *members* of these corporations. True, their character is materially deteriorated in some aspects by their position—for power and privilege lead to pride and intolerance—but we regard them more in sorrow than in anger, as the victims of a preformed system. Indeed, whether we regard the 'moulders' or the 'moulded', the system of *sects*, in all its branches, is anti-christian, anti-human, and anti-natural. It is an attempt to contravene the laws of Nature, and prevent the development of the Divine Spirit in man. Hence we rejoice in the march of free inquiry, as indicated by *expulsions*, and so forth. They distinctly proclaim the antagonism which exists between these institutions and man's free nature. They exhibit the system as tending to preserve and perpetuate falsehood, by enlisting all the influences of ambition, indolence, and interest, against investigation—as an apparatus purposely contrived for crushing doubt and fostering dogmatism; and it is by these notable instances that the mind must be aroused to the true character and pernicious consequences of all such systems. The *expelled* of the sects —whether prospective or present hirelings— may be right or wrong. The particular occasion or subject on which free and conscientious conviction is brought into collision with the

please!"— (*Letters of Paul and Amicus.* Philadelphia, 1823. p. 404.

We admit, of course, that if men *are* to be stereotyped, it will be better to have a variety of such establishments than one; for when the rivals fall out, honest reason is most likely to get its own. Still, whether the establishments be many, or only one, the principle is bad—false, untruthful. What says the great and observant Lord BACON?

"In the habits and regulations of schools, universities, and the like assemblies, destined for the abode of learned men, and the improvement of learning, *every thing is found to be opposed to the progress of knowlege.* For the lectures and exercises are so ordered, that any thing out of the common track can scarcely enter the thoughts [especially in theology]. If one or two have dared to use their liberty, they can only impose the toil upon themselves, without any advantage from association; and if they endure this, they will find their industry and spirit of no slight disadvantage to them in making their fortune. For the pursuits of men, in such situations, are *chained down* to the writings of particular authors; and if any one dare to dissent from them, he is immediately attacked as a turbulent and revolutionary spirit." —(*Novum Organum*, § 90.)

Truly, Lord Bacon understood the principles of priesthoods and corporations, which sit and squat, like oppressive nightmares, upon the laboring and heaving bosom of Free Inquiry.

WHAT IS JESUITISM?—It is the essential principle of priestcraft — an *esprit du corps* which, as far as checks permit, seeks to obtain its end at the sacrifice of human feeling, or human nature, or human life. Amongst Protestants, it combats now (as we have seen) with man's nature; thwarted, it persecutes by defaming or starving the refractory. Amongst Jesuits, it combats with human feeling and nature's holiest sympathies, which are mercilessly sacrificed at its shrine. "It is wise," says the *Constitutions of the Jesuits*, "to accustom ourselves to say, not I *have* parents, I *have* brethren, but I HAD parents, I HAD brethren."—(*Examen Général*, 29. Paulin, Paris. 1843.) Passive and absolute obedience is its main spring, as summed up in the dreadful dying words of the Loyala: "Every member of the order shall be, in the hands of his superiors, (perinde ac cadaver) EVEN AS A CORPSE." In India, Jesuitism is seen amongst the Stranglers (Phansegars) or Thugs (Deceivers), combating with human life. In devotion to their horrible instilled and stereotyped religion, they LIVE TO MAKE CORPSES! — such is their own avowal. European Jesuitism (Latin or Lutheran) is the *Thugism of the soul*, and priests are but spiritual Thugs. Reader! let them not strangle your free and vital spirit with their credal cords!

sectarian and stereotyped creed, is of no importance. We look to the principle involved. GOD, in the inner man, demands that you should follow Truth; while THE SECT, with its pains and penalties, its loss or forfeiture, commands you to recant your conviction, and to recognize a lie! To the *expelled, suspended,* or *half-starved* themselves, whether Unitarian, Methodist, or Tractarian, of Oxford or of Glasgow, of Crediton or of Newcastle, we can offer no sympathy. All we can say is this—that if their masters or their sects thought themselves well rid of them, they too ought to deem themselves well rid of the sects. If oppressed, they had themselves *part* in the oppression—for there can be nothing but a *voluntary slavery* in this case; and if no slaves volunteer, no masters can oppress. If men go to a sect, proffering or professing to teach a certain symbol, no more, no less; if they say to their patrons—'We will preach after the pattern you have chalked out'; if they prefer such a 'call,' as the cant runs, to the call of truth, sincerity, and conscience; if they make the matter one of business and barter,—then why should they not stick to their bargain, and abide by their bond? If men *will* put their souls into straight-waistcoats, why do they cry out that the garment pinches? If young men go to colleges and universities, with a view to the 'profession' of certain opinions, and expressly to get their minds stereotyped in the doctrines of the sect, why should they exclaim against the hardness of the mould or the hotness of the metal? If they can't bear the process, why go to the establishment?

Away, then, with this vile conspiracy to smother Truth! Have no part in the attempt upon its life! Be assured the endeavor is as foolish and futile as it is wicked and unnatural. Freedom and Truth form the element in which alone the soul can breathe, and move, and mount. Let us not clog it in its divine aspirations.

> 'All books and creeds should stand for nought,
> When man is quickened by God's thought;
> For living things shall pass away,
> Like smoke before his burning day,
> And he, and God alone, shall be
> The speakers, to eternity.'

TRUTH is the primal law of our nature, and he who transgresses it in act, or voice, or seeming, robs his own soul. Away, then, with all phantoms, shams, and seemings! Let us worship 'the Spirit of Truth'—the alone 'Comforter'—who will guide us more and more into the Real and the Eternal. Thus counsels YOUNG ENGLAND:—'If we would be men of God, divine in our actions, we must know and obey the divine statutes. Difficult is this knowlege, most difficult this obedience; not because they are painful in themselves, but because we are obtuse in our perception—so warped and blinded by prejudice, and by the insane speculations of the schools and the fathers, that we know God only afar off—enveloped in the sun-mists and surges of eternity—and cannot hear him when he speaks to our own souls by the fire-side. The fire-side is mean (say we); and what are we to be thus spoken to? Are there not the Doctors to interpret the Deity for us, to expound his will, and proclaim his meaning? Ah, fools that we are! cannot we see that all this shuffling of the individual responsibilities of Faith and Truth upon the shoulders of another, will avail us nothing? Let them interpret the fire-ciphers upon their own walls, and leave us alone. We have souls as well as they, and have riddles of our own to solve, and gospels to preach. *It is self-reliance, and a humble disposition to the teaching oracles and voices of God, that we need*—not this vile vassalage unto mitres and cassocks. There is not, and cannot be, any monopoly of knowlege and of truth.

'No man, and no thing, should come in between us and the Eternal. If the truth which I hold and cherish dearer than life and fame, be held in common by my brother, then will we rejoice together; but if otherwise, I will neither drag nor be dragged. What we want is simple, earnest sincerity between man and man—no more, no less. We will not quarrel because we do not agree in opinion, but each respect the light the other hath, and wait for a higher revelation. *Be always sincere* — for sincerity is the highway of God, pebbled with stars, on which all the good men of the earth walk day and night.

'Would that all our young men and women could see the truth of this great doctrine! Instead of being led in swathes and strings from the cradle to the grave, would it not be wiser and manlier if we shook off this guidance, and, standing upon our two legs, endeavor to feel what sort of an earth this is, by our own faculty? Friends, and books, and laws, and creeds, may remain *as facts* — but we must look higher. The TRUTH-SEEKER must hold all external goods—all places and emoluments—all others can do *for* him,—as cheaper than dots and ciphers, and cling earnestly to that nature given unto him, as his life-effort and world-mission, to unfold. He shall be his own oracle in every doubt, and difficulty, and trial—a living voice in the heart of his native mountains, and not an echo of some troubled dreamer who raves insanely under the influences of the moon. He shall speak what he feeleth, even though he contradict himself a hundred times; for the soul is not final but in-final—it passes through many states, and has all God's immensity through which to stretch its wings.' Y. E.

DIFFICULTIES IN DIVINITY.—No. 3.

To the Editor of the Intellectual Repository.

DEAR SIR,—Having just received your magazine, for March, 1844, and having an hour at liberty, I embrace the opportunity at once of acknowleging my obligations for your having devoted 6½ pages to my 'Difficulties'; and with the hope that I may possibly save you from the pain or inconvenience of 'continuing' your remarks, as those already given quite satisfy me of the impropriety of my application. The remarks were forwarded by the advice of some members of the New Church, to whom my 'Difficulties' were propounded. They were sent with the best intentions, and with even prepossessions in favor of Swedenborg's views; and with the hope that, my 'Difficulties' being *fairly* met and removed, I might see my way clear thro' an important matter. In transmitting the paper, I endeavored distinctly to fix the turning points of the arguments in view, and to state, *strongly*, what was strongly perceived, so that the real obstacle being seen, might be removed the more readily.

It appears, however, that I have been mistaken in expecting satisfaction on these points, and, to say the least of it, grossly misunderstood and misrepresented in consequence. I did not write as an *objector*—I did not put on any *disguise*—I did not assume a false *plea*. The result, however, tho' it has destroyed another visionary hope, has brought me to the old conclusion, that there is much more *sham* than *real* 'charity' of thought in the world. If I am to meet with satisfaction, it is evidently not to be from the writer in your last No.; and therefore I must, if at all, try elsewhere.

I think it due, however, to give you my opinion of his elaborate essay, in order that you may see how far, in my judgment, his article is from being satisfactory. (I can find time only to comment on the chief points.)

(1st.) He classes my 'difficulties' amongst 'doubtful disputations.' p. 100. Yet my reasonings were founded upon what he calls 'self-evident fundamental truths,' of which the chief axioms were—'every *effect* must have a *cause*'—'God is the author of *all* good, and of *good only*,' &c.; concerning which *my* reason says—'it must be so.' What he means by 'negative arguments' I don't understand: arguments may be *called* whatever he pleases, but if they are good arguments, their conclusion must be true.

(2.) He insinuates that *I* do not believe or assume, what in truth *is* assumed and distinctly expressed in my 'difficulties'; and also, that I call myself a friend, but am not! In the article quoted by me from the U. S. *Southern Quarterly Review*, there is a sentence applicable to the whole of his article, and its spirit: I must say to *authority*—'Thou art not my master in matters of this nature.' If he could give me no good reason, I didn't want his *ipse dixit*, which merely disgusts, not convinces.

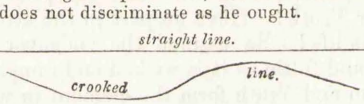
(3.) What is meant by 'loosening our conviction that there is a God, by exposing it to be baited by negative reasoning'? I at once avow, that if *I* could be furnished with a *good* reason for Atheism, I would be an Atheist. Whether you *call* it negative or positive reasoning, does not concern me, provided it be *valid* reasoning. The first paragraph appears to mean this—*We dare not put what we call Error, by the side of our Truth!* because we are *Infidels* to the power of the latter! Now, were I the editor of a religious periodical, I would invite *objectors* to send me their letters: if I couldn't *answer* them, I would be convinced by them.

(4.) Of course, I concluded that Mr. Clowes' letters were satisfactory to the New Church. All that sort of thing is wide of the mark; and either my 'difficulties' should be met fully and fairly, or not at all—i. e.. if the object sought was my conviction, and not, as occasionally appears, my confusion. Tho', in truth, my 'self-complacency' has not at all been disturbed—since, in these matters, I endeavor earnestly to look at, and strongly to state, the truth—such as I conceive it.

(5.) *I* never designed to deviate—and I think no one can shew that I have in my letter deviated—from 'self-evident principles.' If they can, then they furnish the very thing I asked for—viz., a 'reason' to doubt *my* principles, rather than Swedenborg's. This *would* satisfy me; but the writer only *tells—tells—tells* me that I do so: he doesn't SHOW me that I do.

(6.) 'Evil,' says he, 'exists; the FACT supposes a *cause*.' Here he ought to have *defined* evil, for it is clear to me that he didn't know what he was writing about: he seems to be arguing in words only. 'Evil' is not a 'FACT'—i. e. event—nor is it a thing, or an object. If it were, then indeed God *would* be the author of it—which I maintain he is not. No positive existence—no thing—no object—no quality—can *create itself*, or rise from nothing, or from chance. To say it can, is to forsake 'self-evident principles' indeed! Of all positive existences, GOD is the alone final fount; if *evil* be one of these, then, reason says, he must be its source. But he is not the author of evil, and therefore this writer uses false language when he speaks of *evil* as a FACT and a positive existence. He says—'obviously an *active* cause.' It is not obvious to me. It is one of those things I want a reason for believing. Evil, to me, appears to express a *relation between* things, not things themselves. Righteousness, rectitude, &c., mean *straightness*; sin (moral), *crookedness*—i. e., a *state* of things; but A THING itself is the same thing, even in different states. To confound, as he does, these two different conceptions together, is at any rate not 'deep'—not 'profound.' He may, in words, blithely skip over 'the great gulf,' but I cannot—at least without a reason.

(7.) 'The cause,' says he, 'was either God or man.' What cause? If sin is a mere negative conception (or effect), it must have a negative cause. But no negatives can exist without positives, for positive and negative are *contrasts*. Whatever, in any action, is positive, is *good;* what is negative (or deficient) is the *bad*. Now, God may be—nay, *is*—the author of the positive part (i. e., of the power, the muscle, the passions, the intellect, the steel) concerned even in murder; but he is not the author of the negative part—i. e., the SIN of murder. The writer does not discriminate as he ought.



In these two lines there is the same length, and the same ink and paper used, in both. They only differ in their relations — one is crooked, the other is straight. Now, let these stand for two pieces of thread made by *one* maker. MUST the maker also be the *cause* of the *crookedness* of the thread? So says your correspondent when he affirms that SINFUL ACTION or agency must either have God or man for its cause. Why not God *and* man?—God as to positive power or agency—for in reality he is the only cause of agency (as E. S. affirms) even in hell;—man as to sinful direction, perversion, abuse, sin, or in-equity.

(8.) His 'ideas of Calvinistic doctrine' are erroneous—of which he may be convinced, if he is willing to look at Calvin, who strenuously maintains that all good is from God—all evil from ourselves. But what has Calvin, or Vaughan, to do with ME? I follow no man, but will

> 'Seize the truth where'er 'tis found,
> On Christian or on Heathen ground.'

A truth is no less a truth because Calvin had it before me. Men display a most miserable spirit, when they thus seek to make a man swallow all that somebody else has said before him, because he thinks some things good. It is admitted that the Calvinist says—'Evil originates altogether with man'; but uncharitably added—and very

foolishly too—that 'in thought' he does nevertheless ascribe it to God! Is your essayist a searcher of hearts? If not, as *words* were the only signs of my thoughts which he had, will he show what words of mine authorized a conclusion so expressly contradicted and disavowed? He also insinuates that why *I* don't see that, is from my 'weak mind' fearing to come to this conclusion. Sir, I *fear no conclusion*, however awful, to which evidence may lead me; MY motto is—'He who *will not* reason is a greater fool than he who *cannot*.' But, I do think, from the style of the answer, that he has only been endeavoring to play the poor part of verbal victor and self-laudator over a sincere enquirer, whose reasoning he dare not admit. My most objectionable bare statements are admitted (i.e. the part compared to 'there is no God'); but the *reasoning* is excluded as—dangerous to 'the children of a larger growth'—as in reality he represents your readers to be—who cannot be allowed to judge for themselves! In fact, I had hoped that some of them would be able to satisfy me; but it seems they are yet in leading-strings themselves.

(9.) He next describes my reasonings as 'fallacies of the senses,' to which our nature 'continually inclines'; and says, this 'natural fallacy is corrected by the truth —God is infinitely good.'

Why, sir, what has this to do with me—save to misrepresent me to your readers? One of *my* 'fundamental positions' was this very one, which it is here supposed that I deny! That, however, God is infinitely good (i.e. in his own nature), and infinitely wise, and infinitely powerful, are propositions to me not at all discordant. He is, therefore, the POWER, and in that sense CAUSE, of ALL THINGS—'in whom we live, and move, and have our being,' sinners as well as saints. But is 'evil' a THING? If so, describe its color, shape, proportions, feelings, &c., and then prove that this thing was its own creator. I deny that there are any THINGS evil in the universe. It is 'self-evident' that no THING can make itself.

(10.) As to Mr. Clowes' statement, I thought part of it just, but not his defence of it, and mode of explanation. I also accord with E. S.'s reference of Evil to the PROPRIUM (or selfhood), but I think he cannot make any positive part of man to be underived, uncaused.—Mr. Clowes admitted that the evil was the abuse of will —i.e., the straying of the will from good; but the writer says it is the cause of it, or owing to it—i. e., the cause of itself! This is not philosophy, but folly.

(11.) I have little to object to the *modus operandi* of evil—to its origin and development, as described pp. 102-3, and in *Arcana Cœlestia* (which part I *had* read). My difficulties are not with the *how*, but the CAUSE. E. S.'s philosophy, as I tried to explain, stood therein, to my mind, as a barrier to the reception of his theology; hence I wanted to know if I must either embrace or reject, as divine, the *whole* of his writings, and every part? All thro' he seems to have misapprehended me—to have forgotten what I *did* say, and to be talking about what I didn't. Altogether it is a most unfortunate and ill-judged attempt to solve an enquirer's doubts—an attempt in which vain assertion is mistaken for valid argument.

(12.) After lauding New Church views, page 103 concludes—'Evil is to be ascribed entirely to the abuse by man of his free-will.' Now, *I* had also said—'ALL EVIL IS FROM OURSELVES'—i. e., that it arose (i. e., the abuse of will) from *our* nature, not from God's. What then can be the use of pages 102 and 103? They are very impertinent to the question, and might have been spared. Therein, however, is the germ of what seems to me the true theory of the cause of evil.

'NECESSARILY INFIRM, BECAUSE FINITE.' p. 103.

Hence this finiteness necessarily involved the liability to fall. [This is a 'necessity' without 'compulsion.'] The writer professes elsewhere to stop at 'the abuse'—i. e. the SIN itself. But, here, he goes back still further (tho' he says that is impossible at p. 104), namely, to the necessarily finite nature of the creature. Nature must precede the abuse of that nature. Here (in the finite nature) I leave the negative cause of evil; but the positive nature I trace to God.

(13.) Most of page 104 is occupied with the blunder just exposed. He says here that we can go no further back than to the acting of the will; yet in p. 103 he refers it back to *finite nature*, and p. 105 to *mistake*—the CAUSE of which is further back, viz. *ignorance*, or want of greater knowlege than they had. But he grows witty here, if not wise. He says, I am seeking to follow an effect still further than its beginning! Of course; when I see corn begin to grow, its beginning does not teach me how to *get* it to grow—i. e., how to farm. I go back to the CAUSE. The fool sees the same effect as the philosopher; but what constitutes him a fool is, that he sees no further. If by 'beginning' he means 'cause,' I ask, are there *two beginnings of existence?*

(14.) To ask for the cause of a seen effect, says he, 'is no whit wiser than to ask *Who made God.*' Indeed! Let us see.

GOD, in philosophical argument, means First Cause, or fountain of being. To ask, therefore, who made the first cause, is to ask for a cause *before the first*—a contradiction in terms—i. e., a proposition without meaning.

Is the question—'What is the cause of this effect (sin or abuse of will) which now *begins to be?*'—is this any more a contradiction than the enquiry, What is the cause of seed growing? Can the writer show that it is either absurd, contradictory, or unmeaning? Does he really intend to say, that evil *had no cause?* or that there is some other source of existence besides God? If he do, I cannot see the difference between his principles and those of the Atheist, or the Manichean.

(15.) The note from Calvin, p. 104, is grossly misunderstood. Calvin says—'Therefore (the reason is not quoted) man fell; the providence of God so ordering it.' What Mr. Clowes calls 'permitting,' Calvin calls 'ordaining.' All permission in God implies order or design. God as much designs what he will or will not permit, as he designs what he will or will not do. Calvin makes the proper distinction between *doing* himself and *permitting* others to do, which Mr. Clowes does—only he thought, and I think, that *both* are objects of knowlege, design, order, or ordinance, and not of chance or confusion.

(16.) He recommends me 'never to ask the question again'—What was the cause of man inclining to evil, or abusing his freedom? and tells me that *he* believes the question came from hell! In other words, he asks a rational being to pin his faith to his, the writer's, sleeve!

(17.) He also takes a curious way to evince his reverence for God's goodness—viz. by curtailing his power. He argues that 'God *could not* prevent evil'! Well, then, there is something—what is it?—in this universe *stronger than God!* Monstrous idea!

Who is he to say, that the *permission of evil* was not wise? If it was wise, God might permit, tho' he had the power to prevent it. 'All things are possible to God,' and amongst these the prevention of evil;—but God is not a being of power only, but of wisdom, and in his wisdom he permitted evil to arise; or, if you like it better—'In the counsels of his Eternal Will, it was a part of the wisest possible plan of the universe, that evil should be permitted.'

(18.) Pages 106-7 repeat several of the fallacies pointed out, and several of the misrepresentations, and conclude with denouncing as 'dusty subtleties' and 'intellectual quibbling,'* the questions which the writer had

* By the way, *quibbling* means having two ideas denoted by one word. Can he prove that there is any such play upon words in my enquiries?

not either the capacity to understand, or the ability to place in harmony with the writings of Swedenborg.

(19.) Finally, does man's *proprium* also determine his choice to good, as well as evil? If the good is from God, then, where God has not given that good, or given it in insufficient degree to counteract the *proprium* to evil, men will *then*, certainly, SIN. Such, I conceive, is the *permission of evil:* it is the *proprium* visibly allowed to act uncounteracted in its 'downward tendency' by the sovereign goodness of God.

Yours respectfully, PATHFINDER.

ON NATURAL AND MORAL ABILITY.

SIR,—In a paper under this head, pp. 148-9, W. C. has very clearly shown that there is something wrong in the *expressions* on which he comments—which, as it seems to me, is the confusion of the two senses of '*must*' and '*power*' first pointed out so acutely by yourself, p. 29, in your comments on Mr. Barker's essay on FOREKNOWLEGE: I mean—

1st. 'MUST' in the sense of *physical power* compelling an act, irrespective of the will.

2nd. 'MUST' in reference to our *mental power* to conceive, or not conceive, the union of two propositions. This *last* has nothing to do with the 'will,' and therefore a 'CANNOT' of this sort *cannot* (i. e., cannot be *supposed* or be *said*) to destroy responsibility.

W. C.'s paragraph commencing 'What does it signify, &c.'—p. 149. col. 2—does not seem satisfactory, to me at least. The 'orthodox' *phrase* may not be correct, and yet THE FACT intended may be there—the distinction (and it appears an important one) between the *physical ability* and the *mental disposition* (or will). It does seem to 'signify' much, whether a man has, or has not, 'mental power' (or means) to do his duty. If he have the *means*, then, whether he does it or not, he is morally *responsible*—i. e., must endure the *consequences* of violated laws;—but if he have NOT the means, then this 'CANNOT' frees him, morally, from all responsibility in not achieving the *end*—for 'end' without 'means' is a contradiction. But, if he have the '*natural* power' to do his duty, and yet, nevertheless, have not the DESIRE or *moral disposition* to do it—the will—then, with such a state of mind, he CANNOT (be supposed to) do his duty, since *power* is always directed by *desire*—the physical by the mental—(i. e. man's 'power' no more acts alone than does a lever);—but does this 'CANNOT' exonerate him from responsibility? On the contrary, it constitutes the essence of moral guilt—of sin—and if God were obliged to give the *knowlege* and *disposition* to use all physical power aright, when he gave the power itself, then, it is certain, (as in the case of instinct) that men COULD NOT SIN (i. e. the supposition would be contradictory)—and all notions of trial, probation, and responsibility, would be completely done away with. Such, however, is not the actual state of the universe—and hence THE FACT intended by the term 'moral inability' is not overturned. It IS right, therefore, to say—'unbelievers have ALL the RATIONAL POWER to believe the gospel—BUT they have *not* the WILL OR MOTIVE POWER'—for, if they had, they would be believers, which is contrary to the supposition.

When W. C. speaks of it being 'impossible for man to move his *will*'—is not the phraseology objectionable? 'WILL' IS the *moving* or *motive-power*—and behind that, there is no other moving, but only the CREATIVE, power.

PATHFINDER.

The Temperance Advocate.

Temperance is the *proper use* of all things.

IS THE MODERATE USE OF ALCOHOLIC DRINKS TRUE TEMPERANCE?

THIS is a question interesting to all who wish to arrive at truth on this important point. True temperance, say some, is the *moderate* use of all things, of course including alcohol; whereas teetotalers contend, that temperance is the *proper use* of all things. If it can be proved that alcohol is injurious as a beverage, then we think it will be clear that moderation in alcoholic drinks is *not* true temperance, while that of total abstinence *is*—and that the definition of the moderationist is *wrong*, and that of the teetotaler *right*.

Alcohol either *is* or *is not* a poison, and alcoholic drinks either *do* or *do not* harmonize with the laws which govern man's physical constitution and promote its well-being.

That alcohol *is a poison*, for ever at war with man's physical constitution, is a truth to which the most distinguished individuals in chemical and medical science bear their testimony, both of ancient and modern times.

Dr. Cheyne says—'Ardent spirits are very destructive to health, and may be deemed a poison.' Dr. Alden says—'On every organ they touch they operate as a poison.' Dr. Green says—'Alcohol in all its forms is to be regarded as the most virulent poison.' Similar testimonies might be multiplied to almost any extent. This truth has been admitted even by the medical opponents of total abstinence. Mr. Jeaffreson, in the discussion between him and Dr. Lees, admitted that 'alcohol was a poison'—that it could not possibly nourish the body—that nature has nowhere supplied us with it—that the moderate and habitual use of it is improper—and that 'it is impossible that uninstructed persons can understand the subject of its right use, because that involves the knowlege of such nice points in physiology, pathology, and organic chemistry.' What a cluster of admissions in favor of alcohol being a poison, and therefore not only unnecessary as a beverage, but injurious,—concessions from one opponent of total abstinence! Dr. Pereira defines alcohol as 'a powerful irritant and caustic poison'; and Dr. Davidson, who inconsistently enough can recommend two or three glasses of good wine a day (of course he means alcoholic wine) to a healthy individual to assist digestion, says—'Alcohol is a most violent poison.'

The effects which result from the administration of alcohol both to man and the lower animals, prove it to be as poisonous as either opium or henbane. The most unexceptionable evidence can be adduced to prove that alcohol inflames the stomach, impairs digestion, changes arterial into venous blood, irritates the brain, deadens the sensibility of the heart, diminishes the strength and energies of the body, and poisons the very springs of life.

How, then, can alcohol, which is a poison, and therefore an unnatural agent, and distinguished by properties diametrically opposite to those of ordinary food or drink, be harmless even in what is termed *moderation?*

How can a moderate quantity of an irritating and caustic poison become positively good? If an *immoderate* quantity would do *great* mischief, a moderate quantity must do *some* mischief.

Take digestion, for instance. 'Alcohol,' says Doctor James, 'hardens animal and vegetable substances, and hinders their solution *in* the stomach, for the very same reason that it prevents their putrefaction *out* of it.' Now is it not evident that digestion must be impeded when alcoholic drinks are taken, just in proportion to their strength and quantity? If a large quantity would so completely harden food and retard digestion for a long time, a small quantity must *partially* harden food and

retard digestion for *some* time. Yet the drinking of that which interferes with the regular working of the most important organ of the human system, is nicknamed 'temperance'!

Take another instance from the change of matter, without which the body could not continue an hour in health. This is effected by the transforming power of oxygen. But alcohol *robs the blood of oxygen*, and to the extent that it does this, must prevent the change of matter on which health and strength depend. Yet alcohol, which decreases power, by robbing the blood of that which effects the transformation of the muscular tissue, is taken to increase power! A moderate quantity of alcoholic drinks must rob the blood of oxygen to some extent. But to drink that even moderately, which is an obvious infringement of the laws of health, cannot, without a misnomer, be called 'temperance.'

A confirmed opium-eater takes, say, from 50 to 100 grains a day. When you survey his emaciated countenance, his attenuated and enfeebled frame, his eye sunken and devoid of lustre except just after the dose is renewed,—you say he is killing himself; but was he doing himself *no harm* when he took but 10 grains a day? Was the opium a less unnatural and poisonous agent when he took but 10 grains, than now when he takes 50 or 100 grains? And tho' you take but your one, two, or three glasses of spirits, wine, or ale a day, you take what in *itself* is as unnatural and poisonous as if you took twenty. The *kind* of injury is the same; the *degree* of injury is, of course, in proportion to quantity.

Is it not obvious, then, that total abstinence from alcoholic drinks is the *only* true temperance? 'Temperance,' says an American writer, 'is the moderate use of things useful, and total abstinence from those which are pernicious.' If moderation in alcoholic drinks be temperance, why should not moderation in opium be temperance also?—and yet how often are individuals found reprobating opium, yet praising alcohol. If the drinking of a few glasses of wine be *temperance*, why should the eating of a few grains of opium be considered *intemperance*—when alcohol possesses the same nature, and is classed with henbane, laurel, hemlock, opium, and other narcotic poisons? Are henbane, opium, &c., things useful in health? No, is the reply. Then with what consistency can alcohol be selected out of the same class of poisons, and said that *it* is? The former are believed to be pernicious, and therefore abstained from *teetotally* by the majority, who yet, inconsistently enough, take a little alcohol.

These objectors to teetotalism will attack the curse of the East (opium), and even petition parliament for the very abolition of the traffic; but if the curse of the West (alcohol) be attacked, they will at once cry out—'Moderation! Christian temperance!!' and refuse to sign a petition to parliament for the suppression of the poison-shops which demoralize every village and city in the nation.

Where, indeed, is the essential difference between the effects of opium-eating and alcohol-drinking? 'The striking similarity,' says Prof. Sewall, 'in the effects produced by the habitual use of opium, and those which follow the use of intoxicating drinks, affords a fair inference that the stomach in both cases suffers from the same morbid changes; and would exhibit upon dissection the same pathological conditions.' Both first excite the nervous system *above*, and then depress it *below*, the natural standard; and both will destroy life, if carried far enough.

Dr. Thompson, in his Materia Medica, thus speaks of opium and alcohol:—'The habitual use of opium cannot be too much reprobated. It impairs the digestive organs, consequently the vigor of the whole body; and destroys also gradually the mental energies. The memory soon fails—the individual becomes prematurely old—and then sinks into the grave, an object of scorn and pity.' And does he speak more favorably of alcohol? No. 'Alcohol diluted even to proof spirit, is a very powerful, diffusible stimulant, and too strong for internal use.' How many who talk much about moderation, must, judging from their actions, think differently. 'Ardent spirits as an article of daily or dietetical use, particularly if taken in inveterate doses, or long continued, beside being the source of much moral evil, and debasing the human character nearly to a level with the brutes, occasion disease, and are commonly the origin of dyspepsia, hypochondriasis, hepatic and visceral obstructions.' Morally the difference is in favor of opium. Alcohol, pre-eminently above other poisons, possesses the power not only of diseasing the body, but of disordering the mind, hardening the heart, and arousing into activity every infernal passion; and while other poisons for the most part destroy the unhappy victim who swallows them, or render him incapable of injuring others,—inspired with alcohol the body is nerved and the soul prepared for the perpetration of any or every deed of darkness.

If temperance be the moderate use of all things, the Chinese or Turk might on the same principle of reasoning contend that he was practising true temperance while indulging moderately in opium; for if moderation in the narcotic poison alcohol be temperance, moderation in the narcotic poison opium is temperance; and the Chinese might as consistently petition their government for the abolition of the alcohol traffic in England, as we petition ours for the abolition of the opium traffic in China.

But temperance is 'the proper use of all things'; and, therefore, to employ in health an agent which science, observation, and experience demonstrate to be injurious both to body and mind, is not the *proper*, but the *improper* use of them, and is no more 'true temperance' than is the opium-eating of the Chinese, which even the moderate drinker of alcohol considers *in*temperance.

J. PLUMTREE, Lincoln.

DR. LEES AND MR. BARROW.

[Mr. Barrow having given a *pretended* challenge to Dr. Lees, either in the hope that he would not accept it, or with a view to make money, and also called a public meeting at Manchester, the leading temperance friends wrote to Dr. Lees, and published his reply as follows, in a placard:—]

THE Temperance Special Committee, formed for the purpose of watching Mr. Barrow's erratic proceedings, have great pleasure in submitting to the friends of teetotalism and the public of Manchester, the following interesting and important document from Dr. F. R. Lees, of Leeds:—

"Gentlemen,—I am obliged for your kind communications, and the honor you do me in supposing that I am best qualified for defending our great doctrine of total abstinence from intoxicating liquors, and maintaining its perfect harmony with the word of God.

"In reply to your frequent and numerous requisitions, I will for once yield my individual rights and inclinations, and give you a *carte blanche*, to use and fill up as you please.

"'I hereby undertake, on your behalf, to meet all and any opponents to our cause that you think proper, excluding none. F. R. Lees.'

"The time and conditions are briefly these:—Having within a month, four books or periodicals to publish, I cannot possibly undertake a discussion until after the 26th January, 1846, after which time I hold myself in readiness, with due notice, to appear as your advocate.

"The other conditions are:—1st. That the time allowed for the speeches be not less than 30 minutes. 2nd. That a reporter be engaged whose fee shall be paid out of the proceeds, and who shall furnish to each disputant a copy of the discussion, (previously corrected by each) but that no alteration be allowed (if either print it) save of a verbal character, not affecting the sense.

3rd. That the traveling expenses of the disputants be paid out of the proceeds, and that the surplus, after payment of reporter, printing bills, advertising discussion, and charge for room, &c., be given to two benevolent non-sectarian institutions, to be named by the disputants (each one).

"I make this last condition to prevent persons from entering into this affair from an attachment to 'the loaves and fishes'—from a love of profit rather than principle,—and I will allow no man to use my name and influence for the purpose of getting money and selling books.

"As to the placard sent me, I have very few words to give in answer, but they are, in my judgment, sufficient.

"1st. I (personally) stand publicly pledged not further to notice the 'proceedings' of the personage in question. Do the teetotalers of Manchester require me to violate my pledge? If they do, I shall not,—I am ready to be their advocate, but not their slave.

"2nd. It is not true that I ever 'abandoned' my resolution to decline personal intercourse with my late self-proclaimed victor;—your committee, with my consent, invited two persons to your meeting to defend themselves if attacked; but I gave Dr. Campbell only, the challenge to discussion; the other personage I passed by with contempt, making no attack (as he was not present) upon that part of '*the Christian Witness*' for which he was responsible. What, then, has he to do with that meeting?

"3rd. That personage has also said, in a public placard,—after calling me a liar!—that he would '*compel* me to notice him';—but I never do things 'on compulsion,' nor can he, nor the whole world, alter my determination. I shall abide by my word, and no man of honor should desire me to do otherwise.

"4th. If that personage *be* injured, he knows, or ought to know, that he can reply to Mr. Isaacs' sketch of the discussion, &c., in the same medium, '*the Truth-Seeker*.' Mr. Isaacs, however, is prepared to defend his account, and Mr. Isaacs also, (not myself) avows his responsibility for the sketch, but Mr. Hewitt's authentic report shows that Mr. Isaacs' account IS correct. My journal is avowedly open to both sides—a striking contrast to '*the Christian Witness*.'

"5th. That personage is also the receiver and circulator of an *anonymous* letter concerning my character, the riotous disturber of my public lecture, the mild 'Christian' minister who applies such epithets as 'liar, slanderer,' &c.—who seeks publicity through my means—and, now that '*the Christian Witness*' finds it has gone too far, is put forth by his brother-priest, as a sort of scapegoat, to distract the public attention, and carry off into the wilderness of oblivion, the sins of '*the Christian Witness*.'

"6th. I cannot, therefore, personally, accept the challenge, in honor, of such a party. I cannot hold any personal intercourse with a person who has proved his destitution of whatever should distinguish the gentleman and Christian; and, therefore, personally, I can neither give a challenge to him, nor accept one from him. You, however, may do as you please; and against the whole world, on the conditions named, I am prepared to act as your advocate.

"With respect, I remain, gentlemen, your obedient servant, F. R. LEES, Ph. D.

"To the Special Committee of Temperance Friends, Manchester."

From the foregoing it will be seen, that the 'teetotal champion' does *not* shrink from public discussion, with any opponent of teetotalism, as such, but merely from those who substitute abuse for argument, and seek to overbear a great and noble principle by indulging in low and slanderous personalities.

This public notice is therefore given to Mr. Barrow, by the special committee: that he will be expected to nominate at his meeting, a committee of equal numbers (six), who shall be empowered to act in concert with them, for the purpose of making the necessary preliminary arrangements for a public discussion on the wine question, in accordance with the above specified conditions, when Dr. Lees, as their advocate, will meet in Manchester, his self-proclaimed victor in the 'Drayton debate.'

Mr. R. Jones, the chairman, charged with suppression of a letter, will attend Mr. Barrow's meeting, for the purpose of stating his reasons for not reading the letter in question, and defend himself from the false allegations contained in the placards issued by that individual. Other reckless statements in Mr. B.'s placards, will be pointed out and refuted.

Teetotalers, be true to your principles! Lovers of fair play, when you have heard both sides, give a just and true verdict.

(Signed) S. HAGUE, Chairman,
T. H. BARKER, Secretary,
W. GRIMSHAW,
R. JONES,
J. RILEY,
Rev. J. STAMP.

November 23rd, 1845.

TEETOTALISM OVERTURNED!

OR THE DRAYTON SCHOOLMASTER'S VISIT TO MANCHESTER.

[At the request of the Manchester friends we insert the following article. As far as the *Editor* is concerned, he has nothing to do with the proceedings, or the personage referred to.]

WE cannot resist the impulse to furnish our brother Truth-Seekers with a little entertainment at this merry season of the year; seeing that the METONYMICAL CRITIC of Market Drayton notoriety has just supplied us with such abundant materials.

Most readers of the *Truth-Seeker* have by this been able to form some notion of the more peculiar characteristics of this notable individual—this impersonation of pompous nothingness. It would neither be seemly nor pleasing to the writer to attempt a complete portrait of the curious little pedagogue in question. Suffice it to say, that in personal aspect and bearing he is something less than ordinary and common-place; whilst his objections against teetotalism, altho' advanced with overweening conceit, are at once old, frivolous, and futile. As a *reasoner* he is very reckless in his mode, or very superficial in ability. As a debater we do not deny that he has some of the lower requisites; but we lament the perverted use to which he so obstinately applies them, and the crooked policy which appears to preside over their exercise. This is the last phase of his character which, if he were wise, would be prominently obtruded into notoriety. His great fault here is DISHONESTY:—he always contrives to mis-state his opponent's position and argument, and then affecting great candor and profound acumen! proceeds to point out and ridicule the self-created fallacy. Having accomplished this clever feat of legerdermain, he puts on a look of amazing sagaciousness, and exclaims—'Did you ever? only think!' &c. These exclamations, however, are to prevent the gaping multitude from thinking. They are the tricks by which Mr. Quack tries to throw them off their guard, whilst he foists his wares upon them.

Mr. B.'s alleged pretext for coming to lecture in Manchester was that his character had been compromised by Dr. Lees, in his defence before the great meeting held here, (Nov. 10) for the purpose of repelling the assaut of the *Christian Witness* against that champion of teetotalism. The fact, however, is, that the great self-esteem of the little man was outrageously insulted, because Dr. Lees, in his reply to the attack of the *Witness*, passed by Mr. B.'s part with that magnaminous contempt it so well deserved.

We do not undertake to give a full report of Mr. B.'s 'sayings and doings' here, but merely a faithful and condensed epitome. We shall not promise that all we re-

cord will be harmonious and consistent. We rather think some things will be found of a contradictory character. This, however, must not be attributed to us; we only narrate the things we have heard and seen.

Mr. Barrow's Reception.

1. An attempt was made to get up a committee of gentlemen for the purpose of giving Mr. B. a welcome to Manchester, but the attempt failed. Not even a single congregationalist minister, or deacon, came forward to support the *rev.* brother whom Dr. C. praised as having done such 'good service.'

2. Mr. B. and his '*rev.* brother Hughes' had to stay at a public victualing house. Not that the Manchester Independents are lacking in the duty of hospitality; but so ashamed were they of the boisterous and erratic proceedings of Mr. B., that they feared to compromise their character by appearing to sanction them directly or indirectly.

3. Nevertheless, Mr. B., with much *sang froid*, said at the close of his lecture, he was not prepared to expect so kind and indulgent a reception. He thanked the meeting for the very fair and patient hearing they had given him.

THE LECTURE. § I. CONSPIRACY REVEALED.

1. Mr. B. affirmed that Dr. Campbell *advised* him to enter into disputation with Dr. Lees; and likewise *solicited* from him an account of the discussion for the 'Witness.'

2. Mr. B. positively denied that Dr. Campbell had given Dr. Lees any apology or disclaimer for what had appeared in the 'Witness,' saying that he knew from the letters he had received from Dr. C., that *he* believed all to be true. Here Mr. B. held up to the audience a bundle of letters, and said, 'all these letters are from Dr. Campbell to me upon this subject.' (1)

3. 'Dr. C. has led me into this dispute with Dr. Lees' —said Mr. B.—'and I will not suffer him to make any apology or to forsake me now.' [The apology, however, is given and published in 'the Tables Turned.']

4. 'Dr. C. was advised and urged by me,'—said Mr. B.,—'to let Dr. Lees' defence appear in the 'Witness.' I said—'let the man reply.'

5. 'The editor of 'the Bristol Temperance Herald' has written to congratulate him (Mr. B.), and to inform him that Dr. Lees is the worst foe the temperance cause has, &c.' (2)

6. 'Dr. Lees mistakes or misrepresents when he says that I am put forward by my brother priests,* as a scape goat to bear away the sins of the Witness. I have rushed+ into this discussion with Dr. Lees against the decidedly expressed wish of my friends and brethren in the ministry.' [See 1, 2, and 3.]

7. The *reason*, stated by Mr. B., why his brother ministers urged him not to meet Dr. Lees was, 'not that they thought his cause a bad one—not that they deemed his position untenable, or his arguments unsound; but they objected solely on the ground of Dr. L.'s character and principles.' (!!!)

8. In explanation of this dark and malevolent insinuation, Mr. B. stated that Dr. Lees, in the Rotherham discussion, said—'If the Bible contradicted a scientific experiment [fact], it must be false, and he would therefore give up the Bible.' [See report of that discussion for exposure of this weak and wicked insinuation.]

§ II. MR. BARROW'S PHILOSOPHY OF DRUNKENNESS.

1. 'Drunkenness, it is contended by Dr. Lees and the ultraists,' says Mr. B., 'is a disease of the body—a physical evil, and therefore requires a physical remedy, or the withdrawal of its physical cause—strong drink. But is this true? No! Drunkenness is a SIN, and like all other sins has its seat and origin in the moral depravity of man's heart. I, therefore, contend'—continued the Drayton philosopher—'that drunkenness is *radically* a moral evil, and only a physical evil incidentally.

2. 'What is the cause of drunkenness? The teetotalers say, intoxicating drinks. But is this true—philosophically true? No! Drink is not the cause, it is only the occasion of drunkenness.' [Dr. Lees says the *use* of the drink—and, as far back as 1838-9, in his reply to Dr. Edgar, exposes that opponent's quibble, and lays down this very distinction! See *British Temperance Advocate.*]

3. 'Again, we are told that moderation is the cause of drunkenness. But is this true? No! for if all were moderate, none would take to excess. If this so-called cause were universally extended, the alleged effect would be exterminated. Therefore moderation is not the cause of drunkenness.'

4. 'What then is the remedy for drunkenness? Teetotalism, say the teetotalers. But I should be ashamed of myself as a minister of the gospel, were I to offer any other remedy than the gospel and the atonement for this or any other of the moral maladies of man. Nothing but the blood of Christ can cure or save from sin.'

5. 'But I admit, nevertheless, that Temperance Societies, so far as they are founded upon the Gospel, may exist; and that they are good when they recognize the only remedy—*the blood of Christ.*' [The blood of Christ a remedy for *delirium tremens!!* What next?]

6. 'If the question be asked, may we lawfully use intoxicating drinks? I answer, I think such a question ought never to have been raised. If the word of God sanctions and allows the use of fermented wine, who shall prohibit its use?'

7. 'But if it be asked—are we at liberty to abstain? I reply, of course we are. There is no passage that expressly enjoins us to drink, and therefore we have a right to use our liberty, and abstain if we choose.'

§ III. THE PHILANTHROPIC ARGUMENT EXAMINED.

1. 'Should it be asked—are there any reasons to be assigned why we ought to abstain? I answer, there are many, and very strong ones too. When I look around me and see the sad effects and awful prevalence of intemperance, I am almost constrained to exclaim—would that all intoxicating drinks were banished from our world. On this ground I cannot but feel the force of what may be called the Philanthropic Argument,—chiefly based by Dr. Lees on St. Paul's declaration—'If meat make my brother to offend, &c.'

2. 'But altho' this argument seems so plausible, and appeals so forcibly to the heart, let us look at it, and see whether it is sound in PRINCIPLE. And here let me observe that the CIRCUMSTANCES of the case supposed by Paul, and the now existing ones in question, are not parallel. The argument, therefore, fails. Again, there are many good things very much abused—such as money, music, &c.,—but are we therefore to denounce the *use* on account of the *abuse?* Absurd!'

3. 'There is another very beautiful principle laid down by St. Paul, which we must not lose sight of—'using the things of this world as not abusing them.' And let me tell you, there are very few things in this world but have their legitimate and appropriate use; and why not fermented drinks?'

§ IV. THE PLEA FOR FERMENTED DRINKS.

1. 'I know, however, that Dr. Lees argues that the USE *is* the ABUSE of strong drink. Let us enter into this point. We are first told that these drinks do not contain nourishing properties, or at least but to a very, very small extent. How do they attempt to prove this? Why, by chemical analysis! They evaporate water, and then say—see what a little remains!'

2. 'But there is a great fallacy here. It will not do to regulate our mode of diet upon the principle of chemical analysis. We find upon chemical analysis that beef,

* Isn't Campbell a priest, and Hughes, &c.?

+ 'Fools rush in where angels fear to tread.'

potatoes, and plums, contain about equal proportions of the elements of nutrition. [They do nothing of the sort.] And likewise that cherries contain as many parts of the elements of nutrition as pork. So that upon the teetotal theory of chemical analysis, a pound of potatoes or plums, would nourish and sustain a working man as well as a pound of beef, &c. How absurd, then, the attempt to regulate diet upon the principles of chemical analysis!'

3. 'Again, it is confidently asserted that the use of fermented drinks is always injurious to health. Is this true? No! The parliamentary evidence on the extent of drunkenness contains the testimony of some of the highest authorities, who declare that fermented drinks are very nutritious, and highly beneficial to some constitutions. Again, we have the testimony of very many [few?] who have tried teetotalism—tried it fairly—tried it honestly—tried it obstinately—and who have nevertheless been compelled, even against their will, to give it up.'

4. 'But we are very gravely told that the use of fermented drinks is ever prejudicial to morals, and that therefore we ought to forego their use. I ask, however, is it so in all cases, and of necessity? Again I answer, no. If I take at my supper, this evening, a glass of weak beer, what immoral tendency or effect would it produce? None whatever. Would a glass of weak beer blunt any of my moral sensibilities even? Surely not. And yet if the argument is sound, it ought to bear this stress. But the fact is, a glass of weak beer would produce no effect at all (!), and therefore could produce no immoral effect.'

5. 'And how many wise, good, and holy men have taken these drinks all their lives moderately! Have they all sinned? If the argument is good, it ought to bear this application; but it is not sound; it is absurd!'

6. 'Nevertheless, I am nearly a teetotaler. I am trying the system. If it agrees with me, I may perhaps become one. I drink water to dinner, and strong toast-and-water to supper. I have no objection to the practice of teetotalism, but to the outrageous principles on which it is advocated. I think the principle of *expediency* the only ground on which it ought to be urged.'

§ v. The Metonymical Theory.

1. 'When I read the word of God, I find no distinction made there between fermented and unfermented, intoxicating and unintoxicating wine. This distinction, therefore, is a teetotal, and not a scriptural one.'

2. '*Yayan*,—the term most frequently used for wine in the Bible, is used to designate the wine which made Noah and Nabal drunk, which proves that it was fermented and intoxicating; and yet the Psalmist speaks of the very same yayan as one of the blessings of Providence brought forth out of the earth to gladden man's heart; whilst the prophet Isaiah uses it to symbolize the richer blessings of the gospel dispensation. Hence we prove that yayan is intoxicating; and that its use is sanctioned by God!'

3. '*Tirosh* is the next term of most frequent use to designate wine. Associated with whoredom and new wine, it is said to 'take away the heart' from God; and *therefore* it must be intoxicating. [Literally, is the former?—besides, both *yayin* and *tirosh* occur here.] Dr. Lees says that when tirosh is associated with 'corn' &c., it ought to be considered as indicating the vintage-produce, or the simple expressed juice of the grape—i. e., we ought to take the word in its literal signification. But I contend that we must take the word in a metonymical sense, as pointing out figuratively the proper fermented wine manufactured from the grape-juice. Dr. Lees objects, and asks—'Why take one part of a passage (corn and wine) literally, and the other part figuratively?' I answer—such passages are of frequent occurrence. For instance—'Dust thou art, and unto dust shalt thou return'—'Eat this bread and drink this cup.' Now man's body is not dust literally, but it does literally turn to dust. Again, we can literally eat the bread; but are we literally to drink the cup? Preposterous! absurd! [Man's body does not turn to dust; but to gas, literally. Nor is 'cup' used figuratively, it is only an abridged sentence—the wine *in* the cup being understood.] So you see that Dr. Lees' theory is fallacious, mine consistent. For if in the passages quoted we are compelled to take one part literally and the other metonymically, why may we not apply the same principle of interpretation when *tirosh* is associated with *corn* and other natural products?'

4. '*Asis*. This is one of the special terms used for *wine* in the Bible. Let us examine its signification. One of the prophets says—'The mountains shall drop down new wine—*asis*.' As this is promised as a blessing, it follows that God sanctions its use. Well, another prophet (Amos) speaks of the enemies of God being '*drunk* with blood as with *asis*.' Here we find that this specific kind of wine promised as a blessing, possessed intoxicating qualities. [Is blood intoxicating?] Thus our position is established—God does sanction in his word the moderate use of intoxicating wine.'

§ vi. The Eucharist Wine Question Settled!

1. 'Dr. Lees contends that the wine used at the Jewish Passover was unfermented, because the Jews were expressly enjoined to put away all *seor*—all leavened things—from their houses. But I maintain that the command did not extend to fermented wine, but only to those things which contained the fermenting principle of grain.'

2. 'Ridley Hershell says positively that the Jews did and do use fermented wine at the Passover. The *Mishna* tells us that especial care is to be used in order that the wine may be well and fully fermented.' [The Mishna does *not* say so.]

3. 'Now we agree with Dr. Lees, that the wine used by Christ at the institution of the Eucharist, was the same as that used by the Jews at the Passover. It therefore follows, that the phrase used to designate that wine—viz. fruit of the vine—is to be understood metonymically, and that the wine used was both fermented and intoxicating.'

4. 'Thus the Word of God consistently interpreted, the testimony of the Mishna, and the practice of the Jews, ancient and modern, all go to prove that fermented wine was used at the Passover and Last Supper, and therefore is the only proper wine for the Lord's table.'

§ vii. Observations on the Drayton Discussion.

1. Mr. B. said he did not proclaim himself the victor in the Drayton debate, but merely said in a jocose manner, that he thought he had had the best of the argument. [See the Report.]

2. He did not ask Dr. Lees to suppress any of his (Mr. B.'s) errors. If Dr. Lees says he did, let him *prove* it, producing the letter. (4)

3. He never requested Dr. Lees to let him join him in publishing the report of the discussion, but merely in furnishing a sketch for the local press. [Dr. Lees never said that he did.]

4. Dr. Lees had no right (!) to lecture the two following evenings upon the very subject of the discussion;—that was the objection urged by Mr. B. at the time, for which he was charged as being a riotous disturber.

5. All public speakers (said Mr. B.) even Dr. Lees, make some verbal mistakes.

6. He then pointed out a typographical error in the placard containing Dr. Lees' letter to the Manchester friends. The printer had put the word 'publicly' for 'publicity,' and Mr. B. could make no sense out of the clause! so of course concluded that Dr. Lees had written nonsense, and therefore he should not be so severe upon him for merely miscalling a word or two in the midst of a debate. [Dr. Lees corrected the error very mildly.—See Report.]

7. Mr. B. then pointed out a very gross mistake of Dr. Lees in the November 'Truth-Seeker'—'like *he* of Drayton.' Did you ever? Like *he* — like HE of Drayton! I don't mean to say that Dr. Lees don't know better, for I believe he does, but he ought not to be severe on others, whilst he makes such blunders himself. (5)

§ VIII. MR. ISAACS' SKETCH OF DISCUSSION IN THE 'TRUTH-SEEKER.'

1. 'The anonymous writer,' said Mr. B., 'of that report in the Truth-Seeker, must know that he has furnished a tissue of malignant falsehood.' [The writer was not anonymous, but well known as 'A. C. I., a Witness.']

2. Mr. B. said he never made any unseemly gestures when drinking the water, but, on the contrary, liked it so well, that, during the evening, he emptied the decanter. (6)

3. No drunkard ever tapped him on the shoulder and said—'Thou art the little man'— or anything of the kind. (7)

4. The so-called authenticated Report shows that Mr. Isaacs' is grossly false and inaccurate. [Not in the least.]

§ IX. MR. HEWITT'S REPORT.

1. It is (said Mr. B.) only half a report; and Dr. L. has himself abridged it by taking out the best and strongest parts of my speeches, and the weakest parts of his own.

2. Texts of Scripture Mr. B. did advance are suppressed, and texts he did not quote are attributed to him —the interpolations, no doubt, of Dr. Lees, in getting up the book for the press.

3. Mr. B. said—I don't believe that the report published is a copy of what Mr. Hewitt furnished. If it is, let Dr. Lees prove it by producing the copy sent to him by the reporter. (8)

§ X. A FEW ADDITIONAL CHARGES.

1. Dr. Lees ought not to call Mr. B. a defeated 'hireling.' Mr. B. was not the servant or tool of any party; but came out against the earnest counsel and wish of all his friends and brother ministers.

2. Mr. B. never did call Dr. Lees a liar or slanderer, in any letter addressed to that gentleman; and if Dr. L. says he did, let him prove it by producing the letter. (9)

3. Dr. Lees has been begging in the 'Truth-Seeker' for votes of confidence, but where are they? (10)

We have now given a classified outline of Mr. Barrow's lecture, not in the exact order of its delivery, but as nearly as possible in his own language, and in no one instance have we knowingly mis-stated his sentiments. We have omitted much that appeared mere twaddle and moonshine when being delivered; but as Mr. B. intends publishing a full report of the meeting, those who are not satisfied with what we have catered for them, must spend a shilling with the lecturer, who will be very grateful for the favor. We have been informed that this rev. opponent of what in one of his placards he calls 'a good and great cause,' went out of Manchester minus £6. We hope the jerry-lords will make up a purse for their champion. If they were wise, they would not let such an advocate retire from the field for want of the sinews of war. We understand that the Drayton publicans know how to appreciate his distinguished services on their behoof.

In conclusion, there are a few circumstances connected with Mr. Barrow's *retreat* from Manchester, which ought to be known, in order that the vaunting folly and insolence of this opponent may be fully seen.

1. For nearly a month previous to his visit, large and numerous placards containing slanderous and insulting charges against Dr. Lees, and daring him to meet him in Manchester for another discussion on the Wine Question, were extensively diffused. Dr. Lees, however, as became a gentleman, very properly refused to stoop so low a second time to conquer such an opponent.

2. Nevertheless, in answer to numerous urgent requisitions, Dr. Lees at length nobly overcame his repugnance to such a degrading encounter with one who, by the foulest calumnies, had sought to stab his reputation. He therefore authorized the Manchester friends to say that 'on their behalf he would hold himself in readiness with due notice, to meet all and any opponents they might think fit, excluding none.'

3. To prevent, however, Mr. Barrow, or any other, from entering into the dispute for mercenary purposes, Dr. Lees insisted that the surplus proceeds of the discussion should be given to two benevolent non-sectarian institutions, one to be named by each disputant, who was to receive merely personal traveling expenses.

4. When this announcement was made to Mr. B., his courage, zeal, and obstinacy, yielded like wax before the flame. The secret of his strength was touched, and the mighty man of war became weak and gentle as other men! He now begged to be excused. 'He had no particular desire to continue the controversy with Dr. Lees. He was not fond of disputation. His friends thought he had acted with very great temerity in challenging Dr. Lees to meet him in Manchester.'

5. 'Nevertheless,' Mr. B. faintly articulated, when publicly pressed upon the point, 'if Dr. Lees will accept *my* challenge, and agree to *my* conditions [i. e. touch the *tin*], I will meet him in Manchester.'!!

It may be well to add, lest *he* of Drayton should proclaim himself as more than a conqueror in his onset against teetotalism here, that Mr. Lomax, our worthy agent, and Mr. A. C. Isaacs, who were both present, then and there publicly challenged Mr. B. to enter into discussion. But, no. 'Dr. Lees is the only man I can discuss with.' Mr. R. Jones replied to Mr. B.'s paltry charges in reference to the Manchester meeting [Nov. 10], of which he was chairman, and showed the false, reckless, and malevolent character of those charges. Mr. A. C. Isaacs then nobly defended himself, Dr. Lees, and the 'Truth-Seeker,' against Mr. B.'s slanderous allegations in reference to what was advanced by the former concerning the Drayton discussion. When Mr. Isaacs rose to reply to what personally concerned himself, Mr. B., who had been patiently listened to for more than *two* hours, snatched up his hat and carpet bag, declaring he must go, or he should lose his bed. A burst of disapprobation from the audience, however, compelled him to resume his seat. Never before saw we any poor wight look such unutterable things. The tables were indeed turned with a witness. The meeting did not close until after midnight. T. H. B.

Manchester, Dec. 26, 1845.

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(1) If all this be true—and we believe this part to be so—Dr. Campbell is a very double-dealing personage. It is, however, for him to deny or affirm the statements of his '*rev.* brother.' He tells Dr. Lees that he is not, in any way, responsible for Mr. Barrow's letter. See 'Tables Turned upon the Christian Witness.'

(2) Many friends thought Dr. Lees wrong, when, last July, he hinted at a CONSPIRACY. What do they think now? Here is a systematic combination revealed—and defeated! First comes the May 'Witness'—then Owen Clarke in the 'Witness'—then Dr. Campbell (as is here alleged by his 'rev. brother') secretly soliciting his tools to entrap Dr. Lees into discussion, and making this a ground and cloak for personal defamation! Next, we have Barrow's book; OWEN CLARKE—the notorious Owen—lecturing in Barrow's chapel; and, to bring up the rear, anonymous letters, and the powerful aid and high sanction of that same abortion—'the Bristol Temperance Herald'—which, years ago, falsely accused Dr. Lees of infidelity, and which still smarts under the flagellation administered to it by Dr. Lees on that occa-

sion. The 'Christian Witness,' Dr. Campbell, Mr. Barrow, Owen Clarke (the moderation secretary), the 'Bristol Temperance Herald,' and an expelled and dishonored preacher now acting as editor of an obscure 'Metropolitan' periodical. O ye conspirators!—ye are worthy folks—hail, fellow, well met! But Dr. Lees, we fancy, will be a match for ye all.

(3) These precious 'reasonings'—if the reader will permit us to dignify such trash by the name—we shall select as standard examples of the entire circle of fallacies, and endeavor to extract a little FUN out of them, since they contain no philosophy.

(4) The letter is dated Sept. 10th, 1845, and now in the hands of the Manchester committee. It can be seen at 100, Rutland-street, by the curious. It says—'I suppose you will take no notice of my orthographical error in the Hebrew,' &c., and then proceeds to accuse Dr. Lees of errors he never committed. The plain English of his blunder is, that tho' Mr. B. commenced [see Report, p. 5] by promising to correct Dr. Lees' Hebrew, it turned out that Mr. B. DIDN'T EVEN KNOW THE HEBREW ALPHABET. This he in vain tries to call a MIS-pronunciation. It was not, and could not be, any such thing. It was, simply, *paltry pretence and presumption*, joined to *palpable ignorance*. These 'orthographical errors' of which Dr. Lees was to 'take no notice,' stand connected with 3 lines p. 22, 3 lines p. 23, 7 lines p. 24, 2 lines p. 25, and 7 lines p. 26—total, 22 lines; and these were to be omitted, in order that Mr. B.'s vanity should not be hurt! He knows how strong his claims for mercy were.

(5) 'Like *he* of Drayton,' is perfectly correct. To put 'him' instead of 'he,' would not express the meaning of Dr. Lees. In the phrase—'A stone fell upon *him*'—the pronoun is in the objective case—the end or terminus of an impulse or action. But in the phrase—'Like *he* of Drayton'—the pronoun is in the nominative case, and is merely a contemptuous substitution for 'Like THE PEDAGOGUE of Drayton'—i. e., like a certain *he*, or personage, residing there. We suspect the schoolmaster has been misled by the rule—'Prepositions govern the objective and dative cases.' But the rule is not applicable here, as in John ix. 9—'Like *unto* him.' In Dr. Lees' sentence there is no preposition, either in fact or intention. The obvious sense of the *parenthical* phrase comes under Lennie's rule (*Misc. Obs.* p. 149)—'When we refer to the *species* of a thing, the word *such* is properly applied.' Dr. Lees was clearly referring to a species of things when he said—'*like* (i. e., *as*, or SUCH AS) *he* of Drayton (is).' A like use of *like* is quite proper. Thus—'Be ye *like* minded with Christ'—i. e., 'have a mind *such as* Christ had.' In the Psalms (ciii. 13) is a like use (i. e., such a use) of the word *like*. '*Like as* (i. e., in *such* way *as*) a father pitieth his children.' Had it been necessary to use the pronoun *he*, for the noun 'a father' (as Dr. Lees uses it for the noun 'personage'), would the Drayton pedagogue put—'*Like* as HIM pitieth his children'?!! Grammar rules must always be founded on the *sense* of a passage; but our pedagogue here first mistakes the sense, and then misapplies the grammar rules. He also seems to be ignorant of the fact, that there are higher rules of composition than grammar rules:—as 'the wages of sin *is* death'—'exceeding great joy,'—where the grammar law must bend to something higher. The schoolmaster is abroad here—no unusual thing, by the way.

(6) In a placard published by the Drayton committee, it is asserted that several persons noticed the wry faces he made at the beginning; when he began to 'sweat,' he might indeed relish and want the water more. No wonder.

(7) We know that Mr. Isaacs was told so, but the denial of Mr. Barrow *may* be correct. We hope, in this case, it is more so than most of his other statements.

(8) The gross FALSEHOOD of these statements will be exposed by reference to the report of Mr. B.'s speeches in the handwriting of the reporter, which has luckily been preserved. It is placed in our hands, and may be seen at 100, Rutland-street. Instead of abridging Mr. B.'s speeches, Dr. Lees has stated in a note to the Report, p. 22, that the reporter had omitted some texts, and he gives the substance of the argument from his own notes.

(9) We have this letter in our possession, which may be seen at 100, Rutland-street. It says—'Dr. Lees, you are A BASE SLANDERER; and you TELL LIES, and you know you do'—and other rabid revilings. It seems that certain characters *should* have 'good memories.'

(10) Dr. Lees never adopts 'the begging' tone. He speaks like a man, not after the manner of the correspondent of the 'Witness,' like a whipt and whining schoolboy. He asks, plainly and pointedly, of the teetotalers—Have I advocated your views or not? be candid, and state both sides. 'Where are they?' If Mr. B. is not blind—totally blind—with passion, we refer him to 'the Tables Turned'—to the pages of 'the National Temperance Advocate'—to the 'Truth-Tester'—to the 'London Weekly Temperance Journal'—to the 'Northern Temperance Witness'—to the 'Long-Pledge Teetotaler'—[which circulate together 23,000 copies]—for unanimous 'votes of confidence,' &c., to Dr. Lees, from nearly all the thoro'going Temperance Societies.

Before publishing the preceding report, the Editor thought it only just to Dr. Campbell to enquire if the *reported words* of Mr. Barrow expressed *a fact*. He has pleasure in giving the following from Dr. Campbell.

London, Jan. 4, 1846.

Dear Sir,—My reply to yours is this: the statement is *wholly* inaccurate. As I have confidence in Mr. Barrow's veracity, I cannot believe that he used these words; I must conclude that the reporter had *misunderstood him*. I DID NOT SO MUCH AS KNOW OF THE DISCUSSION till some time after it was over, *when Mr. B. wrote*, enquiring whether I would admit some account of it as an antidote to your misrepresentations—an intention which I fully approved and warmly encouraged.

I am, dear sir, yours truly,

Dr. F. Lees. J. CAMPBELL.

EDITOR'S REMARKS.

We observe, in reply to Dr. C., that one *fact* totally upsets his case. The fact is this—neither Dr. Lees nor any other teetotaler published *any statement of the debate at all* (nor did Dr. Lees *intend* to publish any save the authenticated report), *until Dr. Campbell first announced his* exparte *one!* Then, and not before, he agreed to insert the report of 'A. C. I., a Witness.' Dr. C. complains of Dr. Lees having imputed the statements of Messrs. B. and G. to *him;* yet Dr. C. here imputes Mr Isaacs' sketch to Dr. Lees!

REPORTER'S ATTESTATION.

Manchester, Jan. 12, 1846.

Dear Sir,—I am glad for Dr. C.'s sake that he can so unequivocally disclaim the part Mr. B. has attributed to him in reference to the late affair.

That I have neither misapprehended nor mis-stated Mr. Barrow's assertions on this point—the whole of which were distinctly worded and emphatically enunciated—will appear from the following corroborative testimony, signed by gentlemen who were on the platform at the time; none of whom, I may add, have seen a single line of the account transmitted to you, by, dear sir,

Yours truly, T. H. BARKER.

"We, the undersigned, having been present at Mr. Barrow's meeting, do hereby *attest the substantial correctness* of the subjoined statements, as having been advanced by Mr. B. in the course of his address at that meeting:—

'Mr. B. said that *Dr. Campbell advised him* to enter into discussion with Dr. Lees on the wine question, and *requested* from him an account of the debate for the *Christian Witness;*—that, having led him into the dispute, he (Mr. B.) would not suffer Dr. C. to forsake him now, nor make any apology;—but that he was sure, from correspondence he held in his hand from Dr. Campbell, that he would not disclaim nor apologize for anything that had appeared in the *Witness*—he (Dr. C.) believing *all to be true.*'

JOHN STAMP.
ROBERT JONES.
JOHN RILEY.
SAMUEL BRADBURN."

The Truth-Tester.

WHO ARE THE INFIDEL-MAKERS?

THIS question seems most worthy the attention of the readers, and obviously appropriate for the columns, of the *Truth-Tester*. It is a question which recent occurrences force upon the attention. Our object, however, is not to enter into any elaborate investigation of the wide field of thought, observation, and argument, involved in the question before us; but rather to invite the attention, and elicit the views, of some of the more gifted thinkers and able writers amongst that brotherhood of truth-loving spirits gathered and gathering around this noble organ of free, earnest, and tolerant communication. With this object in view, then, we shall offer only a few cursory remarks, indicative of our feelings and views in reference to the point at issue. If what we advance commend itself to the conscience and judgment of others, they will of course receive freely what is offered most cheerfully. Those who see reason to differ from the writer, cannot oblige more than by stating, in frank and friendly terms, their grounds of difference. *He* utterly disclaims any wish or attempt to foist or force his convictions upon others. Let all who can, dare, and will think for themselves, do so according to the capacities they are endowed with, and the opportunities furnished; and to their own master they shall stand or fall: the writer condemns them not.

Without entering into that 'undignified war of personalities' which has lately been declared in a quarter from whence we had looked for deeds of nobler daring, we wish to fix attention upon one of those graver charges which has been more than insinuated—has been publicly proclaimed and sought to be established against Dr. LEES and those ultra-teetotalers who take the position, and entertain the views, advocated and defended by that fearless champion of the temperance cause, in reference to the Scriptural Wine Question.

The point we now refer to, and against which we protest, is neither more nor less than the sweeping charge of *Infidelity*, which, if not maliciously concocted, has certainly been dogmatically obtruded and industriously circulated, by certain parties whose position and profession are supposed to render their opinions at least worthy of notice.

What, and how much, is implied in the modern orthodox notion of Infidelity, we do not profess to be able exactly to determine. Perhaps some courteous 'Christian Witness' will see the expediency of making an intelligent deposition upon this important point;—we shall then be better able to appreciate the weight, and discriminate the aim, of certain vaguely launched, yet sonorously worded, denunciations.

A very slight acquaintance, however, with history — especially *ecclesiastical* history — is sufficient to evince that many things now deemed quite orthodox, would, in some former period of the history of Christianity, not only have been denounced as of an Infidel character and tendency, but would have roused against the poor *heretics* who had dared to whisper a belief of such wicked doctrines, the fierce and consuming ire of bigoted priests; and would have caused the entire machinery of inquisitorial power to bring all its torturous appliances into active operation, for the pious purpose of crushing such deadly errors, and of exterminating such deluded fanatics and 'wild men.'

Happily for us, however, in our age and land such infernalisms are only matters of history. These monstrosities of demoniac frenzy can never again desecrate the name and defile the institutions of our Christian religion. The true principles and essential genius of Christianity are now, we trust, too well apprehended and too widely diffused, for such fiendish atrocities ever again to be attempted or tolerated. We greatly err, however, if we allow ourselves to imagine that the demons of bigotry, intolerance, and persecution, are fully exorcised, even from the reformed institutions of our protestant and purer faith. Too frequently and too obviously do we perceive both the existence and the presence of these diabolian agencies. True, no faggot blazes on Smithfield market—no Bunyans are now immured in Bedford gaol; true, the instruments of bodily torture have been wrested from the cruel grasp of dominant 'powers that be', or have been dropt from hands whose muscles have felt the relaxing influence of improved creeds; yet do we know that there are still means and opportunities *when a more subtle and refined cruelty* finds its appropriate mode of pursuing the victim of its bigoted hate

We have lately had a notable instance in illustration of the preceding observations. We do not, however, here, enter into the specialities of an affair we must ever dwell upon with feelings of repugnance and sorrow. Would that we held in our hand an oblivious sponge, by which, at one dash, we could wipe out the entire record of what we now refer to! But, as that is impossible, our hope and prayer shall be, that ultimate, wide spread, and lasting good may be educed from the present, partial, and personal evil, intended and attempted. May thousands, in this, and the coming generations, read, as we do, in this affair, *a moral lesson*, and have their love of virtue, truth, and freedom enhanced, whilst they pause and ponder, with surprise and sorrow, over the pages which reveal the jesuitical acts of persecuting *bigots* in the nineteenth century of Christianity, in the very centre of Protestantism, and the high places of Nonconformity!

But to the question, who are the *Infidel-makers?* and how are they made? That there are Infidels—open and avowed—men so lost to virtuous shame, or so fatally infatuated with deadly errors, as to vaunt their scepticism in and hatred of the Bible—that good old Book which unfolds and enjoins a religion of perfect justice and universal love, which exhibits and commends a Savior of matchless grace and peerless majesty—that there are such characters, we too well know. But it has yet to be shown to us, that such moral monstrosities are the workmanship of *ultra teetotalers* — of thoro'-going, intelligent, conscientious, *temperance reformers.*

And yet, if figurative fancies were facts;—if assumptions and assertions were arguments;—if paltry and pitiful personalities were admissable proofs—then, indeed, would the concurrent testimony of certain Witnesses, demonstrate the *direct and undisguised Infidelity,* which a late pamphleteer labors, with such godly zeal, to fix upon the character and principles of that numerous class of temperance advocates and adherents, so courteously designated 'the *wild men* of the reformation!'

If to labor earnestly and devotedly in the cause of human emancipation from the thraldom of strong drink,—if a willingness to sacrifice ease and endure scorn, for the noble purpose of promoting the physical, social, moral, and spiritual elevation of mankind—if these be the admitted and certain criteria by which Infidels and Infidel-makers are recognized, then must we admit that appearances are, so far, against the advocates of thoro'-going teetotalism.

If uniform and sedulous efforts, in the ever widening field of philosophical research and biblical criticism, for the purpose of evincing and demonstrating the *unity, harmony,* and beautiful *consistency* which assuredly does and must ever obtain thro'out the works, ways, and words of that Being whose wisdom, power, and goodness are infinite, and the counsels of whose will are unchangeable—if, we say, it be the appropriate vocation of Infidel-makers, to illustrate the harmony of the works and word of God—then must we admit that more than suspicion ought to attach to that champion of ultraism, who has recently been called upon to stand forward in defence of himself, against an organized and cowardly attempt to murder his reputation, and thus to stop the onward progress of those great principles he has so triumphantly defended and promulgated. [See 'The *Tables Turned* upon the *Christian Witness.*']

If to vindicate thro' the press and platform, the Scriptures of Eternal Truth from the imputations of impudent scoffers (as Robert Owen, Lloyd Jones, and their followers);—if to guard the spotless character of the blessed Savior from the stigma tacitly thrown upon it by incautious Christians (such as Owen Clarke and his dupes), who, rather than give up their Bible-sanction theory, wantonly admit that the first miracle by which the Son of God manifested his Father's glory, was associated with, and promotive of, a drunken revelry;—if to evince the purity and perfection of New Testament Christianity, by showing that its precepts do not sanction, nor its ordinances require, the use of that which all admit to have been a curse and a plague, both to the church and the world,—if such efforts are the probable methods which Infidel-makers would adopt, we should indeed tremble for the company in which we are found, and the principles whereto we have humbly yet heartily tendered our honest adhesion.

But we do not tremble; we feel too surely the goodness, soundness, and firmness of our position. We rather think that the *real* Infidel-makers are on the opposite side. We fear that the *Rev.* opponents of true temperance, who scowl upon the earnest efforts of philanthropy and patriotism, to banish entirely and eternally the curse of drunkenness from our land, are the virtual promoters of Infidelity. We know of no way so likely to make a sober, thoughtful man — especially a reformed drunkard — an unbeliever in Revelation—an Infidel—as for Doctors of Divinity to affirm that the Bible and wine bottle support and sanction each other;—that the teachers of inspiration authorize and defend the use of demoralizing and desolating drinks;—that the *divine founder* of Christianity supplied a convivial party, after they had WELL DRUNK of an intoxicating beverage, with the means and temptation to licentious excess; and that an *ordinance* of the Church was instituted, and commanded to be perpetually observed, in the use of the drunkard's drink!—thus affording a constant pretext—a cogent argument—for the *ministers* to use *that wine* in the *vestry,* and for the people to regale themselves with it at home, and thereby raising an insurmountable barrier to the perfect consummation and permanent establishment of a system of universal and unqualified *sobriety.*

So far then from the ultraism of teetotalism being unscriptural in principle or Infidel in tendency, as insinuated by some and affirmed by others, who vaunt their attachment to the temperance of a temporary expediency, we incline to think that those defenders of the *take-a-little-drop* system are the violaters of scriptural truth, and the abettors of scepticism, as they are, too surely, the props and patrons of Sensuality and Sin.

We, therefore, call upon all who venerate their Bible and their God—who love their Religion and their Savior—to take a firm,

intelligent, decided, and immoveable stand upon the high 'vantage ground of uncompromising principle.

Drunkenness is an evil,—the master evil of our land,—the parent and promoter of almost every other kind and form of evil! Abstinence from those drinks which occasion drunkenness, is the only certain and effectual cure and preventive of this fearful evil! All ought to desire and aid in the removal of this evil. All can, by abstaining, aid in the banishment of this desolating curse; and can do so without any personal injury—in most cases with decided personal advantage. The conclusion, then, is obvious: common sense, common humanity, and Christian charity, combine their strongest and holiest claims to render it the urgent, the imperative duty of all to abstain; and that, not merely on the ground of expediency, but on the broad and enduring basis of high *moral obligation.*

'Have no fellowship with the unfruitful works of darkness; but rather *reprove* them.'

T. H. B.

DIFFICULTIES IN DIVINITY.—No. 4.

To the Editor of the Intellectual Repository.

[OBSERVATIONS On a *second* reply of 'the *Intellectual Repository*.' All the 'reasoning' is quoted in the observations which follow.]

(1). In *general*, I would recommend to the *Editor* the following just remarks of Mr. J. H. Bayley, a Swedenborgian Minister, given in his '*Address to the Methodists*,' pp. 4, 36.

"You have *mistaken the ground* on which you have to go. If I am to bring a man over from *his* views, I must, at least, *state fairly and fully what those views are, and argue actually* AGAINST THEM. If, instead of doing this, I *make up some patchwork of my own;* if I tell him he *believes* something he does *not* believe; if I argue *again and again upon that ground*; it is quite clear I shall produce no more effect than a soldier who should make some *man of straw*, and direct his *foolish valor* against *it*, instead of fighting the enemy.

"Let us discuss these subjects *fairly* and *fully*, yet kindly. If any one take up an argument and feel *he is getting out of temper*"—(of which the imputation of *motives* and the *indulgence of declamation* is a pretty sure sign)—"and is too anxious to gain the victory—*let that man be silent for a time*, until he be able to return in a more friendly," and I may add, a more philosophical "spirit."

(2). The Repository tells me that to *his* perceptions, the *Enquirer*, most *unquestionably*, makes the Father of Mercies, the author of evil! And to my *denial* of this (i. e. my *questioning* of what he says is *un*questionable!) and to my *demonstration* of the *impossibility* of *power creating* a *negation*, such as evil *is*, he says—it is not within possibility for a reasonable mind to give credence to both! Here, again, I am told that I have *not* a reasonable mind—instead of having it SHOWN to me that my argument is not sound!

(3). Page 142, he says, I so describe the divine acts as to *make God* unavoidably [what does '*unavoidably*' mean here? It can mean nothing but this—that *he*, the editor, cannot *avoid* the inference that God is] the *author of Evil*. I answer—*where* do I describe God as the author of Evil?

In '*proof*,' he presents three extracts from my paper. But can he deny the facts and texts quoted in the 1st extract? Swedenborg himself may be quoted in proof of its truth: 1. *All* who are in good are so from an *influx of heaven* (Arc. C. 537, 540, 547-8, 551, 553, 685, 2130, 2354,) i. e. God is the *source* of ALL their good. 2. The Editor admits that *all* are not in good: nay he says (p. 144, 6) that God *cannot* cause things to be so! His language, therefore, is, on this head, stronger than mine. 3. Some are supposed to go their *own* way. This also is according to E.S. (A.C. 10777), who says:—'*Man* is *left* free even to *think* and *will* and *do* evil'—i. e. to go *his own* way. '*Permission* is the toleration of Divine Providence which LEAVETH MEN to their own liberty to think and to will.' (New Jer. 272.)

(4). To the 2nd extract he appends a note, charging me with 'inversion of ideas.' But here, as elsewhere, he can only give the appearance of inversion, by *inverting* and *altering* my own words. I make no such statements as he puts into my mouth. My assertion, in principle, is this:—God sendeth his RAIN on the *evil* and the *good*. But, nevertheless, tho' the '*rain*' is a COMMON-MERCY (to *all*)—there is a *difference* (evil and *good* character), *yet* unaccounted for. As regards the *good* which makes the saint, I ascribe *it* to *God*: this is '*peculiar*' or '*special*' to the saint; and therefore, something *more* than the sinner *possesses* (i. e. it is special grace). Whatever the Editor ascribes of *mercy* to *all*, so do *I;* but I ascribe something in *addition*: i. e. MORE of *mercy* in its manifestation. (This '*more*' for which I contend as coming from God, *he* ascribes to the creature's '*liberty*'! whereas 'liberty' is *never* the *motive* or cause of action;—it is *only* 'liberty' *to* act).

He asks (in his note) what *I* can mean BY SAYING that God, with full POWER to save *all*, by an *irresistable* act of grace, is more merciful in not saving all, but only a *part?*' I NEVER SAID ANYTHING OF THE KIND: it is pure perversion. [The Editor evidently cannot argue a single step, without *perverting* OR *altering* my language; which he has no *right* to do as a *logician*, without my leave. He cannot *fight* MY OWN STATEMENTS; he therefore makes a 'man of straw, and directs his foolish valor against *it*!'] He does not himself believe, that ALL *will* be saved. He says only, with me, that all MAY be saved, IF *they* WILL. Now, the dispute is, when one man is *willing* to be saved, to what is the *cause* of his willingness to be ascribed? 'I,' says God, 'will *make them willing* in the day of my power.' 'It is GOD that *worketh in us to will* and *to do* of *his good* pleasure.'—Paul here spoke sound philosophy. We *both* agree that 'whoever *will* come, *may* come.' But some WILL, and some will not. What causes the good to *will*? I say—GOD: but the 'GREAT FACT' is, that He does *not cause all*, only *some*. In THESE, therefore, he *works* what he does *not* work in *all*. It is, therefore, an *additional* display of love—a SPECIAL beyond the *universal* display; consequently MORE *merciful*.

(5). 'What is the *difference* (he asks) between *irresistably inducing*, and *forcing*?' I answer—that there is *no meaning* in the phrase 'irresistably' inducing. I know what '*inducing*' means—and I know the difference between *that* and *forcing*,—but to talk of '*irresistably* inducing,' is a mere trick with terms. *It* is just as absurd as the phrase '*irresistably* created!' But there is no room for resistance *before* creation; and, when created, 'WILL' cannot *uncreate*. To *induce* a good 'will' is no more '*forcing*', than 'creation' is 'forcing': it is the Psalmist's prayer—'create' [not force] 'a clean spirit within me.'

(6). Page 142, he asks—'Of what use is it to SAY that *all* may come, *while* IT IS SAID, at the same time, that *those only* who have special grace, CAN come?'

Who says this last? I did not. What a man *may* do, I said, was what he *could* do; because POWER and RESPONSIBILITY are *co-extensive:* where power ceases, so

does responsibility. But here, as elsewhere, he dishonestly inverts what I say. A man conscious of truth, ought to be above this. Yet, on this fiction, he proceeds to lay the 'flattering unction' of superior sense, to his self-esteem!

(7). The THIRD EXTRACT asserts, 1, that *all* are not inclined to *accept* salvation. Now *are* they? 2, that those who are *inclined*, are so *from God*; 3, that *none are prevented*. (Are they?) 4, they are *merely* 'not elected' TO BE INCLINED. (Now, again, I ask, *are* they inclined? No! then they are certainly not 'elected' *to be* what they *are not*. So that he cannot deny the *fact* intended, and *really* expressed.)

But, says he, '*these* remarks obviously suppose'—this is not 'obvious' to me—'that God's *common* gift of grace is *not* SUFFICIENT for man's salvation; and that his *special* grace is ALONE *sufficient*; consequently, the latter ONLY is of *value*!' p. 142. The Editor falls into a very vulgar fallacy, and a very illogical train of reasoning. I assert, in these extracts, that ALL MAY come, who will. There are, therefore, SUFFICIENT *means* (i.e. ENOUGH of *power*) for all who have the WILL to use those means or power. Dare the Editor deny this?—Suppose two friends step into a third friend's house at dinner-time, and are *invited* to the *plentiful* repast. The host says, and truly: 'I shall be *glad* if you will stay dinner; there is *sufficient* for all, and to spare.' But *one*, however, only dines; for he has an *appetite*; the other *declines* on the ground that he has no *appetite;* no *desire* for dinner. What would be thought of the rational powers of that man who should thence infer—'the *provisions* spread before the guests in *common*, were NOT SUFFICIENT, not *enough*, BECAUSE *one* of the *guests* had *no appetite* to partake?' Yet this is exactly the inference of my opponent in the case of 'the feast of salvation'! But the only *logical inference* is, that 'the viands were SUFFICIENT to supply *all* the guests: but, of course, could only be EFFICIENT to the *ends* of food (or to the effect of nourishment) in THOSE who had an APPETITE for them, and power to *assimilate* them. It was not the fault of the host that the guest had no appetite: *that* circumstance did not *diminish* in the least *the* SUF*ficiency* of the feast. Neither does the UNWILLINGNESS of man render 'the feast of salvation' *inadequate*, or *insufficient*. It is the *unwillingness* which prevents what is SUF*ficient* FOR salvation, from being EF*ficient* TO salvation.

My doctrine is, that God must, in JUSTICE, supply *all* with the POWER *to be saved*, IF THEY WILL. Why does the Editor pervert this reiterated axiom? In fact, *the same powers* which, *wrongly* used, result in death and destruction, would, *if* rightly used, result in happiness and heaven. God is *just* to all; and *merciful*, and full of long suffering to *all*. But besides the *power* given, in justice to all, as the Editor asserts, he *induces* a RIGHT-USE (or will) of that power in *some*. These are 'the elect;' on whom, for *wise* purposes, he bestows their (i. e. *special*) grace. As regards *justice*, 'God *is* no respecter of persons'—but, I *did not assert*, that, in the matter of *grace* (or undeserved favor), God acted to *all alike*. I know better. As 'one star differeth from another in glory,' so do the *gifts* and *graces* of men, circumstantial, physical, intellectual, and moral. God hath a right to be *merciful* to whom he *will*, and to *what extent* he will, and *whom he will he hardeneth*; i. e. by permitting him to take his own course.

(8). He asks, p. 142, 'what *sort* of *free will* is that, which is *restrained* by its naturally fallen and *fettered condition*, from all beneficial exercise to its owner?' I confess this question is to me unintelligible. I can answer the foolish question, according to its own foolish words, but I cannot make any *sense* of it. The answer in words he gives himself;—If a man ask me what *sort* of man a *black* man is; I can only answer, he is of the *black sort*. So when I am asked, 'what sort of *free-will* is that which is *fallen* and *fettered*, and *restrained* from good' (figuratively '*restrained*,' I suppose, for if *physically* so, it could not be *free)?*—I can only answer, 'it is of the *fallen*, and *fettered*, and EVIL SORT.' But what bearing has this upon the question in dispute?

(9). He here, and elsewhere, 'argues *again* and *again* upon the ground' I have *again* and *again* denied. —I never asserted, nor can it be logically deduced from my assertions, that God *withholds* from any what he calls 'the only *sufficient* grace.' There is ENOUGH for all to be saved, IF they *will*. I assert no less; can *he* assert *more?*

He asks, p. 142, 'of what *use* would it have been for Peter to have said to the lame man, *rise up and walk*, if the Lord had not given him *sufficient strength* to do so?' I answer, *of no effect whatever*. This is common ground. In turn, *I* ask, of what *effect* would it have been to have given the man *sufficient strength to walk*, if the man had had NO WILL to walk? It is *will* which USES 'power' or 'strength;' i. e. makes it of '*effect*.' But *power* is equally *sufficient* when *not used*, as when *used*. A loaded pistol is equally *sufficient* for destroying life, in the hands of a *benevolent man* as of a *murderer*; but not equally *efficient*; for a difference of WILL (*or nature*) makes *all* the difference in the *effect*.—Our question is not with POWER, but WILL; not with *sufficiency*, but *efficiency*; not with *may* be's, but with what *is*; and the man who confounds CAN with WILL, POWER with INCLINATION, MIGHT with WOULD, and the ACTUAL with the POSSIBLE, DOES (to retort the Editor's unjust charge) 'palter with language,' and indulge in 'mere theological tergiversation.'

(10). The same page illustrates once more the complete logical incapacity of the Editor. *My* premisses are, (to use *symbols* for words, after the manner of the mathematicians) that God gives to all, A and B, (representing *sufficient* grace)—and if they have C (i. e. the *will*) they *will* be saved (D). These, I maintain, are all that God is *bound* in justice to give; and much of it is mercy. God is not *bound* to make a man WILLING to be saved: it is *sufficient* that man MAY be saved *conditionally*—i. e., IF he *will*. [Can this be denied? No!] Next, it is clear, that *all* good *inclinations* (or wills) are from God. [Are they not?] Hence the WILL to embrace the offered and *sufficient means* of salvation, is *from God*. But *all* have not *this will*; [Have they?] NONE have it, but those to whom it is *given*. It is this which makes the *possible* salvation of the Arminian, the ACTUAL salvation of the Calvinist. Salvation (D), says he, is the EFFECT of three things—A and B (*sufficient* grace) and C (*holy induced* Will.) A, B, C, are ALL requisite to the EFFECT D. If so, it is quite clear, that C, *without* A and B, could never *produce* salvation, any more than A and B without C (*will*) could *effect* it. But what is the *conclusion* tacked to it by the Editor? Why, says he—'the latter ONLY (C) is *of value*'!!! They are ALL of *value*.

(11). In page 143 another extract is *given*, of which the Editor can make nothing without *absurd additions* and *interpolations*. He is *determined* to make my reasoning 'appear' absurd—[tho' he tells me not to mind '*appearances*,' which are fallacious—and certainly, they *appear* to deceive *him* deplorably!]—and therefore, he INSERTS the absurdity himself, *before he begins!* Very cunning this, but *not* very conscientious.

The *extract* is aided by putting what he deems *obnoxious* phrases—i. e. such as excite the fears or prejudices of the unthinking—in large *capitals*. This might be permitted with a smile; but he goes further. I had said—'To him who *falls*, God gives ALL that justice demands.' He *puts in* ['*natural* aids']. Now, I mean 'ALL aids' of *whatever sorts*; EVERYTHING that is requisite to *keep* a man who is WILLING to be kept.

Next he queries whether 'to him who stands, God gives *more* than justice!' Surely, he will not allow his prejudices to run this length—that we have no *favor*

from God?—that all is *merely* justice, and that all is deserved?

(12). The phrase, '*when* LEFT to *ourselves*,' appears to startle the Editor from his propriety. He tells me it is *speaking evil* of God in detail. What says E. Swedenborg? (A. C. 10778, 141—9.) HINDMARSH thus defines '*Permission. To* LEAVE MAN, from his state of free agency, to *think* and *will* evil, and to *do* it, &c.' It 'is not a matter of his *willing, but of his* NOT-WILLING.' This exactly accords with my stated doctrine; I had stated it to be a matter *merely* of '*non-election*,' i. e., choice or will. Yet the Editor opposes it: tho' it is a doctrine of E. S., clearly stated in many places. I *meant* no more by '*left to ourselves*,' than Hindmarsh by '*leaving man*' to his free-agency. Of course God's power is always necessary to *life* and *action*.

(13). The Editor *seriously* asks me, 'if of those *left* to themselves, it can be said that God is INFINITELY *good* TO THEM?' p. 143-4. I answer, NO! God, is neither INFINITELY good TO THEM, *nor to any one else*; and the man who *affirms* it, talks rank and unmitigated nonsense. The Swedenborgians ridicule the idea of the INFINITE DESERT OF SIN calling for an *infinite* atonement, &c. But here is the *same* absurdity of expression in their own teacher! God, says the Swedenborgian, cannot communicate happiness *except to a man* CAPABLE *of receiving it.* Very true; but is it not certain that *no* creature, much less a sinful one, is CAPABLE of receiving INFINITY? God (adds the Editor) extends ALL *the mercy* he CAN [if he meant, '*can* consistently with *wisdom*,' I agree. But if he meant by 'can,' '*all he has* THE POWER *to extend it to*,—I deny it] to *all*.' But this is LIMITING *mercy* to the *condition* and *capacity* of the *creature*: therefore NOT INFINITE.

(14). In the *extract*, p. 143, the Editor prints, '*it must be*' in italics; intending thereby to attach the idea of *force* or compulsive *necessity* to my words. The words merely mean, 'the *reason* must be'—i. e., there is a *necessary connection* between the *reason* and *consequence*. Page 144, the Editor says—'If there be a God, he *must be* infinitely good.' The word '*must be*,' here, surely does not mean, God is *irresistably forced* to be good? No—it means, that there is a *necessary connection* in the Editor's mind between the two ideas—*God* and infinite *Goodness*. For my own part, as I can attach no *positive* idea to 'infinite', I avoid the term:—God, I believe, is the source and centre of ALL ACTUAL GOOD: i. e., as he is *all*-wise, and *all*-powerful, so he is *all*-good. Infinity is a mere sound, a *brutum fulmen*, if you use it otherwise. As God's goodness is *not opposed* (as E. S. admits) to the *permission of evil*, (whence all failure arises) so it cannot be opposed to election, which is merely the *positive* counteraction in certain cases of the *liability* and *tendency* of men to go wrong.

(15). Page 144, is another attempt to *frighten* his readers by the ugly '*man of straw*' he has set up, and dressed in his own '*patchwork*.'

To a paragraph commencing, 'If this common mercy, &c.,' I simply reply—*Does a* COMMON *benefit of* ONE SORT, *exclude a* SPECIAL *benefit of* ANOTHER *kind?* No! neither does *common grace*, (which concerns *means* and *power*, A and B) *exclude* the existence of *special grace* (i. e. inclining of the *will*, C).

Those who are *left to themselves*, are only left (as I have said a *dozen* times) when EVERY REQUISITE is supplied; just as Hindmarsh says. They are *left* with *straw*, *clay*, and *hands*, and LEFT TO MAKE USE OF THESE. Their *abuse* of these means, powers, and opportunities, or their *non*-use of them, is their sin. 'The Governor' *does not* virtually say, 'I know you CANNOT *but* sin;' on the contrary, he says—'When did I, like your Egyptian task-masters, ask you for bricks, while I gave you no straw?' He says—'I know you CAN obey, *if you like*'; but, AS GOD, he of course knows (not *doubtfully* but *certainly* knows) whether or not they WILL sin. His foresight does not interfere with their *freedom*. It has *no influence* over them. Does the Editor mean, that God is *bound* to make *all* men WILLING to be saved? No—he even says he *can't!!!* Well, then, 'Predestination *to life*' is simply this—'making *men willing* in the day of God's power.' Where is the 'injustice' of *that?*

(16). At bottom of p. 144, the Editor charges me with violating logic. What *rule*, he has not pointed out. The sentences—'(1) all evil *is* (arises) from ourselves when left to ourselves; (2) all good is from God,' are, says he, to *his* perceptions, contradictory.

I cannot, unfortunately, perceive *this* alleged contradiction; and the expression of his 'perceptions' does not aid my eyesight. Besides, he tells me, 'appearances are *deceitful*', and *I* think they have somehow deceived him here.

To say (says he), that 'all evil is FROM OURSELVES, &c., is in *reality* to say, that all evil is FROM GOD'!!! *This* is a contradiction; unless *God* and *ourselves* are the same! But the contradiction is *his*, not mine. According to him, to say that all evil is from *us*, is the same as to say, that it is all from *somebody else*!!

He says:—'If I *leave a man* to fall into a pit *wilfully*, I am the *origin* (!!) of the evil that befals him.'—p. 145. Indeed! If the cause of an event is *removed*, it cannot take place. But, if the *man walking into the pit* had not been *seen* by you, would he, then, *not have fallen in?* If you were the *cause* or origin, and you had *not* been there, then, it seems, he wouldn't have tumbled in! But he *would*, notwithstanding; therefore, you are *not* the *cause*.

'IF *all* evil with man *arises* FROM GOD *leaving man to himself* (as the Enquirer asserts), *God becomes the author of evil'!* p. 145.

But I DID NOT *say that evil* ARISES FROM GOD; for, of course, that is only saying, in *other* words, that God is the author of Evil. I said the reverse—that '*all evil arises* FROM OURSELVES'—Good only from God. I further said, that this evil arose only in *certain circumstances*—i. e., 'WHEN *left* to our *own* uncounteracted tendencies, or free agency; or, if *Hindmarsh's* statement be preferred, 'permission, which LEAVETH MEN to their *own liberty* to think and to will.'

(17). 'Done into English, (says he) Enquirer's sentences will read:—(1.) All evil is from ourselves, when (NOT being left to ourselves) we *might* have abstained.' This is *not* my sentence, *done into English*; it is something else *done into gibberish*; or rather into the '*unknown tongue*'.

'But (2) (says the Editor) all evil is *not* from ourselves, *when* (in consequence of our *being left* to ourselves) the evil is from him who brought it about.'

He tells me to '*beware of eating beans*'—but really, such wretched reasoning and perversion, are but the *husks of beans*.

In opposition to myself, to E. S., and to Hindmarsh, he next asserts, that for God to LEAVE MAN *to his own free agency*, is to despoil him of a right! What next?

(18). In the latter part of p. 145, *all* the preceding fallacies are dressed and hashed up once more. Next follows his *opinions* [I want his *proofs* not his *opinions*] about Calvinism—concluding, awful climax, with saving God's mercy, in *words*, by limiting his *power*, and denying his *omnipotence!* [in the only *true* sense of it, as *superior* to all opposing or other power].

'To our perceptions, (says he) there is as LITTLE *difference* between a *purpose to exclude*, and a *withholding of* THE MEANS of avoiding *exclusion*, as there is between *actually slaying a man*, and *leaving him* KNOWINGLY *and* WILFULLY *to starve* to death.' p. 146.

I agree to this. But it has no application to any of my statements, whatever it may have to the 'man of straw' put in their place.

God does *not* '*withhold the means*' of salvation; he never *leaves him to his free agency alone*, UNTIL he has *supplied* those *means*. If the man *starves* to death, it is

HIS OWN FAULT; he starves amidst *plenty*. Nothing prevents his access to *food*, but his own *folly*.

P. 147, I am accused of confounding freedom of love, with the *faculty* of FREE WILL!!

Nothing can be more stupid than this; for I clearly laid down, that *free-Will* was NOT A FACULTY, but a *state*. I don't acknowlege the distinction: consequently do not confound the two.

What *can* 'freedom of love' mean? If anything, it must be either—1st, the '*spontaneous*' movement of the soul (i. e. a desire) to make others happy; or, 2nd, 'the *absence of restraint*' (freedom) in *acting out* its love-desire.

But *hatred* is equally '*spontaneous*' and equally in a state of '*freedom*.' The Editor evidently *talks* with *words* to which no *idea* is attached: fulfilling the wise saying of Hobbes—

'WORDS *are the* COUNTERS *of Wise-men,*
But the MONEY *of Fools.*'

The Philosopher *reckons* (i. e. reasons) *with* them; the Fool mistakes them for the *gold* they represent.

PATHFINDER.

FATHER MATHEW ON RELIGIOUS INTOLERANCE.

[An Example to 'Christian Witnesses.']

"AMIDST the floods of light, and truth, and grace, so abundantly poured out upon us in this eventful era, such an unchristian spirit cannot much longer possess the heart. Religion—the sacred name of religion—cannot longer continue a wall of separation between man and his brother. An universal toleration must soon take place; not a toleration founded on indifference to all religion, but a toleration founded on the charity of the gospel, which leads us to believe that the followers of an erroneous worship may be pleasing to the Deity, from the purity of their hearts, and the invincibility of their convictions."—Extract from a letter from Father Mathew to P. P. C.—*Inquirer.*

TO THE TRUTH-SEEKER.

Hail! glorious Bude! the brightest light
Of earth's mental giants, in the fight
Of right against might!
Thy muscles strong, thy stature great,
Thou—armëd well with power innate—
Will put Truth's foes to flight.
Thy soul on paper thou dost stamp;
Its gushings forth without the camp
Illumine all:
It makes the peasant reach on high,
To meet the Eternal in the sky,
And thus forget his thrall.
It makes him rich as kings and priests—
His soul on mental dainties feasts,
Without profusion;
Till vivified he wends his way,
Progressive, to eternal day—
A bright effusion!
The TRUTH-SEEKER, this bank of thoughts,
Whose coin is sterling—paper notes
Refuses for insertion:
For such must perish in a blaze,
And leave their owners in a maze
Of ruin and suspension.
Success to thee! great Pioneer
Of all that's lovely, all that's dear
To age and youth—
And may the matrix of thy mind,
Bring forth thoughts to rouse thy kind,
To seek for Truth!

A SON OF LABOR.

The Temperance Advocate.

Temperance is the *proper use* of all things.

TO MINISTERS AND MEMBERS OF CHRISTIAN CHURCHES.

THE succeeding series of extracts from the writings of eminent commentators and divines, are intended to show that the effects of intemperance occasioned by the use of intoxicating stimulants, are extensively and deplorably detrimental to the cause of 'pure and undefiled religion'; that these stimulants cannot be used with safety, even by the most intelligent and pious; and that the principles of the Word of God require their disuse, as well for the security of the temperate, as the recovery of the intemperate.

These extracts have been made under the conviction that you are inadequately acquainted with the evils of intemperance as it affects the interests of that kingdom whose interests you so anxiously and zealously labor to advance; and with the earnest hope that the facts of our principles being recognized by so many wise and good men, whose opinions the entire church is accustomed to respect, will lead to your prompt adoption of them; that these sacred principles may no longer be neglected by the community at large, from the want of the patronage which may be so legitimately anticipated from the Christian Church.

I. *On the Use of Alcoholic Stimulants in their Effects on Religious Communities.*

1. In reference to private members of Christian churches.

'There has scarcely been an instance requiring from me the exercise of church discipline, or the exclusion of members, which did not arise from the use of strong drink.'—*J. Campbell, D.D.*

'It is melancholy to reflect how large a portion of the falls of professing Christians have been either directly or indirectly the result of taking ardent spirits. Every one knows how these spirits inflame passion and lust.' *J. Bennett, D.D.*

'Let our church books be examined, and we shall find that 19 out of 20 of every act of backsliding and apostasy, may be traced, directly or indirectly, to drinking.'—*B. Parsons.*

The pastor of an Independent church in Northamptonshire has publicly stated that every case of exclusion from that church for the last 50 years, has been traced by reference to the church-book to intemperance.

2. In reference to ministers of the gospel.

'Even the ministry has furnished many examples of the danger of using intoxicating stimulants.'—*Baptist Record.*

'Nearly all the blemishes which have been found on the characters of ministers for the last 50 years, have arisen from the use of intoxicating liquors.'—*R. Knill.*

'How many in the ministry, like Nadab and Abihu, have offered strange fire to God, and have polluted his church, and brought scandal upon it, by even entering the pulpit under the influence of ardent spirits.'—*J. Bennett, D.D.*

'I know a minister of the gospel, who was eloquent, earnest, diligent, successful, beloved;—he became the slave of this vice, and is now separated from his flock—

his reputation gone—himself the prey of deadly anguish. I know another, who was a successful preacher of righteousness, eminently endowed, and who brought many souls to God,—who is now an outcast from his friends, and has probably ended his ministry for ever, because he too became the slave of this passion. Nor are these the only instances I have known, in which even ministers have made the enemies of the gospel blaspheme.'—*B. W. Noel, M.A.*

'When I reflect on the mighty evils of intemperance, how it is moving against the press and the pulpit, the magistrate and the divine, I feel bound to give my example to the cause.'—*J. A. James.*

'I remember that at a particular period I was able to count up nearly 40 ministers of the gospel, and none of them at a very great distance, who either were drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were greatly injured, if not entirely ruined. And I could mention an ordination that took place about twenty years ago, at which I was ashamed and grieved to see two aged ministers literally drunk, and a third indecently excited with strong drink. With the light now cast upon the subject, it seems to me incredible that a minister of the gospel can be in the habit of using intoxicating liquor, tho' in moderate quantities, without essentially injuring his own piety, and diminishing the success of his labors. It tends to inflame all that is depraved and earthly in a minister, and to extinguish all that is spiritual and holy.'—*L. Woods, D.D.*

'The ministers, the hopeful ministers of the sanctuary, that have fallen, are not a few. Many of first-rate talent, respectability, and apparent piety, have had their ardor quenched, and their characters implicated, by these destroying liquors. The spirit that inspirited the churches is doomed to the grave before the man is dead;—the father that taught him to drink has abandoned him, and the deacon that compelled him to take the glass which has been his destruction, has driven him from his door. I have my eye at this moment on three highly popular and zealous dissenting ministers, who are now dead while they live; strong drink has slain them. These sons of Zion were purer than snow—they were whiter than milk—they were more ruddy in body than rubies—their polishing was of sapphire; but now they are not known in the streets.'—*B. Parsons.*

The writer could mention several cases of persons who for many years maintained a consistent profession of Christianity—could 'govern themselves' till they became weak thro' age, and whose sun went down beneath the dismal cloud of intemperance: especially two ministers of the gospel, with whom he was for many years intimate, and who walked uprightly till they were nearly 'threescore years and ten,' but then became affecting instances of the peculiar danger incurred by those who seek to support senile weaknesses by the insufficient aid of intoxicating liquor. In this connexion, it would be well to consider a passing remark of Andrew Fuller, in reference to Noah's case. 'Noah,' says he, 'might not be aware of the strength of the wine, or his age might render him sooner influenced by it.'

'Surely' then 'it is wise almost to be foolish in this case—i. e., what would be termed foolishly jealous and scrupulous—inasmuch as the evil is so enormous, that the farther we can flee from it the better.'—*J. Bennett, D. D.*

'To the watchmen upon Zion's walls I would say, our security and our influence demand immediate and entire abstinence.'—*L. Beecher, D.D.*

II. *Is Total Abstinence from Intoxicating Drink required by the general principles of the Word of God?*

'How low are multitudes of Christians—multitudes of Christian ministers fallen, when they cannot deny themselves, where either interest or pleasure solicit the gratification! Grieving a person signifies leading him into sin. That is morally evil to a man which is ensnaring to others, or by which they are discouraged in their Christian course. Let us be willing to deny ourselves in any desire, rather than by our indulgence to dishonor God and injure others.'—*Dr. Doddridge.*

'Paul asks of the strong in faith, that for their weaker brethren's sake, they should not do a thing which might be in itself indifferent, even tho' they felt free in their own minds to do it.'—*Dr. Tholuck.*

'Paul advises to abstain from such participation as was lawful, rather than give offence to a weak brother.'—*Bishop Percy.*

'Paul would exercise any self-denial for the sake of others.'—*Dr. Boothroyd.*

'Take care that this supposed liberty of yours be not the occasion of stumbling to those who are weak.'—*Bishop Pearce.*

'We ought not to indulge our appetites in such things as may offend the weak.'—*Locke.*

'The weak is one that is scandalized or made to fall by the liberty of others. The apostle forbids the doing of anything which may be left undone without sin, and being done hath a tendency to cause a weak brother to perish. To offend or scandalize a weak brother, is to occasion his ruin.'—*Dr. Whitby.*

'They sin against Christ who will not abate themselves a small liberty, where the use of it this or that way may be an occasion of sin and ruin to others.'—*Poole.*

'The use of spirituous liquors produces many other evils. Our health, our reputation, our safety, our reason, our lives, our souls, our families, and our friends, in solemn and affecting union, urge, entreat, and persuade us to abstain. God commands, Christ solicits, the spirit of grace influences us to abstain.' — *Dr. Dwight.*

'If you can walk over these coals without being burnt, yet that is more than your weaker brethren can do. You make them sin, tho' you be sinless yourselves.'—*A. Fuller.*

'Did I think the use of wine of some real benefit to me, I should still feel myself under obligations to abstain. My obligation in this matter is set in a very clear light by an appeal to the word of God. There are two passages in particular which bear more directly on the subject, and which must be regarded as conclusive: viz., viii. 1 Cor. 13, and xiv. Rom. 21. Finding that my use of wine might occasion injury to some of my fellow-men, I should feel myself obliged from regard to the authority of revelation, to give it up, even tho' the use of it might be a pleasure to my taste and an advantage to my health.'—*Dr L. Woods.*

'It may not be possible to prove that wine is absolutely unlawful, but still many friends of temperance regard it as such, and are grieved at its use. They esteem the habit of using it as tending to intemperance. Besides, the wines which are now used are different from those which were common among the ancients. Little or none of the wine which comes to this country is pure. 'It is evil' to the man who pursues a course which will give offence to a brother; that will pain him, or tend to drive him off from the church, or lead him into sin. The law of love requires us to sacrifice our own comfort to promote the happiness of others.'—*Albert Barnes.*

'Every one's duty is to avoid those things which have any tendency to lead others into sin, or weaken their virtue. To this we are called by the example of Christ, who 'pleased not himself' by sensual gratifications. Do not for the sake of pleasing thy palate, destroy him for whose salvation Christ parted with His life.'—*Dr. Macknight.*

'You pretend Christian liberty, and hold forth that you possess knowlege, but of what benefit is knowlege which is ruinous to your brethren?'—*Billroth.*

'Paul gives precepts and principles which must be of

great value to the church of Christ, down to the end of time. 'Not to please ourselves'—i. e., not to act in such a way as would gratify our own views and inclinations. 'For whom Christ died' seems to be added, in order to show how very differently Christ himself acted and felt, and thus to paint in glowing colors the criminality of those who refused to imitate His spirit.'—*Prof. Stuart.*

The preceding extracts contain the remarks of eminent divines upon Rom. xiv. 21, and 1st Corinth. viii. 13; to which it would be easy to make additions from other commentators, and from which it must be perceived that the apostle would refrain from doing that which was lawful, and even that which was a personal advantage, if he perceived that the doing if it would *tend* to turn a Christian brother out of the right way.

The intemperate is not indeed in the right way; but it is plain that the same law of love which constrains us to deny ourselves for the sake of a Christian brother, teaches us to do so for the good of a neighbor; and he is our neighbor who requires the aid of our example. And is not this aid especially required by the intemperate? Besides, there are many who are constantly turning out of the right way thro' wine and strong drink.* The example therefore is required for the sake of the brethren. And, if prevention is better than cure, it is at least as good to save those who have not fallen, as to recover those who have.

That this sentiment is scriptural, a part of Christianity, and therefore binding upon every Christian, is further shown by the following extracts.

'There is no zeal, no faithfulness, no pity, if we can see the wicked die, and refuse to save them. If a man were placed among a spirit-drinking population, where he saw thousands hurried down to death by that vice, it would be his plain, undeniable duty to abstain. And if he lived among a population where it was not spirits, nor wine, but beer which was hurrying people to misery in time and eternity, it would clearly be his duty, according to the apostolic example, totally to abstain from beer. If we, as the disciples of Christ, are really anxious to convey blessings to the degraded, we must, we are absolutely bound to set them an example in this matter.'—*B. W. Noel, M.A.*

'It is sin not to deny yourself anything by which denial you can do good to your fellow creatures. 'To him that knoweth to do good and doeth it not, to him it is sin.' To many parties it would not be iniquity, but to an enlightened mind it would be so.'—*J. Sherman.*

'It becomes an important part of the office of a Christian minister to take up separate branches of moral obligation, and urge the practice of them upon his auditory. An evil may be prevailing to a very considerable extent, and the Christian public may not be sufficiently impressed with its character, or not fully aware of its progress. Such appears to be the position of intemperance at the present day. We must expect to find among Christians the chief supporters of temperance societies.'—*W. Spencer.*

'We are told by some men that the enjoyment of intoxicating drink is not forbidden. I think that man's Christianity is low indeed who is enquiring how little he can do and yet be saved; how many indulgences he can have and yet arrive in the kingdom of heaven.'—*W. M'Kerrow.*

'It would be altogether out of place and out of character too, for a Wesleyan minister, addressing a Wesleyan congregation, to call upon them to pledge themselves to that to which they have been pledged ever since they came into society. We want not new rules, but merely a conscientious adherence to the old ones. Something I am sure does require to be done to stem the torrent of intemperance. In times like these, brethren, the rule I think should be, not to go so far as use lawfully may; even that which might under other circumstances be right, a Christian will be glad to give up for the sake of a clearer example.'—*G. Cubitt.*

'When the parliament of Tahiti consulted the Queen respecting the admission of intoxicating drinks, she said, —Let the principles contained in the New Testament be the foundation of all your proceedings. And these discerning Christians passed an act for national, total abstinence, because they saw that the principles of the New Testament demanded such a measure. They saw that love to God and man is the grand principle of 'The Book'; and that this love enjoins us to do nothing, to eat nothing, to drink nothing, which could prove the means, directly or indirectly, of making a brother stumble, offend, become weak, or fall into sin.'—*B. Parsons.*

'It is the common and ordinary use of strong drink which leads to drunkenness. Christianity requires us to love our neighbors as ourselves; and all who do so will strive to guard others against the evil to which they are or may be exposed.'—*Religious Tract Society.*

III. *Is 'the gospel of the grace of God' efficient to preserve all who drink that which is intoxicating, from intemperance?*

'It will not do to say, we have a remedy in the gospel.'—*Baptist Record.*

'Many of those who have erred through wine, &c., we have good reason to believe, *were* partakers of divine grace, and therefore had supernatural power to withstand temptation; and yet they have been betrayed. You have tried the grace of God, and it has not kept all from falling. And why? Because in using these liquors, you tempt the Lord God by your lusts.'—*B. Parsons.*

'The wine of the wealthy and the beer of the poor are similar both in kind and effect, and tend to evil. Habits of intemperance are progressively formed—the way is a precipice, and the first step over it—unless there be almost miraculous prevention—is enough. Our primeval parents who ate once of the forbidden fruit, ruined themselves.'—*F. A. Cox, D.D.*

'God has so constituted the universe, that He never does interfere by power to prevent sin. He can prevent poison from destroying, and strong drink from intoxicating, but we have no encouragement to expect the interposition of His power for such purposes. If the holiest man on earth was to take poison, the influences of the Holy Spirit would not be expected to prevent the poison from acting; nor if he were to take intoxicating drinks, could he expect the power of the Holy Ghost to prevent his disgraceful inebriation.'—*T. W. Jenkyn, D.D.*

'May God keep us by His grace! But if we are kept, we must avoid the beginnings of evil.'—*B. W. Noel, M.A.*

IV. *Is it therefore needful to enjoin total abstinence as a part of Christianity?*

'The drinking customs of England are a great stumbling block in the way of the people receiving the gospel. It is the duty of every Christian to remove that stumbling block out of the way.'—*J. Sherman.*

'We verily believe that the sin of drunkenness is destroying more souls than all the ministers in Britain are instrumental in saving.'—*Wesleyan Methodist Magazine.*

* The Christian Church in our own land annually ejects upwards of 20,000 of her members, whose fall may be traced to the USE of alcoholic beverages.

'Drinking keeps myriads from the house of God, banishes the Bible from their houses, destroys their character, burns up the body, and damns the immortal soul.'—*B. W. Noel, M.A.*

'Temperance societies are formed to put an end to a sin that empties our places of worship.'—*J. Bennett.*

V. *Is not Christianity greatly advanced by the general adoption of total abstinence principles?*

'During the last year, out of 19,878 signatures, 2,637 were from reclaimed drunkards, of whom 479 have been deemed by pastors worthy of admission to church fellowship.'—*First Report, N. B. & F. Temperance Society.*

'You call upon ministers to help you: we believe that if we were to join you we could greatly help you; and we believe that in so doing we should mightily help ourselves.'—*J. Campbell, D.D.*

'May God bless the church with that revival of religion, which has in other cases followed from the adoption of the temperance society.'—*J. Bennett, D.D.*

'If Christians would abandon intoxicating drinks, and devote what it costs them to the cause of God, the world would soon be converted.'—*J. Sherman.*

'Whether temperance societies shall survive or languish, it is for the Christian public to determine.'—*W. Spencer.*

Christian friends! you are respectfully and earnestly entreated to give serious attention to the foregoing extracts, which have been selected with the most anxious desire to promote the cause of virtue and godliness. Such is assuredly the tendency of the subject to which your attention is here invited. And those divines quoted above who do not interpret the Scriptures as *commanding* 'total abstinence from intoxicating drinks' in particular (as Professor Dwight does), yet certainly afford ground for an inference practically equivalent to such a view—e. g., Dr. Doddridge says: 'Let us be willing to deny ourselves in *any* desire,' &c. Dr. Boothroyd says: 'Paul would exercise *any* self-denial,' &c. Dr. Macknight: 'Avoid those things which have *any* tendency,' &c.

If hitherto you have conscientiously differed from us, or rather from those wise and good men here cited, and with whose works we trust you are familiar, we are persuaded that if you will examine the subject, you will no longer stand aloof from us, and thus obstruct our progress. You can greatly help us; and in so doing would (as Dr. Campbell has said) mightily help yourselves. W. D. H.

A QUERY ANSWERED.

You ask,—'Why God has sent the barley here,
If not to manufacture into beer?'
You'll find the question answered, if you look
Within the pages of the Sacred Book.
Man is there commanded the grain to eat.
'Twas God himself said—'It shall be for meat;'*
But wilful man, ever ready to pervert
The gifts of God, doth this good *food* convert
Into a *drink*, and says, by actions strong
As words, that *he* is right, and *God* is wrong!
Nor is this all—he also does proclaim,
Whilst on his cheek ne'er mounts the blush of shame,
That God the barley sent, that he might make
This poison-drink—this nation's curse—this break
That presses with iron strength, in woe or weal,
On Civilization's chariot wheel.

Wakefield, Dec. 31, 1845. S. ROODHOUSE.

* Gen. i. 29.

THE WINES OF SCRIPTURE.—No. VIII.

ASHISHAH.

IN the English version of the Scriptures we read of *flagons of wine.* The word *ashishah,** translated flagon, ought to be rendered *grape-cake.* It is probably derived from a verb signifying *to press together,* which suggests the manner of its preparation. In one of the four instances wherein it occurs, our translators have rendered it simply *flagons;* in two others, the words 'of wine' are added in italics; and in the other they have given these words in the common letter, as if they had a corresponding term in the original. In this last case (Hosea iii. 1., they 'love cakes of grapes,') they say in the margin that the Hebrew has '*grapes*;' and we naturally enquire what led them to depart from the original in this instance? We should properly expect that, as faithful translators, they would always abide by the inspired original, so far as their knowlege went. The truth is, they had incorrectly rendered the term when it stood alone, and they chose here to adhere to their former rendering, instead of returning to correct their error,—keeping their conscience easy by setting down in the margin that they found the word *grapes,* not *wine,* in the inspired original. In their preface they say, that they have inserted occasionally in the margin a different reading from that in the text, 'to admonish the reader to seek further.' We *have sought further,* and, we believe, have found the truth. The other texts are, 2 Samuel vi. 19; 1 Chron. xvi. 3; Canticles ii. 5; and perhaps Isaiah xvi. 7. Professors Gesenius, Robinson, Nordheimer, and many other able critics, give the rendering we have adopted. Robinson (following Gesenius) says, 'The Hebrew word *ashishah,* everywhere rendered in the English version *flagon,* means rather a *cake,* especially of dried grapes, or raisins, pressed into a particular form. These were mentioned as delicacies, by which the weary and languid are refreshed; they were also offered to idols.† The term denotes a *cake,* and from

* אֲשִׁישָׁה *ashishah,* from אָשַׁשׁ *ashash.* The texts in which this term occurs are all quoted above.

† Robinson's *Calmet,* article FLAGON. The opinion that this term must have a solid interpretation, is now generally received; but Prof. Mayer, in an article in the *American Biblical Repository,* Oct. 1839, in which he contends strongly for the countenance of the Scriptures in favor of the moderate use of intoxicating wine as an article of diet, cites one of the above texts (2 Sam. vi. 19,) understanding a flagon of wine to be referred to. This is just one of the many philological errors which abound in that article (*ab uno disce omnes).* It is remarkable that he should confidently quote such a text, as having an undoubted reference to intoxicating wine, when so distinguished a scholar as Gesenius has shown in his well-known Hebrew Lexicon, several years previously, that it had no reference to wine at all.

Mr. Barrow, in his treatise—*Temperance and Teetotalism*—recently published, says—'Much uncertainty exists concerning the meaning of this word, and its etymology.' It is surprising he should have thought the matter so uncertain, when his great authority Gesenius, whom he justly praises, speaks so decidedly on the point. Mr. B. felt that he had not an inch of ground to stand on here, or he would have occupied it; and he had not the candor to confess that, on this point at least, his opponent was right. We must state it as our honest conviction, that Mr. B. throws light on none of the terms he discusses. He does not attempt to *discriminate* the Hebrew terms, but endeavors to prove that each of them denotes an intoxicating drink,—and he blunders on every page.—His tract would be only useless, were it not irritating. In his blind zeal to carry his point, he often runs his head against a post which breaks the force of many a furious onset. Tho' Messrs. Rule and Schauffler were opposed to our views, they brought talent and learning into their essays—but Mr. Barrow's production is contemptible. We say this only in regard to what he has written; for aught we know, he may be an excellent man, tho' he here shows a bad spirit, and he may yet repent bitterly that he has sent such a work to the press. We expect a little commendation for our patience from those who *know* the work, when we state that, with the exception of a few paragraphs in the 5th and 6th chapters, we have read every word of it; but we must caution our readers against purchasing the work, for it is literally—*good for nothing.* We could scarcely have supposed that a Christian minister could have sent such a work to press, and it should never have been published. If his friends were consulted, they were unkind if they did not advise him to withhold it, for he has made a sad exposure of himself. When his book is reviewed by an opponent,

the mention of grapes, in connection with it, in Hosea iii. 1, we may infer that a *grape-cake* is meant, as Nordheimer very properly renders the term. It follows that none of these passages can be legitimately quoted in favor of the use of intoxicating drinks.

We have now examined each of the terms in the Old Testament which have, or are supposed to have, a reference to wine; and we have endeavored to show that they are easily distinguishable, though confounded in the English version. If the views we have exhibited, be found, on examination, to be correct, the members of temperance societies will feel themselves on firmer footing when they endeavor to repel the religious objections of opponents. We have often felt it necessary to grant too much to our adversaries. We have been told that the Bible countenanced the habitual use of intoxicating drink, and even recommended its use, and that, too, to persons in health: and we have either weakened our cause by granting all this, or have been defeated, in attempting to deny these statements, and otherwise explain the passages adduced in support of them. As the case now stands, an opponent must prove, that the article referred to in any passage cited by him, is either *invariably*, or *in that particular instance*, to be understood as fermented wine; and we venture to say, that, after such a process, he will not find the expression of approbation sought for. We may be wrong, but we make this assertion after a careful examination of all the passages, and we have a strong conviction that we are right. We feel assured, that many even of those who have not taken the trouble to examine the subject carefully, have been shocked at the use which has often been made of the language of prophets and holy men of old—to say nothing of their inspiration. They suspected a fallacy in the reasoning, but they knew not how to expose it. It is sad to think that so many of the ministers of religion, the appointed expounders of Holy Writ, should claim its favor on behalf of intoxicating drink, as a safe and healthful daily beverage. It is a fact, however, established by incontestable evidence, that intoxicating drink, whether taken in larger or smaller quantities, is injurious to the healthful constitution. Our readers may see a most satisfactory discussion of this subject in the third number of *The Enquirer*, an American publication, conducted by E. C. Delavan, Esq. This number is wholly occupied with medical correspondence regarding 'the Sewall Plates' of the Stomach, and contains an immense number of letters from the most distinguished professors in the United States. It is *a physical fact*, now fully ascertained, that the use of alcohol has a pernicious influence on the constitution, whether the ministers of religion believe it or not, and it is foolish for them to deny it on scriptural grounds. As well might they quote the 19th Psalm (verses 4, 5, 6,) to prove that the sun moves round the earth, and reject what astronomers have told us about the diurnal motion of the globe. We attempt no apology for the statements of inspired men, which have been supposed to cast an unfavorale reflection on the practical wisdom of the temperance pledge. We seek not an explanation in the altered circumstances of Britain in the nineteenth century of the Christian era, as compared with those of the ancient Jews. We reserve this till it is proved that the Bible countenances the daily use of intoxicating drink; a position which we believe cannot be established.

Let it not be said, that we have used undue liberties with texts of Scripture, and strained them to adapt them to our purpose. We appeal to our readers, whether our explanation be not the more natural where it differs from the common one. We seek to vindicate the Scriptures from the perversions which drinking habits have originated. We sometimes hear of the indignation and sorrow which the 'mighty dead' would feel and express in consequence of the perverted use sometimes made of statements left behind them in their writings, were they to rise from the dead and witness it, and this is mentioned as a motive to induce us to interpret their writings with caution. But another and a sadder doom awaits him who misinterprets Scripture. Besides, all human productions are liable to error, and the mistakes of one writer may be corrected by another of superior attainment; but we expect no subsequent revelation to rectify our mistakes regarding the one we have already received. The Spirit who inspired David and Isaiah has ceased to communicate his oracles to men. The prophetic song is heard no more, announcing a brighter era in the distant future:

> 'The harp of Judah peals no more
> On Zion's awful hill.'

If the Scriptures demand our implicit faith, let them be examined under the conviction that a solemn responsibility is connected with their interpretation. We have endeavored to indicate and establish the correct meaning of the inspired original in opposition to certain misinterpretations; let the reader judge how far we have succeeded.

As we do not intend to discuss the New Testament terms, the present series of articles is now finished.

THETA.

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he may expect a severe castigation: he has laid himself open to it, and he merits it.

Tirosh lo Yayin is the only complete treatise on the Wine Question of whose views we can *fully* approve. We may here express an earnest wish that the author may bring out a new edition. A brief, calm, and popular discussion of the subject, avoiding Mr. Barrow's offensive personalities, is a great *desideratum*. Could not the writer of the admirable article WINE, in Dr. Kitto's *Cyclopædia*, extend and popularize that article, and issue it as a separate treatise, as it is entirely free from personalities and everything fitted to irritate? Dr. Grindrod and Mr. Parsons seem to have abandoned the idea of bringing out new editions of their treatises —I mean the parts relating to the Wine Question.

A CALM AND CANDID EXAMINATION OF THE QUESTION,—

WAS THE WINE MIRACULOUSLY PREPARED BY JESUS CHRIST AT CANA OF GALILEE, INTOXICATING?

[We earnestly commend the following remarks to the prayerful consideration of the friends of Christian truth.]

The question as to the kind of wine used at the marriage at Cana of Galilee* where—

> 'The conscious water saw its God and blush'd,'

has been much controverted. Some contend, that the wine provided at first for the feast, as well as that miraculously supplied by our Lord, was intoxicating; others admit this only in reference to the former, while others contend that both were unintoxicating. We adopt the last of these views, because we deem it the most reasonable and the best supported. The marriage feast lasted seven days.† It was probably on the third or fourth day that our Lord exerted his miraculous power for the purpose of supplying the lack of wine. The deficiency might be occasioned by the poverty of the people, or the circumstance, that more had come with Jesus than had been expected. It is a question of some interest,—What kind of wine was preferred by the temperate Jews, and therefore most likely to be used at their nuptial celebrations? They preferred boiled wine; that is, the juice of the grape boiled down to a syrup, and frequently eaten as a solid, but mingled with water when used as a beverage. Solomon refers to this when wisdom is said to have mingled her wine‡; and Rabbi Jehudah, in the Mishna‖, states distinctly that boiled wine is best. We must, therefore, divest our minds of British notions, in order to do justice to the temperate festivity at CANA which our Lord honored with his presence. The Scottish Deputation to Palestine in 1839,¶ say of a Jewish marriage which they attended at Jassy, Moldavia, 'Wine

* John ii. 1—11.

† See Judges xiv. 12, and Paxton's *Illustrations*, by Jamieson, i. 457.

‡ Prov. ix. 2. ‖ *Terumoth* xi. ¶ *Narrative*, p. 418.

flowed plentiful as at Cana; but, being the simple wine of the country, not the slightest riot or extravagance was visible.' Who, in the absence of proof, will say, that the marriage of Cana was inferior to this, in regard to the perfect sobriety of the guests? It is not said whether the wine was capable of producing intoxication; it is merely said, that it did not produce that effect in any case, tho' freely indulged in.

It is of still more importance to inquire whether the wine prepared by Jesus Christ for this nuptial festivity was intoxicating. The remark of the governor is justly regarded as fitted to throw some light on this point. 'Every man,' says he, 'at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou has kept the good wine until now.' It has been supposed that this alludes to a custom of introducing an inferior wine at these feasts when the company were in a state of incipient inebriety, and their taste so far vitiated that they were incapable of distinguishing between the good and the bad. Those who give this absurd explanation immediately shrink back from the sound themselves have made, and say, that this remark was not applicable to the company at Cana. But the governor's remark, properly understood, was applicable to them, himself being judge, for he said, that the time for introducing the inferior wine had now come, and hence the reproof—'Thou has kept the good wine until now.' He merely says that it was customary on these occasions to present the best wine at the commencement of the entertainment, and when they had been plentifully supplied, a wine not so rich in quality was subsequently introduced, to be used at the meals of the succeeding days, or occasionally as individuals might need it. Contrary to the usual custom, the best wine seemed on this occasion to have been reserved for one of these succeeding days. The epithet here rendered *good*, is often used in the sense of *beautiful, handsome*. Reference to a few passages will show the variety of its application to indicate goodness in quality. In *Matt.* xiii. 8, we read of the good ground, implying its fertility; in *Matt.* xii. 33, of a good tree and good fruit, implying juicy, healthful; in *Matt.* xiii. 24, of good seed, as distinguished from tares, an intoxicating and deleterious article. In the passage before us, it is contrasted with a term rendered 'that which is worse.' This latter term occurs but seldom in the New Testament. It is used to denote inferiority in age*, dignity+, number‡, and quality, which last is its meaning in the passage before us. We have here, then, a wine which was beautiful or *excellent in quality*, distinguished from one that was inferior in this respect. The probability is, that the servants had been mixing the wine too freely with water, as they saw that their supply was nearly exhausted; and this would render the contrast more striking, when the governor tasted the thick, syrup wine,—luscious, cooling, refreshing, and nourishing, which was produced by Christ. These considerations strongly favor the opinion that this wine resembled the boiled wine, so highly esteemed among the ancient Jews, as it is in Palestine at the present day, and which would be deemed worthy of the appellation, 'the good wine.' For further illustration of this point, we may refer our readers to a good note on *John* i. 10, in 'Barnes' *Notes on the Gospel*:' it is found in the American editon of 1840, but not in the Glasgow one by Messrs. Blackie and Son, which is, on many passages, inferior to the later American. The term which our translators have with propriety rendered *well drunk*, has been supposed by some to imply intoxication, but it is used by the Septuagint in reference to the *watering* of the ground with rain‖.

The *character* of the Savior furnishes a strong argument against the supposition, that he made intoxicating wine to be used at a nuptial celebration. Who is he that is supposed to have made and used intoxicating drink? It is He who made man, and gave him a nature whose laws lead him to reject the article which his Creator is here fancied to have made for his use. The unvitiated taste repels it; and, if once admitted, it pervades and poisons the entire system. '*Alcohol*,' says Professor Stuart, '*is not appropriated by the stomach and other organs concerned with digestion to any purposes of nutriment*. Our physical system revolts at it, and in every part makes effort to throw it off as soon as possible.' And again—'It appears, therefore, that when our subject is considered merely in a physiological point of view, it is plain that the Author of our nature very fully testifies his displeasure at the use of alcoholic drinks.'¶ Is it possible, then, that the Savior would be thus inconsistent with himself? The supposition is absurd—the fact impossible. Besides, had he miraculously made and recommended intoxicating drink at a marriage festivity, this would not have manifested forth his glory, but it was conduct worthy rather of a Bacchanalian.

Before concluding this article, we may add a sentence or two regarding the opinion of those who contend that the wine at Cana was the ordinary fermented wine of the country, and, therefore, more or less intoxicating. Most of the advocates of this view suppose that the wine was weak, some insisting that it most probably resembled the simple fermented wine much used by the French and Italians with their food, at a period of the year remote from the vintage, which is of such a character that one would not desire to drink of it so largely as to produce intoxication in the slightest degree. Edward Hitchcock, LL.D., President of Amherst College, America, thinks he has proved that the ordinary *fermented* wines of Palestine contain from about eleven to eighteen per cent. of alcohol, and he thinks that stronger wines than any of those analysed by him were in common use, which is supported by the opinion of Henry J. Van Lennep, American missionary at Smyrna. Dr. Hitchcock thinks also that the wine in ancient times possessed as much alcoholic strength as those at present in use, and that the weakest of them were quite intoxicating. Of course, he makes this statement only in reference to fermented wines, for he had no specimens of unfermented wine sent him for analysis; and he distinctly states, that 'when the juice of the grape is boiled down, so as to become thick, like honey, or even solid, then, indeed, it cannot ferment, and may be kept an indefinite length of time, without containing alcohol;' and he adds, 'that this is a very common article at the present day in the eastern world,' and he has 'no doubt' it 'was sometimes called wine by the ancients.'* The Messrs. Chambers, in their *Edinburgh Journal*, Nos. 33 and 42, have noticed this article; but they have not done justice either to the Professor, or the friends of abstinence, or the cause of truth. They apologise, it is true, for their first mis-statement, but (with an apparent desire to justify, as far as possible, their former assertions) they erroneously add, 'that the present wines of Palestine are *all* of them largely alcoholic.' This statement is not supported by Professor Hitchcock's article, and tho' it were, it would not be the less untrue. The Professor, indeed, says, that the use of the boiled grape juice, (noticed above) 'as a beverage, must necessarily have been quite limited.' We think he is mistaken in this, however; and Dr. E. Nott, President of Union College, America, whose opinion on this point is, equally at least, entitled to our respect, says—'The unintoxicating wines of antiquity were, for the most part, thick and ropy, in the form of syrups, and therefore, required to be diluted to fit them for convenient, and sometimes even for healthful and pleasurable use. Pliny says it was common in Italy and Greece to boil their wines; thus the *must* was sometimes boiled

* Rom. ix. 12. † Heb. vii. 7. ‡ 1 Tim. v. 9.
‖ See Psalm lxv. (*Sept.* lxiv.) 9, 10.

¶ Essay on the Prize Question, Glasgow ed., p. 26.

* See his article in the *American Journal of Science and Art*, vol. xlvi. pp. 249—258, or as given in an abridged form in the *New Edinburgh Philosophical Journal*, July, 1844.

down to one-half, and sometimes to one-third, of its quantity. The wines of Arcadia, as we have seen, were declared by Aristotle to 'be so thick, that they dried up in the goat-skins; that it was the practice to scrape them off, and dissolve the scrapings in water.'† If, then, Prof. Hitchcock's statements regarding the *fermented* wines of Palestine are true—and we have not the means of disproving them—the supposition of a *weak* fermented wine at Cana is groundless.

These considerations strengthen our opinion, that the wine made by Jesus Christ at Cana, resembled boiled wine mixed with water, to be used as a beverage.

P. M.

† Lecture iii. in the *Enquirer*, p. 37.

A REMARKABLE MAN.

At a temperance meeting held not long ago in Alabama, Colonel Lehmanousky, who had been twenty-three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect, and vigorous, with the glow of health upon his cheek, and said:—

"You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horse-flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun on my naked head, feet blistered in the scorching sand, and eyes and nostrils and mouth filled with dust, and with a thirst so tormenting, that I have opened the veins of my arms and sucked my own blood! Do you ask how I have survived these horrors? I answer, that to the kind providence of God I owe my preservation—my health and vigor to this fact, that I never drank a drop of spirituous liquor in my life; and (continued he) Baron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6000 survivors who safely returned from Egypt, were all of them men who abstained from the use of ardent spirits."
—From the New York *Anti-Slavery Standard.*

Review.

THE TRUTH-SEEKER in Literature, Philosophy, and Religion. A Periodical for the People. Dr. Lees, Leeds, 1846. London: Chapman, Brothers.*

Amid the innumerable periodicals that are issuing at their appointed times from the printing-houses of England, it is consoling occasionally to meet with one which appears to have been projected, and, as far as the perusal of two numbers will enable us to judge, to be conducted on higher principles than are usually met with in the popular serial literature of the present day. Than the general character of that literature nothing can be lower—nothing more discouraging. When we open some of the popular publications, which are looked for so anxiously, and read with such avidity—when we witness the flippant air of self-sufficient ignorance which characterize the writers—when we behold their insincerity or their extravagance—their unbelief of anything real or earnest—their practical Atheism—their Mephistopheles mockery of all that is good, and pure, and everlasting—we confess to see in these things more symptoms of danger to the supremacy of England, and surer indications of her approaching downfall, than if the starry banner of the States shone from the Hudson to the Columbia, or the tri-color flaunted over the Thames! And yet there never was a time in England when truth was presented in a more fascinating and attractive garb to the eyes of those who will see her than the present. In the midst of the crowd, and jostle, and common-place of her monster cities, move the sacred forms of inspired teachers, whose calm words rise clear and distinct over the din of that noisy Babylon, to fall down upon the parched hearts of this generation and the next, like a dew from Heaven!

The little periodical, the name of which we have placed above, is of a very different class from that which we have been condemning, and, if it errs at all, it is in an opposite direction. It is grave, earnest, and enthusiastic, but, perhaps, a little too metaphysical and didactic for 'a Periodical for the People.' The teaching, however, is not dry, prosaic, or antiquated, but written in accordance with the half-poetical half-philosophical spirit which has characterized the highest recent and current literature. Formerly philosophy ran thro' the human heart a dark current, dismal as a river of Erebus, leading men into the regions of despair and death—now it is bright and sunny as the river of life, sparkling with all the glory of heaven, and leading men up to its very source, 'fast by the throne of God.'

The objects of this new publication are explained in a short but eloquent and earnest article, which opens the first number. We have allowed the writer's definition of truth to stand, notwithstanding its apparent unintelligibility, and our dissent from the extreme doctrine he would appear anxious to lay down. How far the seeker who has honestly sought for truth, and found what he believes to be such, tho' it be error, may be free of all responsibility, is another question, to which we presume the writer does not allude.

The article on John Ronge, notwithstanding its occasional extravagance, is written in a very vivid manner, and gives a most lively idea of the romance and excitement of the late remarkable proceedings at Treves.

The first number of this interesting little periodical concludes with a very friendly criticism on 'The Ballad Poetry of Ireland,' published in the Library of Ireland, and an incidental notice of the 'Spirit of the Nation.' With the two introductory paragraphs we shall take our leave for the present of this publication, to which we heartily wish success; and the change which we have indicated above we consider desirable, as well for its character as its utility. The passage alluding to Thos. Davis shows how surely, sooner or later, a true man will make himself known and felt, even in places where it would be least expected:—

"We cannot help pausing to pay tribute to the memory of this splendid scholar, and patriot, and poet. To those who knew him best, and loved him most, his loss must be a grievous sorrow and desolation. To us, who only knew him thro' his writing, and his intensely earnest labors for his country, his death is a great bereavement. For we loved Davis as a brother in the fellowship of thought and endeavor. But to Ireland, which he worshiped like a bride, and for which he died like a martyr, there are no words to say how irreparable is the deprivation. His brave heart and vigorous intellect might have achieved great things for her, and, judging from what he really accomplished, *would* have achieved them. As a poet, he was endowed with wonderful faculty. He had the tenderness of a woman, with the battle heart and bravery of a man. He could melt us into tears—soften us into pity—or stir within us the flames of national ardor, and the enthusiasm of patriotic love. Altogether his brief life was an indication that a great man was struggling beneath it for development—such development, however, was not to be realised. The bard made but his sign, and died. Alas! may God comfort Ireland in His own way for the sad loss; for the poor stricken land cannot afford to lose one true man from her side in this great extremity of her peril."

* This Review is from the celebrated *Nation* newspaper, of 7th February, 1846—the teacher of Nationality to the Irish people.—Its conductors, we need only observe, are Roman Catholics, but men of great power and genius. Their praise is therefore the greater compliment.—Ed.

The Truth-Tester.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Being persuaded of nothing more than of this, that whether it be a matter of speculation or of practice, no *untruth* can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'—*Hooker.*

'WHAT IS AN INFIDEL?'

WE mean, not according to Truth, but according to Priests? In this sense all great and dangerous Reformers have been 'infidels.' The prophets were 'infidels' to the priests of their day, who stoned them. (Priests now use calumny and brain-screws, for they have happily lost the power to use stones, racks, and thumbscrews). Christ — the Son of God—the greatest of Prophets — the Divine Redeemer—even HE was an Heretic, Infidel, and Blasphemer, according to the Priests who crucified Him! He was an Infidel of the worst sort, for 'much people followed him,' and left the Priests. They even said that '*He* had a DEVIL!' So they say of *all* his truest and greatest followers. Luther was an Infidel. Calvin was an Infidel. Knox was an Infidel. Fox was an Infidel. Penn was an Infidel. *For why?* They didn't believe in the PRIESTS set over them; tho' some of them set up *others* in the place of those they pulled down.

It is the same even unto this day—the same everywhere. All Christians are Infidels—'Giaours'—in Turkey—because they don't believe in the Priests of Mahomet. What is a Protestant in Ireland? An Infidel! If our government appoint a *Protestant* Professor of mere Science, in an Irish Roman-College, what does 'the College' become? Ask the Irish papers—they reply—'An *Infidel* College.' What was John Ronge when he broke his spiritual chains, in the eyes of Methodist Hengstenberg, and the Evangelical Priests of Germany and England? A Reformer—a Protestant! But he soon carried out his views, and began to proclaim INDIVIDUAL FREEDOM AND DEVELOPMENT as the *primal duty* of Man—and blind submission to fallible mortals as a grand sin. What is he now in the eyes of the Protestant Priest? An Infidel! What is it which has called down upon *us* the honor of being defamed and denounced as Infidel by the organ of the Congregational Priests in this country? We have *dared* to think for ourself—to maintain the *duty* of Free and Fearless Enquiry—to become Truth-seekers, Truth-speakers, and Truth-doers,—and to deny the infallibility and peculiar sacredness of Priests: *therefore*, they say, we are 'Infidel!'

It is the same in America, where Priests preach slavery from the Bible, as in England, where they preach up port-wine from the Bible! The noble-hearted, high-souled President of the '*American Anti-Slavery Society*,' WM. LLOYD GARRISON, we perceive, has been denounced as an 'Infidel.' Whether he is, or not, will be seen by perusing the following extracts from his letters to H. C. Wright (see '*British Friend*,' vol. iii. p. 123).

"In the kingdom of God's dear Son, holiness and love are the only magistracy. It has no *swords*, for they are beaten into ploughshares; no *spears*, for they are changed into pruning-hooks; no military *academy*, for the saints cannot learn war any more; no *gibbet*, for life is regarded as inviolate; no *chains*, for all are free. And that kingdom is to be established upon the earth; for the time is predicted when the kingdoms of this world will become the kingdom of our Lord and of His Christ.

"Let me utter a startling assertion in your ear. *There is nothing more offensive to the religionists of the day, than practical holiness*; and the doctrine that total abstinence from sin, in this life, is not only commanded, but necessarily attainable, *they hate with a perfect hatred;* and stigmatize entire freedom from sin as a delusion. Nevertheless, 'he that is born of God cannot commit sin'—'he that committeth sin is of the devil'—'How shall we who are dead to sin live any longer therein?' 'There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death.' 'Now if any man hath not the spirit of Christ, he is none of His.' 'For by one offering, He hath *for ever perfected* them who are sanctified.' 'If any man be in Christ Jesus, he is a new creature.'

I have many things to say to you, but no time now. What anxiety, and distress, and confusion among brokers, and bankers, and merchants, and speculators, at the present time! I pity all those who have not treasures laid up in Heaven. O the corruptions of this sin-stricken world.

This is the spring of the year—but my affection for you is ripe with the fruits of autumn. The peace of God which passeth all understanding abide with you for ever."

He says of those who had conspired to make his name odious in America and in England—

"I compassionate and pity their state of mind. Their efforts give me no uneasiness whatever. I dread nothing but the frown of my Savior, to whose cause I am devoted for life, and for whose sake I am willing to suffer the loss of all things."

"Dear Brother,—Can you tell me when 'there shall be no more sea?' Probably, in a literal sense, never. Yet I would that the Atlantic, 'that great and wide sea, wherein are things creeping innumerable, both small and great beasts,' were not rolling its billowy barriers between us! Not that I do not want you to be in England, but that I want you to be in America. A separation so wide, tho' not incompatible with the unity of the spirit, is a sore trial. But I will not complain so long as I know that you are laboring in the vineyard of the Lord; and endeavoring to promulgate the great, vital, all-embracing truth, that ALL MANKIND BELONG ONE BROTHERHOOD, and constitute one family. Your mission is one of love and peace, marred by no selfish considerations, restricted by no geographical boundaries, governed by no sectarian motives. Its object is TO RECONCILE ALL PEOPLE, that they may be 'no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; built upon the foundation of the apostles and prophets, JESUS CHRIST HIMSELF BEING THE CORNER STONE.' Nevertheless, benevolent as it is, and much as it is needed in every part of the earth, *it will subject you to the contempt of some, to the hatred of others,* to the opposition of the great multitude. But you know the conditions,—NO CROSS, NO CROWN.' May your zeal be unquenchable, your faith strong as the pillars of the universe, your courage equal to every emergency.

"It is difficult to determine, whether England or America demand the liveliest sympathy. Both are laden with iniquity; both are perverse and desperate in heart; both are full of the elements of self-destruction. England has more suffering, and poverty universally diffused among her population—more ignorance, and degradation—more governmental oppression, and religious bondage. But England is not cursed with slavery. That dreadful

system which embodies more crimes, calamities, woes, and horrors, than any other ever devised by Satanic subtlety, belongs to America. It is her curse, her opprobrium, her destroyer. Is it in the course of destiny, that both England and America shall perish? As nations with rival governments, based upon murderous violence, unquestionably it is. They both take the sword, and in process of time, they will both perish by the sword; and just and terrible will be their fall. But, as in other cases of national retribution, a remnant will be saved; who shall stand forth as witnesses for God, to testify against all dependence on an arm of flesh, and in favor of recognizing the Prince of Peace, as the Honored One, whose right it is to reign, 'from sea to sea, and from the rivers to the ends of the earth.' Surely the sword shall not devour for ever; but love shall finally subdue all things."

These extracts are from letters written in the freedom and familiarity of perfect friendship and all-trusting confidence, when the heart of love and sympathy is open, and free to utter its inmost secrets.

Such are the heart and the head of the man who is called an infidel by his enemies in that country and this, and with whom many say they cannot work in the great cause of God and humanity, in which he has labored sixteen years without compromise, and without hope of earthly reward, and amid the defection of doubtful and doubting friends, and the malignant hatred and popular violence of unnumbered and deadly enemies.

Now if he be Infidel, who is Christian? Who 'bears false witness' against him? In this country, the priestly deputation of the 'FREE-SCOTCH-CHURCH' (so-called). These Priests went to America to gather *gold*, not to do good. They made *no protest* (as became the representatives of Scotland) against SLAVERY—'man-selling.' It was not their 'interest.' On the contrary, they brought home planter's gold: THE SWEAT OF SLAVES wherewith to build their Priestly Temples. And how did one of these Hypocrites act when called upon for his defense? He denounced the noble Lloyd Garrison; he represented him in false and perverted colors; he said or insinuated that he was an 'Infidel.' This was his paltry—his wicked apology for forsaking the poor slave, chained and bruised in body and in soul. The Priest and the Levite passed *him* by, left him to bodily and spiritual death, feasted and flirted with his oppressors, and when they got home, 'bore false witness' against 'the good Samaritan' who has devoted his life to their emancipation!

One of these money-hunters (the '*Rev.*' Mr. Chalmers) enumerates the awful crimes and misdemeanors of Mr. Garrison. What reader, are they? Why, forsooth! he announced the delivery of a Lecture on Saturday, on 'NON-RESISTANCE,' i. e. on the peace principles of the Prince of Peace; and on the day after, a Lecture upon 'THE SABBATH, THE MINISTRY, AND THE CHURCH.' Dreadful! Yet *this* is Mr. Garrison's 'Infidelity.' Well then, we are 'Infidels' of the same sort: for we have actually lectured on 'TEMPERANCE' on the Sabbath! Mr. Chalmers calls these '*political* harangues!' This, at least, is a curious notion. But what *offends* Priest Chalmers? The secret is this: Mr. Garrison DOESN'T BELIEVE IN PRIESTS, therefore he is an Infidel! He is one of the St. Paul sort of Christians, who strives to honor, not only the seventh day, but *all* the days of the week, to the Lord: to be good, think good, do good, at *all* times. He has the Quaker view of the Sabbath, the Ministry, and the Church. He is himself *a* Minister, a Priest, of the true Christian and 'Royal Priesthood;' but he is not paid a fine salary for preaching. This is *his* sin and his Infidelity, and it is ours also.

We may be wrong or right herein—but we ask, are we in truth (not according to Priests) therefore 'INFIDELS?' We have battled for ten years for the liberation of the slaves of strong-drink, and Garrison sixteen for the liberation of the slaves of law; we have both received the same treatment from the Priests, and we shall trust to receive the same treatment from ONE greater than the Priests.

AMERICAN SLAVERY.

THE following sketch of a noble speech lately delivered in Cork, by FREDERICK DOUGLASS, and which did not appear in any of the public prints, I beg to send you, as it cannot fail to be interesting to your readers, containing, as it does, much useful information on the subject whereof it treats, and happily preserving a considerable portion of the style and spirit of the man. Frederick Douglass is the American, who, having escaped from the hideous slave-system he was subjected to, is devoting himself in these countries to the noble task of arousing the moral sympathies of our people in behalf of the *three million bondmen* of the land of boasted freedom—the United States of America.

The spacious building where he delivered the address was crowded to excess. His appearance and manner, as he stept forward, and proceeded with his appeal, at once awakened interest and riveted attention. Of this Address, which lasted two hours, I can give but a small portion, lest I should occupy with one subject, too much of a Journal which presents to its readers such a variety of interesting and useful matter, as does the 'Truth-Tester.'

The platform was occupied by the leading men of our city. The Mayor presided, and introduced Mr. Douglass and Mr. Buffum.

Mr. BUFFUM is an American gentleman, well known to the Abolitionists for the zeal and disinterestedness with which he has, for many years, devoted his time, property, and talents, to the elevation and redemption of the slave, and the arousing from their 'repose of danger' the multitudes of so-called freemen in America, who, by their apathy and silence, countenance and uphold this most dehumanizing and diabolical system of slave-breeding, slave-trading, and slave-holding. Mr. Buffum having displayed some of the implements of punishment and torture in common use, for the support and maintenance of the unnatural relation by which beings capable of reason, are held and treated as the brute—aye, and far worse—for treat a *brute as a brute*, and the creature is content, but treat a *man as a brute*, and you must build higher walls, strengthen your defenses, and increase your punishments. Every moment a gesture of the body, a glance of the eye—if not the speaking tongue—indicate, on the part of the slave, a nature rebelling against an unnatural position, and arouse in the mind of the master, demoniacal feelings generated in him by the long possession of irresponsible power, and by breathing from the earliest period of life, a poisoned moral atmosphere.

FREDERICK DOUGLASS said:—It was necessary for me to leave my country in order to be free—to find refuge from republican, democratic, christian slavery, under a monarchical government. I never knew what it was to have a home before the present. I never knew what it was to have a country. Indeed I have told my countrymen that I *have no patriotism*—for the best of all reasons, that I have no country; since, by the laws of America, I am an outlaw. I may be hunted by men—by bloodhounds—and there is no protection allowed me by the laws of our land! You have been accustomed to hear that the New England States were not at all responsible for the existence of slavery in America. This is not true—tho' it has been asserted by *learned*

DIVINES, *who have traveled in these countries for the purpose of turning off English sympathy from the slave.* The whole North is responsible for the existence of slavery. 'Tis not a Southern institution. 'Tis strictly an American institution. America is responsible for it. Ostensibly there are Free and Slave States. But *all* the States are combined to uphold the institution of slavery. It stands to reason, that the Southern States could not, by their own unaided power, hold their slaves. They have not the *strength* to do it. The South holds not the slaves by its own power—for there are about 300,000 slave-owners in all the States, while there are three million slaves,—averaging ten to each slave-owner. Can it be that any man could hold ten slaves? No! the power by which the slaves are held, is the *united power* of the nation. All men that swear to support the American Constitution, swear, that if the slave attempt to escape from bondage, they will bring the whole military power against him, and place him again under the control of his master. Having proved that this system belongs to America, as such, I wish to draw attention to the obstacles to emancipation in our country. We have had great difficulties in proving to the people that negroes are human beings. They have been accustomed so long to speak of us as *chattels*, that they have lost all sense of our *humanity*. [Mr. Douglass here related a few anecdotes, of the deepest interest and the most affecting character, in illustration of his position.] I tell the whites of America that if they base their right to freedom on the color of *their* skin, I can base my right to freedom on the color of *my* skin. If you are entitled to consideration because you are *white*, I am equally so because I am *black*—if anything, the more so, because 'tis said that the Leopard cannot change his spots, nor the Ethiopian his skin. *I* have *all the feelings*, and so have the black slaves in the Southern plantations, which *you* possess. If you are men, so are we. Why are *you* men? Why ought *you* to be free? Because you have the *capacity* for freedom! You have ideas and moral perceptions—so have we! You have hearts that feel—so have we! You have affections—so have we! If you say you are men, because you have religious perceptions—I answer, so have we! *We* have all of head and heart which *you* possess. In this regard we are like you—*God looks down thro' the dark net-work of our organization and recognizes us as his children—holds us responsible to the same laws; and places our happiness on the same basis—obedience to His will!* Therefore I am not pleading for a 'poor black creature' (as the the Americans say), but for one of yourselves. As one of your poets beautifully says:—

'Fleecy locks and black complexion
Cannot forfeit Nature's claim;
Skins may differ, but affection
Dwells in white and black the same.'

DIFFICULTIES IN DIVINITY, No. 5.

Remarks on the 'Intellectual Repository,' May, 1844.

At page 190, I am asked to consider myself as a little BABY, and Swedenborg as a sort of wise PAPA! In other words, to *swallow* the 'difficulty,' not to *solve* it! The complacency of the writer is amusing. I conceive E. S. to have been a great Genius; but great Genii often get wrong; he was a *man*, and I am one also, and it is by no means a want of *proper humility* which leads me to reject any irrational *dicta*.

At p. 191, I am accused of judging *harshly*, or perversely, of E. S. Where?

The writer then gets alarmed—'horror-struck!'—and loses his propriety and argument together. He urges me to get the right 'spirit.'

Does 'the *right* spirit' mean 'the unquestioning—swallow-all spirit?' If not, what is it to the purpose? I am told that E. S. condemned *Calvinism*, as he represents it: true, and this was precisely my difficulty!—and the difficulty increases on turning to C. R. 798, &c., where I find Calvin MADE TO SAY things which he NEVER DID SAY, nor *ever meant to say*. How could an inspired or infallible Revelator so *mis*represent him? The conclusion seems to be, that he has *confounded* the 'Gospellers' of 1750, with the *true Calvinists*—and thus, in his magnetic visions, imputed to *Calvin* his own false views of Calvinism.

The Articles of the Synod of Dort contradict all these misrepresentations. But I am not concerned about Calvinism. *I* said nothing about *Predestination to Damnation*—for I had no difficulty on *that* head. It is a complete shirking of the real question, and a vulgar tirade on a subject of which, *historically*, the writer knows very little. REAL CALVINISM never spawned such a 'monster' as is painted in the *Brief Exposition*, 66, 102: and if it had, what connection has it with my views?

I did not write a *defense* of the fancy picture, called Calvinism, and therefore, the Editor's reason for excluding my paper is illogical. I said nothing against the illimitable *Goodness of God*, nor against his Justice, Wisdom, or Order.

At p. 193, 'an *election* to be saved IN A SUPERIOR DEGREE' is named—if this be not equal to the phrases *less* merciful or gracious, and 'MORE MERCIFUL'—then I am puzzled with language.

I of course admit that *all* are *appointed* to be saved, IF THEY WILL; but to use '*electi n*' of all, is to write absurdly; for *election* refers to *some* OUT OF *others*. A CHOICE of ALL is no choice; an *election* of all, no election.

I of course believe that men are not *predestinated* or *elected* to the END without the MEANS, but TO THE MEANS FOR the *end*. 'PREDESTINATED TO BE CONFORMED *to the image* of *his Son*'—(or a life of Love).

Hence all the Editor's '*discriminations*' are no discriminations to the purpose; but a most miserable mistake of what I have been contending for, and of *the source* of my difficulties.

CALVIN did make election (and if he does not, I do)—'*an election TO FAITH*' for 'whosoever *believeth* SHALL *be saved*'—not *may* be saved. SHALL, both literally and correspondently, denotes CERTAINTY.

ELECTION TO SALVATION is, according to Calvin, election to FAITH, and not to faith *only*, but to *ALL means* and preparations for glory. He *never* identified the *means* with the *end*. No man less so.

PATHFINDER.

THE RESPONSIBILITY OF MAN CONSISTENT WITH THE SCHEME OF SALVATION.

No. 2.—ABILITY TO BELIEVE THE GOSPEL DOES NOT DIMINISH THE GRATUITOUS CHARACTER OF THE GIFT OF SALVATION.

'SALVATION is the gift of God'—a gift of inestimable value, flowing from the everlasting fountain of Infinite Love; and ever pouring its life-giving waters over the entire length and breadth of this wilderness of an erring world. An *undesired* and an *undeserved*—nevertheless, a most precious gift, bestowed upon sinners without any respect of persons, 'without money and without price;'—a GIFT, therefore, AND NECESSARILY FREE.

'The Lord God, merciful and gracious, long suffering, abundant in goodness and truth'—who in 'Christ is reconciling the world unto himself, not imputing unto men their trespasses'—everlastingly regards this world with infinite benevolence, and with pity and compassion, *exhorts*, *entreats*, COM-

MANDS unbelievers to 'flee from the WRATH to come' —'to lay hold on ETERNAL LIFE.' The uniform voice of God to the unbeliever is,—'Believe on the Lord Jesus Christ, and thou shalt be saved.' And to the believer,—'By grace (favor) are ye saved.' Nothing, therefore, can be more evident, than that salvation proceeds from the free and unmerited Love of God; and, also, that unbelievers, as such, are most solemnly entreated and commanded to accept it, i. e.—'to believe the Truth as it in Jesus;' and thus secure the soul's deliverance from the 'bondage of sin and death.' Surely, it cannot be wrong to do what God commands! How destructive to the soul's everlasting welfare, then, must it be to rise up in opposition to Almighty God, and declare that the unbeliever, by giving his willing assent to the 'finished work' of his Savior, communicated to him by the voice of inspiration, is deteriorating from the *freeness*—from the EXCELLENCY—of the gift of Salvation. If ever blasphemy can, with propriety, be applied to ruthless and presumptuous depravity, it must be appropriate when applied to conduct like this. It is not, therefore, so much from the *avowed* enemies of heaven that sinners are to flee, as from the dogmas of scholastic wisdom — from vain and lordly men—and this we utter with all deference— from 'wolves in sheep's clothing,' who have assumed the authority of the 'keys of heaven'— who use words to 'darken counsel,'— who 'devour widow's houses,' and for a pretense of extreme sanctity, 'make long prayers.' Think not, O vain man! that such palpable contradiction of all righteousness shall escape the just retribution of heaven. You tell us that man, depraved as he is, has sufficient of moral rectitude to credit the testimony of *fallible* human evidence; nevertheless, you say, unaided by the irresistable influence of the Holy Spirit, he CANNOT *believe* the God of Truth. With such absurdity, and with such profanity, O, my soul, be not thou united! —'Believe and live.'

Now, the *mere* ability to accept a gift never makes —never can make—the *gift*, when it is accepted, *less a gift*. We shall illustrate our position thus:—A beggar, overcome with hunger, stands before a rich man's door and asketh alms. His wants are supplied—his hunger stayed—his strength revived—and, blessing his benefactor, — he goes on his way in peace. In this picture of want and charity, we presume that the rich man gave the food, and the poor man accepted it; but tho' these are necessary accompaniments, it was neither the ACT of giving, nor that of receiving, which brought the hungry man relief; it was the food—i. e. THE GIFT. Now, let us apply this illustration to the case of the sinner. The awakened sinner stands at the throne of grace, crying, 'What shall I do to inherit eternal life?'— 'What shall I do to be saved?' The infallible testimony of God replies,—'Believe in the Lord Jesus Christ, and thou shalt be saved.' The sinner believes; and, immediately, his load of guilt falls from his oppressed shoulders, and he finds himself relieved; —he finds his life renewed — his hard and strong heart supplanted by a heart of love: — in fact, he finds himself 'born again'—'a son of God'—'an heir of heaven,' and co-heir with the Lord of glory; and, like the eunuch of old,—'he goes on his way rejoicing.' Here, God is the donor, and the sinner the recipient; and here, also, it is neither the ACT of giving, nor the ACT of receiving, that removes the sinner's guilt, but the truth or gift, i. e.—THE GIFT OF CHRIST. True, if God refuses to give, or the sinner to accept—the *good* would be of no avail, and, as a consequence, the sinner would inevitably perish in his sins. But, what hope of rejoicing is laid up in store for the poor sinner! God not only gives, but entreats and COMMANDS the sinner TO ACCEPT of what he gives; O, what a wonderful display of love! Unlike the rich man in our illustration, God waiteth not for importunity;—unasked!, he has *already given* the means of eternal life,—for '(God commendeded his love towards us, in that *while we were yet sinners*, Christ died for us'—i. e. DIED FOR THE UNGODLY; and, with everlasting compassion, God is summoning 'men everywhere to repent,' and 'to come to the knowlege of the *truth*:'—'Ho, ewery one that thirsteth, come ye to the waters: andl he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. INCLINE your ear, and COME unto me: HEAR, and your SOUL SHALL LIVE.'

But the *ipse dixit* of the schoolmen is—"God will have every mouth stopt; all ground of self-boasting removed—'that no flesh should glory in his presence.' But if the sinner could say, by *his own unaided power* he has wrought 'the work of faith'—(believed)—so far he had matter of boasting, as something of his own which he has not received. Thus the HONOR of his salvation must be divided between the creature and his Maker."

But God (as we have already endeavored to show), in welcoming the sinner to the throne of mercy, has ALL the HONOR—'to him belongeth ALL the GLORY;' —to the sinner, — 'the confusion of face.' Any attempt, therefore, on the part of the sinner, to rob God of his undivided, and indivisible GLORY, is vicious presumption. Consequently if, *in believing* what God COMMANDS us *to believe*, such a charge can be substantiated, the ACT *of believing on the part of the sinner* must necessarily be altogether inexcusable. To assist in removing this doubt, we shall return to our story of the rich man and the beggar; and endeavor to ascertain what *honor* the poor man's benefactor lost, when the beggar, by 'his own unaided power,' accepted the life-sustaining pittance. Is the once half-famished man *now* 'boasting as having something of his own which he had not received?' Is he exclaiming,—"No doubt, I *received* the food from the rich man, but I, by my 'own unaided power' stretched out mine hands and laid hold on it? I, by my 'own unaided power,' masticated and swallowed it?" How strangely different is the poor man's tale. Behold him shedding tears of heart-felt gratitude; and hear him, in broken accents, sobbing aloud,—'God bless the kind gentleman, he has saved my life!' While our eyes are yet wet with the moisture of reciprocal feeling, are we to turn them to the sinner, who, in deep humiliation before the throne of grace, accepts the highest display of infinite benevolence—a crisis the most momentous in moral responsibility—a scene so 'glorious in holiness,' that angels gaze on it with amazement, and tune their celestial harps with songs of praise, in honor of the 'Lamb that was slain'—and in contradiction to human experience, are we to imagine *him* rising up in presumptious rebellion, and exclaiming in the face of his Heavenly Benefactor,—"I have wrought the work of faith!—the *honor* of my salvation is partly my own!—therefore, I shall glory in the presence of my God."—Out on such folly! No phrenzy half so desperate as this! No! Truth, however, tells a nobler tale. Nay, do not the very men who talk thus strangely, in spring sow their fields—in summer reap their corn—and, in autumn gather in their harvest? "Yes," say they, "we do; but 'Paul may plant, and Apollos may water, but it is God that giveth the increase.'" True, Paul *does* plant, and Apollos *does* water; but does Paul's ACT of planting, or Apollos' ACT of watering, in any way rob God of the GLORY, OR HONOR, of the increase? Certainly not. Again, in any of the innumerable acts of social reciprocity —must the extending of the arms, or the accrediting of the heart, afford 'meritorious ground' for 'boast-

ing;' and be destructive of the gift as a gift, or of the giver as a Benefactor? Does not common sense teach every one, that before a gift can be made available, *power* to accept it must be possessed; and, in whatever way man possesses this power, still it is *the man* (not God or the Holy Spirit) that accepts of the gift. In fact, the whole analogies of nature repudiate the charge as groundless—as diametrically opposed to the spontaneous and universal judgment of mankind—and, moreover, the voice of revelation stamps the assumption as a dangerous interpretation OF MEN—men who wrest the Scriptures to their own destruction.

How can *man's believing* what God exhorts, entreats, and commands him to believe, rob God of part of the *honor* of the gift of salvation? *Reply*—"Man's whole nature is so depraved that he CANNOT do anything *spiritually* good; therefore, for the sinner to attempt it, is (in part at least) taking the gift of salvation out of the hands of God." Let us glance at the inconsistency of such ratiocination. This class admits that—'present good is no ATONEMENT for past evil;—that one sin against the Most High demands eternal punishment;—that, without the SHEDDING OF BLOOD there is no remission.' Now, where is the man, who having attained to years of responsibility, but has committed, not *one* but *numerous*, trangressions? But even were it possible for that man, from the hour of his birth to the hour of his death, to live a perfectly holy life, nevertheless, according to the opinion of this same class, 'the sin of Adam's transgression, imputed to all his posterity,' demands eternal death! If present good, therefore, be no ATONEMENT for past evil, the good that a man may do, or can do, affects in no way *the evil he has done*; neither does it, in any shape, remove the sentence of condemnation from 'original sin.' But, further, the unbeliever, as such, is, by this class, commanded to *pray* for salvation—to pray for the 'spirit's influence.' Unless we charge them with *insincerity* in their religious exhortations, they here admit that the unbeliever, as such, has THE POWER to pray. When the unbeliever does pray, it must be implied that what he prays for he *desires*; and if he *desires* what he prays for (salvation—or the spirit's influence) he must have a *thirsting after holiness*. But a *thirsting after holiness* implies that the unbeliever's *whole* nature is not TOTALLY depraved; for in perfect depravity there can be *no desire* for *spiritual* good. Again, God says to the unbeliever, as such,—'Believe in the Lord Jesus Christ, and thou shalt be saved.' Every-day facts testify that the unbeliever can *believe* the testimony of man—can believe truth: but 'the testimony of God is greater.' If, therefore, the unbeliever, as such, CAN *credit* the lesser testimony, he *can*, as a condition and consequence, *credit* the greater. If he can place implicit confidence in the witness of *fallibility* when supported by creditable evidence; he must of necessity, with 'his own unaided power,' i. e.—with that power the Creator has implanted in the minds of universal man—have confidence to place in the INFALLIBLE TESTIMONY of God who is the FOUNTAIN of all truth, and who CANNOT LIE. God *exhorts, entreats*, COMMANDS the unbeliever, as such, to believe the testimony he has given of his son. But to command what the *capabilities* of man are unequal to, is the vindictive cruelty of a tyrant—the ruthless, iron-hearted, mandate of despotism. But God is LOVE, and Love *cannot* [i. e. be supposed to] torture; but, God DOES command the unbeliever, as such, to REPENT and believe the Gospel; therefore, the unbeliever, as such, *can* believe what God commands. Otherwise—by the opposite assumption—God loses the character of Love—infinite benevolence—and assumes the character of vindictive cruelty and oppression. A soul-destroying and a God-dishonoring delusion. W. C.

REPLY TO MR. ISAACS ON 1 JOHN V. 7.

DEAR SIR:—In most things we are apt to place too much confidence in antiquity, but, as in possessions, a long line of ancestry cannot be substituted for an original legal claim, so in criticism, the entertaining as sufficient what was originally deficient, cannot be justified, however far back we trace the erroneous admission. The manner in which Mr. Isaacs dwells upon the testimony of some of the fathers in the first ages of the Church, in defense of the authenticity of 1 John v. 7, excites these reflections. As your readers are already in possession of your last numbers of the 'Truth Tester,' and as in pages 124-5 the testimony of Tertullian, about 200 years after Christ—of Cyprian in the third, and of Eucherius in the fifth centuries, are strongly dwelt upon, I beg to give a few extracts from the learned MICHÆLIS regarding the evidence of the very same men, as found in Dr. ADAM CLARKE'S commentary on the same text. I would therefore request your readers again to examine what relates to the above testimonies, and compare them with the following:

"The evidence of Tertullian, the oldest Latin writer who has been quoted in favor of 1 John v. 7, is contained in the following passage of his treatise against Paraxeas, book i., chap. 25: *Ita connexus Patris in Filio et Filii in Paracleto, tres efficit cohærentis alterum ex altero; qui* tres unum sunt, *non unus; quomodo dictum est: Ego et Pater unum sumus.* Hence it is inferred that because *tres unum sunt* stand at present in the Latin Version, 1 John v. 7, these words stood there likewise in the time of Tertullian, and that Tertullian borrowed them from the Latin Version. But this inference is wholly without foundation; for Tertullian does not produce these words as a quotation, and the bare circumstance of his using the expression *tres unum sunt* will not prove that he found that expression in the Bible. On the contrary, it is evident, from what immediately follows, that 1 John v. 7, was *not* contained in the Latin Version when Tertullian wrote. For, in proof of this assertion, *qui tres unum sunt*, he immediately adds, *quomodo dictum est: Ego et Pater unum sumus*, which is a quotation from St. John's gospel, chap. x. 30. Now as this quotation relates only to the Father and the Son, and not to the Holy Ghost, surely Tertullian would not have proved the unity of the Trinity from this passage, if 1 John v. 7, which is more to the purpose, had then been contained in any Latin manuscript with which he was acquainted. At any rate, the mere use of the words *tres unum sunt* affords no argument in favor of the controverted passage; and if any inference is to be deduced from their agreement with our present copies of the Latin Version of 1 John v. 7, it is this: that the person who afterwards fabricated this passage retained an expression which had been sanctioned by the authority of Tertullian. So much for the evidence of this Latin Father, the only writer of the *second* century to whom appeal has been made.

"Of the Latin Fathers who lived in the *third* century, Cyprian alone has been produced as evidence in favor of 1 John v. 7. From the writings of Cyprian two passages have been quoted as proofs that 1 John v. 7, was contained in his manuscript of the Latin Version. The one is from his epistle to Jubaianus, where Cyprian writes thus: *Si baptizari quis apud hæreticum potuit, utique et remissam consecutus est, et sanctificatus est, et templum Dei factus est; quæro cujus Dei? Si Creatoris, non potuit, qui in eum non credidit: si Christi, non hujus potest fieri templum, qui negat, Deum Christum: si Spiritus Sancti,* cum tres unum sint, *quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est?* Here it must be observed, that the words *cum tres unum sint*, tho' inserted in the later editions of Cyprian's works, are *not* contained in

that edition which was published by Erasmus; and even if they were genuine, they will prove nothing more than the same words just quoted from Tertullian. The other passage, which is much more to the purpose, is in Cyprian's treatise, *De Ecclesiæ Unitate*, where Cyprian writes thus: *Dicit Dominus: Ego et Pater unum sumus; et iterum de Patre et Filio, et Spiritu Sancto*, scriptum est: Et tres unum sunt. Now, admitting that the words *et tres unum sunt* were quoted by Cyprian from 1 John v. 7, I seriously ask every impartial judge whether a passage found in no ancient Greek manuscript, quoted by no Greek Father, and contained in no other ancient Version than the Latin (and not in all copies of this), is therefore to be pronounced genuine, merely because one Latin Father of the three first centuries, who was bishop of Carthage, where the Latin Version only was used, and where Greek was unknown, has quoted it? Under these circumstances, should we conclude that the passage stood originally in the Greek autograph of St. John? Certainly not; for the only inference which could be deduced from Cyprian's quotation would be this, that the passage had been introduced into the Latin Version so early as the third century.

"The preceding answer is sufficient to invalidate Cyprian's authority in establishing the authenticity of 1 John v. 7, on the supposition that Cyprian really quoted it; but that he did so is more than any man can prove. The words *tres unum sunt* are contained not only in the seventh, but also in the eighth verse, which is a part of the ancient and genuine text of St. John; and therefore it is at least possible that Cyprian took them, not from the seventh, but from the eighth verse. It is true that he says these words are written of the Father, Son, and Holy Ghost; whereas *tres unum sunt* in the eighth verse, relates only to the spirit, the water, and the blood. But it must be observed that the Latin Fathers interpreted *spiritus, aqua, et sanguis*, not literally, but mystically; and some of them really understood by these words, *Pater, et Filius, et Spiritus Sanctus*, taking *aqua* in the sense of *Pater, sanguis* in the sense of *Filius*, and *spiritus* in the sense of *Spiritus Sanctus*.

"This is expressly asserted by Eucherius in his *Quæstiones N. T. difficiliores;* for after having quoted 1 John v. 8, thus: *Tria sunt, quæ testimonium perhibent, aqua, sanguis, et spiritus*, he adds, soon after, plures *tamen hic ipsam interpretatione mystica intelligere Trinitatem; aqua Patrem, sanguine Christum, spiritu Spiritum Sanctum manifestante.* But if Cyprian really thought that *aqua, sanguis, et spiritus*, 1 John v. 8, denoted *Pater, Filius, et Spiritus Sanctus*, he might say of *tres unum sunt*, ver. 8, that it was written, *de Patre, et Filio, et Spiritu Sancto*. And that he actually did so, that he quoted not ver. 7, but understood ver. 8, mystically, appears from the following passage of Facundus, who lived in the neighborhood of Carthage, and consequently used the same Latin Version as Cyprian. '*Johannes Apostolus in epistola sua de Patre, et Filio, et Spiritu Sancto, sic dicit: Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hi tres unum sunt: in spiritu significans Patrem, &c.* Quod Johannis Apostoli testimonium beatus Cyprianus, in epistola, sive libro, quem de Trinitate scripsit, de Patre, Filio, et Spiritu Sancto, dictum intelligit.' Facundus then quotes the words of Cyprian, which are the subject of our present enquiry. From the preceding passage it is manifest that 1 John v. 7 was unknown to Facundus; for he proves the doctrine of the Trinity by a mystical interpretation of ver. 8, and appeals to the authority of Cyprian, who, he says, gave the same interpretation. But if 1 John v. 7 was unknown to Facundus, who lived in the same century as Cyprian, used the same Latin Version, and wrote almost three centuries later, it is incredible that 1 John v. 7 was already introduced in the Latin manuscripts which Cyprian used. Consequently we must conclude that the assertion of Facundus is true, and that the words of Cyprian contain, not a quotation from 1 John v. 7, but a mystical application of 1 John v. 8. This is further confirmed by Augustine, who was likewise an African bishop, who lived a hundred years later than Cyprian, and still knew nothing of 1 John v. 7, for he has never quoted this passage, not even where he speaks of the Trinity, but he has mystically applied the eighth verse."

Whilst it is pretty clear from the above, that Tertullian knew of no such passage as that found in John's epistle, but that from 'Ita connexus Patris in Filio et Filii in Paracleto, tres efficit cohærentis, alterum ex altero; qui tres unum sunt, *non unus*; quomodo dictum est: Ego et Pater unum sumus:' ['The connexion of the Father in the Son, and of the Son in the Comforter, makes three joining together, the one of which is from the other, which three are *one thing (not one person or being)*, but as it is written, I and the Father are one:'] he has left it plainly to be inferred that it was John's Gospel, and not his Epistle, to which he was referring. Mr. Isaacs, tho' he does go to show the neuter gender, yet shrewdly stops short, and omits altogether '*not one person or being*, but as it is written, I and the Father are one.' Altho' the sentences are but divided by a single comma, this certainly argues more ingenuity than honesty, as on matters of so much importance it is but just to declare the whole truth, especially as upon this evidence hinges much pertaining to the question at issue, viz.—as to whether Tertullian had the terms from the Bible, or whether they were his own or some cotemporary's interpretation of the eighth verse, implying *unity of testimony*, or oneness of design, as in John x. 30: for supposing Tertullian spoke emphatically in the neuter gender, *unum* not *unus*—one thing not one being or Triune God—still that he had no such meaning in the words ascribed to him, or supposed to be quoted by him, will appear from another part of this same work. 'He (Christ) says '*one*,' using a neuter term which does not convey the idea of singleness (of person or being), but of *unison*, likeness, conjunction, the love of the Father to the Son, and the obedience of the Son to the Father's will.' Besides, it does not appear from the following, tho' he had high conceptions of our Savior, that he had any notion of an equality of persons. 'The Son,' he says, 'always appeared and the Son always acted by the authority and will of the Father, because the Son can do nothing by himself but what he seeth the Father do.'

If, then, *his* testimony stands thus, that of Cyprian, his disciple, must be proportionally of less weight, and so on of every other in succeeding ages, who could have no additional original evidence, and no other authority than this misunderstood passage in Tertullian, or a Latin Version of the third or fourth century containing an interpolation, perhaps from the passage itself; for, as Dr. Clarke says, one hundred and thirteen Greek MSS. are extant containing the first Epistle of John, and the text in question is wanting in *one hundred and twelve*. It only exists in the Codex Montfortii, a comparatively recent M.S. of about the twelfth, thirteenth, or fourteenth century, for evidence of the date of which I refer the reader to the same commentary. Notwithstanding the above facts, with which Mr. I. is no doubt acquainted, and the fact of a rejection of the text by the learned of every age and nation, he enumerates a few writers in Latin ages of the Church, against the force of which Dr. Clarke gives not less than about thirty of the chief Greek writers, some of whom, tho' they have written expressly upon the same subject, yet have never named nor quoted the

text, besides about twenty Latin writers of various ages that have taken no notice of its existence.

In the absence of this evidence, it is remarkable how Mr. I. assumes his positions, and passes on from Maximus to Charles the Great of the eighth century, who restored the Latin copies of the Bible which had been miserably corrupted thro' the fault of transcribers, comparing them very exactly with the Greek copies (not Greek M.SS.), and connecting them by the assistance of many learned men skilled in that language, who *retained* this text. Mr. I. assumes, from the above, its authenticity, and supposes that such a body of men must have found it in the Greek M.SS.; but we should have supposed that from the fact of the Latin copies being so '*miserably corrupted*,' that the text in question, which those *learned* men retained, might have been one of the corruptions itself: for if they were *corrupt*, and that *miserably*, what guarantee have we that this text was not derived from other than Greek M.SS.? And what a gratuitous assumption, in the absence of any ancient M.S. containing the text, to suppose that they must have found it there. As to the church owning it for a thousand years, is but to beg the question: for if we argue for a doctrine, or for a corrupt text, from the fact of the Church having acknowleged it, we might establish upon such data any doctrine of the Roman Catholic Church, whether founded upon the bible or tradition; yet the doctrine of Purgatory, Prayer to Saints, &c., &c., is denied *in toto* by a large majority in England, and perhaps by Mr. I. himself.

Again, he speaks of Dupin giving an account, that because errors were ready to creep into their copies of their bible, authors endeavored to correct them. Thus, again, by this involuntary admission, it is reasonable to infer that this very text might have been corrupted; and as to the doctors of the Sorbonne, whatever M.SS. they possessed, there is no proof that they had one containing this text; so that if Mr. I. could go on *ad infinitum* with M.SS., and subordinate authors of a later date, it will not avail if the most ancient manuscripts contain it not.

Lombard, Durandus, Nicholas de Lyra, and a host besides may be mentioned, if it is possible; but could we have the first evidence, it is only like an elaborate superstructure with a bad foundation, destined to destruction with the more inferior materials of which that foundation is composed.

After having done with his evidences, Mr. I. supposes it absolutely impossible to ascertain how it came to slip into the text without the authors of the fraud being convicted of the forgery; and says, how impossible it would be, in the present age, to add a verse to the established canon without discovering the cheat!

I know not whether Mr. I. supposed that any one would discover the cheat of his bad parallel, but who sees not the difference of the time, when the scriptures were either in manuscripts, or in written copies from those M.SS, and consequently, in but few hands, and afterwards, by prohibition, confined to the priesthood itself; and the present time, with all the facility of printing, and the cheapness consequent upon that printing, so that any human being may possess a copy at his will, at any moment? But Mr. I. has furnished sufficient upon this point himself, and his own language will answer him the question. Let the fact of the Latin copies of the bible being so *miserably corrupted*, and that without detection for centuries, answer as to the possibility of fraud in those days. What in the tenth century had given occasion for the existence of a work called 'Corrections of the Text,' but the possibility of previous cheats?

Lastly, Mr. I. says, 'If any one does but impartially consider the connection of the 7th with the 8th verse, he will easily see that, if the 7th verse were left out, it would quite spoil the coherence of the context, and leave an obvious blank to the discerning eye; for let any man but take the pains to read the 8th verse, immediately after the 7th, and he will perceive something wanting; and the *comparison* of the three witnesses in heaven with those of the earth, which the 8th verse supposes, is quite lost.'

In answer to the above, perhaps it will be deemed sufficient to subjoin the following. Dr. Clarke says, 'Any man may see, on examining the *words*, that if those included in brackets which are wanting in the M.SS. and versions be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them. I shall conclude,' says he, 'this part of the note by observing with Dr. Dodd, that there are some internal and accidental marks which may render the passage suspected: for the sense is complete, and indeed more clear and better preserved without it. Besides, the Spirit is mentioned both as witness in heaven and on earth; so that the six witnesses are thereby reduced to five, and the equality of number between the witnesses in heaven and on earth is quite taken away. Besides, what need of witnesses in heaven? No one there doubts that Jesus is the Messiah; and if it be said that Father, Son, and Spirit are witnesses on earth, then there are five witnesses on earth and none in heaven; not to say there is a little difficulty in interpreting how the Word or the Son can be a witness to himself.'

W. TAYLOR.

Macclesfield, January 5th, 1846.

BENEVOLENCE.

How hard for man this gospel truth to learn—
'Tis far more blessed to bestow than take!'
To let each generous feeling brightly burn
The heart within, for our Lord Jesus' sake:
He tho' once rich, yet poor for us became,
That we thereby great benefits might reap;
We like our pattern should pursue the same—
Smile with the smiling—with the weeping weep.
Happy is he whose feet oft roam the poor
Among—who dries the tear on Sorrow's cheek—
Whose charitable hands ne'er bolt the door
When Want's sad outcast would a shelter seek—
Who finds for all he does, high Heaven beam
Upon his labor with approving gleam. G. R. TWINN.

ON THE LORD'S SUPPER.

[From the *Friend*.]

Vain is the consecrated shrine,
If Jesus is not there;
Nor need we outward bread and wine,
His sacred feast to share.
Oh! who amid the gospel light,
Pour'd round us from above,
Shall dare to make a shadowy rite
The passport to his love?

To all believing on his word,
He gives the living bread;
These at the table of their Lord
From his own hands are fed.
Christ is himself that bread divine,
The manna sent from heaven;
His precious blood the strengthening wine
For fainting thousands given.

Spirit and Life the words he spake,
Enjoining us to feed
On him, that so we may partake
Of meat and drink indeed.
Lord! daily grant the rich repast
Our sustenance to be;
Till sanctified, we find at last
Eternal life with thee.

The Temperance Advocate.

Temperance is the *proper use* of all things.

AN ESSAY

Read at the 'Temperance Institute,' Cork, by R. VARIAN, *one of the Members.*

CALLED upon suddenly to produce a paper for you in the absence of your regularly appointed Essayist, I think it better to throw a few thoughts together on the subject which is the rallying point of our union here—TOTAL ABSTINENCE; and omit, till some future occasion, an essay on general literature, which I had in contemplation to bring before the society. I am the more induced to this, as I expect the presence here this evening of a gentleman from England, an advocate of the cause in that country; from whom we may hope to obtain some information of interest as to its progress in the sister Island. Such may be of use to stir us up to noble emulation. This Institute should be considered as a normal school. We want to rear here teachers of the truths by which man may be saved from the dark pit of besotted sensuality, and bestial self-indulgence, and placed in the clear light of an unclouded brain, and in the happy possession of vigorous physical powers. To the works on total abstinence—some of them full of fresh original matter—placed monthly on our tables, I would beg to direct the attention of the young men and members of this Institute. They should attentively read such books, as a means of comprehending the *rationalè* of total-abstinence principles—of supplying themselves with armor of defense against the sneering opposition which they—as all who advocate a change in old established notions—are sure to meet with; and of furnishing themselves with weapons of agression on the drinking usages and drunkard-making habits of society: for I proclaim all as 'drunkard-makers' who are not total abstainers. The question—Where is thy brother?—will one day smite the conscience of many a man who now considers himself innocent of any great transgression: for he who causeth one of these little ones to offend, shall not escape judgment. 'I will not eat meat, nor drink wine, nor do aught which causeth my weaker brother to stumble or offend'—should be the declaration of all who regard this life as of higher design than a stall to fatten in. All who look on this life in its true and sacred light—seeing things not as they appear to the mean and sordid vision, but as they are in themselves, and shall one day be made visible to all, stript of their adventitious drapery, and standing forth in their native purity or deformity,—and who therefore, fearing to make life a jest, seek to accomplish some great object of amelioration (beyond those immediate duties to their families of which they can scarcely escape the fulfilment)—can place before themselves none nobler, nor any in which all can with more facility unite, than that of building up a Sober Nation, which cannot fall. Each individual—however youthful, however humble—constitutes a link in the great chain of existence; there is a place for him; he was not thrown by the Great Designer as a stray object into the universe of existence; but is, as it were, a bridge connecting what were else not so accessible: and therefore, it is his part to accommodate himself to his place, and work with his native energies to produce that harmony and order which should everywhere prevail. At sea, at night, when the water is struck with oars, a beautiful phosphoric light is occasionally produced. Let us but strike the waters of life everywhere surrounding us, and we shall propel ourselves into a wider tide of usefulness, and produce effects of beauty which we little anticipated. The most obvious action of usefulness, which may be effected by every one living in these countries, is that of aiding in *the great moral movement now in operation for the elevation of our people, and the purification of society:* for surely there is no cause of impurity so prolific as the use of alcohol, which stimulates to excess the lowest propensities of our nature.

[Here the Essayist entered into details which induced a very interesting conversation amongst the members present, which the venerated President, FATHER MATHEW, enriched by numerous illustrative anecdotes, drawn from the experiences of his most active life. The conversation chiefly turned on the best mode of treating opponents to the holy cause—Theobald Mathew preaching forbearance, gentleness, long-suffering. The question was asked, 'Can we have charity for those who profess to be promoters of total abstinence, and yet seek to amass wealth to themselves by the wholesale manufacture of the poison?' 'Yes!' replied Mr. Mathew, '*we can pray for them!*']

The Essayist concluded his paper with the following Lines:—

Our Lee, as it springs from its famed mountain source,
And winds to the ocean, how peaceful its course!
What life in its pure streams! how quick to reveal
The cleansing of waters—all powerful to heal!

Tho' it glows in the sunrise, and sparkles in light,
And rests in each cool nook, where lilies shine bright;
Tho' flowrets below, and starlight above,
Reflect on its bosom their glances of love;

Tho' fair scenes, and rich groves, its bright bank surrounds,
And it breaks in soft murmurs—still *onward it bounds!*
Our course should be like it—and light from above
Will guide us right on in our pathway of love.

Oh! priceless the treasures which pure waters yield,
Like pure air and light and nature's wide field—
Yet man would pollute them, with Brewery* and Still,
And the fair lap of Nature with misery fill!

But unfurl our fair flag—how spotless each fold!
Unsullied by sad tears, the war-stains of old:
The Lord is our Leader, our Friend, and our Stay—
How sure, then, our progress—how glorious our way!

MEANING OF 'DRUNKEN' IN SCRIPTURE.

'If a man, walking in the Spirit and Falsehood, do lie, saying, I will prophesy unto thee of Wine and Strong-drink, he shall even be the Prophet of this People.'—MICAH ii. 11.

A QUESTION.

"SIR:—Will you be kind enough to give me the true meaning of the word *drunken* in the following passages:—

1st. 'The earth shall be *drunken* with the blood of the slain.'

2nd. 'They are *drunken*, but not with wine; they stagger, but not with strong-drink.' Isaiah xxix. 9.

The one of these passages, I conceive, partially explains the other—as regards *drunken*—my definition of which is 'drenched' or 'saturated.' This, however, does not satisfy the opponents of total abstinence, who, to invade with difficulties this simple explanation of the former verse, assert that

* Cork has always been famous for its numerous and extensive Breweries and Distilleries. The Temperance Reform has transferred the trade of the breweries from *home* to *foreign* markets—while the distilleries have lessened in number; tho' lately some of the '*patriots*' of our city have sought to re-open them!

drunken means *intoxication*, and *earth* the *people* on the earth. Your's truly, A. K. M.

ANSWER.

The word *drunken*, in the Saxon and Old English use, did mean *drenched*; this being, in fact, the same word as the former, with the *ch* sounded soft instead of hard. The last is the Saxon *drencean*, the former the Saxon *drincan*.

Drs. Johnson and Webster both give one of the meanings of DRUNKEN as follows—and it should be recollected that this must have been the *primitive* meaning. 'Saturated with moisture or liquor; *drenched*.'

And they quote Shakspere in illustration:—

'Let the earth be *drunken* with our blood.'

Did Shakspere mean the *people?* or that the soil should be *inebriated?* Neither—but just what Moses meant when he records the prediction of the Lord—

'I will make my *arrows* DRUNK with blood.'
DEUT. xxxii:

which Johnson and Webster also quote to show the old sense of *drunk*, as drenched, soaked, or steeped in drink.

We suspect the first text is no text at all—at least we don't recollect meeting with it. But if it were, and if Drinkers *will* be so perverse as to affirm that 'the earth being drenched with the blood of the slain' means 'that the People are *intoxicated* with *drinking the blood* of their brethren!'—there is no help for it. It only proves that drink-prejudices destroy or dement the Intellect, and make men capable of the most atrocious criticisms on a book which they cantingly profess to venerate. 'Bray *such* fools in a mortar, with a pestle, still will not their folly depart from them.' *Of course* these 'wise men of the West' will be prepared to prove, that men, in the time referred to, *will* become more barbarous than ever before—that they will be senseless enough, and savage enough, to turn *blood-suckers* as well as man-slayers!—that at Vittoria or Waterloo, the English soldiers *eat* of the *flesh* and *drank* of the *blood* of the slain Frenchmen!!—and further, that human blood *produces intoxication* much after the manner of Bett's Brandy, or Parson's Port!!! If they cannot prove this, what *do* they mean? Truly, these D.D.'s, parsons and parson-payers, are at the last shift—at their *wit's end*—when they put forth such stuff! Prejudice and perversity cannot proceed farther—it has landed them at the terminus of sheer Idiotism—and it would be an useless and thankless task to reason with men who voluntarily renounce reason.

In Scripture there are several words translated *drunken* and *drunkenness*, &c., all of them coming (like our word *drunk* from 'to drink') from words FIRST having a good or innocent sense. Thus, we say, 'I have been *drinking*'—it may be, tea, milk, or water. The word *itself* does not give the sense of excess. But, conventionally, it is often used to denote *excess*, as—'He has been off *drinking*'—or he is '*in drink* or *liquor*.' But a fool only would therefore argue that the words 'drinking,' 'drank,' and 'liquor,' meant '*intoxication*', or even *excess*. Yet exactly thus do the paid expounders of Scripture treat the original terms translated '*drunken*,' &c.

I. RAVEH. Specimens of the sense of this term are found in the following texts.

Deut. xxix. 19, 'To add *drunkenness* to thirst':
margin—'*the drunken* to the thirsty.'

That is, not only to *quench*, but also to *drench*, the natural thirst.

Isa. lviii. 11, 'Like a *watered* garden.'

Will the wine-bibbers here read 'an *intoxicated* garden'?

Jer. xxxi. 12, 'Their soul shall be as a *watered* garden.'

According to Drinking-criticism, '*intoxicated*' gardens were plentiful—but, if Earth means People, perhaps 'Garden' means 'Gardener'—then the text will be a prediction of God's People becoming like Drunken Gardeners! These theories of Drinkers ought to be collected into a goodly book, and dedicated to those sapient critics—JOHN CAMPBELL, D.D. and JOHN BARROW, M.D.—i.e. Metonymical Dominie!

II. RAVAH. Jer. xlvi. 10, 'The sword *shall* devour; *it shall be made drunk* with their blood.'

Perhaps our metonymical doctors will say here, that as Earth means People, so the Sword means New Zealand Savages—or dreadful anthropophagi of some sort?—or perhaps, after all, 'Jack the Giant Killer'-stories may have something to do with this man-eating, blood-drinking, matter? Perhaps, in some orthodox 'Christian Witness'-sort of commentary, it will be gravely suggested that the Nursery Fable is a corrupted and traditional comment on this text—that the 'sword' and 'arrows' of the Lord denote Gog and Magog, (not the wooden ones at Guildhall, but real Hungry Cannibals)—and that the giant's soliloquy is a vestige of this prophesy—

'Fee, fo, fum!
I smell the blood of an Englishman!
And whether he be quick or dead,
I'll grind his bones to make my bread!'

Unluckily, we 'wild men' and 'infidels' can't credit this Moderation theory—we can only echo the giant's words, 'Fe! fo!! fum!!!'

Psalm xxxvi. 8 (9), '*They shall be abundantly satisfied*' (Margin, '*watered*') 'with the fa. ess of thy house.'

Who shall be so blest? God's people. What *is* the blessing, ye Moderation doctors—or quacks? 'DRUNKENNESS,' say ye! Truly, the interpretation is worthy of ye, and of your world-cursing Cause. And yet, *ye*—perverters and blasphemers of God's prophetic word—ye have the foolish hardihood to denounce US as 'Infidels' and 'wild men' for not accepting your atrocious criticisms! Truly, your impudence is matched only by your iniquity!

Ye are *Dissenting* Doctors and *Protestant* Priests, it is true, (i.e. ye dissent from, and protest against, others, but allow none to do so from yourselves, without turning Doctors of Defamation), yet perhaps the *Popish* version (as ye call it), the Douay translation of 1582, will suit your Protestant hearts and appetites right well. Here it is:—'They shall be INEBRIATED with the plenty of thy house'! Isn't this a pleasant interpretation, O ye wine-bibbers and wine-lauders? Truly—as MICAH says—'If a man walking in falsehood, do lie, saying, I will prophesy unto thee of wine and strong-drink, HE SHALL be the prophet of THIS people'!

The Greek Septuagint has '*methus*thesontai' (well filled or satisfied), which is the same root-word which in John ii. 10, is translated '*well drunk*', and in 1 Cor. xi. 21, '*drunken*', i.e. in the old sense of drenched or satiated, which (as shown by Shakspere) was current at the time of the authorized translation.

Of course, in demonstrating that the original and translated words in question, do *include* reference to UN*intoxicating* substances, we do not mean that they *exclude* all reference to *intoxication*. Evidently, the words are applied to *many sorts* of 'drunkenness' or *drenchings*—to drenching with water, to steeping in moisture, to *gorging* with blood, to loathing and giddiness consequent upon drinking nauseous and abhorrent liquids, to sickness following excess in rich and sweet things, to *reeling* consequent on drinking *drugged* drinks—as 'the wine of *reeling*' (rahal) or intoxication—and even to the wine which, unknown to Noah, had partially fermented, and the fumes of which produced, when he was 'drunken', the narcotic effects recorded.

Prov. vii. 18, '*Let us take our fill* of love.'

Should it be read—'let us *get intoxicated* with love?' For our part, we think love a good and natural affection, and therefore to be *satisfied* with it is good; but not to be venomed or *poisoned* with it—for so *intoxication* means (from *toxicum*, venom).

Isa. xxxiv. 5, 'My sword (the Lord's) *shall be bathed* in heaven.'

Does 'Sword' again mean 'Giants' of some sort? Shall there be *war* in heaven? and shall the fighters get *intoxicated* there? These Drinking Divines not only spoil this earth, but now actually, by their vile theories, convert the habitation of the Holy One into a Scandinavian heaven, peopled with heroes and warriors who *intoxicate* themselves with immortal wine!

The next verse repeats the idea, but employs another word. 'The sword of the Lord shall be *filled* (steeped) with blood.'

Ibid 7. 'Their land *shall be soaked* with blood.' Margin, '*drunken*.'

The marginal reading shows that our translators meant by 'drunken' *drenched* simply. Perhaps the Drinkers will say, that 'land' does not mean *land*; that 'dust' does not mean *dust*; but, respectively, drunken '*Landlords*' and drunken '*Dustmen*'!

Of course, 'the great *slaughter* in the land of Idumea,' will then mean, 'a grand *drinking-bout* among the landlords of Idumea'!

Jer. xxxi. 14, '*And I will satiate* the soul of the Priests.'

Of course, on the priests' own theory, this means: 'I will INTOXICATE the soul of the priests.' And, indeed, it may be said for this, that their lives *fulfil* this prediction in these modern days. This *fact*, we admit, is in favor of their interpretation, and another fact is against ours; for when were priests ever known to be *satisfied?* Verily, their cry has been ever, 'Give! give! give!' like the daughter of the horse-leech. It must be a blessed time *when* they *are* 'satisfied,' for WE never knew them to be so. If we say 'nothing' about the Bible, they grumble, and drag us into the discussion of the wine-question; if we follow them there, they grumble still, and say we have no business with it; if we make a sacramental exception in our pledge to suit their tastes or teachings, they won't let us be, but ask 'if religion is to be made the scape-goat' for alcohol! and, if we *strike out* the exception, they cry out that we are 'disturbers of churches,' 'Infidels', and 'wild men'! In short, do what we will, there is no satisfying an ignorant, indolent, pampered, tyrannical, slandering, and imperious hireling priesthood!

Psalm lxv. 10 (11), '*Thou waterest* the ridges *abundantly*.'

Only think of *intoxicated* ridges! This must be, when the hills skip and dance about like rams! Perhaps the sage of 'the Christian Witness,' or the Metonymical Doctors, will make it out?

Prov. v. 19, '*Let* her breasts *satisfy* thee.' Margin, '*water*.'

Perhaps the Metonymical Dominie will find a grand chemical discovery herein, and announce to the Chemical Society that mother's milk is *intoxicating!*

Isa. xvi. 9, '*I will water thee* with my tears.'

Here, again, is another chemical discovery: we will leave Dr. Campbell to announce this to the immaculate faculty of St. Andrew's, who will perhaps (for the usual consideration) add other honors to the D.D.! 'I will make thee intoxicated with my tears!' We have heard of 'salt tears', but never before of *intoxicating* tears.

Isa. xliii. 24, 'Neither *hast thou filled me* with fat.' Margin, '*made me drunk*, or *abundantly moistened*.'

Who claims the honor of the next discovery? It is, that FAT *intoxicates!* according to the Moderation theory. Well, as it concerns *fat*, it will be best rendered to a *Cooke;* we therefore award it to the author of 'Teetotalism *Purified* from Unsound and Dangerous Opinions'!

Isa. lv. 10, 'As the rain *watereth* the earth.'

Is it according to rule that the rain should *intoxicate* (we know it moistens or drenches) the earth? If the Drinker's Rule of interpretation be correct, then 'rain water' is *intoxicating!* The announcement of this discovery we leave to the '*learned*' Mr. W. H. Rule, who found out, by 'learning' too! another mare's nest; namely, that 'grape-juice' is intoxicating! Immortal man and Methodist!

Jer. xxxi. 25, '*I have satiated* the weary soul.'

Does this mean, 'I have *intoxicated* the weary soul?' It nicely fits in to another favorite text of these philosophers, '*Give* strong drink unto him who is ready to perish, and wine unto those that be of heavy hearts.' How far it fits the dying example and everlasting religion of Christ is another question; but drinkers, we always observe, prefer the *Jewish* laws in these matters, just as the slave-holder does, and for the same reason.

Lam. iii. 15, '*He hath made me drunken* with wormwood.'

That is, he is *filled* with bitterness. Doubtless, the *vermuth* wine (still used in Italy) is *intoxicating*, but it is not the word '*ravah*' which informs us of this.

Prov. xi. 25, '*And he that watereth* shall be watered.'

Does this mean that he who *gets drunk* shall be *watered?* If so, is it a recipe for curing intoxication by the shower-bath? Mr. Wesleyan-President Stanley will perhaps announce this hydropathic discovery to the next Conference?

III. SAVAH. The sabà or savah, whence this word, was a rich sweet syrup wine, called sapa by the Latins, and sabè by the modern Italians and French. Hence, it was liable to adulteration and acidity. (Isa. i. 22; Hos. iv. 18.)

Isa. lvi. 12, 'We will fill ourselves with shakar' (sweet drink).

Here the word is properly translated 'fill' or 'drink copiously.

Deut. xxi. 20, '(He is) a glutton and a drunkard.' That is, as 'glutton' (from glutio, to swallow) signifies undue 'swallowing' of solids, so 'savah' signifies undue 'swallowing' of liquids; i.e. drunkenness or drenching.

Prov. xxiii. 20, 'Be not among wine-bibbers.' That is, wine-drinkers, from bibo, 'to drink.' The essential idea is that of imbibing, not for thirst, but sensuality.

Nah. i. 10, 'While they are drunken (soveh, as) drunkards (savah).'

This is better rendered as follows:—'While the thorns (or fuel) are entangled, and as the sabè thereof (evaporates in the syr or pot), so the drinkers, who shall be consumed as stubble (or fuel) fully dry.'

IV. SHAKAR. This, like the former, according to Bishop Lowth and others, is the name of a sweet drink: the saccharine palm wine. 'The sweetest drink shall become bitter to their taste' (Isa. xxiv. 9), which it does by fermentation.

Hag. i. 6, 'Ye are not filled-with-drink.'

Cant. v. i, 'Drink, yea, drink abundantly.'

Margin, 'Drink, and be drunken.'

Gen. xliii. 34, 'Drank, and were merry with him.' The translators, in the margin, say, 'drank largely with him'—but our Drink-defending-Divines, we suppose, would make it out that Joseph's brethren, on this occasion, not only drunk freely, but '*got soundly* INTOXICATED *with him*!' True, Joseph's prudence and piety stand in the way of this interpretation; but what is his character, or even Christ's, when weighed against the Port-wine-bottle? Nothing at all to our Defamatory and Metonymical Doctors!

Isa. xlix. 26, 'They shall be drunken with their own blood, as with sweet wine' (*ausis*, grape-juice, or must).

As men might drink freely and without fear of the fresh innocent juice, it naturally denoted plenty, *unlimitedness*, just as they say of the 'new-wine' in wine-countries, 'Drink it; it is *only* new wine.' The lovers of sensuality would carry this *to excess*' until the rich cloying drink produced sickness. 'The priest and the prophet have erred thro' sweet-drink; the streets are *filled with vomit* and filthiness, there is no place clean.' This forms the ground-work of a comparison with reference to 'the cup of blood:' to the Israelites who were forbidden to drink blood, a most revolting potion, and therefore, as a figure, powerfully adapted to represent extreme punishment upon the enemies of the Church.

But perhaps, as the Drinking-Critics argued that 'the earth being drenched with blood' meant that 'the *folks* would drink the blood of their foes,' so they may say here, that their *sang*uineous appetite is such, that, failing to 'smell the blood of an enemy-man,' they will drink their own blood? These critics always convert figurative phrases into literal ones, and literal ones into metonymies! The only rule they consistently follow, is the Rule of Absurdity!

Deut. xxxii. 42, 'I *will make* mine arrows *drunk* with blood.'

Our rum-critics affirm that the 'arrows,' like the earth, signifies the Bowmen who shoot them! and that 'drunk' means that the Archers shall be intoxicated!! and intoxicated with blood!!!

True, they can quote Ezekiel xxxix. 19, 'Drink blood till ye be drunken (shikharoon), in proof that men *will* 'drink blood—really and truly, without any 'metonymy' here!—still they have not proved that 'drunken' means 'intoxicated.'

The Orientals have a very common designation for their Warriors: they call them 'Blood-drinkers;' but it was reserved for such critics as 'the Christian Witness'-men of the nineteenth century, to find out that they actually and literally meant human Vampire Bats!

We have, however, said enough to expose the revolting-consequences which would follow the adoption of such Canons of Criticism as 'the Christian Witness'-men propound and patronize. By miserable 'laws' and 'learning,' and for the sake of keeping the Bible and the Bottle in company, the Ale on the dinner-table, and the Port in the Vestry, they would pervert prophesy into licentiousness, belie the character of patriarchs, blaspheme the purity of the Son of God, and expose the sacred Scripture to the ridicule and scorn of men: making it the great Pillar for upholding that Dual Empire of Satan—Strong Drink and Slavery.

F. R. L.

ACKNOWLEGEMENT.

"Dear Sir,—Many, many thanks for your kindness in sending me your remarks on the passage in question.

"They are very pointed (that which penetrates *must* be pointed), and could not fail to convince, if argument, pure and unsophisticated, could convince the prejudiced mind.

"Your letter was by *far too warm* for the taste of the parties. I believe, however, they will never appear again in the character of 'critics' or 'expositors' of scripture, unless indeed they go to Oxford, Cambridge, or elsewhere, to be educated afresh. I believe your favor has one great truth in it—viz. 'Parsons and parson-payers are at their last shift—their wit's end.' A bad cause is like a sick person—it needs a great deal of *bolstering up*. Ours, on the contrary, is built on the rock of truth, and does not require the pillars of Sophistry to support it. Yours truly,

"Bath, Feb. 25, 1846." A. K. M.

TEMPERANCE AND INTEMPERANCE.

[Extract from the '*Ninth Report of the London Domestic Mission Society.*']

"TOTAL ABSTINENCE.

"To take the single article, the abstinence from drink, what magical—what more than magical changes have I seen it work upon a poor family thro' its heads! The prophet's imagery of 'the wilderness being glad, and the desert rejoicing and blossoming as the rose,' is not too glowing, is not too poetical to be applied to the metamorphosis thus effected by the abandonment of a single, all-desecrating vice. And, alas! how truly may the imagery of another prophet be applied to the reverse of this—to the ruin of a happy family by the stealing of intemperate habits upon one or both of its heads:—'The land is as the garden of Eden before them, and behind them is a desolate wilderness!'

FATHER MATHEW'S VISIT.

"I believe the pledge is observed in a hundred cases for one in which it is broken. Could the good Father now enter some of the houses in which his portrait is hang up as that of a tutelary saint, and compare their present state with what they were before his visit, he would, perhaps—however accustomed to such scenes—find here and there among them 'something rich and strange'."

THE GRAPE CURE.

[*Dedicated to our Modern Timothies.*]

"The *Grape Cure* in Russia would seem to be the original of the dictum 'Live on a shilling a day, and earn it.'

"Those who have practised long in Russia will have been made conversant with the *cure du raisin*. I [Sir G. LEFEVRE] had an opportunity of becoming so when in the south of the Empire, and in a grape country. It is necessary to state in what this cure consists, and for what class of diseases it is recommended. The latter may be dismissed at once, by stating that all those functional nervous affections *which resist the routine of treatment generally employed*, are the cases which may be so benefited, seeing that the discipline is more intolerable than the disorders for which it is instituted. A lady of rank leaves her bed of down and cushioned canopy, and migrates into the country, turns a poor family out of their habitation (not without making them an ample recompense), and becomes the tenant of a filthy hut. This is part of the cure, viz.—to forego all luxury, to sleep in the peasant's crib, to sit upon his bench, and to avoid anything in the shape of comfort. *The grape alone for meat—the grape for drink;* a small quantity of dry bread is perhaps allowed. This is continued for the space of three weeks, and it is no wonder, if all circumstances are taken into consideration, that a cure is effected. I have known people of the highest rank subject themselves to such discipline, and have full faith in its results. It is *homœopathy* and *hydropathy* in another shape, and as the Italians say of all the varieties of form in which they make their pastes, *c'est toujours du macaroni.*" *Lancet*, May 17, 1845.

[It is evident, from the preceding, that our Modern Timothies—the poor nervous victims of stimulation—should at once abandon their Port and Sherry *mis*taken for their poor stomach's sake, and *daily* infirmities—and resort to true Teetotal fare—the fresh grape juice, 'the new wine' of Scripture, or to the *saba* or *syrup* wine, with plain food, fresh air, and plenty of exercise. Will they take the hint? or will they still quote Paul's advice to Timothy? If

the last, then solve us this problem. How can they—Drinkers of Stimulants—have the *same sort* of a stomach complaint as Teetotal Timothy? Port wine and Porter must act very *differently* on the coats of the stomach from water.—ED.]

DR. HITCHCOCK'S ANALYSIS OF FOUR WINES FROM PALESTINE.*

WINES.	*Per cent. of pure alcohol, by the tables of Tralles.*		*Per cent. of brandy*
No. 1 from Hebron, *soured*, age unknown	14.3		28.90
No 2 Hebron, age unknown — 1st trial	18.1	*Aver.* 17.50	35.40
No 2 Hebron, age unknown — 2d trial	16.9		
No. 3 Mount Lebanon, one year old — 1st trial	14.0	14.15	28.62
No. 3 Mount Lebanon, one year old — 2d trial	14.3		
No. 4 Mount Lebanon, six years old — 1st trial	10.4	10.95	22.03
No. 4 Mount Lebanon, six years old — 2d trial	11.5		

* This table was inadvertently omitted in its proper place in the article page 75, column 1.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

RELIEF OF SPASMODIC ASTHMA.

SIR,—Having been greatly benefited by the Water-Cure, I think it only justice to the system and the medical man who applied it, that the public should be made acquainted with my case. If you find this statement worthy of publication, you will greatly oblige by inserting it in the pages of your widely-spread Journal. About ten years since, I had a severe attack of influenza, of which, however, I was 'cured' under the drug-system, after a few weeks' illness, but left me the subject of *Spasmodic Asthma*, beneath which scourge I have been suffering continually and severely until within the last few months. I have been drugged to the brink of death, salivated repeatedly, and had several setons in my body at different times. Thanks to a strong constitution that I still live. During all this period (more than nine years) I was seldom a week without taking medicine, and often dosed two or three times per diem, until at last I thought my case hopeless. Fresh remedies were tried, time after time. The medical man did his utmost in my case, I believe, yet it baffled him; and tho' temporary relief often attended the application of new remedies, yet the next spasm showed the power of the disease in my system, as well as the inutility of drug-remedies. I was, as much as ever, the subject of Asthma. My medical adviser (one of the most efficient practitioners of the old system in the neighborhood) was thro'-out the whole time most assiduous in his attendance, but eventually lost confidence. Mine was a gloomy prospect, when the cold water system was recommended me. In the month of May last I applied to Dr. Fox, a practitioner of the water-cure, then resident at Stoke, about a mile distant from my house. My hopes again brightened, tho' they were a long way from sanguine, when the worthy Dr. agreed to take my case in hand. Since that time I have not swallowed one particle of medicine, nor made use of drugs in any way, but the whole curative process has consisted of the application of wet sheets, sweating blankets, shallow baths, and umshlags (wet bandages) on the breast and back, with occasionally a sitz bath. My only drink has been water, my diet of the most simple kind, and I have found no difficulty in taking plenty of exercise. Tho' prior to my commencement with this system, I past a great part of my time in bed, yet since then I have not remained in bed one hour longer than was necessary for the purpose of rest; and I firmly believe, with a little more perseverance, I shall enjoy as good, if not better, health than was ever before my lot. My cure, I feel sure, would have been consummated long ere this, if I could have made it convenient to have gone into the Doctor's Hydropathic Establishment, at Plympton, where the case would have been treated with better effect. I have frequently visited this establishment, and been both pleased and benefited by the application of a capital douche which the worthy Dr. offered me. I have here, Sir, given you an unvarnished statement of facts, on which I shall not attempt to build any theory. No doubt many of your readers will appreciate them at their right issue, and in conclusion I have only to say, that under Providence I owe my present health and vigor to the water system so efficiently applied by Dr. Fox.

Yours, in the cause of Temperance and Truth,

J. JONES.

Devonport, Feb. 23, 1846.

VALUE OF WATER IN THE EAST.

[Extract from '*A Pastor's Memorial:* by G. FISK, L. L. B., Vicar of Walsall: Visit to Palestine, &c. 1844.'

"Our guards called to some Arabs loitering about the well, who brought us fresh sparkling water, in buckets made of skins. We took a plentiful draught, and deemed it luxury. There is, after all, no beverage to be compared with delicious water, in the estimation of an unvitiated palate." p. 298.

"The fountain of Elisha. I never shall cease to remember that precious—precious stream." p. 325.

"The spring of Cana was near at hand: and from it we were supplied with water for our present refreshment and future use. It was pleasant to encourage the not unfounded notion, that from this very spring was drawn the water which the governor of the East designated as 'the good wine'." p. 362.

"I must affirm that I have seen an actually drunken Dervis—*the only instance of intemperance I remember to have seen from the time I left England till I returned.* Alas! for England, and her abominable national vice." p. 426.

SENSITIVE YET SLEEPING.—If an infidel stand at the corner of the street, and lift up his voice against the oppressions in the world, the whole church bellows from Cape Sable to the Lake of the Woods, and cries out that the church is in danger. But giant Sin may go up and down in the world, enlisting Crime and Cupidity into his service, causing misery and wretchedness to reign in the earth, and all is as still and quiet in the church as a baby's sleep.—*Rev. T. Parker.*

'I know of no sufficient punishment that the wretch would merit, who should import a cargo of spirituous liquors into the Sandwich or Society Islands. It would, in every respect, be tantamount to the wilful administration of an equal quantity of poison.' — *Turnbull's Voyage.*

DON'T QUARREL.—One of the easiest, the most common, and the most perfectly foolish things in the world, is to quarrel, no matter with whom—man, woman, or child; or on what pretence, provocation, or occasion soever. There is no kind of necessity for it, and no species or degree of benefit to be derived from it. And yet, strange as the fact may be, theologians quarrel, and politicians quarrel, lawyers, doctors, and ministers quarrel, printers and editors quarrel, the church quarrels, and the state quarrels, nations, tribes, and corporations quarrel, men, women, and children quarrel, dogs and cats, birds and beasts quarrel, about all manner of things, and on al manner of occasions.

The Truth-Tester.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Being persuaded of nothing more than of this, that whether it be a matter of speculation or of practice, no *untruth* can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'—*Hooker.*

SACRAMENTAL WINE.

[The learned and candid Professor STUART *versus* the choleric and conceited *Christian Witness.*]

Opinion of MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover, U. S.

"OF one thing we are *certain.* Neither Jesus nor his Apostles have once made mention of *oinos,* 'wine,' still less of any particular *oinos,* in any prescriptions concerning this ordinance. It is 'THE FRUIT OF THE VINE' and the 'CUP' of which they have spoken.

"They have, therefore, left the churches at liberty to choose 'the fruit of the vine' in what way they judge best. There is only this implication thro'out, viz. that the *significancy* of the symbol should not be sacrificed nor obscured, and that all should be done decently and in order. More than this cannot be shown. *It is out of the question about establishing any certainty that Jesus and his disciples made use of wine that had been fermented. The probability,* at least, *is strong against this.*"

[From Dr. Robinson's 'Bibliotheca Sacra,' New York, 1843. p. 512.

ON THE WINES OF PALESTINE.

ERRORS OF 'CHAMBERS' JOURNAL,' AND RANT OF 'THE CHRISTIAN WITNESS.'

IN *Chambers' Edinburgh Journal* (No. 33, new series), it is asserted that the professors of abstinence contend that the wines spoken of in scripture contained no alcohol. On seeing this statement, we immediately forwarded to the editors copious extracts from the following standard works, wherein it was distinctly laid down *as a part of our own argument,* and as necessary to the harmony of scripture both with itself and with facts, that there were *various* kinds of wine—some intoxicating, others not.

Bacchus. Anti-Bacchus. Masham Discussion, 1836. Tirosh lo Yayin, 1841. History of the Wine Question, 1841.

The editors in consequence admitted, in a note in No. 42, that 'the alcohol of *some* of the wines of scripture is explicitly allowed,' and offered their 'best apologies' for their former mis-statement. So far good, but they proceed to assert 'that *the present* wines of Palestine are *all* of them largely alcoholic.'

The *Christian Witness,* in vol. ii. p. 216, labors under the same erroneous impression, jumping at its conclusion by assuming that FOUR specimens of alcoholic wine are *proof* that there is *no other kind!* and that the modern wines must be of the same sort as the ancient ones! What logic! We have already [*ante,* p. 75,] given the article of President Hitchcock, on which these statements are founded, but it does not bear out the assumptions referred to. Dr. Hitchcock had *ten* specimens of *fermented* wines sent him by Mr. Van Lennep, American missionary at Smyrna, only *four* of which were from Palestine; and he found, by analyzing them, that they contained from 10 to 18 per cent. of alcohol, the weakest having 'enough certainly to make it quite intoxicating.' He says, however, that 'when the juice of the grape is boiled down so as to become thick like honey, or even solid, then, indeed, it cannot ferment, and may be kept an indefinite length of time without containing alcohol,' and '*that this article was sometimes called* WINE *by the ancients, I have no doubt;*' '*and at the present day, in the eastern world, it is a very common article.*'

The word-monger may say—'these are not wines, but *syrups,*' forgetting that our search is not after a modern *name,* but an ancient *thing.* But Dr. Bowring assures us (*Standard Temperance Library,* p. 62) that these boiled wines *are* 'known by the name of wine,' tho' he also states 'that *some* wines are prepared in the ordinary way.' But the quibble about the word is terminated when we add, that the word *syrup, sirob, sherap,* or *sharrap,* is simply an oriental word signifying WINE, and is *not* even confined in its application to *un*fermented wine. Thus both the thing and the word are sufficiently identified. We perceive, then, that it is quite an error to assert that ALL the wines of Palestine are alcoholic, Dr. Hitchcock himself being judge. But we cannot agree with him when he adds, regarding this *un*fermented wine, that 'its use as a beverage must have been quite limited.' Professor Robinson, who was lately in Palestine, says that the juice 'pressed from the grapes in the vineyards around Hebron (the most famous in Palestine) *is almost all boiled down to a syrup,* only a very small quantity of *fermented wine* being made from it. Dr. E. Nott, President of Union College, America, (whose statements are just as much entitled to our confidence as Dr. Hitchcock's or Dr. Campbell's) says—'The unintoxicating wines of antiquity were, *for the most part,* thick and ropy, *in the form of syrup,* and therefore required to be diluted to fit them, for convenient, and sometimes even for healthful and pleasurable use.' (E. C. Delavan's *Enquirer,* p. 37.)

We wish that these same public instructors would confine themselves to what they understand, or, at least, just take the pains to get informed about the teetotal doctrines and the facts whereon they rest, before they presume, *ex cathedra,* to dogmatize and denounce. The *Christian Witness,* in the true spirit of priestly arrogance, characterises works which it cannot confute, as 'PREPOSTEROUS AND PESTIFEROUS LUCUBRATIONS!!' It *says,* indeed, that the *teetotal* position (his own is simple abstinence) is 'ground from which the teetotalers may be displaced by any intelligent schoolboy!' We fear 'this *Witness* is not true.' He deceives himself in his endeavor to impose such an assumption upon others. Teetotalers are made of sterner stuff: they *will not* accept 'assurance' for 'argument,' or rant instead of reason. They have not *yet* been displaced, either by 'scholar' or 'critic.' But perhaps he is destined to do it!

THE SPIRIT OF 'THE CHRISTIAN WITNESS.'

'Oh! could mankind but make Great Truths their guide,
And force the helm from folly, craft, and pride;
Were once these maxims fix'd—that God's our friend,
Virtue our good, and Happiness our end;—
How soon must Reason o'er the world prevail,
And Error, Fraud, and Superstition fail!' SOAME JENYNS.

OUR attention has several times been directed to *the Christian Witness*—a periodical edited by Dr. JOHN CAMPBELL, of London, and devoted to the interests of a corporation called 'the Congregational Union.' Of the general merits of the work we cannot speak highly; it contains, indeed, a considerable quantity of 'splendid' writing, but this with us is a poor substitute for sound reasoning. It abounds in that blind and barren denunciation for which priests are so famous; its style is of the *ex cathedra* sort; and it has many examples of the *odium theologicum*. As a party organ, devised for the promotion of priestly purposes, it may be admirable; but, for ourself, we have no sympathy either with its dictator spirit or its disguised objects. The temperance cause having risen into power and importance in spite of the Apathy and Opposition of *religious* (so called) periodicals, and of *the churches* generally, has latterly received the sanction of *the Christian Witness*. This organ, after feeling its way carefully, and finding that no loss would accrue, has condescended to *patronize* the cause as a great Expedient, and now seeks to instruct the temperance body as to the true Principles on which the movement should be conducted! He views it as a good cause spoilt by bad advocacy! In *our* opinion, he approaches it with a kiss in order to betray it. One of his 'brethren' thus writes him:—

'The other day a respectable memorial was presented to me, signed by * * persons out of a church composed of about * * members, stating the wish of the memorialists to be *allowed* the use of *unfermented wine* at the Lord's table,—declaring that, for some of their number, it is morally impossible to use the customary wine at all for that purpose, and that, with others of them, it is a great hindrance to their spiritual communion with Christ to do so." * * * *

This respectful request forms the burden of a doleful editorial ditty on the Wine Question—the text of a characteristic homily. Let us quote Dr. Campbell's exordium:—

'Now, what say you to this? Is there not something wrong here? Is this the natural, the necessary result of the introduction of the temperance question?'

Pray, what's the matter, Dr. Campbell? *What* is so very wrong here? Men have been using, both at the sideboard and the sacrament, 'a vile compound wickedly denominated wine' (as Dr. A. Clarke expresses it), and finding that they are better without it than with it, at their own tables, are very naturally beginning to think that they would be better without it at 'the table of the Lord.' Can you impeach the logic, O doctor? They say, further, it is 'a wine unused by Christ and his apostles' at the Supper (as attested by the Greek and the English Scriptures), and they respectfully pray 'to be *allowed* the use of unfermented wine'—'THE FRUIT OF THE VINE.' What answer does the 'contentious' doctor give them? Hear it, ye spirit of Protestantism! Record it, ye nineteenth century!

'WE HAVE *no such custom, neither the churches of God!*'

Such is the short and satisfactory mode of treating the conscientious opinions of his teetotal brethren! But is the existence of a corrupted custom, or the use of a corrupted element, its own justification? The enquiry is—'*Why* have ye this present custom?' The response virtually is—'We have it—because we *have* it!' Dr. C. must pardon us, but this is 'a woman's reason,' and will not suit men. If he is disposed to feed teetotalers, he must produce 'strong meat,' and carry and cry 'milk for babes' elsewhere. We perceive that he has a strong predilection for the opinions of the 'church' for the last seventeen centuries—(can he tell us what *is* the church, and where its *sense* is to be found? We are familiar with its *nonsense*)—and we see also that he likes to square his notions with the 'Longer and Shorter Catechism.' Well, we do not object to his archæ-theological propensities; he has an undoubted right to exercise them; but, if the teetotalers prefer the doctrine and practice of Christ himself, to the miserable discord of brawling sects and persecuting polemics, who is Dr. Campbell that *he* should step between *conscience* and appropriate *conduct*, and forbid their union? Who constituted *him* an oracle and a judge? By what superior power—of lungs or of logic?—is he entitled to denounce opinions conscientiously held by men at least as sincere and as disinterested as himself—'men wise, learned, and godly,' as he allows—by the description of 'modern *delusion*,' '*mischievous errors*,' 'PREPOSTEROUS AND PESTIFEROUS LUCUBRATIONS'? Dr. C. has gratuitously and unprovokedly assailed and insulted the teetotalers by frequent, unchristian, and unphilosophic denunciation. He has characterized them as 'WILD MEN.' He has abdicated the function of the reasoning critic, and assumed the office of Denunciator-in-Chief! *He*, now, will put us down! The thunder has muttered and grumbled long, but at last the storm has burst over the devoted heads of the teetotalers, who are stricken with—a fit of laughter! Happily, the 'eloquent fluid' of Dr. Campbell's rhetoric has done no harm; 'the bolt' of his bombast has left us unscathed. May we not thank our stars, and Dr. C.'s—impotency?

We wished not to assail Dr. C., had he pursued his own course in peace; but now he must submit to be told what we and other teetotalers think of *his* opinions and *his* objects. He asks—'Is there not something wrong here?' And what is the great evil? The teetotalers are 'beginning to think'—to think for themselves, and not *vicari*ously or *pastori*ously; they dare to question the oracular dicta, if not of St. Andrew, at least of a *St. Andrew's* doctor—the infallibility of Dr. C. and his compeers,—to discuss the doctrine with 'the minister'—to disturb his ease or unsettle his notions—to excite thought—to think freely,—and is not this 'the crime of crimes'—the blasphemy against the holy church—the unpardonable offence—the forerunner of freedom—the downfall of *sacerdotalism*, of mental stereotyping, and of intellectual vassalage to creeds and creed-constructors? In one word, is it not 'the beginning of the end,' when Christians shall call no man 'MASTER' on earth?—when the reign of hireling Priesthoods shall cease, and Christ's pure Religion shall no longer be turned into a profitable Profession? The object of Dr. C. and his associated brethren is the extension of the power of the priesthood—the more perfect organization and discipline of their 'flocks' and their 'people,' so that their own 'influence' and their own 'interest' may be enlarged. Happy, simple sheep! to be so well cared for and looked after! The *Christian Witness* is one of the priestly instruments of discipline,—Dr. C. one of the veteran Generals of Dissenting Jesuitry.* Aye he is a thoro' priest, and, like the priests of old, he is wise in his day and generation, as regards the *interest* of 'the order.' He sees that 'the sacramental question,' which to such a great extent has exposed the ignorance of the pastoral body, as well as their pride and lust of power, has given a shock to the system; and he dreads lest it should be the forerunner of further efforts for *entire* emancipation from the fetters of priestly dogmatism and domination. In fact, TEETOTALISM, as distinguished from mere *abstinence*, is a new and needed PROTESTANTISM—a protest against old opinion and corrupt custom—a search into the grounds of things. But Protestantism has proceeded far enough for his 'established in-

* Dr. C. commonly designates the Clergy of the Church of England as 'STATE-PAID PROPHETS': he ought not, therefore, to complain of OUR strong language. The only difference between a state-paid and a congregation-paid Balaam—both prophets for hire—is, that the former is more of a Master, the latter of a Slave.

terests,' and, therefore, since the spirit of Teetotalism will not go to sleep, the vested interests seek to suppress it by denunciation and defamation.

Dr. C. asks—'Is this' (free enquiry on the Wine Question) 'a natural, necessary result'? Yes, to be sure: all *results* are necessary—the necessary consequences of their *causes*. But is teetotalism the cause? No—priestly or pastoral dogmatism (for the thing is the same) is one of the exciting agents as well as teetotalism. Dr. C. ought to have known that the priests themselves were the first agitators of this question; that they sought, at first, to *put down* the truths of plain experience and the testimony of consciousness, by miserable criticisms and dogmatic interpretations of the sacred Scriptures. They sought, in such sort, to persuade men to discredit their own senses!—just as Dr. C. seeks to stifle the existence of Animal Chemistry (which demonstrates that the *materials* of the living and the dead are ever changing and interchanging) by a contra-Pauline, but Scotch 'Assembly,' interpretation of the doctrine of the Resurrection! And if any one questions his oracular decision (as Professor Bush), he does not trouble himself, either in the teetotal or theological case, with adducing argument, but denounces the contrary opinions as 'dangerous heresy,' 'mischievous errors,' 'modern delusion,' or 'preposterous and pestiferous LUCUBRATIONS'!! And is *this* bearing a 'Christian Witness' to the Truth? Is this *probing* all things, and holding fast that good which stands the test? When the blind lead the blind, no wonder we should find the whole in the ditch together. Now, we ask, what does Dr. C., in this matter, virtually proclaim but this:—

'Congregationalists! Dear people, you are blind, we are awake. [Yes, wide awake!] Allow, therefore, your shepherds to lead you, gentle sheep!'

Yes, gentle sheep, allow them to guide you (rather than the one Shepherd). Surely they know the road—priests *all agree* about the road, to one place at least—the Sheep-fold and the Shearing-field! Are they not *worthy* of your confidence? Do they not *prove* themselves the true followers of the meek and lowly Jesus?—of the poor, hard-working, *hand*-working apostles? As 'freely they have received' *religion*, do they not freely give it, 'without money and without price'? What said the noble apostle to the Gentiles—Paul, the tent-maker?

'Feed the flock of God—NOT FOR FILTHY LUCRE, but of a ready mind; neither as being LORDS over God's heritage, but being ENSAMPLES to the flock.'

Of course, feeding the flock, not with the pure Word of God, but 'the Longer and Shorter Catechism,'—not with the doctrines of Christ as taught in the first century, but with the doctrines of a corrupt 'church' for the last seventeen centuries—of course, doing this for 2, 3, 4, 5, 6, 7, or £800 per year, *is* feeding them, '*not for filthy lucre*, but of a ready mind'! Of course, even in this teetotal question, the mode in which these paid pastors have opposed teetotalism—have treated their teetotal 'sheep'—have reasoned with them—have respected their 'weak consciences,' has been a perfect 'ensample to the flock' of priestly gentleness and humility! Of course, they have 'meekly instructed those who oppose'! Of course, neither Dr. C. nor his poor, injured, devoted, suffering, ill-used Associates, have acted as 'LORDS over God's heritage'!

True, for some years the teetotalers 'went about doing good'—reforming the drunkards, and trying to persuade moderate drinkers to abstain from intoxicating drink, alleging that they had themselves done so, and were *better* for it. 'What!' cried the priests, 'do you mean to say that *wine* is a bad thing?' 'We are better without it and worse with it,' was the response; 'what can you make of it?'

'But,' persisted the priests, 'wine is a good medicine—it was prescribed by St. Paul to Timothy.' 'Very well,' replied the teetotaler, 'take it then as physic, but give it up as food.' 'That is not enough,' cried the priests, 'we must have it on our tables, as well as in our medicine-chests: the use of it at *our* tables is sanctioned by its use at the Lord's table: it is a holy thing.' 'We won't enter into that question, *if you please*,' cried the yielding teetotaler; 'the pledge we ask is this only—abstain from its use *as a beverage*, and please yourselves about its use as a medicine, or in the sacrament.'

Well! were the priests appeased by these concessions? Not they! They *would* impose upon us their 'preposterous and pestiferous lucubrations'! They did all they could to make us doubt the Word of God and believe their *mis*interpretation of it. They represented that it contradicted experience, consciousness, science, fact, nature! We were to disbelieve our own senses and feelings, to discredit reason, and submit to them. They manifested (like the American slaveholders) an especial attachment to the obsolete Jewish Scriptures and Practices. They paid no attention to the Prophet's words (for they only believe what they please), where he represents God as saying—'*I gave them statutes that were not good, and judgments whereby they should not live.*' (Ezekiel xx. 25.) 'Nothing of the sort,' said these modern prophets; '*all* their statutes and customs and judgments—even to the *stupefying death-cup* administered to criminals when ready to perish, and which Jesus refused—*all* their customs, and especially those concerning strong drinks, were just the thing for them and us!'

And yet, there was a degree of truth in what some of them said;—we cannot deny it.

'Why,' said one, in 1836, 'should *religion* be made the scapegoat to bear away the evil of strong drink?'*

'What,' echoed another, in 1840, 'is that which is not fit for a gentleman's table, fit for the table of the Lord?'†

These questions came home—they *forced* enquiry upon us—and we became, as the result, *consistent teetotalers*. We said, Away with the unholy thing which desecrates 'the temple of the Holy Ghost'—away with it from cellar and from sanctuary! We dragged it from the vestry and the altar where it sought refuge, and we cleansed the temple. We thought—we read—we examined—and we found that the Word and the Works of God were in beautiful harmony, and we demonstrated that He did *not* sanction strong-drink. '*Wine is a mocker, strong-drink is raging.*' And what says Dr. Campbell?

'Such drinks are the foe of man. Man has but to will it, and that foe expires. Man has reason; let him use it. The being of such drinks will cease with their use.' 'Next to the Gospel, God could not bless the human race as much as by the *abolition* of all intoxicating drinks.' [i. e. of his 'good creatures'!]

And yet, says Dr. C., the use of these drinks—of this enormous curse—is sanctioned by the Word of God, and must be sanctioned at the Lord's Supper! Surely, such a doctrine *is* 'preposterous and pestiferous' in the extreme! It is enough to confound common-sense, and make a world of sceptics. We know not whether the folly or the infamy of such a doctrine be the greater.

Are the priests yet content? No—nor will they ever be content until one of two things happen;—until they shall have succeeded in putting down teetotalism *entirely*, as they sought to do at first—or, as the least of two evils, until they shall have become the *guiders* of the movement they cannot arrest, and shall have marred its beauty and its consistency. They now aim at this, but we will frustrate them. No traitor Judas shall betray the Truth, and deliver it into the hands of the enemies who seek its destruction. It is destined to be an element of a vast reform—an impulse to our age's progress. They fear and feel this, and therefore denounce it. We have long foreseen this organized assault; we have watched the insidious entrance of the leader of it into the camp; and we have expected this effort to excite rebellion against the Truth amongst the weaker-

* Masham Discussion between T. F. Jordan and F. R. Lees. Brittain, London. 9d.

† Rotherham Discussion between Jas. Bromley and F. R. Lees. Brittain, London. 6d.

minded and priest-ridden in our ranks. '*Forewarned, forearmed.*' Our artillery is ready—our weapons whetted for the contest: we are *prepared* for the encounter—entrenched for the battle, on the vantage ground of Truth; and we say—'Come on, false friend and open foe, we will conquer or we will perish!' You know your enemy—we know ours. You have drawn the sword, and we have cast away the scabbard.

The agitation of the Wine Question, then, was 'the necessary result' of the peculiar opposition of the priesthood —and we thank them for it. It has opened *our* eyes very much to their character, their purposes, and their pretensions. Their opposition, thro'out, has been distinguished by pride, by treachery, and by tyranny; and this has led us to reflect on the nature of that anti-Christian system which has *made* them what they are. Prudence at least ought to have kept *them* silent; and they must thank their own presumption for the exposure they have invited. Too long have teetotalers submitted, like serfs, to their dicta and dogmatism.

A word or two on Dr. Campbell's curious, if not consistent, creed.

'*All* the wines of Scripture had in them a portion of alcohol.'

How does he know? By a logic worthy of the creed, he thus arrives at his conclusion:—

1. Professor Hitchcock analyzed four specimens of the modern fermented wines of Palestine, which contained alcohol.
2. But the climate of Judea, and the mode of making wine, are unaltered.
3. Therefore, *all* the wines of the *ancient Jews* were like the four specimens of the wines of the *modern Christians!*

Can Dr. Campbell write such trash without blushing? Truly, it is a logic disgraceful to any 'intelligent schoolboy.' None of these propositions stick together, and the conclusion does not follow. How does Dr. C. know that 'the mode of making wine is unaltered'? This is to beg the very question in dispute. Dr. C. reasons in a circle. If he knows that the ancient and modern wines are alike, then what necessity for the experiments of Prof. Hitchcock? But, as regards 'the mode of making wine,' the conclusion sought for will not follow, since there *are*, in the present day, as in ancient times, two modes of making wine. The Nestorians, Mohammedans, and others, make *syrup wines*;—the monks BOTH syrup and fermented ones. What says LAMARTINE?—'The granaries of the convent (at Nazareth) are well filled, and their cellars contain the best wines the country produces, and which they *alone know how to manufacture.*' p. 146.

Has Dr. C. any other argument? NOT ONE! But he has an assertion of a somewhat similar cast. '*Seeing,*' says he—who sees?

> Optics sharp it needs, I ween,
> To see what is not to be seen.

'The wine used at the last Passover, and consequently at the first Supper, was just the ordinary wine of the country—*that very wine* by which small and great became too frequently intoxicated. Seeing that *these are facts*, it does appear to us most extraordinary that ever men, wise, learned, and godly, should have embraced, advocated, and enforced, a doctrine so groundless, so mischievous.'

How oracularly the Doctor declaims! Like a Seer of the Past, he seems to have all antiquity before him!

> ——O! he's the shrewdest editor,
> And has read every text and gloss over;
> Whate'er the Scotch Catechism hath,
> He understands b' implicit faith;
> Whatever correspondents ask for,
> For every *why* he has a *wherefore;*
> Knows more than forty 'totals do,
> As far as *words* and *terms* can go—
> All which he understands by rote,
> And, as occasion serves, can quote.

But, alas! in this sceptical age, men will not accept round assertion for reasonable evidence. We want proof, good Doctor, and if you cannot supply us with *that*, rash assertion and bad names may as well be spared.

'The wine of the first Supper was just the ordinary kind!' Indeed! who *told* you that?—or who told you *what* was the ordinary kind?

> 'Thy wish was father,' Doctor, 'to that thought.'

Did it never occur to ask yourself one question, O critic? Was the BREAD of 'the ordinary kind'? If not, why must the *wine* have been so? The answer to these questions 'settles' the whole argument of Dr. Campbell, since it recalls the FACTS of the Jewish Passover, before which the rude and rash logic of the *Christian Witness,*

> Bursts like a bubble on a stream,
> Or like the baseless fabric of a dream,
> Leaving no wrack behind!

The review of his fierce assaults, and of the past assaults of his priestly brethren, but deepens a conviction forced upon us by the stern facts of experience and the voice of history, that the great fountain of them is the power and pride inseparably connected with trading Priesthoods, Parsonhoods, and Pastorhoods — a pride and power in which they are fostered and formed, and which render them intolerant of contradiction—at once the victims and the victimizers; and we are led again to breathe the prayer of Soame Jenyns, and to hope that ere long, the temple of the Christian Church shall be purged from the money changers and traders in divinity who now desecrate its holiness and destroy its beauty! and that a system which sows the seeds of division, and reaps a rich harvest from discord,—which denounces free discussion as dangerous, and shuts up the avenues to truth,—shall be numbered only amongst the sad and exploded mistakes of the Past.

> We fear not that in the Temple shall for ever
> Dwell the priests who trade in faith.
> They stand on the brink of a mighty river
> Whose waves they taint with moral death.
> But lo! as fed from the depths of a thousand dells,
> Truth's stream is around them; it rises and swells,
> And their Creeds and their Croziers we floating see,
> Like wrecks on the surge of Eternity!

PERSONALITIES OF 'THE CHRISTIAN WITNESS.'

NOT content with virulently assailing Teetotalism *as a system,* Dr. Campbell, in a late No. of *the Christian Witness,* has converted that organ into a channel for an infamous attempt personally to defame and degrade the editor of this periodical. He has, for this purpose, accepted the aid of a moral *Greenacre*—a personage who is notorious for more than mere endeavors to *steal* away the honor and reputation of those who will not (like Dr. C.) stoop to flatter his miserable vanity (in order to be tickled in turn)—an expelled Methodist preacher, who, having studied *Locke* and pick-*Locke* at the desk and escrutoire, can furnish *practical* illustrations of the philosophy of 'abstraction'; and of an obscure hireling, in an obscure town, who, having called down our contempt for riotous conduct which would disgrace the veriest Blackguard of Billingsgate, finds in the pages of the choleric Scotchman a fitting and open receptacle for his filth and falsehood. If our readers will turn to pages 167 and 168, they will find that our 'Metonymical Dominie' (who has rendered such good service to the priests) is, beyond the possibility of denial, A CONVICTED LIAR. Another of the members in this miserable conspiracy is the notorious Owen Clark, who assumes to himself the title of 'Rev.'!—the editor of the moderation 'Penny Trumpet'—who pockets several hundreds per annum on the *nominal* account of a really defunct 'British and Foreign Temperance Society'—a man who guzzles and fattens upon the ignorance and credulity of a flock of innocent antique ladies and gentlemen up and down the country.

These, O *Christian Witness,* are your aids and associates in your infamous crusade against ourself. Yet, as we stand, unaided and alone, with only our own pen and person to defend our own reputation—denounced and defamed as we have been and are—accused (in a strain of blackguardism more fitting the *Weekly Dispatch* than a *Christian Witness*) of DISHONORABLE ASSUMPTION OF TITLES, of FALSEHOOD, and of INFIDELITY—we

proclaim this 'unholy alliance' of *hypocrites* as a cowardly, mendacious, unmanly, dishonest, and dishonorable league of *priests* and *ex-priests*. We defy them to establish one iota of their list of forgeries and falsehoods, or to show that, in the whole course of our public or private life, we have been guilty of one action which could stain our reputation as a Man or as a Christian. We use 'strong language,' they will say. We do—very strong—but not stronger than the Truth calls for. We *mean* just what we *say*, and we *say* just what we *mean*. The full proof of all we have asserted, and more, will be found in the '*Tables Turned upon the Christian Witness*'—a pamphlet of 60 pages, devoted to the repellance of the series of attacks by the miserable and malignant crew in question.*

It may be asked—Had we not established a TRUCE with Dr. Campbell personally, who had sent his Apology and Explanation, and inserted in his organ our letter of Defense?

We answer—Dr. Campbell has since violated his distinct promise made to us, that no more of the letters of the Convicted Liar should appear in the *Witness*. He *has* admitted more of them into his February No., and thereby rendered null and void our conditional promise to him. He has done this with the obvious intention of impeaching our veracity. He affects to ground his justification for continuing the wretched personalities he so rashly entered on, upon a fact—a calculation! His tool or dupe, the 'Metonymical Dominie,' says that the Reporter's Accredited Report must have been made partial and false, because, while 'the speeches were to be 20 minutes each, one of *his* reported speeches can be read in 5 minutes!' Well, what then? One of Dr. Lees' speeches can be read in 3 minutes! Besides, on two occasions, the 'Metonymical Dominie' did not *occupy* his 20 minutes; he was *fast* before 15 minutes had expired, and could only *par-rote*. We especially allude to his chop-fallen aspect and tones when his ignorance of the Hebrew alphabet had been made manifest—after his professing to correct *our* Hebrew! But Dr. Campbell might, had he been so disposed, have tested his last charge against us—that of 'wilful garbling'—by reference to the printed Report we sent him. But all he desired was a 'parting shot'—manifesting an envenomed disposition to injure still further the man he has dared so foully to traduce and defame. Well, Dr. Campbell, we shall not shrink from your re-opened batteries. In future, you may diffuse what lies and disseminate what calumnies you please concerning us, in your one-sided organ of priestcraft. But, so long as you dare to assail *us*, directly or indirectly, we shall continue to repel your assaults. You were the *first* to begin, and you SHALL also be the *first* to GIVE UP.

Now, Dr. C., take up the printed Report of the Discussion, and you will find the relative space occupied by each party as follows:—

1st speech,	Mr. BARROW,	5 pages;	Dr. LEES,	3½ pages.
2nd ..	do.	4 ..	do.	3½ ..
3rd ..	do.	3 ..	do.	2 ..
4th ..	do.	1½ ..	do.	3 ..
5th ..	do.	3¼ ..	do.	1½ ..
		16¾		15½

So that, actually, Mr. Barrow has the advantage of 1¼ page of matter in the Report! Truly, these priests are hard to please. We may say of them as the drummer said to the soldier he was whipping—'Strike high, or strike low, there is no plasing ye!' But enough of the miserable prevarication of these men. They have lost all sense of shame, and all regard for truth. Power, Pelf, and Bigotry—the gods of this world—seem to have blinded their eyes. Sincerely do we pity them. Fully and frankly do we forgive them for the personal injuries they have sought to do us. And tho' our sense of duty to Truth and to our cause demands that we should *exhibit them just as they are*, we sincerely wish them repentance and amendment of life.

* This will be sent (on receipt of 4 stamps) post free to any address, like a newspaper, from Dr. Lees, Leeds.

OPINIONS OF THE PRESS.

[From the 'Temperance Weekly Journal.']

WE read with extreme pain an attack on the *character* of Dr. Lees, in a temperance periodical; but knowing the very limited circulation of that paper, and its tendency to live by its prying out and exposing the real or imaginary defects of public persons connected with the temperance cause,—we concluded that ten or fourteen days would consign to oblivion the very remembrance of its utterances. Little did we imagine that the editor of the *Christian Witness* could be so far deluded and betrayed, as to copy the said attack into the columns of that religious publication.

Yet so it is; the *Christian Witness* copies and circulates as vile and calumnious an attack on a distinguished laborer in the temperance cause, as it was ever our pain and sorrow to read.

To condescend to extract a piece of coarse abuse heaped upon his antagonist by another, is the extreme opposite of what we expected from him, both as a polemic and a divine. It is a line of action un-English, disreputable, and unjust. Then Dr. Campbell proceeds also to give his own verdict as to the character and influence of Dr. Lees. He says,—'*We believe he is doing more damage to the total abstinence cause than any other man in England.*'

Now, we think such a verdict was uncalled for; and, that it should have been given by one better acquainted with the subject than Dr. Campbell can possibly be. It is not long since the Doctor directed his attention to the temperance subject, and his very numerous and onerous duties, can only give him a limited amount of time for teetotal purposes—so that, without any disrespect to him, we avow our conviction, that he is not at present competent to give such a verdict, and, we believe, by the time he is so, he will have sufficient reasons for very materially altering it. Having watched the origin and progress of the temperance cause from its birth to this hour, and been daily identified with its movements for the last eight years and upwards, we venture to offer it as our opinion, that, with the exception of Father Mathew and Dr. Grindrod, teetotalism in Britain owes more to Dr. Lees than to any other man living. He has brought to this cause talents of no mean order—honesty that was never before impugned—and a toil and perseverance that have never been exceeded. After his many years of faithful and useful service, we think the verdict of Dr. Campbell extremely rash, uncalled for, and decidedly incorrect.

In conclusion, we beg earnestly to state, that Dr. Lees may be assured that there are very many who, however they may differ with him on some points, do gratefully acknowlege his valuable and persevering labors in the teetotal cause, and trust his life will be long spared to toil in the same noble work.

[From the 'Northern Temperance Witness.']

THE origin of the controversy was in consequence of Dr. Campbell's observations on 'the wine question,' and the reprehension which he so unsparingly dealt out to the great body of teetotalers who hold ultra views, when stating his own opinions on the temperance subject. This brought out a very unqualified rejoinder from Dr. Lees. All this might have passed, as it was only right there should be a 'Roland for an Oliver.'

There was much to condemn in the assumptions of Dr. Campbell, and his sweeping denouncements of the views of some of the most intelligent, and some of the oldest, advocates of the cause. It was presuming not a

little on his own popularity and influence, to suppose that the teetotal world was to abide his beck. They who had spent years in careful examination, and after bestowing much mature thought upon the points involved, were not to be expected tamely to submit to have their views denounced by one who, whatever may be his qualifications for discussing other subjects, made too plainly evident the imperfection of his knowlege on this; and what was calculated to make the matter the more offensive was, that the dogmatism of the article was just in ratio as the obtuseness of the writer was manifest.

For our part, we are free to confess, that we hold Dr. Lees to be at once the most able, the most intelligent, and assuredly the most dauntless, and efficient, advocate of the temperance cause in Europe. All this we deliberately record, in all truth and soberness.

[From the 'Long-Pledge Teetotaler,' p. 84.]

Do you [Dr. C.] suppose that real teetotalers will suffer you to ride rough-shod over their champion, Dr. F. R. Lees, as you seem most anxious to do? If so, suffer us to prophesy that you are a little bit mistaken. Thousands of teetotalers say your aim is to crush the *Truth-Seeker*, stop the wine question agitation, and lead us back to what is worse than moderation—mere expediency teetotalism. In fact, not a few say that you are in league with Owen Clarke. We hope not. We love the *Christian Witness*, but we love the *Truth-Seeker* better.

TESTIMONIES OF TEMPERANCE SOCIETIES.

"*Mather-street, Temperance Hall, Manchester, Nov. 5th*, 1845.

"RESOLVED:—That the friends of *true* and *unqualified* Temperance assembled under the auspices of THE MANCHESTER AND SALFORD ADVOCATES' SOCIETY, do hereby beg to tender to their highly-esteemed and talented champion Dr. FREDERIC R. LEES, a warm-hearted expression of their *continued confidence* in, and *cordial approval* of, his devoted, untiring, and multiplied efforts thro' the platform and the press, on behalf of that noblest form of Christian Philanthropy, the Total Abstinence Movement—in which, as a Leader, Defender, and Advocate, he has taken such a dignified and sustained such an honorable and praiseworthy position; and moreover, beg to assure him that they *deliberately* and *indignantly repudiate*, as *base*, *unmanly*, and *malicious*, the violent attacks—the mean and mendacious insinuations—and in their opinion, utterly unmerited censures—which have lately disgraced *even* 'the Metropolitan Intelligencer,' and have subsequently been adopted and sanctioned by 'the Christian Witness.'

Moved by Rev. JOHN STAMP:
Seconded by Mr. W. POLLARD, Wesleyan Local Preacher:
Carried unanimously.

(Signed) CHARLES MASON, Chairman,
on behalf of the Meeting."

"At a Public Meeting held on Monday evening, 10th Nov., in the Mechanics' Institution, MANCHESTER (to which Dr. Campbell, &c. was invited), for the purpose of hearing from Dr. F. R. Lees, F.S.S.A., a vindication of his principles and character from an attack made upon him in the current number of the 'Christian Witness,' the following resolutions were unanimously passed:—

1. That this meeting of the friends of truth and freedom, having heard a full and detailed statement of the various assaults which have been made by the 'Christian Witness' upon the principles and proceedings of Dr. F. R. Lees, of Leeds, with that gentleman's able, dignified, and straightforward exposure and repellance of the same, feels it to be a solemn duty they owe to him, to themselves, and the public, to emphatically declare their deep and solemn conviction that the charges referred to are untrue, and that unless retracted and apologised for, the authors and circulators thereof ought to lose all public confidence as honorable and right minded men.

2. That the members and friends of the temperance movement here assembled, having heard Dr. F. R. Lees in defence of his 'principles and proceedings' against the attack of the 'Christian Witness' upon the same, do most cordially assure him that, as their undaunted *champion* and *advocate*, he still has their grateful confidence, esteem, and approval; and that so long as he shall maintain the same *honorable consistency* of Christian principle and devoted effort which has hitherto marked his multiplied and long-sustained labors on behalf of the temperance reformation, they are prepared and determined, whenever appealed to, to rally round and support him against all assailants and calumniators.

3. That the foregoing Resolutions be advertised in the 'Manchester Argus' for Saturday, Nov. 15th, and that all temperance journalists throughout the world be earnestly and respectfully entreated to manifest their love of justice and truth by gratuitously inserting the same in their respective periodicals.

Signed on behalf of the meeting,
ROBERT JONES, Chairman."

Market Drayton, Nov. 14, 1845.

At a public meeting of the DRAYTON TEMPERANCE SOCIETY, the following resolution was passed *unanimously*, amidst great applause:—

"RESOLVED,—That the friends of total abstinence from all intoxicating liquors, do hereby express their warm and unshakem confidence in, and approval of, the principles of true temperance, so potently disseminated by that distinguished champion of the cause, Dr. F. R. Lees, and they do hereby indignantly deny the vile and slanderous falsehoods with which his opponents have endeavored to bespatter his unsullied reputation: and so long as Dr. Lees continues to advocate the true principles of abstinence from all intoxicating liquors, neither hands nor hearts shall be wanting to assist him in the noble and philanthropic work of reclaiming the wretched inebriates from the misery and woe into which the use of strong drink has plunged so many thousands of our fellow-countrymen and women.

Moved by Rev. F. PREECE, P. M. Minister: Seconded by Mr. BARRET, Timber Merchant.

J. LEE, M.A. [Vicar of Market Drayton], Chairman.

"At a Committee Meeting of the BOLTON YOUTHS' TEMPERANCE SOCIETY, held in the Temperance Hall, on Monday evening, Nov. 17th, 1845, the following resolution was unanimously passed:—

Moved by Mr. J. Bradshaw—seconded by Mr. W. Bewick—and

RESOLVED:—That this Committee hereby express unshakem confidence in, and high obligation to, Dr. F. R. Lees, the distinguished advocate and champion of total abstinence, for the able and triumphant manner in which he has defended the principle from the attacks of his enemies, both on the platform and through the press; and repudiate, as *mean and contemptible*, the slanderous insinuations published respecting him in the 'Metropolitan Intelligencer,' and sanctioned by the 'Christian Witness'; and beg to state their conviction that the unworthy remarks of Doctor Campbell are founded upon ignorance—*entire and culpable ignorance*—of the *true* character, position, and attainments of Doctor Lees.

(Signed) JOHN ENTWISTLE, Chairman."

"At a meeting of the NORTH STAFFORDSHIRE TEMPERANCE ASSOCIATION Committee, held Nov. 20, 1845—

RESOLVED:—That it is the opinion of this Committee, that Dr. Campbell has made an unwarrantable attack on Dr. F. R. Lees in the 'Christian Witness.' The Committee of the above Association beg leave to express their entire approval of the thoroughgoing principles of teetotalism advocated by Dr. Lees, and their fullest confidence in him, and their approbation of the manner in which he advocates the principles of total abstinence.

In behalf of the Committee,
R. B. GRAY, } Secs."
J. BRADLEY, }

WENTWORTH.—Dear Doctor Lees,—The following is the opinion of the WENTWORTH TEMPERANCE SOCIETY about yourself—the result of a meeting held Nov. 20, 1845:—

"It is our united opinions, that Dr. F. R. Lees is a man who loves the truth, and one who seeks its universal spread. We believe him to be a man of straightforward principle, of unbending integrity, and of extensive knowlege. His sincerity and zeal we never for one moment doubt; and we consider it to be the duty of every teetotaler and philanthropist, to encourage to the utmost of their ability a man who, in spite of calumny and slanderous opposition, has done so much for the glorious spread of true temperance. We love him not the less for the malice which has been so abundantly showered upon him. We say to him—'*God speed!* Go on and prosper. The dawn of a new day is at hand. *The lovers of mystery and intolerance must soon depart for ever.*' That your life may be long spared to us, and that you may never fail to unfurl the banner of temperance, is the sincere wish of your friends.

(Signed) WM. PAYNE, Sec."

P.S.—We can see clearly that you are a lover of light, and are hated by the lovers of darkness. You are *too wise*, and you wish the *poor* to be wise also. This is your greatest fault.

Yours ever truly, WM. PAYNE.

Committee Meeting, Nov. 21, 1845.

Resolved—"That statements having appeared in the 'Temperance Intelligencer' and 'Christian Witness' respecting Dr. F. R. Lees which we consider false, malicious, and unjustifiable, the Committee of the BUCKINGHAM TEETOTAL SOCIETY do hereby tender to that highly-esteemed champion of the glorious cause of temperance, their hearty thanks for his valuable services and philanthropic exertions, and an assurance of their entire confidence in him as an advocate of thoro'-going teetotalism."

Proposed by J. SMALL, seconded by J. SPICER.

W. D. HARRIS, Chairman.

November 25th, 1845.

At a meeting of the KELVEDON Committee for furthering the cause of teetotalism in this neighborhood, held this day, it was resolved—

"That this meeting cannot separate without expressing their conviction that the labors of Dr. Lees, of Leeds, have been most serviceable in the promotion of true temperance, and that Dr. L. possesses the confidence of this meeting."

E. G. VARENNE [Surgeon].

WIGAN.—At a meeting of the Wigan Parent Total Abstinence Society, held in the Commercial Hall, on Tuesday the 25th Nov., 1845—the Rev. WM. ROAF in the chair—it was resolved, on the motion of Mr. P. GRANT, seconded by Mr. H. FOSTER—

"That this meeting has heard with deep regret of the attacks made by various London and provincial periodicals on the principles and conduct of Dr. Lees; that while they leave to Dr. Lees the defence of his proceedings on occasions where they were not present, they do not hesitate to assert that his visits to Wigan *have always been marked by prudence, integrity, and enlightened earnestness* in his great cause; that regarding him as a most upright and able expounder and defender of true temperance, they tender him their cordial sympathy under his present trial, and wish his life may be long spared to advance the cause of Christianity and of philanthropy by his masterly advocacy of entire abstinence from all intoxicating liquors."

On the motion of Mr. D. DAVIES, seconded by Mr. J. T. MACMUIR; Resolved—"That this meeting strongly urge upon Drs. Lees and Campbell, and all the conductors of the temperance press, the necessity of treating their antagonists with the utmost Christian courtesy, *allowing to all parties the freedom they claim for themselves*—that of seeking for truth in the way they prefer, and regulating their conduct according to their own views."

On the motion of Mr. J. TAYLOR, seconded by Mr. T. NAYLOR; Resolved—"That the resolutions now passed be forwarded to the 'Truth-Seeker,' and that they be signed by the chairman on behalf of the society."

WM. ROAF,
[Independent Minister, and author of 'The Pastor's Pledge.']

"Kilbirnie, Nov. 26, 1845.

"The Committee of the Total Abstinence Society of KILBIRNIE, do beg to tender to Dr. F. R. Lees a warm hearted expression of their confidence in him, and their cordial approval of his devoted and untiring efforts on behalf of the temperance reformation, in which he has taken such an active and praiseworthy part.

DAVID IRVINE, Prest. and Sec.
JOHN WHITEFORD, Treasurer.
ROBERT FIFE.
JAMES BARCLAY.
HUGH KIRKWOOD."

Coalbrookdale, Nov. 29, 1845.

The following resolutions were unanimously carried at the usual quarterly meeting of the ADVOCATES OF THE COALBROOKDALE, MADELEY, AND BROSELEY TEMPERANCE SOCIETY.

"1st. That Dr. F. R. Lees, by his thoro'ly consistent, talented, and long-tried advocacy of the sacred cause of true temperance, has won for himself the confidence and gratitude of the friends of temperance; and the respect and thanks of this meeting are hereby tendered to him.

"2nd. That the attack on Dr. Lees in the 'Christian Witness' of this month (Nov.), is dastardly, unfounded, and unjust."

At a Meeting of the Committee of THE HOWDEN TEMPERANCE SOCIETY, held Dec. 2nd, 1845—

"RESOLVED:—That this meeting deeply sympathizes with Dr. F. R. Lees in the ungenerous conduct manifested towards him thro' the medium of 'the Christian Witness,' and begs most cordially to tender him their grateful thanks for the noble manner in which he has hitherto advocated the thoro'-going principles of teetotalism.

Moved by R. JOHNSON; Seconded by W. VOLLANS.
(Signed) JAMES SAILS, Chairman,
on behalf of the meeting."

Chesterfield, Dec. 2, 1845.

"Resolved—That the Committee of the CHESTERFIELD AND BRAMPTON TEMPERANCE SOCIETY do hereby tender to their worthy and esteemed champion, Dr. F. R. Lees, the expression of their confidence in, and approval of, his devoted, untiring, and ceaseless efforts on behalf of the total abstinence movement, in which as a leader, defender, and advocate, he has sustained such an honorable and praiseworthy position; and also beg to state their conviction, that he has been basely calumniated by some of the pretended friends and open enemies of the temperance cause; and that they feel it their duty to repudiate as base and malicious, the false representations of the 'Witness' respecting his religious opinions."

Moved by Mr. H. BEARDMORE; Seconded by Mr. W. RICHARDSON; Carried unanimously.

"RESOLVED—By the friends of MEXBOROUGH, assembled Dec. 2, 1845, that a vote of thanks be tendered to Dr. Lees, for the able services, unremitting zeal, faithful application, and unwearied labors to which he has devoted himself in the advocacy and defence of the principles of true and unqualified temperance,—whom we regard with all confidence as the undaunted champion of truth, and of those principles and that cause with which we stand associated and identified. We avail ourselves of this opportunity (from a conviction of duty) to present him our unqualified thanks, and trust he will outlive the unmerited obloquy, misrepresentation, spleen, and malice of those who seek to smother the truth, because it lays open error, and exposes the dogmatism, false theology, and priestcraft of the present times, which are to these paid malcontents such a prolific source of gain. The attacks of the 'Christian' (?) or any other 'Witness,' so far from lowering Dr. Lees in our esteem, or shaking our confidence in him,—their malevolent, uncalled for, and base opposition, serves only to raise his character and person still higher in our estimation—as a proof whereof, we hereby give orders for an increased number of the 'Truth-Seeker,' as an organ of truth and a channel of free enquiry."

Moved by ALFRED BENNETT; Seconded by JOS. HARTLEY.
(Signed) JOHN HARRISON, Chairman,
in behalf of the meeting.

"Wesleyan School-room, Linthwaite, Nov. 21, 1845.

RESOLVED:—That the members and friends of the LINTHWAITE TEMPERANCE SOCIETY, in public meeting assembled, do hereby beg to return their sincere thanks to that indefatigable advocate of the cause of true temperance, Dr. Frederic R. Lees, for his devoted and praiseworthy efforts in behalf of that noble cause of truth and freedom; and they also beg to assure him that they still continue to repose the utmost confidence in him as a defender of their principles from the *mean insinuations* and the *wicked misrepresentations* of their opponents; and that they *indignantly repudiate as slanderous and malicious*, the violent personal attack which has lately disgraced the columns of the 'Christian Witness.'

Moved by JOHN HIRST: Seconded by WM. WHITE: and Carried unanimously. (Signed)
JOHN W. WHITE, Chairman."

United Brothers' Total Abstinence Society, LIMEHOUSE.

At a committee meeting held December 3, 1845, Mr. PETERSON in the chair, the following resolutions were proposed by Mr. CROW, seconded by Mr. SWAINSON, and carried *unanimously*.

"1. That this Committee beg to assure Dr. F. R. Lees, that, as the undaunted champion and advocate of teetotalism, he has their esteem and approval; and that they look with the utmost indignation and abhorrence upon the attempts of the editor of the 'Metropolitian Intelligencer,' and the editor of the 'Christian Witness,' to vilify his character and injure his reputation.

2. That this Committee recommend the *Truth-Seeker* to the support of their members, and at the same time call upon them to assist in the emancipation of their fellow creatures, not only from the slavery of intemperance, but from the fetters of mental darkness, until the moral despots of society be trodden under foot by Popular Intelligence.

WM. HAINES, Sec."

Cranbrook, Dec. 9, 1845.

At a committee-meeting of the CRANBROOK TEMPERANCE SOCIETY, held this evening, the following resolution was unanimously passed.

Moved by E. Hall; seconded by S. DODSON; and resolved—

"That this committee hereby tender to Dr. F. R. Lees their sincere and hearty thanks for the able manner in which he has hitherto advocated and defended the principles of total abstinence;—and moreover beg to assure him, that notwithstanding the mean and uncharitable manner in which his character, writings, and motives have been attacked by the 'Christian Witness' and the 'Metropolitan Intelligencer,' they still continue to repose their entire confidence in him as the friend and defender of truth, freedom, and humanity."

E. HALL, Sec.

Ramsgate, December 11th, 1845.

"(1.) RESOLVED,—That Dr. Campbell having assumed in the 'Christian Witness' of November last, that Dr. Lees 'was doing more damage to the temperance cause than any other man in England,' and affirmed in the following number of December 'that Dr. Lees' labors were a serious evil to the cause in which he is engaged,' this meeting repudiates both the assumption and affirmation as utterly untrue, and asserts, on the contrary, that, (save Father Mathew,) no other person in Europe has been so instrumental in promoting the cause of true temperance.

(2.) RESOLVED,—That Dr. Lees has proved, beyond the possibility of refutation, that there is no sanction in the Bible for alcoholic wine-drinking, and that it is the fearless and uncompromising advocacy of this great truth, which has exposed him to the calumnies, misrepresentation, and bitter abuse, of a large number of professors of religion, but whose conduct in regard to the perishing drunkard is by no means in accordance with the spirit and requirements of the Gospel."

A. COURTNEY, Surgeon R.N.

Liverpool, Dec. 13, 1845.

"RESOLVED,—That the members of the *Clarence Foundry Total Abstinence Society*, in public meeting assembled, are of opinion that no man has rendered greater service to the temperance cause, than Dr. F. R. Lees, both by his advocacy and thro' the press, and

believe that truth, and nothing but the truth, is what he has endeavored, and is still endeavoring, to dispense to the world at large; and that they treat with utter contempt the slanderous and malicious attacks lately made upon his character by the 'Intelligencer' and the 'Christian Witness,' and beg most respectfully to assure him, that they still rely with the utmost confidence on him, as a faithful and unflinching supporter of the temperance cause.

Moved by Mr. E. MUNDY; Seconded by Mr. M. SULLIVAN; Carried unanimously. THOMAS BUSH, Chairman."

Liverpool, Dec. 15, 1845.

The following resolution was carried unanimously this evening, at the public meeting of the BOLD-STREET TOTAL ABSTINENCE SOCIETY.

"Resolved—That an expression of the thanks of this meeting be tendered to Dr. Lees, for his able and zealous advocacy of the principles of true temperance, thro' the platform and the press, and an assurance that he has the confidence of this meeting, notwithstanding the remarks that have appeared in the *Metropolitan Intelligencer* and *Christian Witness*."

Proposed by Mr. G. CUTLER; seconded by Mr. R. KELLY.

(Signed) THOMAS OLLIS, Chairman.

Devonport, Dec. 24, 1845.

Dear Sir,—The Committee of the DEVONPORT TEETOTAL SOCIETY beg to state their entire concurrence in the manner in which your periodical has been hitherto conducted, and to notify their disapproval of the dogmatical assertion of Dr. Campbell, that teetotalers have no confidence in you or your organ.

(Signed on behalf of the Committee)
J. JONES, Treasurer.

Barnstaple, Jan. 1, 1846.

By inserting the following resolution in your valuable journal, you will greatly oblige the members of the BARNSTAPLE TOTAL ABSTINENCE SOCIETY.

Proposed by Mr. JOHN JOLLIFFE; seconded by Mr. THOMAS GREEN; and carried unanimously:

"That in the opinion of this meeting, Dr. Lees is justly entitled to the unwavering confidence of every lover of truth, justice, and suffering humanity, more especially every total abstainer; and this meeting also feels confident that the attacks made on him by several London and provincial journals are utterly unwarrantable, and demand our prompt denial of statements which, unless retracted and apologized for, the authors and circulators thereof ought to lose all public confidence as honorable and right-minded men.

(Signed) ROBERT KNIBB, Chairman."

Darwen, Jan. 3, 1846.

At a meeting of the Total Abstinence Society, held in the Wesleyan Centenary School-room, on Christmas Day—Mr. J. GREENWOOD proposed, and Mr. L. WHALLEY seconded, the following resolution, which was carried unanimously.

"That this meeting regrets the position assumed by some of the minor temperance publications against Dr. Lees, and that the *Christian Witness* should make itself the channel for conveying base and uncalled-for insinuations; and that we express our confidence in the integrity, zeal, and thoro' principles advocated by Dr. Lees, F.S.A. Scot.

(Signed) RICHARD MAUDSLEY, Chairman."

Clithero, Jan. 7, 1846.

"That the members of the CLITHERO TEMPERANCE SOCIETY, in public meeting assembled, hereby express their fullest confidence in the principles and proceedings of Dr. Lees, and repudiate, as false and uncalled for, the various charges and statements advanced by the enemies of thoro'going temperance and free enquiry.

CHARLES HUTCHINSON, Chairman."

Proposed by T. FRANKLAND; seconded by W. GREGSON.

Bridlington, Jan. 20, 1846.

RESOLVED, unanimously,—"That the friends of true and uncompromising temperance, in connexion with the BRIDLINGTON AND QUAY TEMPERANCE SOCIETY, do hereby wish to express their heartfelt gratitude for the very able, gentlemanly, and Christian manner in which Dr. Lees has ever met the opponents, and defended the benign principles, of the total abstinence cause, both thro' the platform and press. They would also add that, as a society, they place the most implicit confidence in Dr. Lees, having derived multiplied advantages from his long-to-be-remembered visit. They also regard the learned Doctor as the unflinching and untiring champion of the abstinence movement. It is also their opinion, that in any case of emergency, attack, or encroachment upon the frontiers of Temperance, Dr. Lees is the man to cope with, and effectually repel, her foes, under whatever character or disguise they may appear. They would also strongly recommend the Doctor to treat with *silent contempt* all and everyone who may, for the future, raise their puny hand or feeble voice against his character and motives, which, in their opinion, are unimpeachable."

Signed on behalf of the Committee,
GEORGE POTTER, Chairman.

INDIVIDUAL OPINIONS ON 'THE CHRISTIAN WITNESS.'

LETTER I.

Dear Sir,—As I am not unacquainted with the mode and character of your advocacy of teetotalism, as an author and editor, as well as an occasional lecturer and discussionist; and as I have been a constant and thoughtful reader of the 'Truth-Seeker' since its commencement, as likewise of the 'Christian Witness,' and have done some little to support both periodicals, I feel I am not altogether incompetent to form an impartial opinion as to the character and propriety of the allegations of Dr. Campbell and his coadjutors, and of which, not only yourself, but all who love truth and fair-play, have a right to complain.

I cannot, of course, in this form, offer any general strictures upon the various unmanly assaults made on you in the 'Christian Witness,' but feel assured that all who have read, or will read, for themselves, what has been so abusively and dogmatically denounced, by one who had not even read for himself, as 'preposterous and pestiferous lucubrations,' will find, that had Dr. Campbell kept his temper, and 'descended! to discuss with one of your order' what he designates 'the wine question,' he would have shown himself what all his best friends must sincerely wish him to be—more of the man and the gentleman, the scholar and the Christian.

In reference to the Socinian character alleged against certain queries, and the reply to them, which appear in the 'Truth-Seeker,' I must do you the justice to say, that, in my humble opinion, your calumniators must have been fearfully demented before they could honestly arrive at such a reckless conclusion. It is true you state, in reply to a correspondent, what you understand to be the principal reasons on which some parties doubt, give up, or deny the genuineness of a single disputed passage (not chapters) of Scripture; and had you done nothing more, every candid mind must at once see that the conclusions of your bigoted opponents would have been, not only questionable and illegitimate, but uncharitable and calumnious. You have not, however, left the matter here; for I observe that, in the very next number of the 'Truth-Seeker,' you admit with all the courtesy and liberality of a truth-lover, a much more copious article, showing the evidence by which the Trinitarians support, as they conceive, the genuineness of the said passage! This, surely, ought to have satisfied the pertinacity of the most orthodox theologian. For my own part, allow me to say to you, as I should feel disposed to say to Dr. Campbell, that if *he* can produce more and stronger arguments in favor of the text in question than have already been admitted into the 'Truth-Seeker,' I feel persuaded you would cheerfully open your pages to his contributions,—so that he might have an opportunity of doing what he has never yet done in his 'Christian Witness,' and what, so far as my knowlege of the religious periodicals of the day extends, has not even been attempted of late years by any journalist in the kingdom. So that you will see, dear sir, 'Infidel Socinian' as they *say* you are, I am more indebted to your organ for arguments in favor of my orthodoxy on this point, than to your mendacious Accusers and dogmatic Denouncers.

Tell Dr. Campbell, if you should talk this matter over with him, that he does not comprehend the spirit of his age, nor understand the position in which he is placed, if he thinks he can 'ride rough shod,' with impunity, over the character and feelings—the consciences and rights—of sober, thoughtful, independent *truth-seekers*.

Believe me to remain, dear sir, yours truly,

A WESLEYAN TEETOTALER.

Manchester, Nov. 10, 1845.

LETTER II.

My Dear Sir,—I think you may rest at ease on the subject of the base and calumnious attack upon your character in the 'Christian Witness' (Christian forsooth !) of this month, because every body who knows any thing of you, knows well that it is your thoro'-going teetotalism that has brought upon you the ire of the doughty Doctor, as well as the wrath of many other priests. In a word, the whole secret of their animosity is this—You have proved to the satisfaction of every reasoning man who has read your writings, that there is no sanction in the Bible for alcoholic wine-drinking, and this fact is a damper to the enjoyment of the bottle, which they cannot readily forgive, —for priests in general are as little inclined to forego the use of any thing they like, as any other class of men whatever. Indeed, the temperance reformation is fast proving that very few among them have any disposition to act the noble part of St. Paul towards their weak brother. They are ever ready to raise the cry of *infidelity*,—but not one of them, nor yet the trumpery 'Metropolitan' obscurity, can produce from your writings a single sentence that has the slightest leaning to infidelity. As regards B————, he is unworthy notice; his conduct is several grades below contempt. The letters of the respected clergymen of Market Drayton and Chebsey prove this.

A word about *the* ordination dinner. Mr. Pearse deserves the highest praise for having raised his voice against the introduction of wine at the Tavistock dinner; and it is to be regretted that there are so few deacons inclined to act like him. If conduct such as his is to unsettle and shatter the churches, the sooner they are both unsettled and shattered the better. The man who would not remonstrate against the use of alcoholic wine on such an occasion, may *call* himself a teetotaler, but his laxity of principle does not entitle him to be considered one.

That your life may be long spared, and characterized as hitherto by the consistent, diligent, persevering, and powerful advocacy of thoro' teetotalism, is the sincere prayer of

Your sincere friend,

A. COURTNEY, Surgeon, R. N.

Ramsgate, Nov. 15, 1845.

LETTER III.

Dear Dr. Lees,—Being interested in the thoro'-going teetotal cause, and anxious for its universal adoption, I was somewhat surprised at the priestly attack in a professedly 'Christian Witness,' on your character, and am sorry to say that the bigots in this part were *handing the 'Witness' from place to place*, endeavoring to poison the minds of the people, not only against *you*, but, as they said, against our ungodly principles—and for a short time they did so. I am, however, happy to say, that no sooner did the true light of that discussion appear in the genuine *Truth-Seeker*, not from you, but 'a Witness,' with the testimonies of those worthy gentlemen, the Vicars of Chebsey and Drayton, than the ungodly proceedings I refer to were put a stop to, and, I am pleased to add, a decided change of opinion in many has been the result.

Within thirteen or fourteen miles of this town there are twelve Temperance Societies, which I visit once a month, and give them a gratuitous lecture on the teetotal question, the members of which desire to give a flat denial to the statement of the 'Witness,' that you are 'doing more damage to the cause of total abstinence than any other man in England.' I believe you are doing more good in propagating our principles, than all the tipling and priestly bigots in the country. Says one of these blind leaders—'No man has the right to go from town to town, stirring up disaffection between pastors and their flocks'! Why, sir, they would have no need to have done it, if the professed ambassadors of our common Christianity had done *their* duty—if, instead of going to the carpeted parlor to see how the wine and biscuit tasted, they had gone to the hovels of misery in our bye-lanes and alleys, and endeavored to remove the cause which produced the effect: they would then have done the work of evangelists indeed.

But, sir, they are perfect strangers to the miseries existing in our country. They are mourning the spiritual leanness of the churches, and *will* have to do so, just so long as they use the withering, blighting liquid —alcoholic drink.

I have pleasure in stating that, since the last *Truth Seeker* came out, I have got for it eighteen new subscribers. I hope that truth-seekers will bestir themselves, and do all in their power to extend the circulation of such a valuable paper and people's advocate. Thank God ! refulgent streams of light are now descending on this our world; and in spite of miserable Metropolitan *Green*acres, it *must* descend until our earth is filled with that knowlege, obedience to which will constitute our happiness here and our felicity in a never-ending state.

Don't be daunted, sir, at the wicked and malignant attack on your principles of purity ! Still go on, advocating those principles which have proved a blessing to millions of the human family ! And may the God of peace continue his favors towards you, and hasten the time when priestcraft and superstition shall give way, and the fabric of ignorance and fraud and immorality fall before the advocates of godlike truth ! This is the prayer of thousands in this part, and of

Yours, most respectfully,

JAMES MELLING, I. O. R.

Warrington, Nov. 21, 1845.

LETTER IV.

Respected Sir,—I think I should be very much shrinking from my duty, if I did not, on this important occasion, convey to you my own convictions of your honorable and long-sustained labors in the temperance field.

I have been a reader of the 'National Temperance Advocate' for the last six years (long edited by yourself). I have read the 'Strong Drink Question,' the 'Standard Temperance Library,' the 'Sacred Writings rescued from Profane Perversions,' the 'Illustrated History of Alcohol,' your various 'Discussions,' works against 'Owenism,' and the 'Truth-Seeker' since its commencement. I likewise heard you deliver three lectures at Shrewsbury, and one at Drayton, and was present at the discussion there. *In all this*, it is my most solemn conviction, that there is *not one sentence which breathes any thing dissonant to the pure principles of Christianity*—of gentlemanly and upright conduct; and I hereby beg to assure you, that so long as the same line of honorable and truly praiseworthy conduct is maintained by you—let bigots do and say what they may—for my part, I must still feel deeply attached and indebted to you, and shall use my small influence to extend the circulation of your various works, and especially the 'Truth-Seeker.'

I likewise beg to state that, after carefully reading the report of the Drayton Discussion, I cannot discover the least ground for Mr. Barrow's 'well grounded fear of garbled and unfair statements'; but I think it expresses exactly what was then *said*, tho' not, perhaps, what he wished the public to believe was said.

I know a dozen more teetotalers here, who heartily concur in every sentiment herein expressed.

I am, dear sir, yours,

JOHN POWELL.

Hadnall, Dec. 6, 1845.

LETTER V.

Sir,—I have for several years been an ardent admirer of your able advocacy of the great subject of total abstinence, and especially of the spirit in which that advocacy has come forth, both in dissertation and debate. I will not allow smooth-tongued flattery to flow from my lips, altho' it appears to meet the approbation of so many journalists, but I assure you that I only express the true sentiments of the heart, when I say that in all the writings, lectures, and discussions, wherein you have engaged, on the temperance subject, for the last ten years, you have, in my opinion, uniformly afforded an example of candor, integrity, and an unwavering reliance on the Divine Word, which alone ought to have suppressed (in the bosoms of Christians at least) that rancorous animosity wherewith you have constantly been assailed, but which, I am happy to say, has yet fallen short of its intended effect to crush you, and thereby arrest the progress of the temperance reformation. In giving this testimony, I have certain knowlege that I am also declaring the unbiassed opinions and fervent emotions of a band of 'teetotalers,' which if not numerous, is united, proud of its principles, ready to adhere to them whether appreciated or depreciated;—to stand by them when the steady breezes of prosperity waft them onwards, and when the stormy gales of adversity retard their progress; to cherish them in life, and cling to them in death. I have been a reader of the 'Christian Witness' since its commencement, and in due time I received its November number, and there found an account of the truly remarkable discussion at Market Drayton. I read it with feelings of astonishment and pity. I was astonished that a Dissenting Minister could be found, to pretend to argue such a point—astonished at the consummate and unblushing ignorance displayed—astonished that the 'Christian Witness' should have identified itself with such a subject, and with such a man. I was moved to pity the 'Rev. Sir' for having allowed anger and malice to get the better of reason and judgment, and I pitied the editor of the 'Christian Witness' for having furnished to the world such an exhibition of puerile weakness, such an example of the depravity to which pride and envy can bring the human heart. I immediately resolved to hear *the other side* of the question, and procured a 'Truth-Seeker,' and also the '*authentic* report' of the discussion, where I found that the 'true teetotal principles' were still triumphant over ignorance and prejudice, but, to my great sorrow, I also discovered that a minister of religion had been guilty of the grossest calumny, and had even so far exceeded the bounds of truth and justice, as to raise considerable doubts whether he had partaken too freely of that 'tap,' to which he so generously invited you. Oh! that the moderate ministers of religion, and followers of Christ, would adhere more closely to the precious truths they profess to expound and revere, apply more arduously to the great work which *should* be their chief object, and endeavor most unremittingly to bind up the hearts broken by intemperance, to administer spiritual consolation to the crowds of destitute and helpless beings, of widows and orphans, swarming in our land, whose hearts are filled with grief, and whose souls are overwhelmed with anguish, at the recollection of bygone gladness and past enjoyments, which intemperance has snatched from them; and not come down from their high station to make a contemptuous effort to prop up the most sinful and irrational system that ever enthralled the human family. By the former course, they would draw forth the prayers and praises of the righteous, but by the latter, they elicit the drunkard's applause, and are renowned as the drunkard's champion; by the former, they would ensure a glorious inheritance, and a rich reward in eternity; by the latter, they form a source of future remorse and contrition, but lay up to themselves no everlasting treasure, no crown of glory in the world to come. I was also sorry to find, that the 'Christian Witness' had suffered its pages to be thus polluted; sorry because it professes to be a religious periodical, and especially so, because it is the accredited organ of the denomination I belong to. Dr. Campbell is at the head of a powerful engine, and is responsible for the energies of such machine being employed in the way most calculated to promote man's present and future well-being. Yet I venture to say, that whatever may be the amount of good accomplished by it, the amount of evil is far from trivial—nay, further, I am compelled to believe, that the noble sentiments expressed in some numbers, have been more than neutralized by others of an opposite tendency. Often has religion been contaminated by foul deeds of misrepresentation and malice, of calumny and prejudice; and when charity and mercy might have been fairly expected, we have found insolence and tyranny. With regard to the temperance principles *there* expounded, altho' they seem to me a confused mass of contradiction, unfairness, and absurdity, yet they are nicely calculated to baffle the weak, and even to unhinge the strong. The question arises in my mind, does Dr. Campbell write from the sincere convictions of his heart, and with the consequent approval of his conscience? or does he write to suit mere popular opinion on this subject? He knows that the teetotalers have become something like an influential body in the world, and that probably some thousands of his 'Witness' circulate amongst them. Is he also aware, that there are many amongst his readers, who are decided enemies to teetotalism, and also many who look upon it with a cold or suspicious eye? And, has he not the penetration to see, that in order to keep up his circulation, he must endeavor to please both parties? But in the attempt to do so, he can thoro'ly please neither. In the November number he says, 'Mr. B. has done good service on this occasion,' to the cause of truth I suppose he imagines, but if he had added 'to the cause of Satan,' he would have been much nearer the truth. He also speaks of the generous editor of the 'Metropolitan Temperance Intelligencer,' [not the 'London Teetotaler'] but if the extract he gives is a specimen either of *generosity*, or *common decency*, then, I say, away with both for ever. I should be much pleased, if for our future guidance, the Doctor and Mr. B., by their united wisdom, would inform us what constitutes a *gentleman*, or a *Christian?* but in doing so, I have the boldness to wish them to bear in mind the following suggestions.—Let them not imagine that reproach and unfounded assertions are the means to elicit truth, nor that a bad example is the surest way to produce good deeds in others; nor that unprovoked attacks, are the most certain means to preserve peace and harmony; nor that misrepresentation and calumny emanate from a desire to promote the welfare of mankind; nor that malice and hatred are enjoined in the sacred volume; nor that uncharitableness and anger are dictated by the great head of the church; nor that a base attempt to undermine the character of a fellow creature is the necessary result of true piety; nor that unfairness and injustice will maintain the character and honor of a gentleman; nor that self-conceit and mighty pretensions were characteristics of the humble Savior of our world; nor that the breathings of insolence and tyranny will find a response in the bosom of the true Christian; nor that pompous denial and arrogant declamations are the proper methods to elucidate facts; nor that the path of slander is the most direct way to heaven;—no! but let them remember that truth, humility, candor, integrity, brotherly love, and a fervent desire to serve God, and not to injure even one solitary member of the human family, are some of the features which ought to be very prominent in the character of a true 'Christian Witness,' but which, alas! are often either but very faintly depicted, or altogether invisible. If the 'Christian Witness' has not arrived at —yet, I am sorry to say, it is violently rushing on, and at railway speed, towards—that pinnacle of literary fame, occupied only by those 'whose praise is censure and

whose censure 's praise.' Were *we* disposed to emulate the Doctor's noble example, of 'dealing in defamation,' we might make a feeble attempt—but what would be the bitterest sarcasms and the foulest vituperation we could invent, when compared with the tremendous volley of abuse with which he occasionally salutes those who have the assurance to differ from him, or the presumption to question the soundness of his opinions or 'creeds,' even when the fallacies contained therein are so gross and palpable, that a schoolboy may justly smile at them? But we would lay aside all such feelings, and merely refer him for a subject of cool reflection, to his charitable effusion relative to a Christian brother in his number for March, and would advise him to ponder over it, and endeavor to form in his imagination the monstrous character he pourtrays. Let him gaze steadfastly on the hideous visage; let him start back in terror at the sight of its huge deformities; let him recoil with horror at the recital of its enormities; and then calmly consider *whose image it reflects?* I am glad to find that our brethren thro'out the country are fully sensible of the foul yet harmless attack made upon your character as well as upon your principles; and, I am proud in being able to say, that I believe the resolutions passed at their various meetings will be echoed and re-echoed. Last week we engaged a friend of yours (Mr. Lomax) to lecture to us on teetotalism; and in the course of one of his lectures, he most satisfactorily explained the difference existing betwixt you and Dr. Campbell; and if anything had been wanting to show us that you had experienced treatment at the hands of Christians, most unbecoming professors of religion, we had ample proof; and at the close of the lecture, *resolutions precisely similar to those passed by the meeting in Manchester were unanimously adopted.* We are fully aware that admonition and remonstrance are not able even to gain an admittance into the heart of Dr. Campbell, or we would much rather have pursued that course; but such being the case, other means must be tried, in order to acccmplish that desirable object. Consequently, I have adopted the plan of stating a few facts, and, according to my humble judgment, placing them in their proper light; but leaving them unembellished by that flattery with which many of the Doctor's correspondents appear to delight to honor him.

Pardon me, sir, for addressing you at such a length. I had not intended doing so at all, as I fully expected to find, in the December No. of the 'Christian Witness,' something like an 'apology' for what had been said concerning you; but, failing in that, I could not forbear giving utterance to these remarks. I still hope that Dr. C. has sufficient sense of honor to induce him to make the apology, which truth and justice demand, and which his character as a man and a gentleman, but especially as a professing Christian and a minister, encourages us fairly to expect; and for the future, it would be much better, both for his own reputation and the cause he espouses, if he would remember that we 'teetotalers' do not hold our principles with so slight a tenure, nor the admiration of our leader with such a feeble hand, that *even his matchless tornadoes of abuse* are able to wrest them from us. No! the effect shall be, that we will cling to both with a more tenacious grasp: and I hope we shall always consider it, not only our duty, but our pleasure, so long at least as you hold your present principles, to look up to you as our leader, and to be ready to stand by you when foes assail, *when pretended friends stand aloof,* and even when misnamed Christians malign and calumniate.

Yours respectfully,

GEORGE TWEEDY ANDERSON,
Treasurer of the Wilsden Temperance Society.

Dec. 16th, 1845.

LETTER VI.

My Dear Sir,—I am indeed sorry, very sorry, to find Dr. Campbell allowing the insertion of articles so calumnious, and even derogatory to his professed principles as a Christian, as he has done in his last number of the 'Christian Witness.' My opinion, I am free to confess, is altered concerning his practical developments on the important question of 'true temperance.' As to *your* having 'done more harm to the cause than any man in England,' I can only say, that *I* cannot discover it so in this vicinity. Those in the little society at Topsham, who are acquainted with you, can quite bear me out to the contrary; and I only regret that that society is not in a fit state to take some hundreds of copies of your most excellent journal. As far as I can learn, the societies at Exeter, Plymouth, Devonport, Tavistock, &c., east, west, north, and south, in this county, are not only ready to bear testimony against his malignant assertions, but those among them who appreciate the sterling value of unshackled Truth, and the happy reward of the labors of all truth-seekers, are not only indignant thereat, but are fully satisfied that, as the glorious light of that truth advances, Dr. C. and the priestly faction will find, to their mortification, that instead of your periodical 'retarding the truth' (and they are perhaps willing that it should be so), it is pressing forward mightily to the pulling down of the strongholds of Error, and among them, that of their own monopoly!

You may publish these my humble opinions, and those of the friends in this neighborhood, in whatever form you please; and, again wishing you, under the divine blessing, every prosperity, and that your valuable life may long be spared in the glorious cause, is still the earnest prayer of Yours,

WM. ROBERTS.

Ebford Cottage, Devon, Dec. 5, 1845.

LETTER VII.

Dear Sir,—I am glad to find that those who know you have come forward so manfully to vindicate your character, and to publish to the world that respect which they have for your abilities and integrity, in the face of the 'bulls' of the Pope of the 'Christian Witness.'

When I say this, I do not mean that it should be inferred that I am sorry the attack has been made upon you. Of this I am not at all sorry; for it will do good, I hope, in the way of calling your attention, and that of your fellow-laborers, to *the spirit of the Protestant priest system*—to the genius of Priestism as it is to be found, not in Rome only, but in Oxford, St. Andrew's, Highbury, and Didsbury, and in the chairs and rostrums which are supplied from these fountains of human religionism—indeed, as it is to be found in all the places where, and on all the occasions when, it manifests itself, particularly when roused by the independent words of the few thinkers who bless our age. I hope that the clerical system is destined to be fully examined in your pages; and I have no doubt when it shall have undergone that searching which it needs, it will be seen to be one of those excrescences on the body politic to which the knife ought without much ceremony to be applied.

Protestants of all sorts have talked loudly and largely against the priestcraft of Popery, little thinking that, as moral and intelligent beings, their own vitals are being destroyed by the priests of their own darling systems: they do not seem to see that their Protestantism and what they call Popery, are only the parts of *one great plague-system.*

Yours truly, J. MURDOCH.

Islay, Scotland, Dec. 27, 1845.

APOLOGY OF DR. CAMPBELL.

London, Nov. 27, 1845.

SIR,—Though it may seem late, I embrace the earliest possible opportunity to reply to yours of the 22nd, which, so far as it goes, modifies the caste. At the same time, you will allow me to complain of the manner in which you spoke of my proceedings and motives, &c., at the Manchester meeting of the 10th. The *Argus* report of your speech has been sent me, and I regret to say that it has never been my lot to read, within the same compass, so large an amount of misrepresentation, not to say untruth, as is contained in your address. Whatever may have been the relative positions of you and myself at the outset, I think it is now beyond doubt that the tables are turned, and I am prodigiously your debtor. I perceive you have very studiously singled me out as the sole object of your vituperation, and in addition to ascribing to me the words and views of my correspondents to ascribe to me a large amount both of words and views, actions and motives, of which I am as innocent and as ignorant, as the babe unborn. Nearly every sentence of your speech concerning me, contains an error or an untruth. Even allowing the truth to be as you have alleged it, as against myself, you have repaid it in kind, with interest amounting to at least five hundred per cent. The Advertisement is also, especially with regard to the false impression which your mode of introducing the names of Dr. Hally and Mr. M'Kerrow, is calculated to make, is a proper subject of complaint and animadversion. But I merely state these and the other matters, without at all dwelling on them, that you may only be aware of my knowing them, and of the light in which I view them. I have made no reference whatever to them in the 'Christian Witness,' the columns of which I can apply to far better purpose. I may further state, that as to retraction, I have no demand to make; I leave the whole matter in your own hands. I have for ever done with the subject. Mr. Barrow has already been apprized, that he can no more appear in the 'Christian Witness.' You and he will settle matters as you best can; I can no further share in the fray. You will, therefore, see that your 'proposal of peace' is freely 'acceded to,' leaving you to 'retract the notice,' or to abide by it, as you please. You shall, as *all* men shall, by me be 'treated as one gentleman, or one Christian, ought to treat another,' unless you shall *again* give me very strong cause to act otherwise. I was not the first to assail; and when the assault was made, I occupied a very subordinate place in the business. Whatever I may have to say, however, for the time to come, whether of, or to, the ULTRA brethren, shall be said in my own proper person, and always, I trust, in such terms and in such a spirit, as to help, rather than hinder, the general cause. I do think, that to promote not simply peace, but concord amongst themselves, ought to be a primary object with all abstainers. This is my great object, and shall be, more and more; indeed, my chief ground of objection to the ULTRA brethren, is the tendency and effect of their proceedings to produce the contrary—strife, confusion, and division. I cannot conclude without referring to certain terms used by me, which you have either perverted or misunderstood. The term ITINERANT was not used as one of reproach. With me, it is well known, the term is one of HONOR. How can it be otherwise? Whitfield, Wesley, the Apostles, and Christ himself —were itinerants? I used it simply as significant of a fact which renders a man of erroneous views all the more dangerous. Again, I said, 'We cannot descend to dispute with men of his order,' words by which was meant nothing relative either to talents or to character. *Your character, for aught I know to the contrary, is irreproachable; of your abilities I have never spoken but in terms which might have satisfied your most enthusiastic admirers.* Indeed, my estimate of your intellectual capabilities is as great, as my regrets over what I cannot but deem a most mischievous application of them, are deep. The terms in question them refer to matters not appertaining to these, but the following: Your life and efforts as devoted merely to the improvement of social morals, are regulated by considerations bounded by time:—Your principles are, in my opinion, erroneous, and all attempts at their propagation, pernicious;—and you are a *professional disputant* in advocacy of those principles, and in opposition to those which I hold to be, not only true in fact, but founded on the word of God. Such is the true interpretation of the words, and such are the grounds on which I decline to dispute with men of that 'order,' whatever the splendor of their talents, or the respectability of their character. I trust you are now in full possession of my views, and that, for the time to come, as there can be no further misunderstanding, so there will be no further misrepresentation. I bear you no personal animosity, and so far as difference of opinion render it practicable, I hope we shall cultivate a good understanding. If my counsel might prevail with you, I could easily point out to you a way by which, even on your own principles, you might vastly augment the good, and to a like extent abate the evil of your course. There is much in your speaking, and also in your writing, most unnecessarily offensive to Christian ministers, and Christian men—much that is wholly gratuitous, and must be attended with evil, while it cannot possibly be attended with good; it is evil, purely evil, evil without the slightest compensation. Of the *sincerity* and the *ability* of your advocacy, no man can doubt; why, then, should it be wanting, fatally wanting, in discretion? Why should zeal despise prudence?

But I forbear, and request you will put down these remonstrances to feelings very different from those of hostility; and, with good wishes,

Remain yours,

Dr. Lees. JOHN CAMPBELL.

P.S. Should Dr. Lees deem it proper to make any public use of the accompanying letter, J. C. should prefer its being inserted entire, as no extract could do justice to the writer.

ANSWER OF DR. LEES.

Leeds, Nov. 28, 1845.

DEAR SIR,—I am perfectly satisfied with your letter of 'apology' and 'advice'; the former I shall consider as a perfect disclaimer of the charges to which you unfortunately gave currency; for the latter, I pray you to accept my thanks. I only regret that you should have *assailed* first and *advised* afterwards. However, I receive your hints in all good part and friendliness.

The *Argus* report was a very imperfect one, and I would have you to lay no stress upon the precise form in which it represents my speech. The Manchester friends have sent me a full report for publication; and I shall, when ready, forward you a copy, as I have already done of the discussion. Your letter shall also be published, in full, at the end of the report. God forbid that I should, knowingly, do you or any man injustice!

I shall, of course, expect my letter to the 'Christian Witness' to appear in the Jan. No., and then having had, thro' the same medium, the liberty of contradicting the letter of Barrow, and the article of that miserable man, Green, I shall then be content to let the matter drop, and to cultivate a friendly and Christian spirit towards yourself. If we cannot *agree*, let us at least *agree to differ*.

And now, sir, as regards the NOTICE in the 'Truth-Seeker' and any other language I may have employed, I beg you to believe that I retract every thing that may be felt as personally offensive to yourself, and to assure you that my opinion of you, individually, is very considerably modified. With best wishes for your welfare, and your success in the cause of temperance and religion (as far as your efforts are based on truth), I beg to subscribe myself,

Yours respectfully,

Dr. Campbell. FREDERIC R. LEES.

The Truth-Tester.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Being persuaded of nothing more than of this, that whether it be a matter of speculation or of practice, no *untruth* can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'—*Hooker.*

DIFFICULTIES IN DIVINITY.—No. 6.

A Swedenborgian to Pathfinder.

DEAR SIR,—(1) I have looked over your controversy with the *Repository*.

(2) I do not undertake to defend the use of terms employed by Mr. Clowes or any other gentleman. Indeed the subject is very difficult to approach, and it is nearly impossible to use phraseology free from objection by those who entertain different opinions on what is so abstruse. Nor do I say that I can throw any additional light on it. It is possible, too, I may use terms more objectionable than those you have seen employed. The language of philosophy is often inconsistently used by philosophers themselves, and our colloquial forms of speech often creep into the phraseology of pure science almost unawares. For example, in pure geometry, in the first principles of this rigid system of linear logic, it is affirmed that a *point* is that which has neither parts nor magnitude; a *line* that which has length, but without breadth or thickness; and a *surface* that which has length and breadth, but not thickness! Upon these definitions is founded one of the most beautiful and logical branches of human knowlege; yet these definitions, viewed in themselves, are pure nonsense and absurdity.

(3) The term 'cause' often creates disputation; and some philosophers have fixed upon what they denominate 'secondary causes.' As a *self-existent energy* it can be predicated only of God; as an application of the energies given to the human soul, it may be applied to man. *Gravitation*, as a power, may be applied to matter; but if it is alleged that these latter powers are not 'causes,' because they depend for existence on a prior creating cause, I am puzzled in the right application of the forms of speech.

(4) Again; metaphysicians speak of memory, reason, and judgment, as faculties of the mind; but in my opinion, and if I mistake not, Swedenborg's too, the Will and the Understanding are the only two faculties,—all other properties or faculties being only *applications* of these—of the internal mind (*mens*), and the external (*animus*). Thus the further we recede from the objects cognizable by the senses, the more we relapse into opinion, and farther from mathematical demonstration.

Our senses also often deceive us, and propound principles the very reverse of philosophical accuracy. With these views, then, I beg to express my opinions with all diffidence, seeing our liability to lapse into error.

(5) In reference to any discrepancies (such as your supposed case implies) between Swedenborg's philosophy and religion, I am not aware that he professed to write, subsequent to his illumination, on any philosophical subject independent of the theological sphere of action to which he was called. He illustrates his subjects by examples drawn from philosophy, and I do not remember any such discrepancies as you suppose; nor can it, in my opinion, should such be found, in any way invalidate the reality of his mission, or the purpose for which he was raised up by the providence of God. I think we are justified in supposing, that even E. S. saw things in their true light only as his own mind became a fit medium into which divine light could flow. In proportion, therefore, as his mind became elevated, his conceptions became less liable to the 'fallacies of the senses.' The progress of truth in the mind is according to the laws of continuous and discrete degrees. It is quite evident then, that, on being commissioned by the Lord, he would, on his call to spiritual things, leave all philosophical studies behind him, whether he had previously written correctly or incorrectly. We must therefore expect to find in his works of science, the same liability to error as in those of other persons, except as his mind was furnished with more accurate data and observation of the laws of nature.

(6) His system of psychology and the laws of divine order can scarcely come under the range of philosophy. They can be judged of by no system of metaphysics. *These*, in the light of *those*, are eclipsed.

(7) Before I proceed to give you my notions on THE ORIGIN OF EVIL, allow me to direct your attention to the *Arcana*, from 56 to 69; also, to the explanation of the whole of chapter ii. Their contents are so important, that I cannot too strongly recommend them to your careful examination.

Taking the popular explanation of the first chapters of Genesis, it is affirmed that man, in his celestial state, had the power of conversing with Deity. Swedenborg says (Arca. 69)—'Man was so created by the Lord, that, during his life in the body, he might have a capacity of conversing with spirits and angels, as was actually the case in the most ancient times.' The reason assigned is—'Being a spirit clothed with a body, he is one in society with them.' Previously to man's fall, he was in the celestial state. In his progression to this state, man was led by truth to goodness, until Truth became *one* with Good; and 'he has no apparent restraints by which he is tied, but is FREE: the restraints which operate upon him, and are *not* apparent, are the perceptions of goodness and truth.' (Arca. 81.) 'The celestial man is such, that he *does* nothing of his own pleasure, but of the good pleasure of God, which is his pleasure.' (Arca. 85.) His freedom or 'state, is the tranquility of peace, and delivered from the slavery of what is evil or false.' (Arca. 93.) He then 'perceived states of love and faith by states of respiration,' with which 'there is not a single person on earth at present, who is at all acquainted.' (Arca. 97.) 'In this (celestial) state, all his thoughts and idea of thought, yea his words and actions, are open, containing in them a celestial principle, and they are open even from the Lord; for there is in each the life of the Lord, which causes it to have perceptions.' (Arca. 99.) In this exalted state E. S. describes a perception to be 'a certain internal sensation, which comes only from the Lord, whereby truth and goodness are discerned.' (Arca. 104; see 123, 125.)

(8) The first intimation or commencement of evil, is expressed in chap. ii. 18. 'And Jehovah said, it is not good that the man should be alone. I will make him a help meet as with him.' This help meet was the woman or wife, meaning man's *proprium*, what is properly one's own. The nature of the worldly, spiritual, and celestial proprium, is described in No. 141; and in No. 138 the formation of this 'help as with him' is explained, as referring to the *dis*satisfaction of man in being guided by the Lord. Man desired to be under the guidance of *self* and the world. *Thus* originated Evil. In No. 141 E. S. says—'The celestial man acknowleges that the Lord is the life of all, and that he gives *power* to think and to act; for he perceives that it really is so, and never covets proprium: and, altho' he does not covet proprium, still it is given by the Lord, which is joined with all the perception of what is good and true, and with all felicity.'

(9) Two or three things will not have escaped your attention—viz., that the celestial man was in a perfect state of freedom; that he did nothing of his own pleasure; and that, tho' he desired not to be led by his proprium, yet a proprium was given him, for he perceived that the Lord gave the *power* to think, to will, to act.

Hence his internal and external man was brought into perfect agreement with the laws of divine order. The internal perceptions flowed into his external knowlege, exhibiting perfect harmony and unity in action. When this perfect harmony and unity of action was disturbed, *then* commenced the inception of evil. Tho' 'the celestial man did nothing of his own pleasure,' it does not therefore follow that he *could not* act in obedience to his proprium. If so, he would have been an automaton; nor, because he was delivered from the dominion of evil and false, are we to infer that he was out of the world, and apart from its influences. But having been raised to a station of goodness and truth, above evil and false —i. e. the world and its influences—he had no occasion to come down into evil and false out of *necessity;* hence it appears to me that the act was entirely his own. He had his freedom, his perceptions (or, in other words, his will and understanding with their treasures), to realize and keep in perpetuity his felicity. Any change from this exalted state originated by himself; was declension, and such declension was evil. But, if I understand you correctly, you wish to know *how* this took place.

(10) I am not aware that E. S. any where describes the declension of man into evil except in general terms. Thus—'But whereas in process of time, mankind so immersed themselves in bodily and worldly things, that they paid little regard to anything else besides, the way was closed.' (Arca. 69.) 'By being alone is signified that he (the celestial man) was not content to be guided by the Lord, but desired to be under the guidance of self and the world.' (Arca. 138.) And what *he* has left undone, it would be but little less than arrogance for me to supply, especially when he affirms that no one, at the present day, understands what is meant by 'perception,' as understood by the celestial man. For us to comprehend *the first volition of the will*, or perception of the understanding, which constitutes the *prime initiament* of evil into the soul, implies an elevation of our minds into interior love, and wisdom capable of realizing it. All, therefore, that we can do, in my opinion, is to draw general inferences from general facts, to satisfy our enquiry, as far as our very limited faculties will extend. Beyond this, I presume, we are not to tax our vain curiosity, or perplex our minds in attempting to pry into mysteries beyond the reach of our intellectual vision.

The *first fact* is, that man was created into the image and likeness of God—the *second*, that man fell into evil or sin. Now as God created all things in love, hence he acts in love; and as man was made into his image and after his likeness, man, in this exalted state, acted from love and wisdom. He had, in consequence, his spiritual or internal, and his natural or external, natures, —his spiritual nature having connexion with the spiritual world, or God, and his external or natural, with the world. Having a human body, with which his external nature was conjoined, the five senses would be the outlets or mediums thro' which the external nature would carry on its agencies or operations. The appetites or propensities of that nature would therefore find in the world means of excitement and enjoyment. From the smallest insinuations of evil, and its consequent fallacies, fixed habits would, in the progress of time, be formed; and, as evil accumulation or congloberation of corporeal propensity obtained fixity, the *selfish part* of man's own nature would acquire an increment of power, until alienation from interior love and interior felicities would be followed by external pleasures and delights. Now, as man, from the nature of his celestial creation, was formed so as to act from love, the wisdom of that love being inseparable, it is reasonable to infer that the celestial man first transgressed thro' the concupiscence of the will, inasmuch as the will is the seat of love, as wisdom is of the understanding. Hence, his *desires* seem to have first impelled him to disorder—or in other words, his *proprium*, or the desires of his proprium, were first excited, and these, associating their own fallacies, the will and the understanding became equally perverted. Allowing Swedenborg to be authority, this view seems to be corroborated by what he states as a fact, that the will and the understanding of the most ancient church were inseparable; and, in consequence, its consummation took place in the time of Noah, when, according to the literal sense, the world was destroyed by water. Afterwards a new church was established, called Noah, in which the will was separated from the understanding.

(11) To form some idea, even in our present state of existence, of the *manner* in which our desires create a class of thoughts, and a process of thinking analogous to themselves, I have only to advert to our own experience and that of mankind. In the animal or corporeal condition of unimproved nature, we find some men little elevated above brute passions. *Our own thouyhts and ideas are often guided by our ruling love or passion.* But, should any one ask me to explain the *modus operandi*, I should be incapable of stating anything else than such to be *fact*. In this case, I say that I am the controling agent of my own thoughts and desires; and, be they good or evil, my responsibility is founded upon the retention of them in a proper state. Hence, in popular language, I am *the agent of my own actions*. Whether that agency involves my own proprium, the organs of the senses, or the objects and circumstances of the world, I still say, in the language of scripture and mankind as well as of philosophy, *my own acts* (speaking of myself as my own man) *are caused by myself*, and not by Deity, because He has gifted me with a will and understanding, with properties or qualities which He requires me to exercise. If, however (because He has gifted me with a will and understanding in conjunction with life, and that I cannot exist one moment except as I subsist from Him; hence the *power* to will MUST be from Him), it is asserted that I am not the cause of my own acts, but He himself, I must then look for the cause either in the essence of life I derive from him, or something *prior to myself*. This would be absurd: hence I myself am the fountain from which flow the impurities of the waters of my own life.

(12) Extend this analogy to the most ancient church, and it will give you an idea how I understand 'the origin of evil' as from themselves, making allowance for the transcendent difference between our present state of existence and that high interior state of perception which qualified them to hold converse with angels. If I am correct in my explanation, or have been able to convey exactly what I mean by what I say, on this abstruse subject, does it not beautifully show the Good and Love of God, without involving his acts in so much questionable ambiguity? Yours, &c.,

R. F.

April 28, 1844.

REPLY.

May 14, 1844.

DEAR SIR,—(1) Am in grateful receipt of your favor, on which I beg to make a few passing remarks, as I read it for the third time. For the sake of reference I number the *paragraphs* of your communication, 1 to 12. I was vexed at the perversions and personalities of the 'Repository,' but especially at his total inaptness to grapple with the question, and his consequent incompetence to satisfy *my* difficulties; it is therefore pleasant to leave his dreary dogmatism and assumption of Rabbinical authority, to read your calm and dignified discussion of the subject, where, if I do not find what I seek, I at least have the pleasure of carrying on intellectual intercourse in a Christian and philosophic spirit.

(2) Your remarks on the danger of using 'colloquial forms of speech' in philosophical discussion—i. e. in using terms *ambiguously*—are important. I believe the juggle of sophistry to be chiefly dependent on the juggle of language, and that *fallacies of symbols* (words) comprehend nine-tenths of all the fallacies of theology and

philosophy. It is under this impression that, for many years, I have been paying particular attention to the nature and philosophy of language; and I am convinced, that, by a right and quite attainable use of words, moral and theological science could be made as certain and demonstrable in many respects, as geometry itself. I differ with you, however, as regards the *example* you give, for *I* cannot see *where* there is anything 'absurd' or 'nonsensical' in the accredited definition of a *point*, *line*, or *surface*. A geometrical figure enables us to perceive the form and comprehend the definition of all three. Δ The *extremities* of the *corners*, both white and black, give us the notion of '*points*'—the inner and outer *limits* of the figure, of *lines*—the white interiors, of white *surfaces*—the narrow black *strokes*, of black surfaces. If the geometer had said—a *line* is a long *thing* without width or thickness, &c., it would have been absurd, because no *thing* exists with length apart from the other qualities (so called) of matter. But the geometer does not concern himself with *things*, but with certain RELATIONS of things. Here, for example, a line is a relation (i. e. a *mental state*) resulting from THE CONTACT OF TWO SENSATIONS OF COLOR, and sensations of *color* have no *thickness*, much less their meeting. The geometers, therefore, philosophically express a mental *fact*—and no *fact* is absurd. It is the *necessity* of this fact, which constitutes their science demonstrative.

(3) The term '*cause*,' as you observe, 'often creates disputation.' I believe this *single word* is at the root of numberless philosophical and theological fallacies; yet the word appears very plain to me, and presents no difficulty.

I altogether discard primal, secondary, material, and efficient 'causes.' These are terms applicable to *real beings*—to your 'self-existent *energy*' and to '*agents*'—but have no more reference to 'CAUSE' than *width* and *depth* have to a mathematical *definition* or *line*. 'CAUSE' is a *mental-relation*, not a *thing*. There can be no 'cause' *without* an 'effect'—no 'father' *without* a 'son'—no 'line' *without* two colors;—hence the *cause* cannot exist *before* the effect, nor the effect *after* the cause; where *one* is, the *other* is also. But an *energy* or *creator* MUST exist BEFORE the *work* or *creation* can exist; the *generator* BEFORE the *generated*, the *things* colored BEFORE the *line* or figure resulting from their contact. As opposite things, then, are affirmed of these two sets of words, it follows that they *stand for different conceptions*; but all theologians and philosophers have used them interchangeably, and thus cast over the domains of philosophy and divine truth, clouds, darkness, and confusion. I do not think it means a 'power,' but simply a FACT. It is a word denoting, not the agent which actuates matter, but the law according to which things move—i. e. their order. God, I conceive, is the only actuator in the matter.

(4) Modern metaphysicians have long given up speaking of memory and judgment as 'faculties'—they call them *states* (i. e. standings), for that is all they know about them. They also call 'will' a *state*, not a power, and as I apprehend, rightly. WILL, on analysis, will be found to be A WORD denoting the mind in the *state* we call *the resolution to act*. Before desires and considerations (i. e. understanding) 'reach the' acting 'point,' the person simply wishes (desires) a thing, or proposes (i. e. thinks about) a thing. When the TURNING POINT amidst these conflicting passions comes, he WILLS—i. e. resolves to act—and if he had not power and freedom to act, he would not have a free-will—i. e. he could not do as he liked—but, as E. S. says (T. C. R. 482, 489), he would be like a coach without wheels. Power and freedom are, truly, the wheels and road of life—Volition the Charioteer.

I deny your conclusion, that 'the farther from the senses, the farther from mathematical demonstration.' I hold that mathematics themselves are but a species of 'metaphysics,' and that the fundamental axioms of metaphysics and theology may be made as clear and demonstrative as those of geometry. [On the clearness of such primal truths, E. S. strongly insists, and makes them the basis of his T. C. Religion.]

I differ *in toto* from a frequent assertion met with in your works, that our senses often deceive us. I hold that the thing is impossible; the senses *inform us*, and if we draw *premature* (i. e. illogical) inferences, it is our reason which errs—i. e. we are out in our reckoning. Our senses, in all these cases, it will be found, actually correct our bad reasoning; it is not our reason which corrects our senses.

With these views, then, I allow our liability to error of reasoning thro' inattention to language; and would take the utmost care on this point, in order to counteract this liability.

(5, 6) As regards the distinction between E. S.'s philosophy and theology, you do 'pointedly' and properly 'meet my question.' I am obliged for your satisfactory answer.

(7) I have again read all the quotations and references to the Arcana carefully, and, as before stated, I don't find anything material to object to. You gave a correct and able summary of the whole; but I do not see in what respect (except a peculiar phraseology) they differ from the 'orthodox' view of the subject, as laid down by the Synod of Dort even, or from mine, and therefore I cannot perceive that they affect the logical conclusions which inevitably followed in my first paper, in support of the main props of Calvinism—'predestination to life' as to some—'reprobation to death,' as the result of sin, to others. I have no predilection for that system; but it cannot become the part of a rational mind to blink the fact, when the fact is clearly demonstrated. If it be not, where is the flaw? That resolved, my 'difficulties' vanish, and the greatest argument against E. S.'s mission gives way;—unresolved, then the difficulty remains—the clearest philosophical demonstration (to me at least) *versus* the claims of E. Swedenborg. If the one be true, the other must be false. The first appears demonstrable, the second to be a question of probability. Do you now understand my position? Your statements do not exactly meet the hard point—the CAUSE OF SIN—the quotations only give me E. S.'s views on the mode of the origin of sin—its 'natural history'—on which I have no doubt and dispute. What E. S. calls the 'celestial,' the Calvinist calls the *elect* or 'spiritual,' man. E. S. says—'He has no apparent restraints, but is free.' This is exactly the notion of the Calvinist, who would quote in proof the text—'WILLETH and DOETH of God's good pleasure.' Thus, it is by influx (in E. S.'s words, or by grace (in Calvin's), that men are 'made' [not compelled by apparent restraints; but made] '*willing* in the day of his power' or influence—in which state (both agree) 'he does nothing of his own [natural] pleasure,' but of God that dwelleth in him. But this state (A. C. 104) 'COMES ONLY FROM THE LORD.' *All* have it not.

(8) This refers to the '*proprium*.' But *what* is that? I have nowhere seen this strictly defined. What is a man's own? Is not all he has of God? It refers, you say, to 'the dissatisfaction of man in being guided by the Lord. *Man* [self] desired to be under the guidance of self [MAN, *proprium*] and the world.'

'Thus,' you say, 'originated evil.' (A. C. 141.) But, my dear sir, is not this overlooking, not explaining, THE GREAT FACT? How, 'thus'? I do not, here, perceive anything like a *cause* of sin unfolded, but only some of the circumstances attending the origin of sin. Hence, out of a being quite pure—a 'celestial man,'—whence, and how, came this '*dissatisfaction*,' which is sin—for as E. S. says—'whosoever hath a disposition towards evil, is already in evil, and it is granted him.' (A. C. 149.) Hence, to tell me that 'man desired to be under the guidance of *self*'—is only saying that he was already in evil;—it is not answering my query—*Whence* evil? It

is not to explain the 'cause' of which sin is the related 'effect;' it does not untie the knot, but cuts it.

(9) You add—'When this perfect harmony [of the celestial man] was disturbed, then commenced the inception of evil.'

But an alteration of 'disposition' must precede the action of inception. How, and whence, this? If the mind is 'celestial' one moment, and 'sensual' the next, then a frightful change occurs—sin exists. What was the changer? and what the *cause* of the change? Chance it couldn't be; God it couldn't be; neither could what came from God, which was good, be the cause of it—yet ALL men *had*, came from Him. What, then, was? I return back to my old theory—all evil is from *ourselves;* all good from *God.*

> Thou, the Truth! the Life! in thy grace
> Our preservation stands—our energy
> In holy life, fitness to meet thy face
> Most glorious King, eternal Deity!
> Angels in light, and seraphim on high,
> Whose purer intellects unclouded shine;
> Heaven's 'morning stars,' whose lustres never die,
> Renew their beams, and live on Love Divine.
> For, still dependent, limited in power,
> Unskilled to act, unknowing to perform;
> Defectibility their native dower,
> With tendence their uprightness to deform,
> Must creatures ever be—falling lower
> Ever, as they fall away from Thee.

You add, 'it does not follow that man could not act in obedience to his *proprium.*'

You seem to misunderstand me. I have nowhere said, 'that because a man desires good, *therefore*, he cannot do evil.' My whole argument is based on the necessary distinction between 'power' (or *can* do) and 'DISPOSITION' (or *will* do)—while the *Repository* perpetually confounds them.

The question, however, does not concern 'power' or 'freedom,' but *will*, which directs, guides, or uses 'power.'

Again, you say—'the celestial man had no *occasion* to come down into evil and false, out of *necessity;* hence it appears to me the act was entirely his own.' p. 5.

If by 'necessity' you mean what Swedenborg calls 'compulsion,' I have said nothing to contravene it. Still, when the man *did* 'come down into external evil, it must have been because internal evil led him to do so. When he *did* this, he was 'already in evil.' Now, with that influx which constituted the spiritual or celestial man, still operating, he certainly *would not* 'come down' into evil—for tho' he had the power, he had not the desire or will. Devils have *power* to *will* right, but, nevertheless, they *do not* so will. (See T. C. R. 481.) Swedenborg asserts the connexion between desire and will thus:—'He did not love them; *consequently* was not willing to receive them.' If, therefore, God had continued the same influx, &c., men must 'consequently' have *still stood*—for the same cause must ever be related to the same effect. When man stood, then, all he had was from God, and this kept him; man could derive nothing from *himself;* and so long as God might have been pleased to continue his preserving grace, man, consequently, must have stood. But he fell—and hence, again, we reach the old conclusion, that God *ceased to uphold him* by grace—permitted his liability to sin to be tested and manifested—and thus, by 'leaving man' to the exercise of his creatural freedom and faculties, allowed in his providence, the *actual* development of sin. But (T. C. R. 479) the laws of permission are those of providence, and providence is but another word for design—hence, PREDESTINATION is involved in the permission of sin originally; and, upon the same principles, in *recovering* some from sin, and permitting others to perish.

Leaving out, then, the ambiguous phrase 'necessity,' it seems that the *fact* is, that 'the celestial man *ceased* to be celestial—became sensual—then came down into acting evil,'—and, if it was not a *change without parallel*, it must have been A CONSEQUENCE OF SOME PRIOR STATE—in other words, it was an *effect*, and every effect must have a related *cause.*

(10) I agree that, in solving this question, we can only employ 'general facts' (you mean principles) and arrive at 'general inferences.' This, in truth, is all I want; I do not desire to know the particular circumstances of the *first* sin, but the necessary and essential principles whereto ALL SIN must be referred, just as we refer all *good*, generally and particularly, to the only fountain of it—GOD.

I am, therefore, not attempting to 'pry into mysteries' (i. e. hidden facts), but arguing for *necessary and certain principles*,—principles I could never get any sane man either to question or deny. It is quite as much within our power to draw certain conclusions from these undisputed premisses, as from the premisses of the geometer; and, if the logic be correct, we are as much bound to receive the conclusions of moral, as of linear logic.

Of course 'the smallest inseminations of evil' will account for its growth. The reason is, that the principle is introduced; all, afterwards, is only a difference of degree; and I quite coincide with you as to the order in which sin would operate, first appearing as a corruption or misdirection of desire, which, as stated in my first paper, darkened the judgment (or understanding). 'The *wish* is father to the *thought.*' But what made the 'insemination of the smallest evil' in a pure being *possible?* What opened the mind to its admission? Whatever this was, is what we are in search of; it is the ultimate principle—that beyond which we cannot go. Liebnitz,* Wolfius, Stapfer, Edwards, Williams, Augustine, Calvin, and others, find it in 'defectibility, our native dower'—conjoined with the circumstantial permission of God. Thus *all* positive good (therefore salvation) is traced to an ultimate positive source (God), all moral evil to an ultimate negative source (defectibility). Hence, in my opinion, philosophy is not rejected, and yet God is justified.

The principle of all failure is, evidently, Defectibility, as that of holiness is Perfection. 'Failure,' then, cannot spring from positive powers, which come from God; 'All the life of man, and the subsistence of whatever enters into his composition, is from God' (T. C. R. 490); for if it could, sin would come from Him;—but from defectibility associated with positive power. Does E. S. anywhere explain why 'proprium' is the source of failure? If, because of its imperfection (which I heard Mr. Bayley, one of your preachers, say was the only source of temptation), then, we are agreed; and I cannot see how to avoid the conclusion—that God must have ceased to give some influence or circumstance (which previously upheld men) in order to the permission and actual existence of sin.

(11) I hold you are right here; but when you add you cannot explain the *modus operandi*, I don't know what you mean. The mode in which we see a 'fact' take place, *is* its *modus operandi.* The *modus operandi* of this writing is seen, when we see the fact of writing. There is not, nor can be, a mode beyond a mode—it is unphilosophical to suppose it; and this but too common way in 'philosophers' (so called) of making difficulties—(as, for example, the Hindoo philosophers who placed the world on the elephant, the elephant on the tortoise, &c.; or our own accredited teachers of a material substratum, or stratum under the sensible matter we handle)—richly deserved the ridicule of Hudibras.

> 'Fleas that bite little dogs, have less fleas that bite 'em,
> So less fleas bite little fleas, on, *ad infinitum.*'

I of course admit that man is his own agent; that is, that he acts, and not another for him. 'My own ACTS

* In reply to Bayle, vindicating the Calvinists from the charge of Manicheeism, he says—'Quant à la cause du mal, il est vrai que le diable est l'auteur du peche: mais l'origine du peche vient de plus loin; sa source est dans l'imperfection originale des creatures: cela les rend capable de pecher, et il y a des circonstances dans la suite des choses que cette puissance est mise en act.'

are produced by myself'—but still, the question returns, by what in myself are the acts produced? Of course by the desires (or the strongest desire, &c., called *will*). Then, of what is will (or desire) the consequence? It does not come from nothing; it cannot be its own parent! There must be a cause assigned to this, as to every other beginning state in the universe.

You say—'the power to will'—i. e. the susceptibility to experience that state of desire so called—must be from Him. Exactly—this is a *must* be; a necessary, not a doubtful truth; and thus we have truths as necessary (i. e. unbending) in metaphysics as in geometry.

I nowhere assert that man is not the 'agent of his own acts'—for that would be a contradiction in terms. The question is, when the power to will is rightly put forth, what is the influence (or cause)? Sinners have 'power to will,' so have saints—but they will differently. What is the reason, the ultimate reason, of the difference? As regards one, I have attempted to show, *predestination*; as regards the other, *defectibility*. True, 'I am myself the fountain (figuratively) from which flow the impurities of the water of my own life,'—i. e. all evil is from ourselves. But the other point, concerning predestination (not to death, but to life), is unanswered—'What is the fountain whence flow *all* good wills?' I say—*all* good is from God, therefore *a good will*—consequently, the difference as regards the goodness of men must finally fall back upon the good pleasure of God. 'He hath mercy on whom he *will* have mercy,' (according to his own divine order and wisdom) 'and whom He will He appointeth to be hardened'—(i. e. by leaving them to their own wickedness).

Yours, &c., PATHFINDER.

MORAL POWER AND RESPONSIBILITY.

MR. EDITOR,—I have carefully read and considered many of your productions, as well as those of other truth-seekers; but I find principles involved in the matters discussed, which I consider contrary to moral and philosophical truth—that is, to that eternal *chain of causation* proceeding from, and sustained by, those natural and moral perfections (which most theologians and philosophers agree to be essential to the existence) of that all-perfect God to whom we attribute 'the creation and government of man, and all things.'

I maintain that man is only free to do what he *likes* or *wills* to do[1]—that the entire amount of moral power (or liberty) which a man has at the time he wills, is employed in that particular act of volition.[2] The reason or motive which disposes a man to do any particular action, is only adequate to dispose or determine that particular action. It is, therefore, his chief reason or motive; consequently there is no other reason or motive then present to his mind, adequate to dispose or determine him to choose and act any otherwise. Man has, therefore, no moral power (or ability) to will and do any otherwise than what he wills and does thro'out every period of his existence.[3]

But in your articles on 'Foreknowlege and Predestination,' you maintain that 'a man, for example, cannot do contrary actions at once; he cannot both obey and disobey the law; of two actions he can only do one; yet it is equally true, that tho' he shall only do one, he can do—that is, has THE POWER TO DO—either.'

Here you assume that man possesses power to choose and do differently from what he wills and does.[4]

Has man power both to obey and disobey the law at once? You say that man cannot DO contrary actions at once—he cannot both obey and disobey the law; and yet you say 'he can (i. e. has the power to) do either.' This looks very like a contradiction.[5]

You can only predicate with certainty what moral power a man has, by what he wills and does. Volition is the only proof or index of moral power. If the effect, therefore, does not show itself, then it must be certain that the adequate cause does not exist.[6] Moral power is the only adequate cause of volition or choice.

Then the question to be determined is, has man *different dispositions*[7] of equal power? It is evident that he has not, by the fact of his choosing and acting. For if he had, he could not choose and act at

NOTES BY THE EDITOR.

1. WE too, of course, maintain the same. Free to do as he pleases or wills, is the only possible and conceivable sort of freedom which any agent, divine or human, can possess. Man, then, having this, has *all* conceivable freedom—and 'freedom' in an inconceivable sense is nonsense.

2. Here the writer commences with confusion and ambiguity. 'Moral power,' which he sometimes uses for 'will' and sometimes for the *ground* of will, is *not* synonymous with 'liberty.' When we say that a slave is set at liberty, we mean that what impedes his free action is removed; we do not mean THE SLAVE himself. So in 'a will at liberty,' we mean by *liberty*, that nothing impedes the action of the will; we do not mean THE WILL itself. Remove the word *liberty*, and the sentence becomes a mere truism—viz. all the will-power a man has at the time he wills, is all the will-power he employs in that will!

3. As 'moral power' is used by our correspondent for WILL, it may be substituted for it. This sentence, then, simply announces, that man has no other will than his actual will!—which is very true.

4. We said and assumed nothing of the sort. To talk of moral-power (or will) to will—of will to choose—i. e. choice to choose—is to talk nonsense. *Will* is not the result of a prior will, else we should go back *ad infinitum*. This language is altogether our correspondent's, not ours. We said, simply, and we repeat it, that, for instance, we have *the power* to write or not write—the power to do either—but not that we have the *will* (or moral power) to do both!—i. e. different wills at once. But tho' the pen, paper, senses, brain, mind, hand, and other means and powers are there, whether we write or not write, still the WILL is not there. That is, there is all else—the physical power and opportunity, but not the disposition or will—the desire or motive. The *power* of a locomotive is there, even when the steam is off.

5. The power to do *either* is not the power to do *both at once*. We removed all ground for this supposed 'contradiction' in the article referred to, where we pointed out the double meaning of the words 'can' and 'cannot.' A man cannot [be supposed—for he cannot *physically*] do two actions at once; yet he can physically—yea, must physically—possess the power to do either; for it is the *same power* differently directed which shoots a man or shoots a hare. It is the will that makes the moral aspect of the two so diverse.

6. This truth we insist upon in our tracts against Owenism. But what is meant by the next sentence we cannot tell. 'Moral power' is there made to be the cause of 'volition or choice'; but we have been assuming that it *was* 'volition' or will itself. If not, what is it?

7. We said nothing whatever of 'different dispositions of equal power'; hence what follows has no force against our doctrine. We said 'power' (physical capacity, intellectual capacity, and means), but we excluded 'disposition.' Our plain unverbiaged doctrine is this—'Man, as a responsible being, must have *the power* to obey or disobey a just law, *if he will*.' But this 'if' plainly excludes 'the will' from being an element in 'the power.' To distinguish, is to exclude the parts distinguished from each other. Our critic should mark this.

all, because dispositions or inclinations 'of equal power' would neutralize each other; and therefore he would remain for ever inert.

The greatest part of truth-seekers and system-makers go to work under the notion that man cannot be a moral or accountable agent, unless he has some sort of 'independent power' within himself, enabling him to will and act in opposition to any influence which reasons (or motives) exert over him—i. e. that he has moral power to do the opposite of what he does. But I am persuaded that, unless they can, by some means, first get rid of this false notion, they will never be able to find truth, or to construct a system of Ethics consistent in all its parts, and harmonious with man's nature and the infinite natural and moral perfections of Jehovah. And, my dear sir, YOU seem to be one of those truth-seekers or system-makers.[8]

You affirm, that 'if man is a moral agent, he is not a mere machine; he has some power and some liberty of action. To THAT extent only can man be justly held responsible, or regarded as virtuous. If man, therefore, be either a sinner or a saint, he must have *the power* to obey the law promulgated to him, or to disobey it. Without this power, he could be neither the one nor the other.' But, I ask, how can a man be reckoned 'virtuous' for changing the object of his perception, or passing from idea to idea, or, if such a thing were possible, for exerting an act of his will without design or motive, if by doing so he happens to do an action materially good? or how can he be vicious for acting in the same random way, when he does an action materially evil? Where, at this rate, is the difference between virtue and vice? Do we not most commonly account men more or less virtuous or vicious according to their strength of inclination to do what is so? But your way of representing the matter makes men the objects of rewards and punishments for having the power of acting 'independently' of reasons or motives, or from no reason or motive then present to their mind—i. e. from no antecedents or cause.[9]

Hence, all the power a man has, or can have, or that it is necessary to have, in order to 'moral agency,' is the power of acting (beginning, ending, or changing motion, i. e. thinking) upon his having willed, and of willing 'upon preceding motive or reason.' A power of willing 'without a motive,' would be the greatest imperfection, 'if to act without a reason be unreasonable'; and if we had it, we should only be 'moral agents' so far as we made no use of it, or acted only by good or ill motives of action, or were 'necessarily (and morally) determined.' Therefore men are moral machines.[10]

You seem to misunderstand God's method of moral government. Man is not in a state of trial or probation, but in a state of DISCIPLINE, and discipline alone. Because a state of trial would be altogether inconsistent with the natural and moral perfections of the Creator, and the physical, intellectual, and moral economy of man. As all the powers and capabilities of that economy must necessarily arise out of, and be sustained and limited by, man's nature or individuality, and man's nature or individuality has necessarily originated from God its creator.

God's punishments cannot, therefore, be retrospect-

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8. Whatever we 'seem,' we certainly are *not* such as is described. What we do hold we have just stated in the preceding note: we will now state what we don't hold.

i. We hold that while man has the power (not the will) to do the opposite of what he does in all responsible or moral action (of course not both at once, for that is a contradiction), still we disclaim all notion of 'self-originated and independent power,' for those are terms equivalent (as we have shown) to Atheism. If 'moral desires' can come into being without a cause, then a dead universe may—which would make a God-less world possible. Such Metaphysic is the mad offspring of ignorant verbal system-mongers and creed-constructors, who, to save a darling dogma, will sacrifice all logic and intelligibility at the shrine of Prejudice.

ii. We do *not* hold that an action without a cause can possibly be virtuous or vicious. These terms apply only to persons or character; but if they do not *spring* from character (and stand related to the nature of the person doing them, as effect to cause), then they are not *his* actions, but the actions of CHANCE, or other thing. HE therefore can't be blamed or praised for what does not indicate any good or evil principle within him.

iii. We do *not* hold it possible for a man to exert (or will) a will. Such talk is a mere Metaphysic Will o' the Wisp. A will, like every thing else, must be produced by means.

iv. We do *not* hold—nor do we in the above quotation reckon—a man to be virtuous, for the reasons stated by our correspondent. We do not give any 'because' at all, but speak only of the SPHERE of virtue. The GROUND of virtue is a virtuous nature, harmonizing with the Truth and Love of God.

9. Our correspondent most unaccountably misapprehends, and therefore grossly mis-states, our views. He ascribes to us a doctrine we argued against! Many times, in the articles in question, we have distinctly insisted that the will *must* have an antecedent state or 'cause'—that 'chance' has no place in the orderly empire of God. It *is* a great truth, that the STRENGTH OF INCLINATION is the measure of the degree of virtue or vice. Hence the IMMUTABILITY of GOD is the perfection of Good; and we shall be perfect only as we approach this *steadfast* condition of soul. This state of activity and toil is, in fact, designed to develop our WILL, and make it, in the principles of virtue, a paramount director of action, in unity with the plans and purposes of God. The common phrase, 'a man of principle,' means this—that his WILL is a steadfast CAUSE of action; and yet this is his highest praise. Our doctrine, therefore, involves THE POWER for which the Arminian contends on the one hand, and the CAUSATION of the Calvinist on the other—yet it steers clear and wide both of the destructive Scylla of Socialism, and the atheistical Charybdis of an uncaused Will.

10. We agree to all this paragraph, but the conclusion, which does *not* follow. A '*moral* machine' is just as great a contradiction as an *in*animate animal or a sentient stone. A machine is an apparatus of dead matter—man a being of vital energy. The logic of the Socialist on the one hand, and of the Arminian on the other, who agree herein, is just this:—

> 'A machine is moved by a cause,
> Man is moved by a cause,
> Therefore man is a machine!'

It is equally true to affirm the following:—

> 'A vegetable grows,
> But man grows,
> Therefore man is a vegetable!'

Nor does our friend mend the matter by adding *moral* to *machine*. His argument is equal to the following:

> 'A jackass is moved by animal motives,
> A man is moved by moral motives,
> Therefore a man is a moral jackass!'

The fact is, men are like machines, and like asses, in *some things*, but it does not follow that they are like them in those respects signified by the names 'machine' and 'jackass.' Therefore, we cannot ALLOW those names to be put upon him.

ive, but prospective.[11] Because God could not create a lawless creature or principle that would not answer the end for which he created it—i. e. a creature or principle capable of producing effects independently of those fundamental laws which He originally established thro'out its economy, as well as in universal nature—i. e. by chance.[12]

It must be evident, therefore, that God has not made punishment a consequence of man's mistakes and wrong choice, because man has 'the power' to act differently, but with a view 'to dispose or incline him to choose and do differently in future.'[13] And all knowlege or experience must necessarily produce this effect in a reasoning being—i. e. a being who acts from motives—in a greater or less degree;[14] because the more knowlege or experience a man gets, the less liable will he be to err, and consequently the greater will be his moral power [will] or inclination to virtue.

Besides this, 'the creature' must ever be 'entirely dependent upon its Creator' for all its powers and capabilities of every kind, and of every degree and quality, good or bad. 'For who maketh THEE to differ? and what hast THOU that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?' I Cor. v. 7.

The infinite God must [be supposed to] act, from everlasting to everlasting, in consonance with His attributes and perfections. He cannot be otherwise than regulated by the infinite capacities of His nature —consequently He must be the subject of certain necessary laws peculiar to Himself, and therefore must always be [supposed to be] precluded from acting otherwise than His united perfections and capacities impel Him. Man's actions, therefore, cannot be the cause or reason of God's procedure to man; but, on the contrary, man's inclinations, disposition, and actions, must necessarily result from those fundamental principles which God has established thro'out and around man's entire nature. Man cannot, therefore, have any capability of choosing or acting 'independently' of that individuality [himself] and of the external objects which surround him. Consequently, the moral reason of God's economy, or ways to man, must wholly result from God's infinite beneficence, illumined and carried into operation and effect by His almighty power.

With respect to man's MORAL POWER to obey the law, you must know that the law is only instituted for those 'who have not moral power (or inclination) to do their duty'—i. e. to obey the law in a philosophical or religious sense. How can a man obey the law in this sense, unless LOVE dispose him to such obedience? The most wickedly inclined man may, it is true, be kept within the bounds of *external* duty from such low motives as the penalties of the law afford—viz. fear or hope. By this means a man may, in appearance, obey the law, yet such obedience is not real; it is merely constrained or affected obedience. No action or external motion is any further valuable in the sight either of God or any wise man, than as it is expressive and significant of the disposition it proceeds from; and therefore 'LOVE' supplies the place of a thousand laws. When men have this internal principle of love or kindness, leading them to all good or just offices to their neighbor, the foundation of vice and injustice, and consequently of all laws built upon the common supposition, is removed, and laws, promises, and threatenings, become needless and useless. All the law is fulfilled in one word, even in this—'Thou shalt love thy neighbor as thyself.' Love, therefore, is 'the only right principle of action'—the only proper condition of obedience. What signifies an obedience proceeding from other motives; from vanity, or desire of applause, or the hopes of reward,—when we have no real love to the duty? As the performance of our duty is the most dull and insipid thing in the world when not irradiated by love and moved by inclination, so there can be no merit in being driven thro' fear or hope to the performance of a duty to which we wish we were not obliged, and which we would gladly throw off, if the restraint were removed. J. K.

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11. We *don't* suppose that man is in a state of trial in the sense understood, but in a state of DEVELOPMENT and INSTRUCTION, as explained in a preceding Note (9). Nevertheless, there is to us a relative sense in which it may be said that we *are* in a state of *probation*—i. e. in which we shall *probe* (prove) or manifest what our nature is capable of—what of sterling gold it contains, and will bring out of the furnace of trial purified and 'perfected thro' sufferings.'

'PUNISHMENTS,' we hold, are both prospective and retrospective;—unless they were the latter, they couldn't be the former, and save for the former there would be no end or use in their being the latter. Punishments—we mean natural ones—are Instructors, benevolent Guardians for good. They point backwards to display the consequences of Ignorance and Disobedience—forwards with the view of persuading to wiser and worthier action.

12. This position we shall not dispute. The PURPOSE of God cannot be frustrated, and we believe that He had a wise purpose even in the permission of evil, where imperfection is made the stepping-stone to higher perfection. But, relatively to US, we do frustrate happiness—i. e. our WILLS are not as good as our CAPABILITIES. Punishments, we fancy, are designed to bring our will into harmony with nature.

> 'Happy the man who sees a God employed
> In all the good and ill that chequer life!
> Resolving all events, with their effects
> And manifold results, into the Will
> And Arbitration Wise of the Supreme.'—COWPER.

13. Our friend's logic is very faulty here. First, he says, punishment is not made a consequence of erroneous action, 'because man has the power to act differently.' Well, not to quarrel about what he means by 'because'—for we believe he means nothing—we maintain that just punishment *is* made a consequence of crime *solely on the condition* that the criminal HAD 'the power' to act otherwise. *What* is the condition of punishing a man for falling against a window, but this—that he COULD have stood if he WOULD? For, if the will be improved, the weakness is not removed, nor strength conferred. *Why* strive to *incline* a man to eat, if he have not the means and power of eating? 'Conditions' are part of every 'cause,' and therefore these powers and conditions are included in the word 'because' above. Second, when our friend says—'Punishments are with a view to dispose or incline men to act differently in future'—his statement is liable to the objection urged by himself against the other theory. For, how is it that this view has not succeeded? Has 'the principle answered the end' for which God established it? No—he must give the same answer here as ourself—it is answering it; slowly it may be, yet surely the period will arrive when it *shall* have answered it—when Progression shall have swallowed up Defection, and the song shall be—'Ignorance, thou parent of Sin, where is now thy victory?'

14. All this admits the imperfection of this 'object' —punishment—and amounts only to the assertion, that it *tends* towards the end; but it does not reach it—it does not *make* men rational.

The Arabs of the desert are among the most hardy of the human race, enduring the greatest fatigue and exposure under a burning sun, and their drink is substantially water.

The Temperance Advocate.

Temperance is the *proper use* of all things.

THE WINES OF SCRIPTURE—No. 9.

OINOS.

We yet proceed to the New Testament. The generic term here for wine (*oinos*)* corresponds precisely to the Hebrew term (*yayin*), explained and illustrated at some length in a former article. The Hebrew term is more frequently used when grapes are referred to; but, in Revelation vi. 6, this term also seems to denote grapes, by a metonymy common with the use of the generic term for wine in all languages. A command is there given to abstain from injuring the olive-fruit and the vine-fruit, referring to both in their *growing* state. Professor Robinson, who understands the terms here in this sense, refers to a similar use of them in the Septuagint, in Haggai i. 11, and Joel i. 10. We read in Matthew ix. 17, of 'new wine,' where we have the term under consideration, with the epithet 'new' applied to it in the original, as in our version. It here signifies *unfermented wine*, and is said to be put into new skins or bottles, where it was closely sealed up, so as to exclude the air and prevent fermentation.

Speaking of Aleppo in Syria, Dr. L. Rauwolff, who was there in 1574, says:—'Their wines are generally red, very good and pleasant; they keep them in skins; they are brought to Halepo (Aleppo) from several places, but chiefly from a famous town called Nisis, which lieth two days journey distant from it upon the borders of Armenia. The use of skins is still very great with them as it was in former days, as we may see by the similitude of Christ, when in St. Matthew, chap. 9, ver. 17, he says, *no man puts new wine into*, &c. Seeing that the Christians have leave to drink wine, therefore they sell and buy most of it; they also plant it, and have whole villages in their possessions, with abundance of vineyards. But the Turks not being allowed to drink wine by their laws, do not keep or cultivate many vineyards; and if they do, they press the grapes after several ways, for some they make into *Cibebs*, chiefly these people that live in and about Damascus, where indeed the least groweth; others boil the juice of the grapes up to the consistence of honey, which they call *Pachmatz*, chiefly these that live at Andeb, a town between Bir and Nisib. They have two sorts of this rob, one very thick, and the other somewhat thinner; the former is the best, wherefore they put it up into little barrels to send into other countries; the latter they use themselves, mix it sometimes with water, and give it to drink (instead of a julep) to their servants; sometimes they put it into little cups, to dip their bread into it, as if it were honey, and so eat it.'†

THE CASE OF TIMOTHY CONSIDERED.

Paul's recommendation to Timothy is almost constantly referred to, when the temperance question is spoken of in connexion with Scripture. We find this recommendation in the 1st Epistle to Timothy, v. 23—'Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.'

In order properly to explain this text, we must endeavor to ascertain the circumstances of the individual to whom the advice it contains was given. Timothy, it appears, had a weakly stomach, and was often unwell, so as to be partially disqualified for discharging the arduous duties of his office. In a short discussion wherein the writer took part, Mr. M—, a missionary in connexion with the Free Church of Scotland, contended, in a public meeting (of the Cowcaddens Total Abstinence Society) in Glasgow, that there was nothing wrong with Timothy's stomach; and, in a written communication subsequently received from him, he expresses his 'conviction that the wine recommended by St. Paul was ordinary fermented wine.' If Mr. M. really believes what is here asserted, he must regard the habitual drinking of intoxicating wines as positively enjoined by an inspired writer; and this accounts for his opposition to the temperance movement. His opinion, however, is utterly at variance with the language of the inspired Apostle. Paul speaks of Timothy's infirmities. This term is a *general* one, and does not point out any particular disease of a *weakening* tendency. The word used in the original is of frequent occurrence in the New Testament, *and is often applied to disease.* For instance, it occurs in Luke v. 15, where it is said, that many came to Jesus 'to be *healed* by him of their infirmities.' Who will deny that diseases are here referred to? The same term is used in John xi. 4, to denote the *sickness* of Lazarus. It will not be contended that there was nothing wrong with him, for he died immediately afterwards of his disease. Professor Robinson rightly classes the text containing Paul's advice, among those in which the term under consideration denotes 'infirmity of the body, that is, *disease, sickness.*' (See his *Lexicon.*) It appears that Timothy's disease was of frequent recurrence, and that its seat was in his stomach. The Apostle's prescription was designed to strengthen his stomach and restore his health. It appears, also, that Timothy had used water as his only beverage; and the Apostle's recommendation to take a *little* wine, implies that he had not been using even a small quantity.

Having thus noticed the physical condition, and the exclusive beverage, of Timothy, so far as they can be gathered from this text, it remains that we endeavor to ascertain the nature of Paul's prescription. Those who agree with us, that the Apostle's advice was given under the direction of Divine inspiration, will admit that his prescription was wisely adapted to the end contemplated, however much it may have been opposed to the opinions prevalent in the age and country wherein Timothy lived, or to those which prevail in our own. The generic term *oinos* is used; and as this is applied to different kinds of fermented and unfermented wine, it leaves the question open, as to what kind was recommended here. We ask, then, was *fermented* wine, in any of its varieties, adapted to the Apostle's purpose? Many, both of the adherents of Abstinence Societies, and of those opposed to them, would answer this question in the affirmative; but we are strongly of opinion that it must be answered in the negative. All fermented wine contains alcohol, which inflames the stomach, and produces disease. This was clearly proved in the case of St. Martin, a Canadian youth, whose stomach was perforated by a musket shot, and after the wound was healed, an aperture remained by which the stomach could be examined, by pressing down the valve formed by nature to enclose it. About eleven years after this wound had been received, St. Martin being now a strong and healthy man, married, and became the father of children. Dr. Beaumont, of America, in whose service he then was, examined the stomach after he had been drinking spirits pretty freely, tho' not to excess, for eight or ten days; and tho' he complained of no pain, nor showed symptoms of any general indisposition, said he felt well, and had a good appetite, yet his usually healthy stomach presented unequivocal marks of disease, for the 'inner membrane was morbid; considerable erythema, and some aphthous patches on the exposed surface; secretions vitiated.' Dr. B. 'extracted about half an ounce of gastric juice; not clear and pure as in health; quite viscid.' Dr B. adds, 'The free use of ardent spirits, wine, beer, or any intoxicating liquor, when continued for some days, has invariably produced these morbid changes.' (See Dr. Beaumont's *Experiments and Observations*, with notes by Dr. A. Combe, pp. 249, 250, 252.) The habitual

* *Oinos* occurs in Matthew ix. 17 (thrice); Mark ii. 22 (four times), xv. 23; Luke i. 15, v. 37 (twice), 38, vii. 33; x. 34; John ii. 3 (twice), 9, 10 (twice), iv. 46; Romans xiv. 21; Ephesians v. 18; 1 Timothy iii. 8, v. 23; Titus ii. 3; Revelation vi. 6, xiv. 8, 10, xvi. 19, xvii. 2; xviii. 3, 13, xix. 15; in all thirty-three instances.

† Ray's '*Collection of Curious Travels*,' &c., p. 94. London, 1693.

use of intoxicating wine, then, for frequent infirmities, was fitted to create, not to cure disease; and it is absurd to suppose that God would instruct an apostle to enjoin a virtual violation of his own laws, and cause Timothy to follow a course which would tend to produce on his stomach the same diseased appearances seen on St. Martin's.

We now proceed to another enquiry, Was *unfermented wine adapted* to the apostle's purpose? We reply in the affirmative. Mr. M., to whom we have alluded, says, 'We know that unfermented juice, sometimes used, especially in the East, both in ancient and modern times, so far from strengthening a delicate and over-wrought man for arduous labors, has rather an enervating effect on the constitution.' Dr. Duff, a distinguished missionary for the same church, is of a different opinion, and has sounder views on this point. He says, 'Look at the peasant at his meals in the vine-bearing districts. Instead of milk, he has a bason of pure unadulterated 'blood of the grape.' In this, its native original state, it is a plain, simple, and wholesome liquid; which, at every repast, becomes to the husbandman what milk is to the shepherd,—not a luxury, but a necessary,—not an intoxicating, but a nutritive beverage.' (Paxton's *Illustrations*, by Jamieson, vol. i. p. 116.) The grapes themselves, as well as their unfermented juice, are often used medicinally. Says Dr. Grindrod,—'Grapes frequently have a most surprising effect on invalids. During the grape season, patients reduced to skeletons, are directed almost exclusively to live on ripe grapes. In a few weeks they regain their former flesh. By this means many consumptive persons entirely recover from the effects of disease. Individuals, in this condition, commonly resort to Ruedesheim on the Rhine. Their diet consists of a small proportion of bread and ripe grapes. In a few days the appetite becomes healthy and keen.' (*Bacchus*, p. 426, ed. 1839.) Many eminent medical writers have attested that grapes are very useful in febrile diseases; and, in Syria, the juice of ripe grapes, inspissated, is used in great quantities in these diseases. (Russel's *Nat. Hist. of Aleppo*, i. 83.) The case of Ludovico Cornaro, the noble Venetian, is admirably illustrative of the wisdom of Paul's advice to Timothy. From the twenty-fifth to the fortieth year of his age, Cornaro was afflicted with a disordered stomach, with the gout, and with slow fevers, till at length he gave up the use of medicine, and accustomed himself to extreme frugality in his diet. The result was, that his health was completely restored, but he always found himself low and weak during the two months (July and August) which preceded the vintage. He said, that neither his stomach nor his palate, could bear *old* wine. In the beginning of September he was enabled to procure *new wine* or grape-juice, just pressed, which in three or four days restored him to his former health and strength. Unfermented wine, then, whether inspissated, as mentioned by Russel, or fresh juice, as mentioned by Cornaro, might, with great propriety and benefit, have been used by Timothy for his stomach's sake and his frequent infirmities; but, the alcohol in his wine, when frequently used, would have covered his stomach with inflammatory patches, as it did that of St. Martin.

Probably Paul had formerly mentioned to Timothy, in some conversation he had with him, *what kind* of wine was suitable for him, or the wine intended may have been commonly used for the object contemplated in this advice, and therefore Timothy would not be in danger of mistake. At all events, the wine for which we have contended, is the only kind *adapted* to the apostle's purpose.

In Great Britain there are 10,442 persons, and in London 1,274 persons, employed in the manufacture of ale and beer. The number of brewers in the United Kingdom is 2,695. In the metropolis there are 6,061 individuals keeping public-houses and beer-shops.

BIBLE PERVERTERS.

[By CHARLES DICKENS.]

"WHEN a certain Proceeding or Institution is shown to be very wrong indeed, there is a class of people who rush to the fountain-head at once, and will have no less an authority for it than the Bible, on any terms.

"So, we have the Bible appealed to in behalf of Capital Punishment. So, we have the Bible appealed to as a distinct authority for Slavery. So, American representatives find the title of their country to the Oregon Territory distinctly laid down in the book of Genesis. So, in course of time, we shall find Repudiation, perhaps, expressly commanded in the Sacred Writings.

"It is enough for me to be satisfied, on calm enquiry and with reason, that an Institution or Custom is wrong or bad; and hence to feel assured that *it can not be* a part of the law laid down by the Divinity who walked the earth. Tho' every other man who wields a pen, should turn himself into a commentator on the Scriptures—not all their united efforts, pursued thro' our united lives, could ever persuade me that Slavery is a Christian Law; nor, with one of my objections to an execution in my certain knowlege, that Executions are a Christian Law. My will is not concerned. I could not, in my veneration for the life and lessons of Our Lord, believe it. If any text *appeared* to justify the claim, I would reject that limited appeal, and rest upon *the character of the Redeemer*, and the great scheme of His Religion, where, in its broad spirit, made so plain—and not in this or that disputed letter—we all put our trust.

"But, happily, such doubts do not exist. The case is far too plain. The Rev. Henry Christmas, in a recent pamphlet on this subject, shows clearly that in *five important versions* of the Old Testament (to say nothing of versions of less note), the words 'by man,' in the oft-quoted text—'Whoso shedeth man's blood, *by man* shall his blood be shed,' do not appear at all.

"We know that the law of Moses was delivered to certain wandering tribes, in a peculiar and perfectly different social condition from that which prevails among us at this time. *We know that the Christian Dispensation did distinctly repeal and annul certain portions of that law.* We know that the doctrine of retributive justice, or vengeance, was *plainly disavowed* by the Savior. We know that on the only occasion when an offender, liable by the law to death, being brought before him for His judgment, it was *not* death. We know that He said, 'Thou shalt not kill.' And if we are still to inflict Capital Punishment *because* of the Mosaic law (under which it was not the consequence of a legal proceeding, but an act of vengeance from the next of kin, which would surely be discouraged by our later laws if it were revived among the Jews just now), it would be *equally reasonable to establish the lawfulness of a plurality of wives* on the same authority."

[We need not point out how every word of this ably-stated argument, taken from the *Daily News* of March 16, 1846, applies in its principles to that class of Bible-perverters who would not only disregard and despise the truths of God inscribed in the book of Nature and the constitution of man, and attested by a manifold experience, but who would do this in favor of that old and imperfect Dispensation which past away, and in order to support a Drinking System which forms the strongest pillar in the empire of Sin and Satan! Alas! for the age, when its 'Christian Witnesses' have *no other testimony* than that which is opposed to God's *facts*—a 'testimony' which equally supports the horrid and infamous reign of HANGMEN,

SLAVEHOLDERS, and PUBLICANS — the existence of Executions, Slavery, and Strong-Drink! Are these your Teachers, O Israel? Worthy are they, then, of the name they boast —'Anti-Rationalists'— and well their principles befit their profession!]

EXPEDIENCY:

A LETTER addressed to R. EDEN, Rector of Leigh, Essex, in reply to his tract entitled—'Teetotalism a Snare rather than a Handmaid to Real Religion.'

SIR,—Your tract entitled 'Teetotalism a Snare,' has just come to hand. I have seen a short review of the production in the *Truth-Tester*—one, I believe, candid and honest:—'A compound of misconception and misrepresentation.' I partially subscribe to the opinion of the reviewer, and shall endeavor to point out what I conceive to be misrepresented, not I hope wilfully. Prejudice, we know, will cause a man to run into many injurious extravagances. You say: 'It is indeed refreshing to find our opponent writing in a spirit so kind and truly Christian, without a word that can awaken an angry or unbecoming feeling.' It '*is* refreshing.' But the majority of those who have written *against* teetotalism, have been strongly endued with the spirit of him who is said to be the 'father of lies.' They cannot oppose teetotalism in a calm state of mind; they therefore resort to abuse, and not only abuse, but fabrications of the most atrocious character, asserting that teetotalers substitute 'teetotalism for the gospel;' that they say 'no man can be a Christian unless he is a teetotaler;' and that 'immediately he becomes a teetotaler he is a Christian!' Now these assertions are as false as they would be fearful, if true. The writer has invariably said, thro' the press and on the platform, that teetotalism may be a pioneer *to*, but never can be a substitute *for*, the gospel; that a man may be a Christian and *not* a teetotaler; that he may be a teetotaler and not a Christian; and that teetotalism of itself, will no more save his soul, than food would nourish his body if never taken. This is the creed of millions in our ranks. The zealots of the drinking customs, however, would represent us as speaking what we *do not believe*, much less *advocate*. But to the purpose;—you say 'you had a very long conversation with the person who visited your parish, and the ground upon which he justified his abstaining was, the different opinions which prevailed on religious subjects.' Could you favor me with the name of 'the person who visited your parish?' I think it is high time he should be reported to his employers, as he would by such advocacy *impede*, rather than *accelerate*, the universal consummation of those blessings for which every Christian should pray and every philanthropist lend a hand. It is necessary I should remind you that this is but the sentiment of one: others advocate it upon a sounder principle. With me, and thousands more, the habitual use of alcoholic liquor is either right or wrong. It does not comport with my principle to advocate total abstinence upon the narrow grounds of expediency, or the conflicting opinions of different sects, as intimated by your visitor and accredited by you. Your reasoning, however, is neither just nor conclusive. 'The evil effects' which exhibit to you the *danger of the principle* advocated by teetotalers,' is, I am sorry to say, not confined to teetotalers. There is however no harm in the 'principle' advocated: the *principle* is a good one, 'our enemies themselves being judges.' A man may be elated with the idea of his being a good 'advocate' and clever 'orator,' and the like, but does this militate against the principle advocated? The gospel will prove 'the savor of death unto death' to many of its advocates and *preachers*, but does this militate against the PRINCIPLES which that gospel inculcates? If so, according to your argument, the 'evil effects' which it exhibits are truly appalling. Judas, the traitor, advocated the claims of Christ, and he hanged himself. Are we to impeach the claims, or the man? If we were to judge of the gospel by the zeal of its professors, or the conduct of some of its ministers, what opinion should we form of it?

In reference to 'other states of mind' and 'physical conditions which equally weaken reason,' I can only say it is not *universally* the case, if it happens to be so in *particular localities*. Your insinuation is neither true nor just, because you have applied to *all* what is only applicable to a very small part. You have assigned no limit, but condemned the whole army of abstainers. I therefore give a flat contradiction to the assertion. Had you said '*some* teetotalers,' &c., it *might* have been true, altho' I know of no such instance in this large city and among an immense army of teetotalers; neither have I ever heard of any one being thus situated. 'Who art *thou* that judgest another man's servant? to his *own master* he standeth or falleth.' The 'two London clergymen' you speak of, were never kind enough, it seems, to inform you what was the 'state of mind' in the *anti*-teetotalers; perhaps the 'wretched district consisting of 10,000,' were all abstainers, and he could not therefore witness the difference; or more probably Mr. Prejudice had ridden rampant over their will, and so blinded their eyes, that the 'gold which had been seven times purified' was so brilliant they could not see it for its splendor!! But did the 'two London clergymen' find no 'self-conceit and self-satisfaction' in others? Happy Metropolis! Successful clergymen!! Ye ought indeed to visit Bath and other cities! Ye ought to visit Manchester, Liverpool, Leeds, Preston, &c., and say unto teetotalism, 'what doest thou? Stay now thine hand, enough are already made self-conceited!!' Why do not these 'London clergymen' establish a society for counteracting this wide and fast-spreading evil? Why do they not call their public meeting and expose this fallacious self-conceit system? Alas! poor men!! They are conscious that 'a man *is but a man* at the best.' And what could 'two London clergymen' do in opposition to *facts* the most startling; arguments the most convincing; truth the most palpable? But *why* are the teetotalers *accused?* Because they have dared to read for themselves, instead of paying 'two London clergymen!' Because they have *dared* to assert their moral courage in 'overcoming their besetting vice!!' Because *in fact* they have *dared to think for themselves!!!* And so, poor things, because they won't pay 'two London clergymen' to *think* for them, they have no feeling of their *sinfulness in* GOD'S *sight*, no sense of penitence, no feeeling of their need of Divine assistance, nor led thro' temperance to seek God's house of prayer! Unhappy abstainers!! It happens that we know the history of teetotalism too well to give credence to this hardy phalanx of words, if at least by the 'house of prayer' you mean the church of scripture, not of stone—'My house shall be called an house of prayer for all nations.' But probably with you there can be no 'house of prayer' unless it be in the 'pale of the Church of England.' Because abstainers cannot conscientiously subscribe to your creed, tho' worshiping the same God in another 'house of prayer,' they are 'not led thro' temperance to seek God's house of prayer.' Total abstainers *generally* frequent some place of worship, and I believe there would not be one exception if ministers would act in apostolic conformity. Ministers too often point the way instead of leading it—they are living hand-posts, pointing the road they have never been. The apostles, on the contrary, practised the truths they preached; of the morality they taught, they were also the living exemplifications and personifications; the duties they inculcated they explained by a life and practice in beautiful harmony. But let us attend to the alleged

fact :*—'Nor led thro' temperance to seek God's house of prayer.' The testimony of ministers may go far to decide this point. 'If Christians,' says J. SHERMAN, 'would abandon intoxicating drink, and devote what it cost them to the cause of God, the world would soon be converted.' 'May God bless the church,' says Dr. BENNETT, 'with that revival of religion which has in other cases followed the adoption of the temperance society.' 'Drinking keeps myriads from the house of God,' says the Hon. B. W. NOEL, 'banishes the Bible from their houses, destroys their character, burns up the body, and damns the soul.' 'Temperance Societies,' says Dr. BENNETT, are formed to put an end to a sin that empties our places of worship.' 'You call upon Christian ministers to help you,' says Dr. J. CAMPBELL, 'we believe that if we were to join you we could greatly help you; and we believe in so doing we should mightily help ourselves.' Surely here are enough testimonies to convince you. Now comes your very frank admission :—'The grace of God *has* wrought a real change in the hearts of many who have pledged themselves to abstain from intoxicating drinks; but taking human nature as we know it to be, prone to pride and self-conceit, which nothing but the grace of God can eradicate, is not the danger far more threatening of producing a state of mind as obdurate and insensible to religious impressions by *un*religious exhortations and schemes against drunkenness, as ever the drunkard's state of mind, than there is ground for hope that sobriety brought about by a *man's own strength* should lead him to religion and to God?' You admit, sir, what you cannot deny, 'that many who have pledged themselves to abstain' have a real change of heart; this should encourage *us*, this should induce *you* to join *us*; for surely *you* could advocate our principles without 'self-conceit;' and if ministers would teach the *pews*, instead of the *pews* teaching the ministers, the 'danger' you speak of could never occur. To prevent its recurrence, we hope you will, with your brethren the 'two London clergymen,' come out and nobly, but Christianly, advocate the principles of total abstinence; our uneducated operatives and mechanics shall then sit down and listen, instead of being listened to. But the 'danger' you speak of is *not* so great or prevalent an evil as you represent. If but one soul—and we cannot affirm less—should thro' total abstinence as the instrument, be saved eternally, we will bless the day that ever teetotalism was established. Then you infer 'that sobriety brought about by a *man's own strength*, will not lead him to religion and to God.' Paul affirms that 'in me (that is, in my body), dwelleth no good thing.' A learned divine has said, 'man cannot perform a good action, speak a good word, or think a good thought, unless it be given him from above.' Now either the spirit of God, or the spirit of Satan, must operate on a man, in order to induce the drunkard to abandon his cups, and the swearer to learn to fear an oath. The conclusion is too obvious to need comment. The 'teetotal periodical' of which you speak, I presume to be the *National Temperance Advocate*. If so, I must say that the arguments there adduced are not 'the reverse to those set forth in the gospel.' The gospel does not discountenance human agency in counteracting moral evils; it rather supposes it, and acquiesces in it. At the grave of Lazarus our Savior said—'Take *ye* away the stone.' Was not this human agency? Thus teetotalism rolls away the stone of intemperance, that the voice of our Savior may be heard. 'We should learn to distinguish,' says W. JAY, 'between things that differ; between what we can do and what we can*not* do. The angel went to Peter, and broke off his fetters, and opened the prison gates. This Peter could not do; but it was not necessary that the angel should bind on his sandals and carry him out of the prison, for *this* Peter *could* do.' Here teetotalism unfetters the man, and unlocks the prison gates which have been barred and bolted against the gospel; it removes the physical inability to receive the gospel. Archdeacon JEFFREY touches this point admirably. 'It has been said,' he remarks, 'why establish Temperance Societies at all?—why not leave the gospel to cure intemperance as well as any other sin? This objection is either very weak or very wicked; for a man to sow trees in his field, or encourage others to sow trees upon the face of a country, and then to expect that, by the goodness of God, the country will be covered with wheat, is grossly to insult that goodness. And it is no less gross an insult to the grace of the gospel, to expect that, from the present drinking customs of the great body of the people of England, a temperance nation will grow up! And it is our duty to strive to root out these customs, and to bring them into discredit by every means in our power; for if we neglect to do this, it is not honoring the gospel, but most grossly insulting it.'

Again, you say—'It is well indeed, in due subordination, to paint the comforts of a sober man's domestic fireside, and to contrast it with the squalid abode of the drunkard,' and that 'pictures of this kind, with alcoholic analysis and bold and unhumbled addresses of reformed drunkards, form the staple of teetotal speeches.' Well, and what can you object to here? Do you not contrast the difference yourself between the sober and the drunken man? But then teetotalers have exhibited the analysis of alcoholic liquors, and this does not please you. Here, sir, I must confess my guilt; I have shown the analysis of beer, &c., and have informed the people of what beautiful ingredients this liquor is composed: and is it not high time the million were 'let into the secret?' But further, there is the 'bold addresses of reformed drunkards, who deceive themselves with the notion that it is the love of their fellow-creatures, and not of self-display, which has brought them on the platform, and who forget that something more is required to qualify a man for teaching others, than a victory gained over one evil habit.' A poor, but pious reclaimed drunkard said to me, after reading the above quotation—'I wonder how he came to know the secrets of other men's hearts!' Indeed, I will grant that there may be many who do advocate the cause for 'self-display'—much for the same purpose, I suppose, as you wear your 'gown, bands, and surplice.' You may be a faithful shepherd notwithstanding. And so may the poor drunkard be faithful to his promise, tho' apparently clad in the garment of 'self-display.' I cannot think with you, that 'pride and self-conceit are equally unpromising to a Christian minister,' as drunkenness. Indeed *these* are only *revivals*; they are not '*new* besetting sins,' for pride reigns in all, more or less. But drunkenness is not only a moral but a physical disease; so that the drunkard is morally and physically incapacitated to receive the truths of the gospel. Pride is a moral evil, but not a physical disease. How many a proud sinner has been 'pricked to the heart' at the fervent appeals of a gospel minister! This brings me to notice the sentence quoted by Mr. Turner, namely, 'whatever effect our ministry has upon other vices, it fails in stopping drunkenness.' Yes, because the drunkard is physically incapacitated to receive it. G. B. Macdonald very justly observes, that 'intemperance in all its degrees is a physical evil. * * * * The intellect is impaired, the moral feelings are blunted, in many persons, by the constant use of alcoholic drinks. Thousands of such persons sit unaffected under the most faithful and heart-searching ministry.' These facts are fully substantiated by the advice of the late Mr. W. Dawson. 'Guard,' says he, 'against an overcharge of liquor. The least degree unfits the soul for communion with God.'

* You will find an abundance of information in the 'Truth-Tester' for Feb.

I feel great difficulty in restraining myself from quoting the testimony of at least a hundred ministers, all corroborating the facts stated by Mr. Turner. *You* must, I presume, have some supernatural endowment, to accomplish what your brethren are all agreed *they* have failed in. Your subsequent question, however, seems to be clad in a somewhat doubtful garb, and quite contradictory to the above. You ask—'Has the gospel succeeded in stopping any one of those sins of which the apostle says that those who commit them shall not inherit the kingdom of God?' Now the inference I draw is, that the gospel has not been successful in stopping any one sin. How, then, can you be consistent and say that the gospel *has cured* drunkenness? Really, if this *is* the case, I sympathize with you; for if you are a true minister of Christ, you must deeply lament this state of things. The ministers in Bath, I am happy to say, have been more successful. The gospel has stopped those sins of which the apostle speaks. Many who were once profligate have been reclaimed; many who were once swearers have learnt to fear an oath; many who were once dishonest now provide things honest in the sight of all men; and many who were once adulterers have, by that mighty instrument which is the power of God unto salvation, to every one that believeth, become chaste. The Ekronite has become a Jebusite, and 'the wilderness has blossomed as the rose'; and 'instead of the thorn has come up the fir-tree, and instead of the brier has come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' We speak what we know, and testify what we have seen. The gospel *has* succeeded in stopping every sin but drunkenness, but this it has failed to stop in ninety-nine cases out of every hundred. You will call this, 'disparaging the power of the gospel.' But no; the gospel never did cure a physical disease independent of physical remedies. What says Dr. JENKYNS? 'God has so constituted the universe, that he never does interfere by power, to prevent sin. He can prevent poison from destroying, and strong drink from intoxicating, but we have no encouragement to expect the interposition of His power for such purposes.' He may as by a miracle stay the drunkard in his thoughtless career, but it is not the ordinary way God works upon the sinner. He requires human agency to remove the 'stone,' and then the voice of our Savior is heard. The gospel then comes oftentimes like a 'two-edged sword, dividing asunder the joints and marrow,' and then the drunkard is led to exclaim—'What must I do to be saved?' You would, no doubt, bring the gospel to the drunkard, and tell him its great importance, and perhaps in your zeal you would go to the public-house and preach 'the unsearchable riches of Christ.' But what effect, think you, would the gospel have upon the inebriate? None at all. They would 'laugh you to scorn,' and say 'away with him, away with him!' But go with teetotalism in your hand as a *pioneer*, and bid him abstain; and then preach 'Jesus Christ and him crucified,' as the means of salvation. This is precisely the manner in which the farmer acts. He first breaks up the fallow ground, and then sows the precious seed. The change, whatever you or the 'two London clergymen' may think, is of the *first* importance. But you say it is a 'change of soil, but not of an *improved* soil.' How can this be? Is sobriety *no better* than drunkenness? Is drunkenness a sin, and sobriety no virtue? Is health no better than disease? Are the blunted feelings of the drunkard as sensible as the abstainer's? In fact, is it equally as good to see our country thronged with drunkards, as to see it filled with a healthy, respectable, intelligent, and sober people? Is not the 'soil' exchanged for an improved one in such conditions as these? Is it not praiseworthy when men cease to do evil, even if it be but *one* evil, and learn to do well? Because a tenant could not pay the whole of his rent, would it be wise to refuse what he could pay? Because the schoolboy could not learn *all* in a day, would it be wise to teach him nothing? Because your congregation could not understand *all* your doctrines at once, would it be wise to abandon the idea of teaching them any? Because the drunkard does not become a Christian teetotaler at once, are we to say, 'this temperance avails *nothing*?' Nay, where the *whole* cannot be obtained, let us thankfully accept a *part*. Indeed it must be obvious to all reflecting minds, that the advantages of the teetotaler in every respect are infinitely superior to those of the drunkard: he is in a position to see those truths which are able to make him 'wise unto salvation.'

Your remarks on the opium-question, show the extreme weakness of your cause. Indeed, when reading it I hardly knew whether to lament or laugh—lament that *a minister of the gospel* should pen such trash—laugh at the weakness of the cause propt up by such puerility! Never was greater trash put forth to bolster up a bad cause, since Tom Paine wrote his 'Age of Reason.' I believe out of the millions who adorn our ranks, *not one in ten has ever seen opium;* and that not one out of every thousand has ever tasted it. This is to the point; and I challenge you to prove the contrary. Can you *sincerely* believe that we 'make the chemist instead of the publican, the purveyor of the means of intoxication?' To judge of the majority by a few, is very unfair as well as very inconclusive reasoning. Finally, you 'hope your tract may not do harm, but rather good, to our common Master's cause!!' It would be almost impossible that a tract on such a subject, and emanating from such a source however puerile its contents, should be fraught with anything but evil. I can fancy many a moderate drinker eulogizing you as their champion, and no doubt many a drunkard will be drinking your health in the following toast: 'Prosperity to the parson who defends us!'

When at that bar before which you and I, and all who read our statements, must stand, will it be consolatory to you to reflect that you ever published 'Teetotalism a Snare rather than a Handmaid to Real Religion'? Should my observations tend to convince you of your fallacies, I hope you will immediately publish a tract to controvert your former one.

Very truly yours,

ALFRED K. MATCHAM.

Bath, March, 1846.

THE TRIUMPH OF TRUTH.

Oh Truth! thy ways stand firm, unmov'd,
Amid life's stormy waves;
The traitor Vice must quit the field,
And fill his coward's grave.

Tho' Truth be trampled under foot,
The conflict makes it shine;
Endued with everlasting power,
Its beauty is divine.

Glory to Truth in all its ways!
With Freedom may it run,
Bursting the clouds of Vice and Sin,
And glorying like the Sun!

Oh Slander! what a demon thou!
How stubborn in thy heart!
In vain thou triest to conquer Truth,
When none dares take its part.

Honest is Truth, and truly good,
As purely white as snow;
Conquering the wicked in his way,
A victor o'er each foe.

Lovers of Truth! new courage take,
Submit to all her laws;
Remember that your 'God is Truth,'
And Truth 'the First Great Cause.'

GEORGE MIDFORD.

The Truth-Tester.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Being persuaded of nothing more than of this, that whether it be a matter of speculation or of practice, no *untruth* can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'—*Hooker.*

EDITORIAL INCONSISTENCY.

"An editor has frequently occasion to say and do things of *strange aspect*, and apparently questionable prudence to those who look on from a distance. Duty will often prompt a deed of which propriety conceals the reason. The function, therefore, demands confidence—strong, full, general confidence. He who fills the office must deserve this; and, deserving, he must possess it. The public creed concerning him should comprize but one tenet, and that tenet INFALLIBILITY."!!—(Dr. Campbell's Dedication of the *Christian Witness.*)

BELONGING, as we do, to the uninitiated public, we must, of course, defer somewhat to the statements of one who had, for nearly twelve months, sustained the onerous responsibilities of editorial office! Without, therefore, presuming to controvert the general correctness of the observations above quoted—altho' some of them present rather a 'questionable aspect'—we have a few remarks to offer thereon.

(1) Seeing that we have it on such competent authority—the *Christian Witness*—that 'editors have frequently occasion to say and do things of strange aspect and apparently questionable prudence'—that a sense of 'duty will often prompt a deed of which propriety [i. e. *expediency*] conceals the reason,'—who can doubt Dr. Campbell's perfect eligibility, or question his efficient competency, for the functions of that editorial position into which he has recently vaulted, and from the giddy heights whereof he has again and again stooped so low as to do and say things of 'aspect strange' indeed, even to those who glance from the dim distance; but to those who, like ourselves, have peeped behind the scenes, and watched the manœuvres of parties, of a character and bearing perfectly astounding—of impropriety so glaring, manifest, and unquestionable, that his best friends most earnestly deplore his rashness; and in the calm, sober review of which, he himself will, sooner or later, however reluctant, be compelled to make an open and ample, as he already has a tacit and disingenuous, admission of his folly.

(2) With all our deference towards Dr. C., we cannot but conceive that certain 'strange' and 'questionable' doings into which his expediency policy has so repeatedly led him, are anything rather than the appropriate exercises of the legitimate functions of Christian Editors; and sure we are, that their tendency on the public mind will not be to command that 'strong, full, general confidence,' which he so emphatically 'demands' from his readers. Should such erratic doings and sayings be repeated, we think the 'public creed' concerning the editor of the *Witness* will most certainly comprize 'ONE tenet, and that tenet—not 'infallibility,' but its antipodal characteristic—INCONSISTENCY.

(3) Now Dr. C. ought to bear in mind, what he cannot be ignorant of, that Inconsistency is the bane and subverter of Confidence. Whoever evinces the former, cannot inspire, and has no right to expect, the latter. And why? Because inconsistency is felt to be a sign of weakness, fickleness, or double-mindedness,—betraying either a crooked policy, a perverted judgment, a lack of principle, or an infirmity of purpose.

(4) No matter, therefore, what may be the professed or pledged principles of any leader, or the acknowleged abilities with which he may espouse his cause and attempt to head his party, his guidance cannot be generously confided in, nor his tactics earnestly appreciated, even by his own partizans, unless he be at least *reputed* as one who dares to act in uniform and honorable consistency with his avowed principles.—It necessarily follows, that without at least a *character for consistency*, no man (however commanding his position, endowments, and efforts) can possibly make his influence produce its corresponding amount of appropriate, beneficent, and permanent results.

(5) If consistency, then, be an attainable, it must certainly be a most desirable, characteristic; and surely, of all parties, those who assume elevated positions in public life, especially those who essay to guide the Religious Journalism of the day, ought at least to indicate some regard for the *appearance*, if they do not find it *expedient* to cultivate the possession, of this high attribute.

The preceding observations premized, we proceed to give them point and application by more specific strictures on the palpable inconsistencies which have characterized—and therefore to every thinking mind neutralized—the violence and virulence of the *Christian Witness*, in its late assaults upon the advocates and principles of thoro'going teetotalism.

We have noted down, for comment, a large number of points wherein the inconsistency of the wheeling *Witness* manifests itself on the temperance question, but can only select four or five for our present purpose.

1. To establish, then, our charge of INCONSISTENCY, we shall first adduce a brief extract from the editorial pen, dated Nov. 11th, 1844. It ought to be remarked, that this quotation is likewise from the 'Dedication of the Witness,' and, as such, is to be taken as a public expres-

sion and pledge as to the principles and policy which should guide the editor in the discharge of his official functions. How that pledge has been regarded and redeemed, will be shortly seen.

"One passing word on such public questions as unhappily divide us. On these, of course, we have our own opinions—opinions with respect to which many are before, and not a few behind us. Now seeing that we cheerfully bear with both, and labor to benefit both, is it too much that we ask both, in turn, to bear and work with us? With regard to those ahead of us [the ultraists], we deem it not merely impolitic, but *cruel* and *unjust*, to asperse and malign them. They are pioneering our way. Where they are, we shall one day be. Are they harsh, bitter, uncharitable? They may be so; *but this is very much a matter of taste.* Are they violent and needlessly offensive to our common adversaries? They may be so; but this will pass away, while the spirit of freedom, with which it is associated, will outlive all things. By their indiscretion is it contended that they retard the cause which they, in common with us, seek to advance? *Time alone can prove the truth of the allegation.*"

Thus writes Dr. Campbell in Nov., 1844, when dedicating the *Witness* to the 'Congregational Churches,' and advocating its claims upon the Christian public.

Would that he had nobly and uniformly acted out the generous principles here profest! Had the spirit of these truly liberal sentiments been permitted to guide his pen, would the *Witness* for May and for November (1845) have been presented to the public in their present anomalous and unredeemably monstrous character? Would not Dr. C. have paused, ere he had so far committed himself, damaged his organ, and disgusted his best friends, without any provocation or show of reason whatsoever, by allowing himself, and others under his sanction and protection, to adopt a course which all honest men must ever 'deem, not merely impolitic, but cruel and unjust'? But how much and how shamefully he has violated the principles then avowed, and abandoned the position he then pledged himself to occupy, can be fully seen only by those who have attentively read and studied the various aggressive and aspersive assaults which, on repeated occasions, he has allowed himself, and like-minded correspondents, to indulge in towards those teetotalers—whether deacons, church-members, or editors—who could not consent to sacrifice their conscience and consistency at the weathercock shrine of his Expediency!

2. For a further manifestation of Dr. C.'s editorial inconsistency, we may refer to an admirable article on the temperance question, by Albert Barnes, of America, entitled—'General Views and Practical Deductions.'

This beautiful and talented summary of the leading moral and religious aspects and bearings of the temperance question, Dr. C. has made his own, by eulogy warm and unequivocal, and has copied into the *Witness* (Oct. 1845), as unfolding *the legitimate basis of union* for all temperance reformers upon 'common ground,' whereon the church can and ought to co-operate without any compromise of her character and high vocation.

Perhaps Dr. C. is not aware that, years ago, the denounced ultraist, Dr. Lees, was the first, in this country, to publish that very document which he so justly eulogizes, long before Dr. C.'s attention was attracted to a consideration of the momentous subject it treats of. If, however, he will refer to the *National Temperance Advocate*, he will therein find what he, a few months since, so very pompously introduced as something NEW — as it probably might be to him and the majority of his readers, but which, thanks to a more veteran leader, came only to us with the welcome and smile of an old familiar face.

We have likewise great pleasure in offering our unbribed testimony to the editor of the *Witness*, in favor of the strict and uniform consistency with which Dr. Lees, thro'out his entire advocacy and defense of teetotalism, has acted upon this 'legitimate and common ground' of mutual and fraternal co-operation.

Our concern, however, is not to vindicate the consistency of Dr. Lees, but to expose some of the egregious inconsistencies of his ungenerous and uncourteous assailant. We cannot do this better than by giving a few extracts from the Oct. *Witness* already referred to, as containing the 'general views, &c.' of ALBERT BARNES, adopted, endorsed, and diffused by JOHN CAMPBELL, D.D.

"There is common ground on which [all] the friends of temperance and religion may act, and act without collision." "There may be difference of opinion on the question, whether the use of wine is forbidden in the Sacred Scriptures,—whether the wines of Palestine were fermented,—and whether to abstain from the use of wine be a mere matter of expediency, or be a matter of moral obligation. Let these continue to be topics of friendly discussion. Let travelers make further reports. Let the language of the Scriptures be further investigated. Let books be written, and speeches made, and sermons preached, and ancient customs more fully investigated. But in the meantime, assuredly Christians may agree on such points as the following, and such agreement will practically settle the question. I mean, that the use of wine as a beverage is *nowhere enjoined* in the Scriptures, or made a test of discipleship, or a part of the duty of religion; that no injury will occur by total abstinence; that the wines of Palestine, whether fermented or unfermented, were materially unlike the manufactured wines of this country; that *these wines are in general a miserable compound of deleterious articles*, sustaining no more relation to the VINE than any other of the drinks that intoxicate; that the use of wine by professing Christians, and by ministers of the gospel [whether at ordination dinners, in the vestry, or at the Lord's table], is *highly injurious by example*, and is that to which men constantly appeal to keep themselves in countenance; that in fact the principal danger among the young men of our cities and towns, and especially among those who claim to be of the higher classes, is from the use of what is called *wine*,

—and that, as a consequence of that use, sustained as they are to some extent *by the example of professing Christians*, multitudes of them are on their way to the grave of the drunkard. Under circumstances like these, and with admitted facts like these, is it well, is it expedient, for the friends of religion to advocate its use, or to patronize it by their example? Let them have their own views about the reasons for abstaining—whether from expediency, or from the conviction of right and of conscience—yet in the thing itself may there not be, and should there not be, harmony of action?"

We ask Dr. C., on what principle of 'right' and 'expediency' he can justify the wanton departure he has taken from that 'common ground' of advocacy which he himself professes to acknowlege—a departure that is glaringly obvious thro'out every step of his reckless and sustained assault upon the 'ultra brethren'? The 'ultraists' do not disclaim a friendly co-operation with their weaker brethren the 'expedient' abstainers. They are content to occupy the 'common ground,' and let each have 'his own reasons for abstaining.' But they must not be denounced, stigmatized, and vilified by those who, under the cloak of brotherhood, rise up as false 'witnesses' against them. They are too firmly grounded upon their position for the bugbear cry of 'modern delusion' from a raw recruit, to drive them from their 'vantage ground. They can never be brought to perceive the untenableness of their positions by the abusive insults of such leaders as those whose mock-majesty will not allow them to 'descend' to argument, but who, nevertheless, as a cover or apology for their lazy laggings in the rear, can lustily vociferate—'Pestiferous lucubrations—wild men—infidel'!

3. We charge Dr. C. with most egregious and unpardonable inconsistency in *singling out* Dr. Lees and the Truth-Seeker, as the tangible objects of his anomalous attacks, when, from his own admission, the former was unknown to him, and the latter unread by him!

We know not whether the reckless and un-English course pursued in this instance, be the general mode in which the editors of 'Christian' oracles deal forth their proscriptions and anathemas; but this we feel assured of, that the majority of those who conduct the merely political and literary departments of the British press, would *blush* to have their honor and honesty impeached by the imputation from an opponent of what Dr. C. unblushingly 'witnesses' against himself.

We must, however, in justice remark, that Dr. C. has promised better manners for the future.

"For the time to come," he tells us, "whatever I may have to say to the *ultra* brethren, shall be said in my own proper person, and always, I trust, in such terms, and in such a spirit, as to help, rather than hinder, the general cause."

Henceforth, then, no crafty tools will be *employed* or *encouraged* to concoct their schemes of infamy — no 'generous' quacks shall mix their virulent villanies, and palm them upon the Christian public, under his professional sanction and editorial patronage. No! never again will he lend himself to work so dirty and disreputable! Well, we hope not, for his own sake. But, we would ask, why not cancel the past, by a frank, full, and candid admission of the extent of his errors? Why not make the *amende honorable*, by offering, as he is bound to do, an unequivocal apology to the unoffending party he has so grossly insulted, vilified, and attempted to wrong? Until this be done, the delinquency of which we complain cannot be atoned for—the delinquent cannot hope to be fully forgiven.

4. We will take a brief glance at a fourth particular, equally illustrative of Dr. C.'s prevailing characteristic—inconsistency: that very remarkable letter of apology sent by the editor of the *Witness* to the editor of the *Truth-Seeker*, and published by the latter in 'the *Tables Turned* with a Witness.'*

It is very obvious, on the first perusal of this singular letter, that the writer keenly felt the necessity of making some public explanation of, and reparation for, the false step to which he had so unfortunately committed himself, and the consequent injustice he had been guilty of. At the same time it is equally apparent, that there struggles with the better promptings of his nature an unworthy desire to exculpate himself from all blame in the mendacious and personal assault of the *Witness* upon the character and proceedings of Dr. Lees—not, however, on the ground of 'editorial infallibility' (that plea would, at any rate, have been consistent and intelligible), but on the ground of his occupying 'only a subordinate position' in the assaults complained of! A *subordinate* position, forsooth! Who, then, we would ask, was 'the presiding genius'— the 'master mind'— the prime mover in this crusade against a solitary heretical ultraist? Was it the famous Owen Clarke, the Moderation Secretary? — or the learned and sagacious Jew from the modern synagogue?—or the Drayton Pedagogue, with his anonymous letters?—or (we blush to stoop to such a climax of notorious naughtiness) was it that long endured (because ineffably despised) 'Moral Greenacre' of the defunct *Metropolitan?*

How far Owen Clarke and his Jewish friend may have wheedled and bamboozled Dr. Campbell with their insane criticisms and absurd distinctions, we pretend not to know, nor care now to guess, for time will, ere long, chase away the dust they may throw in his eyes. But that Dr. C. should acknowlege himself the 'subordinate'

* See the Letter republished in a preceding page (204).

—the tool—of such shameless and reckless 'murderers of reputation' as his '*rev.* brother' Barrow and his *ex-rev.* 'friend' of *Metropolitan* fame, implies, to our mind, such a mystery of degradation—such a repletion of folly—that, with even the evidence of his own plain statement before us, we feel strongly inclined to retain our scepticism, in order that he may have the benefit of a doubt, in the utterly defenseless position in which he is, otherwise, placed.

5. There is just one other wrinkle in the beautiful feature of Dr. C. now under consideration, which, passing by many others, we feel compelled to notice.

Doubtless 'those who look on from a distance,' and who are uninitiated into the prevailing characteristics of the *Witness* editor, will have concluded, from the assumptive airs of apostolic authority and infallibility with which he enunciates his temperance dogmas,—undertakes, without controversy, to pronounce a final settlement of the wine question,—and essays to predict the impossibility of carrying the temperance reformation to a triumphant issue on any other ground than that of 'expediency,'—those who do not *ken* Dr. C. and his peculiar tactics, have concluded from these assumptions and airs, that *he* must certainly be one of the veteran leaders of teetotalism! *He*, surely, must be the honored instrument thro' whom God has sent this signal blessing to our world —'a boon only next to the gospel of His Son'! *He* must, indeed, be the Luther of the nineteenth century, who, single handed, with a giant's might, has assailed the errors and unveiled the corruptions of that 'mystery of iniquity'—that system of darkness and death—which the suffrages of Christendom, for ages, have sanctioned, patronized, and perpetuated! Indeed! but these distant observers will make a slight mistake in their calculations and conclusions. What will they think when informed that this *Witness* and self-appointed *Arbiter*, so far from being a recognized leader in the temperance movement, had but recently had his attention seriously drawn to the importance of the cause? Anomalous as it may appear, it is nevertheless true, that Dr. Campbell had not found it exactly prudent or expedient to commit himself to the principles of personal abstinence—to identify himself with the movement so far as to sign the pledge of membership—before he had the assurance and folly to assume the office of Commander-in-Chief! It was not until six months after his first assault upon the ultraists (in May), and only some few hours before the publication, in the Nov. number of his journal, of that most outrageous ruffianism, that Dr. C. enlisted into the teetotal ranks!

We should like to ask a few questions here. Why did Dr. C. sign the pledge the day before the Nov. *Witness* went into the hands of his readers? Upon *what principle* did he then sign? And for how long has he signed away his Christian 'right' to drink wine and strong drink? Curious queries these, but not impertinent. We rather suspect that one favorite term of this sage doctor's, involves the solution of our triad of questions. Doubtless *expediency*—the pole-star of his temperance cruizings—has not been lost sight of; *appearances* must be saved; *circumstances* must not be overlooked; 'we must beware of going faster than mankind will follow'!!

Out on such drivelings! Away with such Erasmus-like reformers! They are neither 'clear nor muddy.' May the temperance cause ever be preserved from the kisses of Judas!

And now we take our leave of the Infallible Doctor of Expediency — the editor of the weathercock *Witness!* We have watched the easy evolutions, and traced the veerings of this temperance turn-about, until we are tired of the fantastic farce. We begin to loathe the monotony of its inane vacillations thro' the four cardinal points—of its eccentric circle of assumption, absurdity, contradiction, and confusion.

T. H. B.

Manchester, March, 1846.

DIFFICULTIES IN DIVINITY.—No. 7.

On the Origin of Evil, Predestination, &c.

A Swedenborgian to Pathfinder.

Dear Sir,—(1) I see no reasons in your remarks to alter my views in the preliminary illustrations of my last; and as I wish to confine my statements to the main subject, I will be brief. Geometry has nothing to do with metaphysics, color, or anything of the kind. It treats of quantity, linear, superficial, and solid. See Simson, Emerson, Reynold, &c. I might have added—'a line is produced by the revolution of a point; a surface, by that of a line; a solid by that of a surface.' 'Relation' can be predicated of a point, &c., only in this sense.

(2) Mathematical demonstration is certain, and cognizable by ascertainable evidence thro' the senses. It can be shown that the angles at the base of an isosceles triangle are equal, &c., without leaving the possibility of doubt; but even in the instance you name, Swedenborg's theology affords not this; the Bible does not afford this;—otherwise, all who read would be believers.

(3) In addition to what I affirmed of the senses, I beg to add, that even they require education to acquire philosophical accuracy. All these subjects would require separate disquisitions; but as the discussion of matters extraneous to your enquiry, would lead us into points about which such men as Hobbes, Descartes, Newton, Leibnitz, Reid, Watts, Stewart, Brown, and others, have not in all points agreed, I waive them.

(4) I should also request that, whilst endeavoring to illustrate the origin of evil, as viewed by the New Church, all comparatives from other classes of Christians be withdrawn. Whether or not they be right, it is not my business to prove or disprove, whilst upon the ground of general illustration, I am endeavoring to establish the correctness of my own belief.

(5) As there has been such difference of opinion as to the word 'cause,' and as you appear to have peculiar notions of its signification, I wish you had obliged me

by your definition. I should not wish to dispute its accuracy; but it would have enabled me to use the word, if used at all, in the same sense. Dr. Brown sums up as follows:—'The *immediate invariable antecedent*, in any sequence, is a cause; the immediate invariable *consequent* is the correlative effect.' Locke says —'That which produces any simple or complex idea, we denote by the general name *cause;* and that which is produced, effect.' Taylor, in his Elements of Thought, explains as follows:—'We are conscious of being able to *change* the thoughts in our minds, as we *will;* and also to change the position or state of our bodies, and in some degree, the position or state of things about us, as we *will*. This feeling of being able to change the state of things according to our wills, gives us a notion which we call *power*. Now any thing which has really, or which *seems* to have, power to change the state of other things, is called a *cause;* the CHANGE that takes place is called an *effect*. * * * We see, therefore, that it is natural to us, whenever we see any change take place in the state of things, to believe that there is something which has the power to produce this change, and which we call the *cause* of it.' Johnson defines it —'That which produces or effects any thing'; and 'to cause, is to effect as an agent.'

(6) It is a matter of no moment what words I use, provided I convey a precise meaning of my ideas. I presume your wish is the same; and attention to the things signified is the object of our enquiry.

(7) Well, then, if it is admitted that 'all good is from God, and all evil is from man,' the *cause* of that evil must be from man. Now, by man, we are to understand his *body*, his five *senses*, and his *soul*, with all its principles, internal and external. When, therefore, he is represented as *agent*, it is only another word, representative of those things which we call *man*. These put into action, produce an effect—*sin*, or evil. And hence, if that which produces an effect is to be taken as a proper explanation of cause, man himself was the cause of evil. Nor does the *how*, or mode of the action, at all alter the conclusions of the argument. Man (as the originator) and evil (as the thing originated) include the beginning and the completion of the act. But whether the word *cause* is properly applied or not, the argument shows that *man himself originated* the act which was called evil.

(8) But I may be asked, What was it which prompted man to evil? I answer that, if there were an '*it*,' that '*it*' was in man; for the previous argument assumes every thing of man to be comprehended by the term, and that *he alone* did the act. Either, then, we must ascribe to man the whole of the act, or to an extraneous agent. In this latter case, man would not be the author of evil, but a kind of passive subject, used as a medium of a prior-existing, separate agent. Nor, because man derived his being, his all, from God, can God be connected remotely or immediately with man's act. If so, then the being and life of man was of necessity divesting him of freedom, of liberty, and will to act, and thus making him a mere automaton, or machine.

(9) But may it not be justly observed, that, if the whole of man was from God, and that the life of his celestial nature led him to desire nothing but what was from God, he could not sin, and hence could not fall, granting him liberty and freedom of action? Certainly he *could not* fall, so long as his external man, in its communications with material nature, *resisted its influences*. In this celestial state, man may have lived many years, and preserved his purity; but it must be taken into account, that man was of a two-fold character—internal and external; his internal having immediate connexion with God, and influence over his external; and the external (with its passions, feelings, and pleasures) having connexion with the world. Tho' celestial, man had his uses to perform in the world; and, therefore, would be in constant communication with the material world in corporeal pleasures, or rather of such as his mere external nature was the subject. Admitting, then, that man was a free agent, to prevent the possibility of a fall *he would have to analyze every feeling and perception which were not of an angelic character*, or which were of the least taint, before he became the subject of it. The question, then, might be, is it probable that man, before sin existed, *would have that caution* he otherwise would have had, *had he known* what evil was? Nay, is it not more probable, especially if his will and understanding were united, that his actions in the world would, without an evil purpose or design, regulate him more or less by the appearance of things? It is manifest from the constitution of his being, that he participated the felicities of his celestial nature and the pleasures of the body; and the existence of these implied the existence of a controling power, and a part and a duty he had to perform. He *himself* then, did certain acts, and these acts not corresponding with the character of the celestial man, became established and fixed effects in his life. Such was sin, or the origin of evil.

(10) It may again be urged, that if his internal man was of a celestial nature, and it *exercised its influence* over the external, and it ever did control the latter, why not *continue* to exercise such influence, and *avert* man's fall? It should not be forgotten, that, tho' the external was reduced into order, and the outward image of the internal, corresponding and agreeing with it, yet it had its own sphere of existence, and tho' conjointly, yet distinctly and discretely, carried on its own class of operations. It is not, I apprehend, to be inferred that the acts of the external, followed *of necessity* the dictates of the internal;—nay, the progress of the former in its seven stages of regeneration, denoted by the seven days of creation, shows the discrete character of the operations of the two respectively. If then the internal and external did not act conjointly *from necessity*, but from a principle of freedom, it establishes the distinct class of influences to which the external was subject, and proves *its liability to be acted upon* by the world thro' the senses and its sensual nature, as a *counter-action* to the influence from the internal.

(11) Admitting the previous argumentation and statement of man's spiritual and sensuous nature to be correct, it follows, as already observed, that man was the SOLE AGENT, and his *human nature* and the *influences* of outward things, the *means* of his fall.

(12) As his outward nature became allied to the affections of natural things, the reflex *influence* would extend to his inner man. The whole man would thus be tainted with the nature of the sensual principle (denoted by the serpent). The consequent declension would be rapid, as was soon witnessed by the death of Abel, meaning the destruction of charity, or consummation of the church represented by Abel, and the establishment of another church, principled in faith, represented by Cain.

(13) I do not know I can give you any information on this subject beyond what is contained in my last and this letter. If I have not been sufficiently clear, or used terms sufficiently correct, I shall be happy to re-consider any expression or opinion advanced.

(14) Having finished *this* question, I shall then have no objection to enter upon the points at issue between Swedenborg and your readings of Calvinistic writers. I should be slow to charge Swedenborg with *studied* misrepresentation. He was too well acquainted with the acts and decrees of councils, as well as the history of the church, to misrepresent them. His sacred regard to truth, and the real condition of the church, would prevent him from being guilty of deception. I imagine, from what I have seen of your writings, that your reading of Calvinistic writers has been confined to *one class* chiefly, for I certainly have not come to the same conclusions as you.

R. F.

REPLY.

June 5th, 1844.

Dear Sir,—(1, 2) I agree with you so far as this—that practical geometry does not depend upon metaphysics in words, nor even upon expressed axioms, but, simply, upon certain *perceived* spaces, quantities, and numbers, and their relations to each other. But, then, these 'perceptions,' &c., in their own nature, form a necessary part of any true science of metaphysic—i. e. of any science exploring the laws, powers, and axioms of the *intelligence*. Men can see these things alike, but owing to their inaptness at expression, will fancy contradictions in words (definitions, &c.) which do not really exist, as I showed by examples under this head in my last.

(3) Until an example of *erring-sense* is given, I cannot conceive of such a thing, any more than of *erring*-instinct. Instinct never errs; neither do the senses. It is our boasted 'philosophy' which errs—our reason—in every case of error (falsely) imputed to poor sense. It is *reason* which needs education; and the evidence of *sense* is the only means of correcting its errors. Sense is the true in*former*; talk (or reason) the de*former*.

(5) In some tracts against the Owenites in 1837-8-9, I relinquished WATTS' definition of cause, &c., to the Owenites, for it lays at the basis of most of their errors, and I pointed out the inadequateness, as well as the tautology, of BROWN'S definition. I would, briefly, define cause and effect thus:—

'*Cause* is the changing-*state*.
Effect is the altered-*state*.'

Hume, Brown, and the rest, got into confusion by confounding *states* with *things*, *relations* (or conceptions of the mind, such as are cause and effect) with the *objects* giving rise to them. Hence, they suppose cause to be one antecedent, when, indeed, it is a word referring to a state or condition of *many* antecedents; and so of *effect*. What the schoolmen call—

1. First cause 2. Efficient cause 3. Material cause 4. Final cause	are each only a *part* of the elements whose entire combination constitute *the cause*, and ought to be called	1. Creator (origin) 2. Operative agent 3. Matter (substance) 4. End (or purpose).

When we speak philosophically of *a cause*, we mean *all* that which, existing, will be connected with *an effect*—nothing superfluous, nothing deficient. Hence we refer to a *complex* agency—or state of many things—neither of which, separately from the rest, would produce the effect; and therefore by *cause*, properly, we denote the *whole* necessary to the effect. Taylor nearly stumbled upon the truth when he called it a *change* (not a thing).

(7) In enquiring into the origin (or beginning) of evil, therefore, we wish to ascertain its *cause*—i. e. not one or two antecedents to its existence, but ALL the antecedents—else we have only got part of what we seek. It is, consequently, not satisfactory to say, that the *cause* of evil must be *from* man—which I do not admit. I have simply admitted that 'all EVIL is *from* man' (as its source), just as 'all GOOD is from God' (as its fountain); but that is, with me, a very different thing from the *cause* of evil. [It is evident that the cause of moral evil is *not itself evil*, else should we have the contradiction of evil beyond its source!] CAUSE—*(man)*—EVIL. The last may be *from* man,—not the first!

You say, that 'MAN (representative of senses, powers, &c.) PUT *into action*, produced a *result**—*sin* or evil: hence, if *what* produces a result is a cause, man himself was the cause of evil.' [I agree that the *how* does not affect the logic of this abstract argument.]

'Man,' you say, 'as the originator, and evil as the thing [state?] originated, include the beginning and the completion of the act.'

Now all that can be meant above is, that man was the *agent* in whom evil originated—which is not disputed. Man was also the agent who stood before he fell. His being the agent, therefore, is no explanation of either of the opposite effects—'standing' and 'falling.' '*What* produced the first result—viz., an antecedent holy *state* and divine influence—cannot be the same 'what' which 'produced' the last result—falling. Opposite EFFECTS must be referred to opposite CAUSES: this is an axiom in logic quite as indisputable as any in mathematics. Hence, *the state of things* (cause) preceding the first condition of man while he stood, *must* be different from that state of things which immediately preceded his second condition, when he fell. If the *cause* had not been different, the *effect* could not have changed. But the effect *was* changed, therefore the cause must have been changed. Now, *this change was the cause* of evil. It is the '*what* produced the result,' of which we are in search.

(8) I would *not* ask, 'what *prompted* man to evil?'—nor make an 'it' or 'agent' of this prompter. [I have said, again and again, that I accord with you as to the probable mode and gradual development of evil.] Man was the *sole agent*. Still, it is nothing to the purpose to say that man was not a passive instrument, or machine, of other agents. No one has so supposed in this controversy. It is obvious that effects can no more rise gradually, without causes, than suddenly. There is no room for chance, or nothing, to work in the dominions of God, either suddenly or slowly, occasionally or frequently. Hence, the 'gradual' development of evil, explains nothing as to the *cause* of evil. There must have been a *ground* in the agent (man), which rendered evil possible, as well as a *cause* for evil, when evil became an actual *effect*. Surely, no man will carry preconception so far as to say, that evil was *not* an *effect?* or say, *evil* and *good*—the last and the first state of man—*arose from one and the same state or cause?!* There is only *one* being and state which are unchangeable—which are not effects or creatures—GOD and his ETERNITY. Every other state had a beginning, therefore a cause; and every different state a different cause. ['H.' in the 'Intellectual Repository,' has forgot all this, and actually makes man into a *first cause*, from which—without any other cause—good and evil flow alike!! This is not even *cutting* the Gordian knot, much less untying it; it is *knotting* it more and more.] It was, therefore, a *change* in the state or circumstances of the *free-agent man*, which could alone render evil possible. To deny this, is to say, that from the same cause (or state) opposite effects flow!—in other words, that different states have no cause of difference, and therefore come by chance!!

(9) The old question is still unanswered—the '*cause*' of man's 'so long resistance to the material influences,' cannot be also the cause of his 'yielding' to those influences. The cause of the good cannot be the cause of the evil. He was a self-agent and a free-agent in both cases; and what is the *same* in two different cases, cannot rationally be assigned as the cause of the *difference* of result.

I agree that want of knowlege and caution had something to do with the fall of man. So far as it goes, it approximates to my theory of *Defectibility*, 'our native dower.' Still that want or defect is only a *part* of what we seek; for it existed *while* he stood, and therefore was not the cause of his falling, since cause and effect necessarily exist together.

(10) I do not know what you mean by 'necessity' twice used in this paragraph. If you mean 'constraint' on the man, of course no one contends for that. Whatever you mean by the 'influence' of the spiritual nature over the sensual, I suppose you will not contend for its being a *chance* influence. It is a *certain* influence, and must, therefore, produce a certain result. As is the cause, so will be the effect, both in nature and degree.

Two different results existed—'standing' and 'fall-

* As you will see, I reject 'effect' for 'result' (or change), to avoid ambiguity.

ing.' They arose, therefore, in nature and degree, from *certain influences*. So long as the spiritual and sensual influences were each of a certain degree—the first stronger, the latter subordinate—man stood. So long as these certain-influences continued unchanged, so long must man have certainly continued unfallen. But man *fell;* hence, either the spiritual influence *de*creased, or the sensual *in*creased—and whichever state it was in fact, it had a *cause;* every altered-state necessarily supposing an altering-state.

If the 'counter-action' was equal, what produced action? or bad action rather than good? Bad and good may spring from *one agent*, but not from one agent in the *same state*, or from the same state of will. [If the agent or will be good, then the action cannot be morally bad.]

(11) It has not been at all questioned that man was 'the *sole agent*' in his own sin, or that his own 'human nature' and 'external influences' were '*the means* of his fall.' But means are not causes.

(12) The Natural History of the Declension given, is very beautiful. But again, for the twentieth time, I must remind you, that I have no difficulties on *that* head. You will perceive that the *real point* is contained in No. 8 of this letter, as stated in my first letter to the 'Intellectual Repository.' All the rest is clear inference.

(14) *I* do not charge Swedenborg with 'studied misrepresentation.' I think him incapable of *that;* but not of error or deceptibility. And I must frankly own, that his representations of Calvin and Calvinism do not prove him to have been well acquainted with the church history of the period, or with their opinions, and that *his statements of Calvin's notions in the spiritual world are diametrically opposed to Calvin's recorded sentiments.* There are very few Calvinistic, or Arminian, or Antinomian writers, I have not carefully perused; I have read largely of *every class.* But, if you wish to ask what I view as standards of their views, I refer you to the 'Synod of Dort,' &c., and the old authors republished in Ward's 'Library of Standard Authors.'

Yours truly, PATHFINDER.

NOTES OF A CONVERSATION BETWEEN THE SWEDENBORGIAN AND PATHFINDER.

After some discussion on the extraneous matters, in which R. F. would not allow pure geometry to be a metaphysical science—i. e. one concerning figures and quantities as conceptions or perceptions of the mind—we came to the point concerning the *cause* (or altering-state) of which *sin* was one of the related consequences.

P.—Will you allow that there must be a *cause* assigned for the declension of man's will from good to the contemplation and act of evil? That this *state* being a *change* of state, having a beginning, must therefore have a cause; or, in other words, that if the preceding state of things had remained the same, the succeeding state must have done so likewise?

F.—Yes, of course.

P.—Are we not also agreed in this, that the *changeing-state* (cause) must consist either, first, in there being less of divine influence (or grace) into man's internal—or, second, more of circumstantial or worldly influx into his sensual nature—or, thirdly, *both* of these? For, is it not clear, that if both outward temptations, objects, or infuences, and divine influences, remained the *same as when man stood*, man must have *continued to stand?* In other words, of the same *cause* must be predicated the same *effect?*

F.—Well?

P.—As the consequence, then, does not result from chance, but from some prior alteration, either in man's receptive state (or nature), or in his circumstances, which shall we suppose? The Calvinists generally suppose *both*—i. e. that some divine influx *ceased* on the one hand, while the power of *temptation* increased on the other. You, I apprehend, will allow the latter?—I mean, that if *no temptation* (whatever that means or includes) had occurred, no *fall*—i. e. failure—would have resulted?

F.—Certainly.

P.—Here, then, we have the *cause* plainly revealed to us. Man's freedom, in conjunction with a finite nature (which alone could render him *liable* to failure—i. e. from want of knowlege and divine love, *deceptible* and *defectible*)—this free but finite nature, I say, in conjunction with certain *circumstances* (called the temptation), resulted in the *fall*, in sin or moral failure. In other words, not being chance, it was the *certain result* of a cause, or altering state. The cause existing, the effect *must* exist—i. e. must be supposed to exist; it was *certain*, as a result. Now, I have only to ask, did Deity KNOW the result, with certain and infallible prescience? Undoubtedly, from eternity; for whatever takes place does never *surprise* Deity; His knowlege is unaugmentable, eternal; and his PLANS, or designs, being founded on His eternal wisdom, are eternal likewise. Consequently, He *fore*knew (pro more hominum) the result—He *arranged* in his providence the circumstances, or their permission—the *cause*, therefore, of sin, and the *permission* of sin, was included in, or was part of, His infallible and eternal DESIGN; and, on the same principles, must we also arrive at *pre*-DESIGN-*ation* (or pre-*destin*ation), positively, as regards LIFE ('predestinated to be conformed to the image of his SON'), and negatively, or permissively, as regards *reprobation* (as the dross is *reprob*ated or *proved* false in the fire). In other words, 'One vessel is made to *honor*, another to *dishonor*'—both are included in the divine design—with this difference, that one is made holy by Deity himself, while the other is only permitted to sin, and thus becomes only 'fitted to destruction' [not torment].

F.—But God was not responsible for the consequences of the temptation.

P.—Certainly not. Man had all he could claim to make him a responsible creature—i. e. responsible for his own sin. He had freedom, power, means, law; yet still he certainly *failed;* he was *proved*, and the issue showed what was *in* man—weakness—the want of that knowlege and holiness which would have secured him from deception and defection; and that nature, therefore, which rendered failure possible, is what I call, intellectually, *deceptibility*, and morally, *defectibility*. In other words, it is only a negative ascription—the WANT of infinity or perfection, to which all creatures are equally subject, and which can only be counteracted by divine influx or grace (the internal or effectual grace of the Calvinist), or by the external communication of knowlege or truth.

'THE EVANGELICAL ALLIANCE.'

STRICTURES on the PRINCIPLES assumed and dictated by its Founders, as the Basis of its Constitution and the Bonds of its Union.

[By SAMUEL TUCKER, Professor and Teacher of Christian Theology, Manchester.]

LETTER I.

SIR,—Both the title and character of your truly independent periodical mark it out as an appropriate vehicle for the investigation of the claims of such an association as '*the Evangelical Alliance*' purports to be, upon public approbation and support. I therefore feel encouraged to solicit space in its valuable columns for a few thoughts on so important a movement in the Christian world; which now appears both to attract public attention, and excite a feeling of interest in the public mind, that demands a development of its principles, of the objects of its founders, and its probable influence upon the peace and prosperity of the churches whose ministers or members may unite in its establishment, and in the extension of its operations. We live in an age of enquiry and improvement, graduat-

ing towards that perfection which, tho' an object of lawful pursuit, must probably await its final consummation from a higher power than can at present be pressed into its service from the best resources of human nature. Yet let us not be discouraged; the sacred cause of Christianity is not abandoned by its divine authors to the conflicting errors of its mistaken friends, any more than it is exposed to the ravages of its open, or the treachery of its secret and disguised, enemies.

Daily experience, sir, convinces the sincere Christian that he is in an enemy's country; and that if he hopes for conquest, he must fight. His armor is both offensive and defensive; but his only assailing weapon is 'the sword of the Spirit, which is the word of God;' but 'that word is truth,' and 'the Captain of his salvation' hath put it into the hands, and written it upon the hearts, of all his faithful warriors, saying—'Ye shall know the truth, and the truth shall make you free.'* The agent commissioned to carry that gracious promise into effect, altho' not the supreme God, is a personal emanation from that God; and as such is fully qualified to accomplish the great object committed to his fidelity by the Redeemer of the world, viz., 'When he, the spirit of truth, who proceedeth from the Father, and whom I will send unto you, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall testify of, and glorify me.'†

Sir, the professed object of the *Evangelical Alliance* is to promote a co-operative union of Christian affection between the ministers and members of certain churches, who, tho' differing on some peculiar points of faith, practise, or church government, which may be deemed non-essential to salvation, yet agree in the adoption of certain specified principles, gratuitously assumed and declared by their authors, to be eminently, if not exclusively, entitled to the distinguished designation of *Evangelical*. That term, however, admits of a great latitude of interpretation, subject to the creed, the prejudice, or the interests, of the Professor or Advocate who adopts it; and to avoid all uncertainty on that point, the Alliance has framed and published a categorical list of Eight Propositions, as the standard tests of Evangelical truth and Christian doctrine, in its estimation, and under the sanction of its authority. By that arrangement the successful candidates for admission to its privileges must profess to believe—

"I. The Divine inspiration, authority, and sufficiency of Holy Scripture. [Meaning, we presume, the English Bible.]
II. The unity of the Godhead, and the trinity of Persons therein.
III. The utter depravity of human nature, in consequence of the fall.
IV. The incarnation of the Son of God, and his work of atonement for sinners of mankind.
V. The justification of sinners by faith alone.
VI. The work of the Holy Spirit, in the conversion and sanctification of the sinner.
VII. The right and the duty of private judgment in the interpretation of Holy Scripture.
VIII. The Divine Institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper."‡

The ostensible object of this Association is thus stated by Mr. Burns:—

"It is obviously intended to promote more close and intimate fellowship between *good men of* ALL *parties;* and to exhibit in a greater degree, that Christian Catholicity which has been so fearfully wanting among Protestants of all classes."

As the cordial 'communion of saints' is certainly a prominent feature in the true Christian character, any legitimate effort to promote that object, on a *truly* evangelical basis, ought to command universal respect and zealous co-operation, among all genuine Christians of every denomination. 'By this shall all men know that ye are my disciples,' saith the Son of God, 'if ye love one another.' But sectarian distinctions, founded upon antagonist and anti-scriptural creeds, and advocating discordant principles, will never issue in the harmony of 'Christian catholicity.' The well-known consistency of truth proves that where discord exists it must be founded in error, which should be immediately sought for, discovered, and sacrificed at the sacred shrines of Wisdom, Truth, and Love. The man who will not do this, is an obstinate bigot, unworthy of the character of a Bible Christian.

But is it not extremely difficult in some cases to discover *what is truth* in Christian theology? Certainly not, if the first of the harmonizing principles above quoted be true—viz. 'the divine inspiration, authority, and sufficiency of Holy Scripture.' Where is this boasted 'sufficiency,' and where the promised agency of the Holy Spirit, if by the aid of both we cannot distinguish truth from falsehood, in the assumed principles of theology? No, sir, there is no insurmountable difficulty in the discovery of God's truth, in and by the united testimony of his word and spirit; all the difficulty in the case lies in the spirit of infidelity, treachery, or cowardice, whether orthodox or heterodox, that rejects or shrinks from that truth, when it has been *unanswerably* demonstrated. And the experience of above half a century has convinced me, that these are the prevalent feelings of a vast majority of the nominally Christian world. In Popery, supported as they are by ignorance, superstition, and idolatry, their reign is universal, and their dominion fatal; nor is there any Protestant sect in England, Scotland, or Ireland, that, as a body, is wholly free from their pernicious influence, nor, consequently, from paralyzing error in principle or practice. This sweeping charge I am fully prepared to prove.

But, I ask, is the eulogistic character indiscriminately ascribed to the Scriptures by postulate No. 1, of universal application to all the sacred 'canonical' code? Does it embrace the whole of the '35,000 different readings,' together with the numerous forgeries, interpolations, and transpositions, said to have been detected in the existing Greek MSS. of even the New Testament, *none of which are older than the sixth century?** Are all these divinely inspired, and standard oracles of infallible truth, sufficient to make mankind wise unto salvation? If so, why are the fatal disputes between the Unitarian and Unitrinitarian parties—the Calvinists and Arminians—so inveterate and interminable? If not so, where shall we find any decisive and corrective standard of truth in the Protestant world? There evidently is none!† Texts are for ever arrayed against each other, and in hostile collision they perpetuate discord.• This constitutes the present *harmony* of Protestant Christianity!

Is there no remedy for this sore disease, affecting the very vitals of our holy religion? If there be, I challenge its production. And not I alone—God and man, heaven and earth—the joys of the one, and the dangers of the other—imperatively demand it. Has the Evangelical Alliance found it? If so, we must presume that this 'end of controversy' is either concealed or revealed in Nos. II. to VI. of its eight propositions, issued for the illumination, edification, and

* John viii. 32.
† John xv. 26; xvi. 13, 14.

‡ This Catalogue is copied from an Essay on the Alliance, by one of its zealous members, advocates, and eulogists, Mr. JABEZ BURNS, Baptist Minister. See the *Christian Examiner*, March, 1846. p. 225-6.

* Hence, both the originals, and all the ancient copies of the New Testament scriptures of the first 500 years from the apostolic age, being lost, we have no external, infallible, or standard criterion whereby to correct the innumerable errors which the 'different readings' prove to exist.

† On this important point, Popery claims a decisive superority over Protestantism: the Popish church lays claim to that 'infallibility' which all Protestant churches disclaim. And what are its 'first fruits' in Popery?—'Idolatry, witchcraft (*alias* priestcraft), and murder.' (Gal. v. 20, 21.) And what are its final issues?—'Infallible' damnation! (2 Thes. ii. 3—12, which, beyond all controversy, delineates the Papal apostacy.)

union of its coadjutant disciples. 'The KEYS' to those mystical arcana, we learn, are deposited in Nos. VII. and VIII. Let us therefore try if we can unlock those sacred cabinets, rifle their caskets, and possess ourselves of their inestimable jewels. And for our encouragement, and to do the Alliance full justice, I must say that *I* believe No. IV. will be found actually to contain '*the pearl of great price.*' The difficult lock, with the intricate wards, is No. I; the public *master-key* is No. VIII.; and the private *picklock*, No. VII.‡

There is something bordering on the ludicrous, as well as palpably absurd, in formally conceding to a thinking being, or requiring others to concede, 'the right of private judgment,' upon any given subject; for this is an inherent privilege of his nature, of which no power, human, infernal, or angelic, can ever deprive him. It is saying—'We give you liberty to use the mental faculties which God hath given you, *(and which we regret we cannot take from you)*—to judge of the meaning of God's word, and of *our interpretation* of that word'! The Romish Inquisition had the folly and madness to attempt the conquest of that right; but the contest necessarily issued in their defeat and disgrace. But there is another and a more important point of view in which that phrase—'right and duty of private judgment in the interpretation of Holy Scripture'—must be regarded; and the question will then arise, whether the framers of those propositions have themselves the wisdom, the fortitude, and the integrity, to *observe* the precept they would *enforce* upon others? The phrase evidently implies *liberty of speech*, as well as freedom of thought; and in a minister of the gospel it includes pulpit preaching as well as social parlance; and the emancipation of the pen and the press, as well as the mind and the tongue, from the galling yoke and degrading bondage of 'spiritual despotism.'

But the concession of liberty of thought and speech, of pen and press, would only let loose the elements of discord, for the erection of a Spiritual Babel, unless Evangelical Truth should be the architect of the holy temple. The discovery and recognition of that truth, therefore, must be the object of the Alliance, or its labor will be lost, and itself soon sunk into oblivious contempt. An irrefutable answer to the important question—'What is truth?'—in reference to the mooted *postulata* assumed as the fundamental principles of its union, must be found, or that union will extend only to the hand and the tongue, while the heart is the seat of suspicious jealousy, if not also of 'envy, hatred, malice, and all uncharitableness.'—But who is to give that answer? There is no visible Protestant oracle upon earth to which the questions can be referred; but is there none in heaven? When difficulties occur, a compromise is sometimes expedient;—let us try one in the present emergency. There is a text in the New Testament, which has long been, and still is, a source, not of harmonious love, but of acrimonious contention, between conflicting parties of professsing Christians, who contend *for* and *against* both its genuine character, and the truth of its testimony. That text is 1 John v. 7—'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.'

Could the divine authenticity of that text be proved, its authority might be adduced in favor of the second conciliatory dogma of the Alliance; but it has no character to sustain itself, therefore none to sustain the proposition of a TRIUNE DEITY, which hence reposes for the evidence of its truth, almost exclusively upon worse than doubtful testimony; and if this text falls, No. I. infallibly falls with it. But I propose a compromise; let us therefore admit, what it would certainly be fatal to Christianity to deny—viz., *the co-existence of three glorious but distinct beings in the Divine Essence, bearing the relative designations ascribed to them in the disputed text, and sustaining corresponding offices in the work of human salvation*; but let us suspend, *pro re nata*, our assent to, if we do not at once reject, both the alleged *unity* and *co-equality* of those beings, as orthodoxical enigmas which admit of no scriptural proof, and are confessed, even by some of their most zealous advocates, to be 'contradictory to reason.'§ Admitting, therefore, the indisputable truth of *that part* of 1 John v. 7, which states the concurrent testimony of three competent and unimpeachable witnesses in heaven, whose evidence extends to earth, I think we shall have something like *an infallible oracle*, to which every man may have free access for the solution of all theological problems bearing upon his temporal holiness and eternal happiness.

Where, then, is that testimony to be found? What does it say? And how shall we KNOW that it is true, divine, and essential to human salvation, and consequently demanding universal belief and acceptance? In the satisfactory answers to those important questions we may happily find the basis of a truly 'Evangelical Alliance,' and inseparable union of principle, experience, practise, and Christian affection; rooted in the heart, enlightening the understanding, captivating the will, governing the tongue, enlisting the hand, the pen, and the press; and uniting a discordant world in the harmonizing knowlege, love, and service of 'the ONLY TRUE GOD, and his SON JESUS CHRIST' whom he sent into this world, to be the redeeming Savior of its lost and guilty inhabitants. And those answers, revealed to and engraven upon the hearts of their happy recipients, will be the insoluble bonds of a union cemented by 'blood divine,' and never to be broken off thro' the perpetual ages of a glorious eternity! Let us therefore, in humble dependence upon the promised aid of 'the Holy Spirit of Truth,' attempt a brief reply to the preceding questions, as they stand connected with the assumptions and claims of the self-designated, but humanly-founded, 'Evangelical Alliance.'‖

Let me, however, for a moment, first recur to their second proposition. Its first clause is—'The unity of the Godhead.' None but polytheists will controvert that first principle in all sound theology. But have we any of these in England? Yes; they superabound above all other species of theists in the world. Every 'orthodox trinitarian' of the Athanasian school is a decided polytheist; for the oracle of that popular heresy, after asserting in detail the self-possession of all the essential attributes of the Godhead by each of its constituent portions or 'persons,' sums up the result by adding—'So the Father is God, the Son is God, and the Holy Ghost is God'; then appears the antagonist but unavailing exoneration—'And yet they are not three Gods, but one God.' Nor are the clerical advocates of that pernicious heresy satisfied with even that explicit avowal of their polytheism; but in the final doxology of their post-sermon prayers they frequently add—'Now to GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, be equal honor,

‡ So the Church of Rome (which claims to be the only custodee of 'infallibility' upon earth) esteems 'the right of private judgment in the interpretation of Scripture,' and its exercise as a criminal invasion of her prerogative.

§ See Richard Watson's 'Remarks on the Eternal Sonship of the Lord Jesus Christ,' pp. 66—68, 1st edition.

‖ Perhaps I may be allowed here to suggest to the Christian world, the probable advantages that might accrue to its sacred cause, if (instead of an 'Alliance' based upon dubious hypotheses, which are subjects of contention rather than sources of concord) an Association were formed for the purpose of *investigating the principles of all the existing popular sects and systems*, trying their validity by legitimate tests, and publishing a faithful Report of their debates and discussions, for the information and edification of the world. I suspect that *such* an Association would be incomparably superior in beneficial results to the present 'Evangelical Alliance.'

praise, and glory ascribed,' &c.* Now, sir, as every schoolboy in the united kingdom can prove that those words enumerate *three distinct Gods*, I am quite sure it would be a superfluous imputation of stupidity to my 'orthodox' readers, if I were to suppose them ignorant of that palpable fact; they all know it full as well as any schoolboy upon earth; yet their perverse 'creed' prohibits their belief and confession of the indisputable fact!

But my main object is not now to enter upon a formal or elaborate discussion of any of the impeached principles of the Alliance; but merely, by impugning their integrity, and exhibiting some of their leading dogmas as mere *theological prestiges*, to induce, and prepare the way for, such discussion—IF the advocates of the impeached *postulata* have sufficient confidence in their stability to hazard their exposure to legitimate tests. I shall therefore only remark further on the first clause of postulate No. II., that both the scriptural and rational 'unity of the Godhead' is to be found only in its limitation to 'the God and Father of our Lord Jesus Christ,' who is most unquestionably and *alone* 'the ONLY TRUE GOD,' and sovereign 'LORD of heaven and earth,'—otherwise his 'only begotten Son' was both a false witness and an idolator when he testified that he was that God, and worshiped him as such.† Let the members of the Alliance therefore take their choice of those two alternatives; but one of them they must embrace—viz. either Jesus Christ was a vile impostor and idolator, or his and our common 'God and Father' is alone 'the only true God, Creator, and Sovereign Lord of heaven and earth.'

The second clause of proposition No. II. has been the mischievous source of more dissention, animosity, and persecution, among Protestant professors of Christianity, than any other dogma that ever perplexed and divided its unhappy and *mis*guided votaries. Hence its adoption and display in its present position, and attitude of hostile and exclusive defiance, is equally discreditable to the Alliance, and subversive of that union which is the ostensible object of its association, and which, according to Mr. Burns, is 'to promote more close and intimate fellowship between *good men of all parties*;' and to exhibit, in a greater degree, that Christian catholicity *which has been so fearfully wanting among Protestants* of all classes.' But can the enforcement of an anti-scriptural and irrational fallacy, of a most obnoxious character and hostile aspect, promote that object? Certainly not. But such *is* the impracticable absurdity of the *triunity of the Godhead*; and therefore it should be immediately sacrificed to the peace of the Christian world.‡

That 'the only true God' has, by two ineffable acts of his infinite power, produced, out of his own hypostatical essence, at two distinct periods, two equally distinct beings, who, being his *offspring*, necessarily participate in his *nature*, and inherit communicable portions of his perfections, are among the great fundamental and essential truths of divine revelation; and they constitute the basis of the Christian theology: but those personal emanations from 'the Godhead,' since their procession from their source, altho' co-operative with, and in subordination to God, in the accomplishment of his will, cannot possibly constitute any portion of his individual *identity*, nor contribute one iota of wisdom, power, or love, to his all-perfect and infinite nature; and it is the assumption and assertion of that impracticable perplexity, and its impious, as well as imprudent, introduction into the sacred simplicity of the Godhead, that have issued in the production of all the 'Unitarian heresies' that now divide and distract the Christian world.

The co-existence of three distinct beings in the divine nature—one of whom monopolizes, by inherent and eternal self-possession, all the infinite perfections of that nature, while he communicates such portions of it to the other two as may be requisite to enable them to sustain high and important offices in the production and government of the universe, and in the redemption and recovery of a lapsed portion thereof, which the great Creator and Judge could not otherwise accomplish, consistently with the rectitude and dignity of his sacred character—is a feature in the divine economy of mercy and grace which constitutes the basis of human salvation; and while it exhibits the consummate wisdom, power, and love of God, demands the devout approbation, cordial belief, and grateful adoration of all men.

And such is the true character of what may be safely designated the 'TRINITY of the BIBLE;' altho' that sectarian term is not found in that book, which (in its best and most authentic copies) is free from all the objectionable dogmas and insuperable difficulties which depreciate and embarrass the popular but fallacious scheme of theology adopted by the Alliance. It presents no impious impugnation of the impregnable unity of the Deity, to shock the piety and baffle the understanding of the conscientious Arian; while it amply secures to the zealous Athanasian, a Redeeming Savior possessing a divine nature—a nature of that plastic, subservient, and passible character, which, being equally capable of obedience and suffering, supersedes the necessity of the 'orthodox,' but impious and impracticable, fable of 'the hypostatical union' of an unredeemed human soul with the Godhead, in one personal identity of reciprocal location, and sympathetic exposure to sufferings, temptations, and death!—a degrading fabrication which the piety and common sense of both the Jew and the Unitarian teach them to reject with equal abhorrence and contempt.

One of those personal emanations from the Deity, and apparently the primary and most exalted, because the most excellent and glorious of the two, is emphatically styled 'the only *begotten* Son of God;' and as he is the receptacle and operative reflector of all the transmissible perfections of the Godhead, he is said to be 'full of grace and truth;' and has the distinguishing predicate of primogeniture, giving him birthright precedence above all other generated and created beings:§ and hence we find that Son of God announcing himself

* Among many other eminent ministers whom I have heard repeat that anti-scriptural doxology from the pulpit, is the Hon. B. W. NOEL, in St. Ann's Church, Manchester, a year or two ago. He will perhaps now remember that he then forgot to answer my letter to him on that occasion! And possibly the equally honorable J. A. JAMES may also recollect a similar case of ecclesiastical delinquency on his part, in reference to a much longer and more argumentative letter I sent to that excellent minister, on Oct. 21, 1845, requesting an explanation of 'the Godhead of Christ,' which he had announced from Dr. Halley's pulpit in Manchester, on the preceding Sunday. But these are only two out of at least as many scores of similar instances that have occurred, in my vain and unproductive efforts to induce eminent 'orthodox' ministers, of various denominations, to explain and prove their theories.

† This our Lord did explicitly and unequivocally—1st. In Matt. xi. 25, saying, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,' &c. And in John xvii. 3—'And this is life eternal, that they might know *thee* the *only true God*,' &c. These decisive testimonies are equally incapable of mistake, excision, and refutation. And I challenge the members of the Alliance, either to disprove or embrace them, or forfeit their characters as wise and honest theologians.

‡ If a triunity of persons be the real mode of the complex constitution of the Godhead, as the second proposition of the Alliance asserts, nothing can exculpate the Son of God from the criminal delinquency of *not only never mentioning it* to his disciples, but also *positively contradicting* it, as he did, 1st. In John iv. 24; where the two Greek nouns, *pneuma* and *theos*, being both in the singular number, the proper meaning of the text is, that the *one God* is *one Spirit*; while we are certain that the trinity contains *three spirits*: from which it unavoidably follows that the trinity is not the God recognized and worshiped by Jesus Christ; besides which we know he cannot be his *own* 'GOD and FATHER'! 2nd. In John xvii. 3, where he declares his *Father* to be 'the *only* true God,' and worships him as such. Those evidences are irresistible and unanswerable against the Triune Constitution of the Deity, and condemnatory of the Alliance for maintaining that delusive dogma.

§ It would be easy to quote particular scriptures in proof of this, but I consider that unnecessary, until some opponent appears, who has the hardihood to controvert them.

in Rev. iii. 14, as 'the beginning, or head of the creation of God:' that is, *the first of beings produced by the power of God;* and very few grains of common sense may suffice to convince their happy possessor, that Jesus Christ, or any other being in existence, cannot be a third-part of either the Father that begat him, or the God that he worships. On the contrary, the man who regards the testimony of that humble but accurate monitor, well knows that the *person* of a a Father must exist both *before* and *independent* of his Son; and that a God must be superior to his dependent supplicant and worshiper!

Nor is the second personal emanation from God, ('the Holy Spirit of Truth,') either *that God* from whom he proceeded, or a constituent *portion* of him. For both the Son and Holy Spirit of God, possessing in, tho' not of or from, themselves, their own peculiar and inherent vitality, intelligence, volition, and activity, are thereby proved to be distinct beings from God, and subordinate agents, fulfilling the purposes of his paramount will. *That* is the doctrine of the Bible; and the Alliance must be a *rope of sand* until its members embrace and teach it. The GOD of *truth* and *love* will never bless *false theological principles* that engender *strife*. If it requires the combined perfections of the whole Trinity to constitute one perfect God, it becomes an axiomic theorem, that *each* 'person' therein can be no more than a *third part* of that God! And with that sentence I now dismiss the second problem of the hypothetical and incoherent creed of the 'Evangelical Alliance.'

I am, sir, yours truly,
SAMUEL TUCKER.

Manchester, 12th May, 1846.

The Temperance Advocate.

Temperance is the *proper use* of all things.

SACRAMENTAL WINE.

The '*Relief Magazine:*' Art. Sacramental Wine. October, 1845.

WE notice the sentiments here exprest on the wine proper for the Eucharist, chiefly because this 'Relief Magazine' circulates extensively among a highly respectable body of Scottish dissenters. Our attention has been directed to a brief notice of Dr. Kitto's *Cyclopædia of Biblical Literature*. This article, then, belongs to the review-department, with which editorial opinions are more especially identified than with other portions of the Magazine. The reviewer says—"The writer on the SUPPER OF THE LORD (Dr. Lees, now or formerly editor of the *Temperance Advocate*) labors to prove that the wine employed at the last Supper 'must have been made either from dried or preserved grapes, or from the juice preserved by boiling, or by preventing the access of air,' an opinion which we believe to be unfounded on Scripture, and contradicted by the best Jewish authority. For a refutation of Dr. Lees' view, we refer to an article on Sacramental Wines in the *Christian Journal*, for April, 1841."

As there is nothing in this paragraph beyond a mere expression of opinion (for which we care little), we naturally turned to the article on which the editor bases his argument by proxy, and in the statments of which he here expresses his concurrence, tho' the article, we perceive, is not written by him. To our surprise, we have found that the article so confidently appealed to, is most arrogant and unsatisfactory; and is, in fact, a disgrace alike to the *Christian Journal* which inserts, and the *Relief Magazine* which sanctions it. The article is one of great length, filling seventeen pages, or more than one-third, of the sixpenny magazine in which it appears. It is full of personalities, which we shall avoid; and hence our notice will not be in proportion to the length of the article. The writer enlarges the field of discussion in accordance with a remark with which he sets out; namely, that Christians should 'ascertain distinctly the testimony of scripture' and 'be decided in adherence to it, not in regard to the Lord's Supper only, but in their more ordinary acknowlegements of the goodness of God in bestowing upon man so valuable a boon as He himself declares wine to be.'

When he at last gets into his subject, he devotes about five pages to a foolish and frivolous discussion of the meaning of the word rendered *drunken (methuo)* in 1 Corinthians xi. 21. He dogmatically asserts that it must here mean *intoxicated*, and then he insists that the Corinthians were using intoxicating wine. He quotes the various passages wherein the word is used to prove this, but only two passages are at all apposite, and these merely prove that the word is *susceptible* of that signification, but cannot of course establish that such is its *invariable* meaning. When we read, in Rev. xvii. 6, of men 'drunk with the blood of the saints,' the idea of *sobriety* rather than *intoxication*, is manifestly the correct one; and when we render the remarks which the governor applied to the marriage feast at Cana, 'when men *are intoxicated* that which is worse,' every unprejudiced mind must perceive the impropriety. (John ii. 9). We might add, that in the Greek version of the Old Testament, the same word is applied to a *watered* garden, and to the earth *watered* with the showers of heaven; but our author attaches very little importance to this version as illustrative of the language of the New Testament! Were all of his opinion, the *Editio Hellentistica* had been written in vain, as no one would care to consult it. We recommend to his attention the admirable review (by Professor Eadie we believe) of this elaborate work, in a late number of the *Eclectic*. Unquestionably the term in question means *plentifully filled*, but whether intoxication follows, or not, depends on the nature of the liquor used.

Our author sadly blunders in his remarks on the wine miraculously prepared at Cana by our Lord, and exposes himself to severe criticism; but we forbear, as the matter is irrelevant.

He enters into a lengthy discussion about the wine of the Passover; but it is very ill-conducted and intolerably prolix. He ought to have considered the meaning of the Hebrew term *hhamets*, and examined the question, Whether the law that excluded it did not thereby exclude fermented wine?—if he intended a full discussion of his subject. He seems, however, to know even less of the Hebrew than he does of the Greek (for instance, he spells *terosh* for *tirosh*, which if not a mistake of the printer, proves that he does not even know the Hebrew letters). He speaks much of the opinions and practises of the modern Jews, but authorities can be cited on both sides of the question, and after all the question is, What did the Jews use in the time of Christ? or rather, What did Christ use? for we find that he celebrated the last supper a day previous to that on which at least the leading party among the Jews observed the same feast.

Our author has a long discussion on the wine of Palestine, and he *thinks* that the unfermented juice of the grape is never called *wine* in the Hebrew or Greek scriptures; but as the New Testament employs the expression '*the fruit of the vine*,' and not wine, in connection with the Lord's Supper, this discussion too is wholly irrelevant: and we care not to correct the author's mistake.

It says very little for the literary talent of the conductors of the *Relief Magazine*, that they should have been imposed on by this contemptible piece of criticism. It is probably not the present editor alone who is to be blamed, for we understand that several ministers have, at different times, had the management of this periodical, and the editor for 1841 referred to the writer of the article we have now examined, as a high authority on the subject of the wines of Palestine!

The present editor again refers to the same article for a refutation of Dr. Lees!! When will wonders cease? This strongly reminds us of a story told of one of the venerable translators of the authorized English version of the scriptures. Shortly after this version was published, he had occasion to hear a young preacher remark with severity on the rendering of a term in a passage he was discussing, and the preacher mentioned three reasons why a different rendering should have been adopted. This distinguished scholar waited on the preacher at the close of the service, and warmly reproved him for his folly, adding that the king's translators were aware of the *three* reasons he had given, but in consequence of *twenty* weightier ones, they preferred their own translation. We now say to the editor of the *Relief Magazine*, that we have carefully considered every thing which is advanced in the article to which he refers us, and we have read much more which has been written to better purpose on the same side, and yet we agree with Dr. Lees on account of the vastly weightier reasons which are on his side. P. M.

MARVELOUS MIXTURE.

Dear Sir,—I don't remember ever before hearing of such a mixed multitude conspiring together as the following. We have—

Ministers, Deacons, and Religious Professors;
Class-leaders, School-teachers, and Nonpossessors;
Gamblers and Horse-racers, Losers and Wi ners;
Fighters and Fox-hunters, Publicans and Sinners!

—All combined in one phalanx [with Satan at the head of the column] opposing and persecuting the blessed cause of true temperance. Still we don't fear them; for we firmly believe that 'He who is for us, is mightier than all them who are against us.'

JOHN JOHNSON.

Bishop's Stortford.

BOARD OF MARRIAGE.

MR. EDITOR,—We seek for truth, and claim a share in your paper. Allow us there to vent our ideas.

Our attention has lately been called to the causes and effects of Marriage—its unhappy consequences arising from imprudence. We are persuaded, sir, that we need not adduce instances. To obviate the difficulty, we suggest that in every principal town should be formed a Board of discreet persons, who should have power to examine parties desirous of being united in matrimony, for the purpose of ascertaining whether their dispositions and habits would so accord, that the union would be a happy one. Phrenology would give its aid, and talented and experienced men would by their pamphlets and personal co-operation give vigor and power to the body. The Board, after its examination, should give a certificate which would be useful in after life, and which might even be allowed to operate as a marriage license.

We are aware that the matter is a novel one, nor do we know of any similar society existing in the world, but we are satisfied that something should be done to correct the existing evil, and we should be pleased to evoke the candid opinions of the talented and truth-loving public. B. T. SHARPE.

JAS. JENKINS.

Poole, Dorset, Dec. 24, 1845.

The Swedish Government, in order to put a stop to the increasing progress of drunkenness in Norway, has appointed a missionary for each of the four provinces of that kingdom, to travel thro' them, preaching abstinence from strong liquors, and promoting the establishment and extension of temperance societies. Compensation is again offered to all such distillers as shall resign their licenses for making brandy, and entirely relinquish their business.

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

HYDROPATHY IN THE VALE OF GRASMERE.

"DEAR SIR,—Next to the Great Author of all good, you have claims upon my gratitude for the health to which I have been restored at your Hydropathic Establishment at Grasmere; and I deem it my duty to society as well as to you, to make a public record of my cure. A life of arduous military service, and the baleful influence of the tropics, had broken down my constitution. Constipation of the bowels of many years' continuance, often producing inflammation of the brain, which could only be reduced by severe bleeding—in the last instance, before I joined you, to the wasting extent of nine pounds of blood—had induced such general debility, and so exhausted the springs of life, that, when I was set down at your door, my condition seemed almost hopeless. Soon, however, under your treatment, I began to revive—my long-deranged functions were rapidly restored to order, and now, at the end of two months and a half, I can walk eight or ten miles a day, and, without having taken a grain of physic, have attained to a higher state of health than I have known for years.

"With a view to the recommending of this beneficial system, which I take to be all the same as promoting the general good, I will just mention three of the more remarkable cures which I have witnessed in your establishment. The first was that of the respected clergyman of Grasmere, who was seized with sore thrort of an alarming character, which obliged him to leave the pulpit before Sabbath service was concluded. On the following day he visited several of his parishioners, greatly to their surprise, in perfect health. The second was a frightful brain-fever. The patient was cured, and walking about, in twenty-four hours. The third was a quinsey of the severest order. The patient, tho' reduced at one crisis to the point of death, was walking out of doors on the eighth day, and with strength undiminished.

"This, as it were, public duty being discharged, I cannot conclude without saying a word on my own private behalf, about your ever-watchful care and kindness, which rendered returning health more grateful, and which, together with the comforts of your domestic arrangements, the purity of the air, the enchantment of the scenery, and this sense of reviving spirits which I feel within me, will make me ever remember Grasmere as the truest image of the 'Happy Valley.'

"JOHN JOHNSTONE,
Major Berwickshire Militia, (late Major of the 2nd, or Queen's Royal, Regiment of Foot.)
26th July, 1845.

To Leopold Stummes, Esq., M.D., Physician to the Hydropathic Establishment, St. Oswald's, Grasmere."

"The Rectory, Workington.

"My dear Sir,—I have read the letter Major Johnstone has addressed to you in the *Liverpool Courier* of the 30th of July. As I had the pleasure of witnessing his progressive improvement in health, at the same time that I was myself deriving so much benefit from your treatment, I am anxions to bear my testimony also to the careful consideration and unremitting kindness which you bestowed upon me, as well as to the comfort of your establishment. I hope very shortly to give you the strongest proof in my power of the high opinion I entertain of your method of treatment, by placing my wife, whose health has for several years been in a very unsatisfactory state, under your care.

"I have the honor to be, my dear Sir,
"Your much obliged and faithful servant
"H. CURWEN.

"L. STUMMES, Esq., M.D., St. Oswald's, Grasmere."

The Truth-Tester.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Being persuaded of nothing more than of this, that whether it be a matter of speculation or of practice, no *untruth* can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'—*Hooker.*

'THE EVANGELICAL ALLIANCE.'

LETTER II.

SIR,—My former letter closed with a condemnatory sentence upon the second problem of the hypothetical and incoherent creed announced by the 'Evangelical Alliance' as the standard of theological truth, and the criterion of eligibility to a participation in the honors, privileges, and benefits of that rectifying association. That problem was the anti-scriptural, but orthodox absurdity, designated 'The Triunity of the Deity:' a phrase which admits of no other definition than this—'That the only true God is a complex being, composed of three distinct but non-descript entities; blended, by some occult mode of union, into one all-perfect being; while *each* of his three component parts contains all the perfections of the whole, entire in itself.'*

That is the famous enigma with which, according to the 'orthodox' scheme of theology, God hath delighted to perplex and confound the Christian world, for at least 1800 years; without vouchsafing it one *iota* of explanation wherewith to comprehend the riddle, and solve the problem; the object of which doubtless is—that our devotion being thus founded in ignorance, our *faith* might have free operation! As already shown, Christ's declaration recorded in John xvii. 3—when addressing and *worshiping* his and our common 'God and Father'—'And this is life eternal, that they might know THEE the ONLY TRUE GOD, and Jesus Christ as thy ambassador,' proves the fallacy of the triune puzzle, and relieves the churches of Christianity at once from both the obligation and difficulty of believing, and the penalty of rejecting it. But altho' 1 John v. 7, where the riddle is propounded, is thus proved to be an interpolation, yet, in a proposed compromise of its character, I have admitted the *truth* of its first clause, viz.: that 'there are three glorious but not co-equal beings† that bear record in heaven, the Father, the Word, and the Holy Ghost;' and I admit that the *testimony* of 'these THREE *is* ONE' and the same.

Connected with the fate of the Problem No. II, and in pursuance of my conceded compromise of the evidence of its solitary text, I proposed, before examining the six remaining *postulata*, to enquire—'1st. Where is the testimony alluded to there, to be found? 2nd. What does it say? 3rd. How shall we know that it is divine, true, and essential to salvation?'

To the first question I answer (1) Its legible, audible, and symbolical report is in the Bible: but (2) Its internal evidence and operative influence are implanted in the understandings, and revealed to the hearts, of those children of God who prefer his word to that of human sectarians. And to the second question I reply—It bears witness to one grand leading and comprehensive fact in Bible Christian theology, which both includes every other important fact, and gives to them all their force, interest, and effect.

That fact is the *filial divinity* of the 'MAN Christ Jesus.' After a diligent search, continued for many years, I have not discovered a single church, sect, or body of professing Christians upon earth, whose creed contains that all-important principle; nor any individuals, *except those of my own school*, who believe it; yet without it Christianity would be, in reference to some of its most essential truths and salutary objects, a powerless fable! No disciple of the 'orthodox' school can endure it; and much less any of the 'heterodox' sects. True indeed, the Athanasian Votary professes to believe in 'the divinity,' nay in 'the proper Godhead,' of his Christ; but then *his* Christ is a chimera, which bears no resemblance to the Christ of the Bible. And according to the testimony of *its fabricators* and *idolatrous worshipers* themselves, its mongrel constitution, in its pneumatic essence, *is only half divine; and that half adulterated and contaminated by its identification with the virus of human depravity!* ‡

The testimony of our three divine witnesses to the filial divinity of 'the man Christ Jesus,' may be thus displayed: 1st. The scriptures no where exhibit or recognize any being, bearing the name and official title of 'JESUS the CHRIST,' except that 'MAN' described in 1 Tim. ii. 5, as the 'one mediator between God and men.' But 'the Holy Spirit of Truth' testifies of that 'Man,' in 1 Cor. xv. 47, that he was 'the LORD from heaven.' And again, the same Spirit witnesses in John i. 14, that 'the LOGOS,' (announced in verses 1–3 of that chapter as the coadjutant Creator of 'all things') was 'made flesh,' that is, was incorporated in a body of flesh and blood, 'and dwelt among us; and we beheld his glory—the glory as of *the only begotten of the Father*, full of grace and truth.' The result of that testimony therefore is, that the Divine Logos, being 'the only begotten Son of God,' was also the only animating Soul and intelligent Spirit of 'the man Christ Jesus.' And again, the same Holy Spirit, by the same apostle, witnesseth in 1 John iv. 15, 'Whosoever shall confess that JESUS is the Son of God, God dwelleth in him, and he in God.' But finally, the same spirit witnesseth by St. Peter, in Acts ii. 22, that 'Jesus of Nazareth' was a 'MAN approved of God among you,' and in ver. 36, he declares that 'God hath made that same Jesus, whom ye (the Jews) have crucified, both LORD and CHRIST.' From the conjunctive evidence of those testimonies, the filial divinity of 'the MAN CHRIST JESUS,' as 'the SON of GOD,' the 'incarnated LOGOS,' and 'the LORD from heaven,' is irrefutably established; and hence the professor of Christianity who has the teme-

* I am well disposed to give the members of the Alliance all the credit they deserve for the excellence of their object and the purity of their motives; but I suspect they have not monopolized all the Evangelical wisdom, truth, and love that are to be found even in this wicked world, whose 'god' is at variance with 'the only true God' of heaven and earth. (2 Cor. iv. 4.) For even a moderate portion of those graces would dictate the necessity of *proving* the truth of any assumed principles of theology before they are erected into standard *criteria* of 'orthodoxy,' and laid down as the divinely authorized foundations of Christian union. A union based even upon disputable dogmas must necessarily be limited, sectarian, and precarious; but if founded in falsehood, it can have no blessing from the God of truth and love.

† The co-equality of the Persons in the Trinity, which is a favorite dogma in the 'orthodox' scheme of theology, could exist only upon one of the following inadmissible positions, viz.: 1st. By supposing those persons to be three supreme Gods: or 2nd. Three imperfect, subordinate beings: or 3rd. Three non-descript entities, constituent portions of one all-perfect Being. The first and third of those incongruous theories appear to be the 'orthodox' explanations of 'the mystery.' The antagonist statements of the 'orthodox' Athanasius, and the 'heterodox' Jesus Christ, upon this point, run thus—'In this trinity, none is greater or less than another; but the whole three persons are co-eternal, and their Godhead, majesty, and glory co-equal.'—ATHANASIUS. 'My Father is greater than I.'—JESUS CHRIST, the second 'person' in the 'trinity.'

‡ These are heavy charges; but I am ready and anxious to prove them, against the ablest of their 'orthodox' advocates; whom I challenge to their defence or renunciation. The fabulous Christ of the orthodox scheme, of which all the members of the Alliance must be disciples, professors, or teachers, is a third part of a fictitious God of triplicate complexity, containing the whole of his Godhead, in hypostatical unity with a miraculously produced sprig of human corruption; a psychological sprout from the anathematized stock of fallen and degenerate Adam and Eve; a branch of that 'human nature' whose 'utter depravity' constitutes the theme of the third standard principle of the Evangelical Alliance! The worship of such an impious fabrication is an insult to 'the only true God;' and palpable idolatry.

rity to deny that fact, exhibits himself as both an infidel and a heretic. It is to be hoped, however, that no member of the 'Evangelical Alliance' will sustain that character: but let none of them forget St. Paul's counsel to Timothy—'Take heed unto thyself and unto thy doctrine.'§ For the same apostle warned his beloved son Timothy, that the time would come when many professors of Christianity 'would not endure sound doctrine.'‖ And verily we live in that time.

We are now reversing the order of our witnesses; but let us hear what the second says:—'I am the Son of God, whom the Father hath sanctified and sent into the world:' for 'I proceeded forth and came out from God.'¶ Who was it that made those declarations? It was 'the MAN Christ Jesus': and they establish the fact of his divine filiation against the Arians, (who admitting both the pre-existence and super-angelic nature of that man, yet deny his *filial divinity;* asserting that his nature was only *homoiousios*, that is, of a *similar* or *like* character with that of God; but denying that it was *homoousios*, that is, of the same essential character, and identical qualities:) for that procession was the primary act of paternity on God's part; constituting also the original predicate of filiation on behalf of 'the SON of GOD;' who, when miraculously incarnated, became 'the MAN Christ Jesus.' And this establishes the proper filial divinity of that man; while it disproves the Sabellian and Swedenborgian heresy of his supreme Godhead. For whatsoever 'proceedeth forth, and cometh out from God,' must necessarily be divine; but it is certain that supreme Godhead never did, and never could, *come out* of its original and only possessor; neither can God come out of himself. Therefore the SON of GOD is not GOD himself.

But what says our third, but really the *first* of St. John's three witnesses—if that apostle wrote the disputed text? Hear and believe God's own words—'This is my beloved Son, in whom I am well pleased; hear ye him.'* Of whom were those words spoken? Of a complex being, consisting of a vital, intelligent spirit, animating a human body; and both constituting a PERFECT MAN. The speaker was the eternal God, and Sovereign Lord of heaven and earth; in his official capacity, as 'the God and Father of our Lord Jesus Christ.'† He was the God of the whole MAN; but he was the FATHER only of the SPIRIT: of the flesh and blood, in which resided the principle of corporeal vitality, Adam, Abraham, and David, with many other ancestors, were the male progenitors; and the Virgin Mary the immediate mother. Let us therefore no longer dream that the MAN whom GOD claims for 'his only begotten Son,' is either the *whole*, or a *third-part*, of that God who begat, and avows him as his legitimate offspring, *fac simile* image, and faithful servant. The time for the imposition of those popish delusions and impious absurdities upon the credulity and ignorance of their benighted dupes, is now happily passing away: and blasted will be the stability of the 'Alliance,' if it be founded npon that *anti-*'Evangelical' theory. Leaving therefore the disgraceful trammels of popish despotism and priestly domination; and no longer suffering those spiritual tyrants to dictate their irrational as well as anti-scriptural jargon, with the assumed and usurped authority of God, to our bewildered minds, let us read, pray, meditate, believe, and work, *for ourselves*. We shall then have a legitimate claim upon that infallible source of wisdom, truth, and holiness, which conveys the answer to our third question, viz.—'How shall we know that the testimony of our three witnesses is divine, true, and essential to human salvation?'

§ 1 Tim. iv. 16.
‖ 2 Tim. iv. 3.
¶ John x. 36. viii. 42. xvi. 27, 28.
* Matt. iii. 17; xvii. 5.
† John xx. 17: Ephes. i. 3, 17: 1 Peter i. 3.

The promise of one who cannot lie, and who is invested with all celestial and terrestrial power, secures that knowlege to all his true disciples. In John viii. 32, we find Jesus declaring to them, and to us thro' the same medium, '*And ye shall know the truth, and the truth shall make you free:*' while in chap. xvi. 13, the competent agent of its revelation is thus described—'When he, the SPIRIT OF TRUTH, is come, HE will guide you into ALL TRUTH.' And hence the same apostle in his first Epistle (chap. ii. 20, 27,) recognized the fulfilment of those promises in those persons whom he there addresses—'But ye have an unction from the Holy One, and ye know all things'—that is, all things connected with your present peace and future felicity. And so perfect was that knowlege in its happy possessors, that the same inspired writer scruples not to add, as their fortification against all seduction—'But the anointing which ye have received of him abideth in you, and ye [Christians] *need not that any man teach you:* but as the same anointing *teacheth you of all things*, and is truth—and even as it hath taught you, ye shall abide in him.‡ Here, then, is the only true standard criterion of theological truth to be found upon earth; and it is declared to be *within every man's reach*, and at every man's service; for God gives his Holy Spirit to every one who asks for it:§ and it is the neglect of the individual illuminations of that spirit which has issued in the present chaos of *babelistic* confusion, so disgraceful to the theology of our 'Christian' age and country. For that confusion is the natural, proper, and judicial result of that idolatrous confidence which the disciples of almost every sect and party repose in the assumed infallibility of their patron saints [or founders]; each of whom, in the estimation of their abject worshipers, and imbecile dupes, has monopolized all theological truth; whereas in point of fact, no one of them possesses that truth in unmixed purity.¶

At the head of those monopolists, by the overwhelming suffrages of an immense majority, stands the equally Popish and Protestant Saint Athanasius, whose popularity and success appear to have sprang out of the adroitness with which he contrived to combine the powers of two notorious heresies, as the impregnable pillars of his fashionable 'orthodoxy.' The constitution of the Athanasian Christ, is 'the hypostatical unity' of the Sabellian and Socinian idols, the one being an incarnated God, and the other a created man—the *fortunate* union of which has established the paramount credit of the popular 'Saint,' and attracted millions of worshipers to his shrine! And the princely revenues of his Priests, especially the Episcopal and Archiëpiscopal portion of them, correspond with the glory of the Papacy that gave them birth, tho' they bear little resemblance to the poverty of that 'Son of Man' who 'had not where to lay his weary head.'

At present neither 'Saint Arius' nor 'Saint Swe-

‡ Is not this a mortal stab to the insolent presumption of that priestcraft which dares to dictate its theology to the church of God?
§ Luke xi. 13.
¶ There is a short, easy, and yet infallible mode of acquiring a *certain* knowlege of theological truth, as contrasted with its antagonist error; which, altho' within every man's power by the grace of God, is strangely overlooked, neglected, and lost by a vast majority of mankind: its record is to be found in John vii. 16, 17:—'Jesus answered them, and said, My doctrine is not mine, but his that sent me. *If any man will do his will, he shall know of the doctrine whether it be of* GOD, *or whether I speak of myself.*' Here, then, is a test of truth offered to every man—a standard criterion of Evangelical doctrine, stationed *in his own breast:* to the judgment of which JESUS CHRIST *himself proposes to submit his own testimony!* This faculty must be intuitive, and the produce of divine inspiration [promised to *all* the *members* of the true church]: for the same divine instructor, quoting Isaiah liv. 13, in John vi. 45, says of his true disciples: 'And they shall be *all* taught of God.' Now God is *an infallible teacher of his own truth;* and his children, who do his will, and attend to the instructions of his spirit in their hearts, cannot possibly either remain in ignorance, or be led into fatal error; but must necessarily become 'wise unto salvation.'

denborg' (successor to 'Saint Sabellius'), has any chance with Athanasius, who soars far above them all—altho' Arius was within a hair's breadth of God's truth; and his disciples would now actually embrace it, could they only be persuaded to expunge the sinful *iota* from their heretical 'homoiousios.' But to them, as well as to the Athanasians, *sectarian caste* appears to be incomparably more valuable than God's truth!

'But the Athanasian homoousios is destitute of the heretical *iota*.' Very true; but the *created soul* of 'Saint Socinus's' heresy takes its place, and immolates the 'orthodoxy' of the primary saint! Were it not for that *salvo*, the Fourth Proposition of the Evangelical Alliance's published creed would contain and develop the pure unadulterated truth of God, in reference to the physiological constitution of the Redeeming Savior of mankind; and upon that foundation it might safely cherish a hope of the blessing of God upon its efforts for promoting a *really* 'Evangelical Union' among all genuine Bible-Christians; but the introduction of that *fictitious* 'soul' reduces the Athanasian orthodoxy to Socinian heresy!! That proposition is—'The incarnation of the SON of GOD, and his work of atonement for sinners of mankind.'

Now I beg leave respectfully to ask the framers of that proposition, if they really and *intelligently* believe the truth which it *verbally* asserts? I have important reasons for asking that question; reasons which involve insuperable obligations on their part explicitly to answer me, and which will probably justify my incredulity respecting their professed belief. Assuming, from the aspect of their second postulate, that its authors are among the disciples of 'Saint Athanasius,' I must affirm that the scheme which bears the stamp of his 'orthodoxy,' contains no such being as a 'Son of God,' whose constitution and relative position could either permit his 'incarnation,' or enable him to make any 'atonement for sinners of mankind.' For according to that 'creed,' the Person therein designated 'the Son,' is evidently a *third part* of a God of triplicate complexity, tho' said to contain *all* the attributes and perfections of the whole company! Now among those perfections must be reckoned—1st, *Eternal, independent self-existence*, which excludes the possibility of that derived mode of existence necessarily implied in filiation or sonship, and which the 'orthodox' term 'begotten' both describes and limits to a definite period. 2nd, *Omnipresence*, which renders located incorporation absolutely impossible. 3rd, *Impeccability*, which is utterly incompatible with temptation to sin. 4th, *Impassibility*, which excludes all possibility of suffering. 5th, *Omnipotence*, which precludes all subjection and obedience to law, and the reception of either reward or punishment. 6th, *Immortality*, which renders the assumed death of its possessor an impracticable absurdity, and, in its application to God, an audacious blasphemy. 7th, *Supreme Godhead*, which every child knows to be incapable of identification with subjective manhood.

Now the scriptural 'Son of God' was a divinely begotten, located, incorporated, tempted, suffering, obedient, dying MAN, and the recipient of both punishment and reward. I ask, therefore, does the Evangelical Alliance believe in, patronize, and recommend that Biblical 'Son of God,' some of whose essential characteristics I have just sketched out?* If not, then I must say that they have little claim to the character of genuine Bible-Christians; but if they do acknowlege that 'Son of God,' then by that act they repudiate the fictitious Christ of the Athanasian Scheme; who, tho' indiscriminately styled 'God himself, the Son of God, and a created man,' neither is, nor can be, any one of those incongruous beings. I therefore feel myself both authorized and obliged, in the name of that God whose servants they profess to be, and in the name of that universal church whose guardianship they have assumed, solemnly to demand of the Alliance, WHO and WHAT is that 'Son of God,' of whose atonement for sin it makes its boast?

To do justice to both the efficacy of the atonement, and the character of its glorious author, the Alliance should be prepared to prove and illustrate both the fact and the mode of the divine filiation of the great Redeemer, as far as divine revelation and the nature of the case justify and require. The Alliance should be able to show, against both the Arian and Socinian, that his filiation was not produced by either creation or adoption, but by *immediate generative procession* from the essence of the Deity; that it took place 'in the days of eternity,' before the creation of the universe; that it was repeated at his 'incarnation'; and that at and by that process he was only corporeally assimilated to, united and identified with, his brethren of the human family, whom he 'came down from heaven' to redeem and save.

It should also be prepared to prove the mode by which 'the only begotten Son of God' is, in his one psychological and pneumatic essence, generically *one* with the fallen posterity of Adam, tho' entirely free from all participation in the depravity and sin which pervades the offspring of Adam;—predicates indispensable to the efficacy of his atonement, but such as are generally overlooked by all theologians.

The imposing position and the professed object of the Alliance, specially demand its attention to the nature and properties of that Savior whose 'incarnation' and sacrifice it professes to interweave with the fabric of its constitution. Designating him as 'the Son of God'—(a title which the Unitarian employs in common with the Trinitarian, and perhaps with equal truth)—it is absolutely necessary to define the distinguishing characteristics of the *peculiar filiation* of Him who is pre-eminently and exclusively styled 'the only begotten Son of God.' Without this, the trumpet of the Alliance will give a very 'uncertain sound'; it will be the incoherent jargon of the 'tinkling cymbal,' and 'no man will or can prepare himself for the battle'—tho' a battle there must and will be, unless my antagonists, as usual, shrink from the contest.

In the development of its fourth postulate, the Alliance will be required explicitly to state—1st, When and where did the act of divine filiation take place? 2nd, How was it performed? 3rd, What portions of the inherent perfections and powers of self-possessed Godhead could be, and actually were, communicated to 'the Son of God,' in and by the act of his divine filiation? That 'the whole of the divine perfections were communicated by the Father to the Son,' is a position which, altho' asserted by very high human authority,† admits of no proof, and if true, would issue in the palpable and impious absurdity, that eternally *self-existent Gods* may be fabricated at the will of their producers, and have infinite and eternally self-possessed perfections conferred upon them, by a temporal act of conveyance! A derivation of existence, and of its essential nature, is a predicate inseparable from generative filiation; and even if that process were extended, in speculative theology, both from and to all eternity (as it is in Wesleyan Metho-

* It is a self-evident and most important fact, that as filiation, even in the divine nature, necessarily involves the derivation of both existence and essence by the offspring from the parent, so 'the Son of God,' tho' of divine origin, cannot by possibility possess any attributes or perfections of the divine nature, save only such as are of a communicable character.

† In his 'Theological Institutes,' under the head of 'the Trinity in Unity,' the late Richard Watson (an almost oracular authority in Wesleyan Methodism) quotes the opinions of Bishops Bull and Pearson, and Dr. Owen, which Mr. Watson himself adopts as scriptural truth—that 1st, 'the Father communicates the whole of the divine nature to the Son,' who then generously joins the Father in—2nd, a transfer of the whole to the Holy Spirit; who therefore remains, by virtue of that act of conveyance, the sole possessor of the whole Godhead! Mr. Watson has not distinctly stated *what* scriptures authorize those curious 'opinions.'

dism), yet that extension, tho' an abortive and impracticable absurdity, would still retain its derivative character, and thereby undeify its fabricated subjects.

Hence it is plain, that in the attempted development of their ideas, if any specific ones they have, upon the *modus operandi* of divine filiation, the spokesmen of the Alliance must take good care to avoid the fatal, tho' soundly 'orthodox' blunder of investing their 'Son of God' with those attributes of the Godhead which, if he possessed them, would totally disable him from performing his assumed and prescribed 'work of atonement for sinners of mankind,' and compel him (most *orthodoxically*, I grant, but most *deceitfully* also) to do and suffer that by proxy, which his independent and *impassible* 'Godhead' rendered impossible to be done and suffered in and by himself! Without due attention to this precaution, that portion of the theology of the Alliance will be impaled upon the horns of the famous dilemma which has suspended and exhibited the 'orthodox' scheme, to men of *thought* and *piety*, as an object of mingled pity, contempt, derision, astonishment, and regret, for so many ages past—viz. 'Either the Godhead, in its hypostatical and sympathetic unity with one of fallen Adam's unredeemed progeny, suffered and died; was tempted to worship the devil, made the subject of a curse, and then sent down to hell; or that a branch of fallen humanity, to which the Godhead was thus linked, sustained those expiatory pains and penalties alone!' The first horn of that dilemma is *blasphemy:* the second *anti-scriptural falsehood:* and both, whether separated or united, unavailing fabrications!

For neither God himself, nor such a Socinian coadjutor as the orthodox scheme has attempted to associate with him, nor both these incongruous and hostile parties in conjunction, could ever have effected the work of human redemption; because neither of them, nor both together, could ever be 'the SON of GOD,' and an immaculate MAN, both of which relative characters are inseparable from the Christ of the Bible.

Hence it is evident, that in the maintenance of their assumed and important principle No. IV. (and they ought to be prepared to prove and defend it), the members of the Alliance must abandon the Athanasian fable of 'the hypostatical union of God and a man' as the complex constitution of the Lord Jesus Christ, embracing in its stead the simple incarnation of the Divine LOGOS as 'the Son of God,' and the only animating Soul and intelligent Spirit of 'the man Christ Jesus.' And should they be at any loss for a mode whereby to effect the generical identity of that Logos with the souls of Adam's fallen race, without inflicting either degradation upon his dignity or corruption upon his purity, I can perhaps help them over that difficulty, by showing them God's method of accomplishing that great and important object,—if their humility could stoop so low as to receive instruction from such a source. But let them not forget that 'God resisteth the proud,' whom 'he beholdeth afar off; but he giveth grace to the humble'; and in Bible Christianity, a little pride, self-confidence, and self-importance, are well sacrificed at the shrines of Wisdom, Truth, and Love, the harbingers of holiness, and the bonds of peace!

I am, sir, respectfully yours,

SAMUEL TUCKER.

Manchester, June 8, 1846.

'CHRISTIANS.'

ORIGIN.—About fifty years ago, this denomination arose in America. The movement was almost simultaneous at the South and the North. In North Carolina it began among the Methodists; and in Vermont among the Baptists. Early in the present century, it appeared among the Presbyterians in Kentucky and Tennessee.

The denomination thus originated with the three chief sects in the United States. There seems to have been no concert with, or even knowlege of, each other; but the three branches all went forth within eight years, in various and distinct quarters.

PROGRESS.—Their progress has been very rapid. They now number about 1,500 churches, with 325,000 communicants, 1,500 preachers, and 500 licentiates. *Half a million persons* in America have already embraced their views, and join in their worship. They are now found in most of the States of the Union.

TENETS.—They repudiate all human creeds; and taking *the Bible alone*, reject all doctrines which cannot be stated *in scriptural language;* consequently, they reject the doctrine of the Trinity, believing in the Father *alone* to be God; that God is, therefore, one, and only one; that Jesus Christ is *the only begotten* SON *of God;* that the Holy Ghost is that divine unction with which our Savior was anointed, '*a divine emanation of God*, by which he exerts an energy or influence on rational minds.' They believe in Christ's *pre-existence;* they reject the whole scheme of Calvinism.

Their churches are strictly congregational or Independent. They took the name of Christians in order to avoid all sectarian appearances.

THE RESPONSIBILITY OF MAN CONSISTENT WITH THE SCHEME OF SALVATION.

No. 3.

GOD'S RIGHTEOUSNESS—MAN'S ABILITY—&c.

'GOD has not lost the right to command, if man has lost the power to obey,'—is a sentence ready to drop from the lips of those who deny man's ability to believe to the saving of the soul. We reply,—When Justice and Love are abstractedly considered—i. e. the one considered independently of the other—the former is truly vindictive tyranny, the latter truly the unrestrained impulse of blind passion. But God is merciful as well as just; his love and justice are alike *infinite;** therefore his all-wise—i. e. his providential—dealings with sinners, can be ascribed to no other source than (to use philosophical language) to *love and justice held in equilibrium.* From this perfect equanimity of disposition *alone* can issue wisdom. Hence, whether we contemplate God as manifested amidst the thunderings and lightnings of Sinai, or condescending to reason with rebellious man, and swearing by his own existence that he hath 'no pleasure in the death of the wicked,'—or whether we contemplate his character as exemplified in the character of Jesus Christ, who from city to city 'went about doing good,' and as, in extreme anxiety for man's happiness, he fixed his eyes on Zion, and wept over it, exclaiming—'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee; how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! *Behold, your house is left unto you desolate*',—or when nailed to Calvary's tree, while yet the bloody sweat streamed from his extended body, his agonizing soul prayed for his heartless murderers, despite of their taunts and cruel mockery—'Father, forgive them, for they know not what they do';—or when enthroned on the judgment seat in the great day, pronouncing the dread and ir-

* 'As I can attach no positive idea to 'infinite,' I avoid the term' [in that connexion].—PATHFINDER (see *Truth-Tester*, p. 173, col. 1, par. 14).

Does he avoid *all* terms to which he can attach no positive ideas? If he do, then of course he avoids the terms God, Creator, immortal, invisible, &c. If not the greatest, certainly the most important, part of verbal intercourse depends on negative terms. Moreover, our most comprehensive ideas are acquired by negative inductions, and communicated by negative signs; therefore, to discard *all* such, would be to leave the mind and the tongue almost, if not altogether, a nonentity.—W. C.

reclaimable sentence—'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels';—in whatever manifestation, we behold a God whose *righteousness* is the true equivalent and legitimate offspring of love and justice. Hence, the justice of God is the justice of an omniscient, *infinitely benevolent*, as well as *omnipotent* Being. Consequently, the justice of God is that justice of which *infinite love can approve;* and the love of God is that love which *infinite justice can sanction.* To the inspired interrogation—'Shall not the God of all the earth *do right?*'—we therefore cheerfully respond in the affirmative.

QUESTIONS.

I.—'*(a)* If man, by his own folly and intemperance, should waste his substance, and render himself unable to pay his just debts, would his inability cancel his obligation? *(b)* The moment he becomes unable, thro' his own fault, to discharge his debts, would his responsibility cease?'

II.—'*(a)* And if man has culpably lost the ability which God gave him to do whatsoever he commands him, has God, on that account, lost his right to command? Or *(b)* has man ceased from his obligation to obey?'

ANSWERS.

I.—'*(a)* When man contracted the debts, he had the ability to pay them; his present inability being the consequence of his extravagance and folly, cannot, therefore, cancel his obligation. *(b)* If man contracts debts when able to pay them, his obligation to pay them ceases not until satisfaction be given. However, had man contracted the debts in his state of inability, the case would have been opposite. The debtor then would have been less culpable than the creditor. The trader who knowingly permits his customer, who had already wasted all his substance, to run into debt, has no just right to punish for non-payment. To punish under these circumstances, is vindictive cruelty.'

II.—'*(a)* God is justified in demanding an equivalent for what man has culpably forfeited; but God, by virtue of the law of equity—i. e. love and justice held in equilibrium—loses his right to command, if the sinner has lost his power to obey. Therefore, *(b)* man's obligation to obey, in a state of natural inability, is canceled thereby.'

As to the real relation of God to sinners, that portion of the preceding queries which countenances *man's inability to do whatever God commands him*, is altogether irrelevant. The fact is, God *never* commands man to do what he is unable to do. A clear conviction of this truth, under present circumstances, is of the highest importance, inasmuch as an incredible amount of perverted talent has, for ages, been employed to prove it false. To prevent misapprehension or misinterpretation which might entangle one in the labyrinth of popular prejudice, we shall advance evidence to support our digression from the fashionable opinions of the day; premising that, if we fail in the attempt—i. e. if truth should confute us—our end, nevertheless, will be accomplished; and we shall retire from the conflict rejoicing in the defeat, accounting ourself more than conqueror for the truth's sake.

Is not the sinner guilty of *actual* sin? To the affirmative, we reply; then man has the ability to do whatsoever God commands him. It matters little what forms of speech be used to convey the notion of SIN; all must necessarily harmonize with the laconic explanation of it—i. e. sin is the abuse of power or privilege. If God commands fallen humanity to keep certain laws, and if man in that state actually breaks them, it is necessarily implied that he also has the power to keep them; for sin is the *ab*use of power. Before power can be abused, it must be possessed: sin is its abuse. Now, if the sinner be temporally and spiritually dead, he is necessarily without the pale of actual transgression, therefore cannot add sin to sin. The irrevocable decree has gone forth; his doom is fixed, unalterably fixed—i. e. *he is dead.* In this defunct state, it would be as impossible for him actually to sin, as it would be for the criminal who has suffered the last penalty of the present laws, to arise from the dead, and perpetrate fresh deeds of blood; therefore, sinners spiritually dead and actually transgressing, involves the absurdity of sinners actually transgressing *without power* to transgress!! Impossible! God is a righteous God, and he cannot malignantly punish. But God *does* punish sinners; consequently sinners *have* the power to obey God. Therefore, the actual sin of fallen man, is the abuse of power actually possessed.

God has implanted a law in the breasts of all men, and *conscience*, as a monitor, warns sinners of transgression; therefore, those who have not the outward law, are a law unto themselves. By the law of the heart, then, if sinners be spiritually dead, and, as a condition and consequence, void of all spiritual good, it follows that the pangs of conscience are *not* faithful monitors of actual transgressions, but black despair—i. e. the effect of having lost the power to keep, and consequently the power to break, any of the heart-engraven precepts. Thus (by this popular theory) the sinner is without hope and without God, in a world, only where hope is to be enjoyed, and only where God can possibly show mercy!—experiencing, in time, that 'blackness of darkness' which the Scriptures inform us is reserved for transgressors. The truth is, conscience is that faculty of the mind which recognizes obedience or disobedience to law or moral government, by approving or disapproving, respectively. When various mental states or conditions are harmonious to individual belief, CONSCIENCE approves; when discordant, it disapproves. The former state or condition is known to universal man individually to be a pleasant, the latter a painful, sensation. Without belief there can be no conscience; without knowlege there can be no belief; consequently, there can be no belief in things spiritual, without a corresponding knowlege of things spiritual; therefore, to suppose a man spiritually dead—i. e. perfectly depraved—is to suppose a man without consciousness, consequently without a law of the heart. Conscience recognizes no law which man has not the power to keep. Positively, therefore, conscience does recognize a law which those who are under it can keep.

We are no zealous advocate for what is termed the 'covenant of works' and the 'covenant of grace'—i. e. we don't like the *expressions*, for they are unscriptural. However, we shall make use of them, and explain what appears to us to be their true import, and show their consistency with reason.

I. THE COVENANT OF WORKS is the covenant by which man in his perfect state was to secure salvation. *Perfect* works, nothing less, is the condition of this covenant.

II. THE COVENANT OF GRACE is the covenant by which sinners, by the *belief* of 'the truth as it is in Jesus,' are to inherit eternal life. *Faith* is the condition of this covenant.

It is with unfeigned sorrow we contemplate the prevailing ignorance of 'the learned world' about God and his works, especially his noblest work, the creation of man. On the one hand we perceive the Deist propounding—'If God has infinite benevolence and infinite power, would not infinite benevolence *will*, and infinite power *accomplish*, the prevention of evil?' On the other, the professing Christian, according to his special creed, contending that 'God *predestinated* man to fall'—or, that 'God predestinated man to stand, or fall'—or that, 'for the wisest of purposes, God permitted evil'—and so on! Very little reflection might convince both the 'rational' philosopher and the 'philosophical' theologian, that all these theories are unsound; their 'rationality' and 'theology' are mere blind prejudices—opaque dross when examined by the light of reason. God is not only an infinite, benevolent, and almighty, but also an ALL-WISE Being; contemplated as such, his power and benevolence cannot act apart from his wisdom, nor adverse to it.† Therefore, God made man as he made his other works—perfect.

† On this position our correspondent PATHFINDER strongly insists, in his letters to the Swedenborgians, tho' a sentence of his is here quoted as tho' he were ignorant of it.—ED.

God could not prevent evil, except by two expedients: either by not having made man, or by making a creature different from man; for if man were made perfect, he could not have been made differently without being made imperfect—a work which an all-wise Being cannot perform. But God chose to make man, *of his own free will;* and man's remaining in his creation-state was the result of his own choice—i. e. whether he would, or would not, fulfil the conditions of the covenant of perfect works;—in fact, the only covenant under which man, as he came from the hands of his Maker, could be placed.‡

Man, as a free-agent, must have possessed power to commit sin of any complexion or magnitude—a sin that *can* be forgiven, and a sin that *can not* be forgiven. Now, no mind can fully comprehend the dire consequences of unproven man's disobedience under these circumstances; therefore, the first act of an infinite, benevolent Creator, would be to prove man's stability.§ It must be admitted that God knew that man would disobey; so it cannot be supposed that he would have made man at all, if no effect was to follow any act of disobedience other than annihilation, or the eternal misery of *all;* therefore, man's trial of faithfulness, on the same grounds, would be on an act of the least consequence, furnishing every possible inducement to overcome his moral resolution. Under these trying circumstances, if man proved faithful, then, as no greater temptation in after time could be brought to act against him, he and his posterity *must, for ever,* have remained secure under the covenant of perfect works; if *un*faithful, then, on this supposition, a remedial alternative must be ready to free the delinquent from destruction—i. e. from the consequence of transgression. What saith the Scriptures?—'The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of *knowlege of good and evil,* thou shalt not eat, for on the day thou eatest thereof, *thou shalt surely die.*' It is well known in human experience, that when man is forbidden to act without a *knowlege* of the reason, his curiosity becomes excited; in fact, man is naturally disposed to have a knowlege of the reason, or to dispute the truth of the testimony; therefore, in this way a positive command to obey becomes a negative command to *disobey.* Thus, God commanding Adam *not* to eat (without communicating the reason *why*) must have excited his curiosity to the highest to discover it; therefore, while God positively strengthened Adam against eating of the forbidden fruit, by the strongest possible positive inducement to obey (for a knowlege of the *reason* follows a knowlege of the *fact;* therefore a knowlege of the reason *could not* be desired by perfect man under ordinary circumstances, without *first* acquiring a knowlege of the fact), Adam, by a natural instinct, was *negatively* strengthened to eat of the forbidden fruit by the strongest possible *negative* inducement to *disobey.*‖ The remaining temptation to disobey is the positive—i. e. directly to discredit the truth of God's command. Adam must have known God to be *true*; but then, *he had no presentiment* that the *Serpent* was a LIAR; therefore, all ordinary positive inducements tending to throw discredit on God's command could not surpass the actual and adverse declaration of Satan.¶

It would act on the mind of Adam with all the force of the greatest possible positive inducement to evil. Thus, by rational inductions, we arrive at the certain knowlege, that if Adam had withstood the temptation to eat of the forbidden fruit, he and his posterity would for ever have remained secure under the covenant of perfect works. We know the result; God's VETO, and the Serpent's adverse YEA, proved too strong for Adam's mental energies. He ate of the fruit of the tree of knowlege of good and evil, and—he fell—i. e. he broke the covenant of perfect works. But, as was to be expected from a God of Love, THE REMEDY was at hand to counteract the dread consequence of his disobedience. The Lamb of God, 'slain *before* the foundation of the world,' appeared in the fulness of time, placing man under a new, a better, a safer covenant—i. e. *the covenant of grace.* From that instant, down thro' all the cycles of time, God stands in relation to sinners truly as a God of Love. Not, as is too commonly represented, as a God of Vengeance, but as a God seeking his disobedient and fugitive child, and with tenderest compassion pronouncing the judgment of death on the body—'*Dust thou art, and unto dust shalt thou return.*' Without this sentence, neither Adam nor his posterity could have been placed under the covenant of grace.

Hence, we find that reason, conscience, and revelation, pronounce as true, that 'God never commands man to do what he is unable to do.' W. C.

‡ Our correspondent lays great stress on a position which his opponents do not at all question—viz., that man's *actions* (standing or falling) depend upon, or result from, his *own* WILL—which, therefore, is and must be his *free choice.* The difficulty, therefore, is only thrown back a step, and assumes this form: *What* was the cause of a *wrong* (wrung or crooked) choice? PATHFINDER says—'IGNORANCE or LIMITATION—the 'native dower' of all creatures, combined with desires and circumstances.' Beyond that, arises still another question: *Why* was man made as man, with a constitution adapted for *discipline* and *improvement,* with a *liability* in all to fail, and a *foreseen-failure* in myriads? PATHFINDER replies (as we did in our reply to the Deist), that this *permission of evil*—or this *disciplinary constitution,* call it what we may—forms A PART OF THE BEST POSSIBLE SYSTEM OF THE UNIVERSE. In short, that as all creatural *good* has its *evil,* so all *evil* has its *use* or good. To say that 'God *could not* prevent sin' without doing *differently* from what he *has* done, is a mere truism—a re-stating of the same thing in other words; it is no *explanation*—no unfolding of the reason *why* he has made him capable of sinning, and *permitted* him to sin. Besides, the theory overturns itself, for, in affirming that 'SIN could only have been prevented by making man's *nature differently* from what it is,' he affirms that *man's nature* is the necessary *cause* of sin—therefore that sin is the necessary result of God's *creation.* But this is *contrary to fact,* for Man was Man *before* he sinned, and therefore his *nature* (alone) could not be the *cause* of sin, since a *cause* existing will have an *effect* existing *along* with it. An additional element to man's *nature* must be found to account for the *beginning* of sin, else sin would begin with that nature.—ED.

§ Query,—Did God, who knew what was *in* man, require his nature proving [i. e. probing] to find it out? If not, the issue of the proof was for the knowlege and benefit of man, not of God. But how could it be of use to man to *find out* that he was *lost?* Should not the *trial* and proof, then, and all the evolutions of providence, be strictly regarded as a series of DISCIPLINARY PROCESSES, by which the race at last, and many individuals in the operation, should progress and improve to *perfection*—until '*all* men should know the Lord' and his Laws, without the necessity for external teachings and trials—which we regard as so many *experiments* tending to construct and complete the SCIENCE OF ETHOLOGY. —ED.

‖ This phraseology seems to us exceedingly objectionable and inaccurate. *Inducements* may be either *desires* or *dreads*—hopes or fears—but they are equally POSITIVE and REAL STATES of man. The sensation of *cold* is just as positive as that of *heat*—tho' the first is the *absence* of that which *occasions* the second.—ED.

¶ The origin of sin is here resolved into *want* of knowlege to direct desire.—ED.

INVITATION TO SELF-CULTURE & SELF-RELIANCE.

ADVANCE right on the path of knowlege; equip thyself in strong completeness;
What tho' the toil be long and rugged? 'twill fill thy wond'ring soul with greatness.

'Tis for the base, 'mid spoil and carnage, to climb the mould'ring steep of fame,
But let *thy soul* be all sufficing, unheeding of thy after fame.

Mount! mount the ladder to the heaven whence bright angels come and go,
And strength be to thy spirit given to scorn the jargon heard below.

Quit! oh quit this sordid grov'ling—eyes for ever fix'd on earth;
Oh, lift thy heart, and turn thy vision, to the spheres that give thy spirit birth.

Oh, be *thyself,* and, nobly daring, give battle to the passing hour,
And thou on starry heights shalt walk, with feet of strength and soul of power.

Ah! why revolve a narrow prison, when fair and boundless worlds invite?—
Instinct with beauty, love, and reason, and God and truth and man and right.

Up—up! discharge thy holy mission, and break the bonds that now enthral;
Voices from the future summon, and Life and Death and Duty call. W. A. L

The Temperance Advocate.

Temperance is the *proper use* of all things.

'THE TRAFFIC' TRIED.

[By the Factory Boy.]

A BRAVE old world is this, and full of serious mockeries! The greatest follies are defended with the gravest face, and the most abhorrent doctrines propounded with the solemn looks of Doctors in Divinity. Thus it lately happened that 'spirits from the vasty deep' of a wine-cellar, stood forth valiantly for the faith in strong drink.*

'How now, ye secret, black, and midnight hags—
What is't ye do?'
'A deed without a name!'

Aye, truly. It is a branch of the black art;—brewing poison that sends rack and rheum thro' the whole body, corporeal and spiritual, of the unfortunate fool who drinks them. It is the mystery of concocting Port that never saw Oporto, Madeira made *here*, and Champagne which turns to be *real* pain,—and all sorts of villanous compounds which blush for the effrontery that calls them *Wine*.

'Double, double, toil and trouble,
Fire burn, cauldron bubble!'

But the trick of legerdemain by which these vile shams are transmuted into gilded equipage and princely palaces! Talk of the Balm of Gilead, and Old Parr's Pills;—commend us to the mystery yclept the 'Wine Trade,' for genuine, unadulterated humbug! Your 'wine-merchant' is the very Prince of Quacks. Dr. Solomon and Old Parr boast their thousands, but he boasts his tens of thousands. His dupes are among all classes, from the delicate lady who sips genteelly to restore a hectic flush to her pallid cheek, and the sleek divine who takes his glass in the 'vestry' for his 'stomach's sake,' to the pompous alderman who carries a corporation before him, with his carbuncled nose for his mace of office,—and the jolly tinker who rolls himself delectably in the gutter.

But what say our spirits of the 'vault'? Hear how they moralize!

'The promises of heaven are to those who *overcome* the world—not to those who *avoid* it.'

Sermons in tubs, and homilies from a wine-bottle! We never heard that teetotalers meant to avoid the *good* things of the world, and we know of no law or gospel commanding them to indulge in its *evil* things. We are, it seems, to drink a little (a *little*, of course), or else we avoid the world; and if we avoid the world, we gain damnation. Thus an 'occasional glass' becomes an essential qualification for the kingdom of God — the unrevealed step in Jacob's ladder that reaches unto heaven.

The 'way of life' we knew to be 'strait' enough, but we never suspected it to lay thro' a bottle-neck or a bung-hole. We are to be refreshed, like giants, with wine, new or old, or we cannot 'overcome' the world. To 'avoid' the brewer and the wine-merchant, is a deadly sin, albeit not written in the Decalogue, or named in the teachings of Jesus; and the audacious mortal who ventures to give the aforesaid worthies the go-by, will be bound hand and foot by 'the world, the flesh, and the devil,' and consigned to bottomless perdition. Tell the man who shuns the houses of infamy and the haunts of dissipation, that he is to *overcome* the world, and not to *avoid* it; and therefore he must frequent the scenes of temptation, and *there* manfully do, as St. Dunstan did — take the devil by the nose. Such is the gospel according to Messrs. Mott—a huge *mal mot* we take it, and most congenial to the 'vaults below.' Hear again!

'We must *resist* the devil, and not ourselves become fugitive.'

Surely this is some oracular voice—some Paul who keeps himself 'unspotted from the world,' and who has 'no fellowship with the unfruitful works of darkness.' Alas! no; it is the voice of our wine-vendors, who 'spot' the world with a loathsome moral leprosy, and are in league with the powers of darkness, to keep their 'works' in being, and in vigorous operation. Our new expounders of 'the whole duty of man,'—having a guinea over one eye, and a 'drop' in the other,—cannot see there is a way of resisting which IS to 'overcome,' and a mode of dealing with the devil, that *he* cannot help 'flying.' Such is the practise of teetotalism. In this case, it is the true 'holy water,' of which he has a proverbial abhorrence.

No mad dog—nay, no wine-merchant—has a greater repugnance to simple, cold water. A learned Wesleyan divine† was of opinion, that wine is the devil's way into man, and man's way to the devil; no marvel, then, of his hostility to teetotalism, and his manifesto against it thro' his organs the wine-merchants. No doubt he has whispered to them—'See ye not how by this doctrine OUR craft is in danger?' The *joint* interest being assailed, the allied forces offer mutual resistance.

It is to no purpose that Generals Mott talk of 'resisting' the old enemy. They are either deceived or deceiving. The tactics they recommend are those of the traitor who means to betray the cause he seems to espouse, to disaster and defeat. 'Beware of false prophets, who come in sheep's clothing!'

The effectual resistance which teetotalism affords, does not square with the moral and pocket philosophy of Messrs. Mott. Their 'voice is still for war.' To close it by a decisive blow, would put an end to their exalted vocation as 'soldiers of the cross,' and be a species of suicide on their Christian character. The notion of being unassailed, and therefore non-resisting, is a consummation and a calamity they abhor and dread. They must be always, and without necessity, *militant*, or they will cease to be moral. Their virtue is a sort of Salamander, that can only live in the fires of conflict; and their souls, like a genuine Irishman, are never at peace except when fighting. They must therefore deal out and drink the 'moderate glass,' and thus tempt the tempter—for their spiritual improvement! They like to come to close quarters with the enemy, and keep there. As an ancient king—wiser than most—kept a menial to remind him of his mortality, so they bribe the devil to conserve their virtue. This is to exhibit his Satanic Majesty in a new character. He has been whilom notorious for robbing mankind of their virtue—of 'that which not enriches him, but makes them poor indeed.' But 'there is no accounting for tastes'; and we wish Messrs. Mott joy of the 'gentleman in black,' who, we hope, will duly remind them of his reverend presence either by a significant show of his horns, or a diverting whisk of his tail.

The great author of Christianity has commanded us to pray 'lest' we enter into temptation, and taught us to pray not to be led into it. But in obedience to the discoveries in the means and mysteries of human improvement which have broken, in these latter days, on the Patmos of Messrs. Mott's imagination, we must causelessly enter into temptation; seek, and wantonly challenge it; otherwise we can have no fair pretense to the 'exercise of virtue,' nor any true claim to the 'promises of heaven'! Now this body of divinity walks—or rather hobbles—on two bad legs of assumption—or, rather, two wooden apologies for legs. The first is the assumed necessity for temptation to the existence of virtue; the second, that the traffic is an indispensable agency for this mighty purpose. Now, granting the premiss, the conclusion does not follow. According to the one, moral good-

* See *National Temperance Advocate* for May, 1846, art. 'The Traffic Defended.'

† Dr. Adam Clarke.

ness is not a substantial reality, but the shadow and effect of temptation; and therefore to relinquish all temptation would be to murder virtue, by destroying the very condition of its existence. This being true, Christian piety will not be found during the Millennium, for Satan is to be bound for a thousand years; nor holiness in heaven, for temptation does not enter there; nor moral goodness in God, for he cannot be tempted. According to the other, the 'traffic' is the only temptation worthy the name, and, therefore, the mightiest safeguard of human virtue beneath the skies! Messrs. Mott have, during twenty mortal years, witnessed so much of its workings,—are so absorbed with the idea of its manifold and mighty seductions,—that, like the Bottle Imp in the 'Arabian Nights,' it has swelled out before their vision into most enormous proportions, quite obscuring the 'thousand and one' other evil influences which besiege poor human nature on every side. It is, therefore, no peddling consideration of pounds, shillings, and pence, but motives far more exalted, solemn, and magnanimous, which animate the Messrs. Mott. They invest their capital, open their stores, put out advertisements, and boast of being the first to introduce amongst the inhabitants of Liverpool—for which the said inhabitants ought to be vastly obliged!—'the London mode' of maintaining a formidable temptation to evil—yet not to promote evil, but to uphold the moral virtue of the people of Liverpool! Withdraw the 'traffic,' and public morality would sink into the void space, as into the abyss of ruin; the moral greatness of human nature would be clean gone! Now, vicious as we think 'the traffic' to be, we do not regard it as entitled to this bad eminence.

Let Messrs. Mott, and all the friends of virtue, be comforted. Human nature could well afford to spare this alcoholic agency of hell; and were it removed, enough of evil would remain to be resisted and overcome, while its removal would mightily lighten the burden under which humanity now groans. Human society, we believe, would be as high-toned, as virtuous, and as intelligent, were that calamity to happen, as it is now. Our confidence is so great, and our temerity so audacious, that we are using our best endeavors to realize the experiment. We should be content to rest the issue on as many *months*, as the opposite practise has had *centuries*, of trial. The drinking system, as a provocative of human virtue, we hold to be altogether unnecessary. The temptations arising out of our nature and condition, are not so few, feeble, and far off, that we need to multiply, strengthen, and attract others really *alien* to human nature. A man may esteem it a duty to 'resist' and a glory to 'overcome' an invading force. But if the mountain will not come to Mohamed, must Mohamed go to the mountain — must he go in quest of a foe, and provoke him to battle?

To tamper with strong drink, is to venture on the devil's ground, and surrender a part of your armor to boot! '*He goeth about* as a roaring lion, seeking whom he may devour'—and therefore we need not go seek him, for the mere pleasure of putting our heads into his mouth, for the mere chance of taking them ont again. Such feats may be allowed to Van Amburgh, with beasts of a mundane order; but we doubt whether it be safe, or wise, or pious, to attempt an imitation with the 'beast of the bottomless pit.' Let a man pursue the lofty path of duty, and he will *find* the 'lion' sufficiently often without going out of his way to seek him; and every individual treading but the ordinary round of human existence, will have enough of 'true exercise' to 'resist,' and happily 'overcome,' the inevitable temptations by which he will be surrounded.

If the presence of a great temptation *be* essential to great virtue, and a high state of public happiness, then we admit that Messrs. Mott are engaged in a most useful calling, and that the drinking system deserves to be upheld by all who desire the well-being of society. It is a temptation of gigantic magnitude, vast extent, and most perilous character, and therefore should possess corresponding capabilities for promoting private and public happiness. This theory explains how beer-shops are national blessings,—how the wine-vault and the gin-palace may send forth the streams of moral life among the community. The Colossus of Public Happiness rests with one foot upon a beer-barrel and the other on a rum-cask. Take away these, and it falls prostrate and in utter ruin. If these are its inherent tendencies, they have been strangely hidden from the common eye, and are mysteries reserved for the initiated, who make great gain by this merchandize. No other form of objective evil can boast so wide an empire, or a sway more fatal. None abstracts so many millions sterling from the legitimate channels of industry — not to be returned, like the dews of heaven, in refreshing, fertilizing showers, but in curses, and beggary, and ruin,—exerting an influence confounding law, confusing benevolent exertion, and well-nigh staggering all hope of human improvement. Its sacrifices are hecatombs of broken hearts and ruined souls. The doleful music of its Moloch rites is a commingling of ribald jests, oaths and blasphemies, the cries of the sorrowing, and the groans of the guilty. There is no form of human sin, nor any species of human suffering, that it has not produced. It is the dread curse and moral calamity of the civilized world. Its mischief is palpable and beyond computation; but where shall we look for its compensatory advantages? Has any man's virtue been improved, or any man's religious principles been strengthened, or the lot of any one human family truly bettered by the 'traffic'— by even a 'moderate' indulgence in strong drink? Like the unholy traffic in human flesh, it 'has opened to one class the guilty source of inexhaustible wealth, and to another the sources of all unutterable woes'; and like that accursed thing, it is doomed to be smitten and scattered and destroyed by the power of Christian principle. The decree of heaven is gone out against it. It is a sham, a falsehood, an enormity, and therefore must *die*. It will recede before the advance of knowlege, and finally disappear before the universal reign of intelligence and virtue. It will have 'no place' in the 'new earth' which Time and Truth are surely preparing.

OWEN CLARKE'S HUMBUG ASSOCIATION.

To the Editor of the Truth-Tester.

My Dear Sir,—In the *Temperance* (Moderation) *Penny Magazine* for May, appears the 15th Annual Report of 'the British and Foreign Temperance Society.' Allow me to bring before your readers a few choice specimens of its contents, more particularly relating to the cause of teetotalism. Here commences:—

"The past year has furnished additional proofs that, based on *Divine revelation*, and aided by *correct science*, the principles and labors of the society are *alone* adequate to the recovery of the degraded drunkard, and the prevention of that evil to which he has yielded himself as the willing victim. It has been matter of deep regret to your committee, that the open and determined opposition which has been in so many instances made at the public meetings of the society, and which has prevented the proceedings from being conducted in an orderly manner, has compelled your committee, in a great degree to refrain from the public advocacy of the society's objects, in London, and in many of the large towns of the empire. It was, indeed, hoped, that the violent proceedings of those who professed to be partizans of *extreme* opinions, would have subsided under the influence of more enlightened and just views of the *vast importance*

of your society's labors; but your committee regret to state, that even when your proceedings have been sustained by the sanctions of divine worship—and where, as is uniformly the case in the labors of your institution, the subjects calculated to elicit controversy have been carefully avoided—the opposition has assumed a form so disgraceful, that the agent of the society has been scarcely allowed to proceed with his benevolent efforts to awaken and interest the Christian public on behalf of the claims of your society. On these grounds, therefore, your committee do not hold their annual meeting in public this year. The opposition against which your society has had to contend, having originated entirely in the fact that all its operations are conducted, and all its publications framed, with a direct reference to the truths and doctrines of the Christian revelation, would seem to justify your committee in again inviting the increased, the cordial, the zealous co-operation of the whole Christian public, in promoting the more extended labors of your society; which are now most urgently called for by the state of the metropolis, and the mercantile, manufacturing, and agricultural districts of the empire. Your committee refer with pleasure to the fact, that the sales of your society's publications have been considerably in advance of several preceding years. The literature created in consequence of the attention which your society first awakened to the subject of temperance, has now assumed a magnitude and importance of the most influential character, not only in these kingdoms, but on the continent, in America, and thro'out the colonies of Great Britain. *Sentiments* of the highest value are very largely disseminated; while at the same time, it is not to be concealed, that those who would make the temperance subject the occasion of disseminating *unsound* and *dangerous* opinions among the people, on *political, social, moral, and theological subjects*, have not failed to enter the field with a degree of perseverance worthy of a better cause. Aware of the *high position* your society enjoys in the eyes of Europe and the world (!!!), your committee have exercised the most watchful care in all their publications, to disseminate only *pure truth* in the spirit of profound submission to the whole record of Divine revelation; and to *correct the errors of others*, as far as possible, without being drawn from the practical ground they occupy, into the arena of controversy. The attention of your committee has been directed to the evils arising from the keeping open of public-houses, beer-shops, and tea-gardens on the Lord's day; to this giant evil a large proportion of the drunkenness and crime of the country must be attributed. The Sabbath is the day which the Almighty has specially reserved for his service, and no one can be *guiltless who violates its sacred character*,* even in the most apparently trivial circumstances; how much more criminal is it, therefore, for the mere purposes of gain, to offer temptations, of the most dangerous description, to the millions of our population, many of whom are both ill-instructed and vicious in a high degree! The committee have felt it their duty to suggest to their friends thro'out the country, the desirableness of petitioning both houses of the legislature against the opening of public-houses, and other places of the like kind, on the Lord's day; and they have reason to believe that many petitions, both respectably and numerously signed, have been, and will yet be, presented during the present session of the legislature. The general progress of public opinion in favor of the principles and labors of *your society* (!!) is of the most gratifying kind. Limited as the labors of the society have been, for the want of *suitable agents*, the opposition of its adversaries, and the *failure of those ultra measures* which have assumed the name of Temperance (!!), your committee with deep regret feel it their duty to call the attention of every friend of his country, and of the bodies and souls of men, to the progress which intemperance has been unhappily making during the past year."

* Think of the writer of this sentence — the salary-hunting Secretary, for raising which salary this formal, sham Society solely exists — devouring beef-steaks and onions, and swallowing *brown stout!*—a drink obtained by the fermentation of *malt-wort* and *Sabbath-breaking!*—ED.

Then follow statistics relating to the police, brewers, &c., malt, quassia imported, spirits made and consumed, illicit distillation, &c. They next proceed to give some account of the operations in Ireland, Denmark, Sweden, Prussia, Holland, &c., not forgetting the United States of America, of which the following is a sample:—

"We are regularly furnished with intelligence from our Transatlantic friends; but this only reveals to us more deeply the *evils* of *extreme opinions*. The larger proportion of good men in the United States, have been, to a great extent, compelled to suspend their efforts to promote the cause of scriptural temperance; while the supporters of extreme measures are divided among themselves, so that the evils of intemperance are *rather increasing* than the contrary. (!!) Efforts of a very strenuous character are being made to prohibit the granting of licenses for the sale of all fermented, as well as distilled beverages; but *these efforts are likely to prove a failure*, from the folly displayed in attacking with equal violence the sale of small beer as well as ardent spirits."

They finally conclude this 'veracious' Report with the following:—

"Your committee have long feared, that the apparent prosperity of societies whose principles they could not approve, would in the end prove to be an awful delusion; and the present state of our population too fully demonstrates how well grounded were their fears, how correct their forebodings."

Such are the leading features of this precious report. I am afraid it will occupy more room than you can well afford, but I think it very desirable that your readers should know the representations given of them to the Lord Bishops and High Admirals of the Moderation Society, by the presiding genius thereof, the notorious Mr. Owen Clarke, supported by a *Mort*lock Daniell and a John H. Barrow, not forgetting Hugh Stowell, the whilom abstainer, who lately gave them a very edifying discourse, of which no doubt they feel highly proud, and take great delight in perusing in the pages of the *Pulpit*. I would however make a few remarks on some of the choice morsels here exhibited. As a matter of course, their society is based on *Divine revelation*, and aided by *correct science*. Really, this is a most important discovery. I hope they will not fail to acquaint us with this science, for I must confess ignorance upon the point. Of course, the poison alcohol is *only* found in gin, rum, and brandy! Our Lord of Norwich tells us that there is 'alcohol in sugar.' What, then, is the *difference* between spirit and sugar? We shall require a little knowlege upon this most important discovery.

The teetotalers disturb their meetings—I myself must plead ignorance as to where they hold their meetings. Their publications don't tell us where they are held. How, then, are we to know? It is certainly a great pity that the world should be deprived of the speeches of the noble patrons of the society, for much might be learnt that, if not instructive, might be very amusing. I think, however, if the noble patrons were to act consistently, and adhere to the truth, that the teetotalers would not disturb them.

Let them give us another trial next year. The opposition to their society, the report states, arises from its being conducted with a direct reference to the truths and doctrines of the Christian revelation! This, sir, is nothing less than a downright falsehood. They know very well that we do not oppose them on any such grounds, for *our* views are more in accordance with the letter and spirit of the gospel than theirs, and will better stand the test of scrutiny, either religious, moral, political, or physical. Thousands, nay millions in our empire, fully bear out in their own persons this statement. Anything to bolster up a broken down society! Perhaps in future they will pay more attention to veracity. I could hardly wonder if the teetotalers were somewhat troublesome, when these parties are so reckless of truth. Respecting their publications increasing, I cannot say much; if they have, the circle they get into must be very circumscribed. We willingly give them credit for being in a measure the occasion of so much Temperance Literature—literature which has completely demolished their delusion. We thank them for it. The *assertion* of *their* society standing in such a high position in the eyes of Europe and the world, is certainly very laughable! I need not dwell upon it; our friends well know how to appreciate such high-flown words. Of course those dangerous opinions advanced by our society relate principally to yourself and the noble bark you so triumphantly guide; long may your valuable life be spared to defend our glorious principles, tho' called by this society 'dangerous and infidel.' I am myself somewhat partial to such infidelity, and, I hope, always shall be. We never need be ashamed of holding such doctrines. Time must show which shall finally triumph.

It is true they do not make the Penny Trumpet an organ of controversy, for they take very great care to allow it to sound, in its cracked way, *one side only*. The fact is, they *shun discussion*, because they are *sure* of *defeat*. The committee seem to be horror-struck at SUNDAY Trading, but little do they mind the malster breaking the Sabbath, for the purpose of giving *them* a little home-brewed, brown stout, or porter—not only to drink on the week days, but a little for their stomach's sake on the Sunday. Oh, hypocrites! look first to yourselves, and purify your lustful desires. When the Lord Bishops *walk* to church instead of riding with such pomp and parade, *then* we shall give them credit for sincerity and consistency.

Our ultra measures, they say, have wonderfully failed! Perhaps they can inform us *where*? We want *facts*, not fiction; and then will we enter into the subject; in the mean time we say 'not proven.' One word respecting the United States, and I have done. The Report states that intemperance is increasing there. A more mendacious or malicious statement respecting the Temperance Movement in that part of the world was never penned, and I defy the disinterested salaried secretary, and the deluded committee, of the British and Foreign Temperance Society, to produce facts bearing out their assertion. Thank God, teetotalism IS progressing, and will continue to do so in face of all opposition; its motto is 'Onward,' and onward it will go, in spite of Owen's mendacious Penny Magazine. But I have taken up enough room, and with your permission, must enter into the statistical portion of the Report, at a future time.

Yours truly, WILLIAM JOWETT.

18, *Cheapside, London.*

THE DOCTOR SCRUTINIZED.

Reply to a Letter in 'The Suffolk Chronicle,' signed 'Vindex,' in which he attacks Mr. Alexander's tract, 'the DOCTOR SCRUTINIZED.'

[By a PHYSICIAN and SURGEON.]

SIR,—I am a medical man, but not a teetotaler, and I believe I am thoro'ly acquainted with all the theories and facts advanced by Liebig in his 'Animal Chemistry.' So far, therefore, I think myself sufficiently fitted to judge between the 'Doctor Scrutinized' and the attack made upon it by 'Vindex.' For, being a medical man, and dependent on my profession, I cannot be supposed to be prejudiced *against* medical men—and *not* being a teetotaler, I cannot be supposed to be prejudiced *in favor* of teetotalism—and being quite conversant with Liebig's writings, and all his theories and analyses, I feel myself competent to judge whether he be quoted correctly or not by either party—Mr. Alexander or Vindex. I may very fairly be said to be a neutral party; or, if I have any prejudice at all, it may rather be presumed to be in favor of medical men. At all events, there is certainly nothing whatever to prejudice me in favor of teetotalism. Whatever be my opinions regarding it, they are purely and merely the result of scientific enquiry and professional experience—an experience extending over *twenty-four years* of very active metropolitan practice.

In the letter of 'Vindex' there is a good deal of sneering and bitter feeling, which I am sorry to see, since it proves nothing but a want of better argument in those who display it. All this, therefore, I shall pass over as not worthy of any attention.

The first count in the indictment brought by 'Vindex' against the 'Doctor Scrutinized,' is the fact that the 30,000 medical men of England all *prescribe* alcohol sometimes, and hereby all recommend its use as a beverage in health! But this fact is neither proof nor argument, because it is comparatively but a few years ago—(before the anti-phlogistic treatment in fevers succeeded to the old heating plan)—that the 30,000 medical men of England prescribed for their patients in fevers, small pox, &c., closed doors, drawn curtains, great fires, heavy bed-clothes, and hot drinks! Yet *now* the 30,000 medical men of England *prescribe* just the contrary. So also the 30,000 medical men of England jeered and reviled poor Harvey's notion with regard to the circulation of the blood. Yet *now* the 30,000 medical men of England would jeer and revile any one who should dare to *dispute* Harvey's notion. My friend Mr. Jackson published a new theory with regard to the circulation of the blood thro' the hepatic system of the capillary vessels, which differed from Harvey's, and the 30,000 medical men of England jeered and reviled him accordingly. Every sensible and thinking man who is about to promulgate a new opinion knows perfectly well, beforehand, that he will be jeered and reviled for it—and that, too, whether it be true or false—just as Pythagoras was reviled by more than 30,000 of his cotemporaries for having promulgated the opinion that it is the earth which moves round the sun, and not the sun round the earth. In the same manner I firmly believe that the time will come when the 30,000 medical men of England will jeer any author who shall dare to dispute the theory of my friend Mr. Jackson. I also firmly believe, that the time is fast coming when the 30,000 medical men of England will laugh in the face of any one who shall presume to adhere to the then old and exploded doctrine, that alcohol can serve any useful purpose, or be anything but injurious, to any healthy human being. The truth is, that in all large bodies of men, whether medical or otherwise, the great mass do but follow their leaders, never presuming to think for themselves, saying and doing just whatever they have been taught to say and do—the mere unthinking creatures of established authority. The fact, therefore, that 30,000 medical men prescribe

alcohol as a useful beverage for persons in health, is wholly without weight, and utterly destitute of all significance. Such questions are not to be settled by the voice of 30,000 men, but by the sterling arguments and facts of some *two* or *three*. As soon as it shall have been settled by these two or three (no matter which way), they may be quite certain that they will have all the rest of the 30,000 shouting 'Bravo,' at their backs.

The next count is the naked assertion that Liebig and his views militate *against* teetotal principles. One assertion being just as good as another, I shall merely meet this by the counter-assertion, that all Liebig's views are so many arguments *in favor* of teetotalism. 'Vindex' says that the absence of nourishment from alcohol admits it into a class of substances as essential to life as those which do contain nourishment; he means those substances which contain only the elements of respiration, as starch and sugar. He also says that the discharge of carbonic acid gas, and the absorption of oxygen, are directly dependent on the consumption of food of *a nature* analagous to that of alcohol! He means food containing starch, sugar, &c. He further says, that these important vital operations (the discharge of carbonic acid gas and the absorption of oxygen) cannot possibly in civilized life be the concomitants of health with a diet made up exclusively of the constituents of flesh and blood; that is, no civilized man, according to 'Vindex,' can possibly live on flesh meat alone! He further states that a civilized man *can* support life by the exclusive use of ale or porter, provided he takes no exercise out of doors, and lives in a sedentary manner.

Now all this is so manifestly untrue as to require little more than a flat contradiction; for no man can live on ale or porter alone (much less maintain his health) for any considerable length of time. And *any* civilized man, being in good health, may live and maintain excellent health on nothing but lean meat, provided he takes exercise, and especially if he happen to live at St. Petersburg or Copenhagen. A certain amount of exercise would be necessary, such as the great bulk of all civilized nations take every day, either in labor or for pleasure; but continual motion would be perfectly unnecessary. Neither do the discharge of carbonic acid gas, and the absorption of oxygen, directly depend upon the consumption of food analagous to alcohol; especially the absorption of oxygen, which is quite *independent* of all food whatever. Neither is the food alluded to (viz., that containing starch or sugar) in the least possible degree analogous to alcohol in its effects upon the human body. They will, on decomposition, both yield the same elements; but, *before* decomposition has taken place, the one does *no harm*, while the other does infinite *mischief*. 'Vindex' defends the use of alcohol because it contains the elements of respiration. But so also does the ordinary mixed diet of every man's table; and that too in the greatest abundance.

Supposing therefore, for a moment, that alcohol does *not* inflame the mucous membrane of the stomach, *nor* irritate the brain, *nor* carbonize the arterial blood, which latter Liebig declares it does; still, it would be perfectly useless, and to take it would only be to carry coals to Newcastle.

'Vindex' then quotes a passage from Liebig to show that all food is divisible into two classes, one serving the function of nutrition, and the other ministering to quite *different purposes*. 'Thus,' says Liebig, 'starch, gum, sugar, *beer*, *wine*, *spirit*,' (enumerating the various articles of diet which men are accustomed to take, but whether beneficially or injuriously, is another question) 'furnish no element which is *capable* of entering into the composition, muscular fibre, or any part which is the seat of the vital principle.' All these, says Liebig, 'minister to *quite different purposes*.' And ONE of the purposes to which alcohol ministers, Liebig declares (in another part of his book) to be *the poisoning of the arterial blood with carbonic acid*.' 'Vindex,' in his haste, argues as tho' Liebig had said '*useful* purposes,' instead of merely '*purposes*.' Then 'Vindex' triumphantly exclaims: 'Behold! Liebig ranks beer, wine, and spirits, with gum, sugar, starch, and declares they all minister to *some purpose*.' So they do: gum, sugar, starch, to a *necessary* and *useful* purpose; beer, spirit, wine, to an *unnecessary* and *injurious* purpose; unnecessary because the only good purpose it could possibly answer is already superabundantly supplied by our ordinary mixed diet, containing oil, gum, sugar, and starch. He then says: It is a 'black falsehood' to assert that, after it (alcohol) has been swallowed, it can be found in the blood unaltered. Now I beg to assure 'Vindex' that this assertion is neither a *black* falsehood nor a *white* falsehood, but simply a truth—an ignorance of which betrays great want of scientific knowlege on the part of 'Vindex,' and great incompetence to vindicate the cause he has attempted to defend. Is it possible that 'Vindex' is unacquainted with the fact that alcohol has been frequently discovered in the ventricles of the brain? Alcohol capable of dissolving camphor, and of burning with a blue flame? He cannot, I think, have attended many of the *post mortems* at our great Metropolitan Hospitals.

'Vindex' declares that the elements of respiration are equally important with those of nutrition. Of course they are. But is it necessary to import them into the system in the poisonous form of alcohol, when they can be just as abundantly introduced in the innocent form of fat, starch, gum, or sugar?

It is quite unnecessary to follow 'Vindex' thro' all his arguments. They are all of the same character and weight as those I have already answered. I will only give one more instance of his great want of competence, and then conclude. He exclaims, with much triumphant confidence, 'Could Mr. Alexander explain the glaring paradox how a person becomes *gross* by consuming drink, a gallon of which only contains a pennyworth of anything serviceable?' Yes, to be sure, Mr. Alexander could have no difficulty whatever in explaining so simple a matter. 'Anything serviceable' is not at all necessary to make people gross, because it is *not serviceable to be gross*. The things which make people gross are *unserviceable* things. Beer, therefore, may make people gross—that is, fat and pursey—altho' *nothing* of a serviceable nature were contained in a hogshead of it. Beer, wine, and spirit, are all pregnant with the elements of *fat*, but are destitute (or very nearly so) of the elements of *flesh*. 'Vindex' evidently does not understand Liebig, and is quite behind the present advanced state of science. I am, sir, your obedient servant,

MEDICUS.

[We have no difficulty in assigning the authorship of this letter to a well known writer—Dr. EDWARD JOHNSON; and, as its temporary and local purpose is answered, we see no reason why the *authority* of its author should not be added to its intrinsic argument. To avoid mistaking the last paragraph of the preceding letter, we must just state, that the writer does not mean that volatile alcohol becomes changed into solid fat (tho' it contains its elements), for the human body has no power to *make* solids — but it sometimes promotes fatness by using up the oxygen of the air circulating in the blood to decompose *itself*, instead of allowing it to decompose the carbonaceous solids of the blood, an undue quantity of which is therefore left in, and put by in the cells in the form of fat.—ED. T. T.]

The medicine-chest will be the last resort of King Alcohol. The concluding scene of his reign on earth, and devastations among mankind, will be his expulsion from the catalogue of 'remedies.'

The Water Cure.

Water, in its varied and judicious application, is worth all other remedies put together.

RAMSGATE HYDROPATHIC INSTITUTION.

"Before I leave the subject, let me treat of the poor and needy who are afflicted with disease, and under so many forms of suffering that might be treated by Hydropathy with certain success. I appeal to the rich and the benevolent to take into consideration the practicability of forming a Hydropathic Hospital in a healthy locality, where the greatest good might be rendered to suffering humanity, at a smaller cost, probably, than Hospitals in general can be conducted."—*Medical Visit to Graefenbery, by Sir* CHAS. SCUDAMORE, *M.D., F.R.S.*

"The well-grounded pretensions of the water cure not only concern individuals, but claim the attention of Governments."—*Philosophy of the Water Cure, by* J. BALBIRNIE, *M.A., M.D.*

THE restoration and maintenance of the public health are questions which, of late, have occupied a large amount of general attention, not excepting Royalty itself. In Her Majesty's speech, at the opening of the last session, she observes, 'The health of the inhabitants of large towns and populous districts has been made the subject of recent inquiry before a commission. It will be highly gratifying to me if the information and suggestions contained in the report of that commission should enable you to devise the means of promoting the health and comfort of the poorer classes of my subjects.' We make this quotation with the greater pleasure, because the object of the Institution whose claims are advocated in this Prospectus, is to supply the wants of the class to which Her Majesty has so pointedly and humanely referred.

That the present amount of disease is not the result of a dispensation of Providence, but that it arises from an infringement of the organic laws established by a merciful and wise Creator, is the opinion of all our leading physiologists, and is established by innumerable and appalling facts. Half the children that are born in Great Britain die before they are five years of age. In England and Wales only, 120,000 persons are always slowly dying of consumption. The enormous amount of disease is manifest from the fact, that in the year 1840 parochial relief was given to no less a number than 112,000 destitute orphan children. Of the 125 deaths occurring in London daily, only nine die of old age. There are no less than 150 hospitals, infirmaries, and dispensaries in the Metropolis, one of which alone (St. Bartholomew's) admitted 40,000 in 1844. We shall not stay, however, to complain of the present artificial state of society, and the evils connected therewith, but, conceding full force to the axiom that 'prevention is better than cure,' direct our attention to the respective merits of the various remedial systems.

The treatment of diseases by drug medication is allowed by many of the first physiologists of the day to be both uncertain in its results and dangerous in its tendency. An eminent PHYSICIAN gives it as his opinion, in a work recently published, that 'drugs are immediately and ultimately injurious, even when wielded by the most skilful hands; and that the best of them are uncertain in their benefit, either from being spurious in their nature or spoiled in their qualities. They are, moreover, administered by the partizans of one School of Medicine, in doses which those of another declare to be poisonous.' 'The water-cure measures,' he adds, 'in competent hands, are always innocuous, cannot be sophisticated, and cannot prove inert.' The water-cure is producing wonders, and indeed has been found to be one of the most powerful therapeutic agents yet discovered; possessing capabilities of curing disease that are truly surprising. This language will not be deemed extravagant by those who will refer to the numerous and daily multiplying cases reported by the various writers upon the subject; among whom are numbered many of the most eminent members of the faculty. HERBERT MAYO, F.R.S., late Senior Surgeon of the Middlesex Hospital, says, 'I believe that the therapeutic inventions of Priessnitz will prove of great benefit to humanity.' Sir CHAS. SCUDAMORE speaks of it as 'a most efficacious agent in curing disease in various forms; and in proper hands, as safe as effectual; and,' he continues, 'I should be no friend to humanity, or medical science, if I did not give my testimony in its recommendation.' Dr. J. WILSON observes, 'There is no agent applied to the human body externally or internally that has such influence in awakening all the vital powers to their greatest restorative capabilities, in arresting the progress of disease, or preventing, when possible, a fatal termination. Administered at various temperatures, it is the most powerful remedy we possess; the most manageable in its scientific principles; the most easily obtained, and the most certain in its results.' Professor LIEBIG asserts that, 'by means of the water-cure treatment, a change of matter is effected in a greater degree in six weeks than would happen in the ordinary course of nature in three years.' 'The water-cure,' says Doctor BALBIRNIE, 'is but a corollary to Liebig's views;—a necessary result of, and appendage to, his discoveries.'

It is almost unnecessary to enumerate the reasons for selecting Ramsgate for a Hydropathic Institution; its peculiar local attractions and advantages for invalids being so well known and appreciated. The Building is open to fine breezes from the Downs, and sheltered from the north winds. The soil is a dry chalk; the quality of the water good; the surrounding scenery of the most attractive character, and the public walks are kept in excellent condition.

SONG FOR THE MERRY WATER-DRINKERS.

From 'Dangers of the Water Cure.'

Up on the hills, ye water lovers!
Up on the hills, 'mid the mountain air!
Up on the hills, that the bright dew covers!
Up on the hills, for health is there.

Raise the crystal cup on high,
Sparkling with the healthy wave;
Quaff, and drain the goblet dry,
Taste the med'cine Nature gave.

Let the bards of modern times,
Wine inspired, degenerate race,
Bacchus call to aid their rhymes,
Bacchus, with his purple face.

Ancient poets, not so daft,
Wandered o'er the sacred mountain,
Like the muses, wisely quaffed
Inspiration from the fountain.

'*Water's best!*' we hail the word
As inspired Pindaric present;
'*Water's best!*' again we've heard
From inspired Silesian peasant.

'*Water's best!*' shout, shout ye then,
Water drinkers ever fresh!
Health-crusaders! once again
Cleanse, by deluging, the flesh.

'Physic to the dogs we throw;'
To the dogs with port and sherry;
Water makes our spirits glow;
Ever brisk and ever merry.

Wine obfuscates each idea—
Physic makes our bodies shrink—
Water's Nature's panacea—
Water be our only drink.

Let the mad-willed epicure
Pile his food on groaning table,
Fill his glass with spirits pure,
Eat and drink as long as able.

Far from us such sensual riot,
Rife with slow but sure self-slaughter;
Here's—'AIR, EXERCISE, and DIET,'
In a bumper of Cold Water!

The Truth-Tester.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

'Truth results from discussion and from controversy.'—*Dr. Paley.*

'Let TRUTH and FALSEHOOD grapple; who ever knew TRUTH put to the worse in a free and open encounter?'—*Milton.*

'Examine all things; hold fast the good.'—*St. Paul.*

'Being persuaded of nothing more than of this, that whether it be a matter of speculation or of practice, no *untruth* can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'—*Hooker.*

'THE EVANGELICAL ALLIANCE.'

LETTER III.

SIR,—The copiousness as well as the importance of the subjects embraced by the qualifying principles of membership laid down by the Alliance, in addition to their necessary involution with each other, almost preclude the possibility of either that brevity of examination, or perspicuity of distinction, in the arrangement of my investigation of their characters and bearings, which have been the objects of my aim; and are certainly demanded by the exigences of the case. To the imperative demand of brevity, however, I must do homage, tho' at the expense of much interesting illustration; which, under other circumstances would have been required in such an essay. Your readers will therefore, I trust, excuse both the the partial abridgment and apparent irregularity of my remaining observations.

We have already seen the prominent position which the celebrated dogma of the Athanasian orthodoxy, 'the triunity of the Deity,' occupies in the doctrinal organization of the Alliance; and some arguments have been adduced as impeachments of its integrity. A further allusion to it however appears necessary, as a prelude to the satisfactory consideration of the fourth principle, viz., 'The incarnation of the Son of God, and the work of his atonement:' and also of the sixth, —'The work of the Holy Spirit, in the conversion and sanctification of the sinner.' Bursting thro' the fragile and insulting barrier of 'incomprehensible mystery' with which the subtilty of priestcraft has surrounded that indefensible dogma, I demand a scriptural proof of its truth, a rational explication of its constituent parts, and a development of the mode of their conjunctive unity, as the only conditions of the longer toleration of its mischievous influence upon the paramount glory of 'the GOD and FATHER of our LORD Jesus Christ.'

Its claim upon scriptural authority being necessarily surrendered by its perplexed advocates, I demand from them upon rational grounds—1st, Are the three parts of your complex God three entities, or non-entities? If entities, have they any and what specific nature, character, and mode of existence? In the guise of that 'mystery' in which you are compelled to protect them from vulgar inspection, you assume that they *are*, and designate them *as* 'persons,' contradistinguished from 'intelligent beings,' which you deny them to be; alleging that, 'if they were such, a plurality of Gods would follow.'* Your theory therefore is, that, in the constitution of your God, it requires the conjunctive energies and perfections of 'three divine persons' to constitute the existence of one all-perfect being. Hence it is obligatory upon you to give to that world, upon whose credulity you are imposing this enigmatical fable, a definition of its component parts, including the true character of the distinction you assume between a *person* and a *being* in the divine essence. And in the name of that world, and also in that of the God with whose constitution you take those impious liberties, I demand that definition as the only mode of rescuing your principles from contempt, and your characters from the stigma of theological impostors, and spiritual jugglers!

As the unavoidable issues of the three only possible positions in which the conflicting questions of the unity, the triunity, or the distinctive trinity of the Godhead, can be placed, I submit the following alternative analyses to the whole Christian world; every member of which *must* adopt one or other of the conclusions specified—1st. position and result: If it requires the conjunctive union of three Persons to constitute one God, no one of those Persons can be that God, but only a third part of God. 2nd. position and result: If each Person is, in his individual unity, 'the only true God,' as there are three 'Persons,' so there must necessarily be three 'only true Gods,' in eternal simultaneous co-existence. 3rd. position and result: If any one of those Persons possesses in, by, of, and from himself alone, all the incommunicable and infinite perfections and powers of an eternal, self-existent, omniscient, and omnipotent being; then he alone is, must, and can be, 'the only true God and Sovereign Lord of heaven and earth,' independently of the other two 'persons,' and of all other beings.

Of those three positions and results, the third and last is that which I embrace, and am ready to defend against the whole Alliance, and all and every other earthly power that may adopt, or plead for, either of the other two. And I contend that it is 'the God and Father of our Lord Jesus Christ' who alone is that 'only true God:' well knowing that as 'the GOD' of Christ, he must be *greater* than his *subject;* and that as 'the FATHER' of CHRIST, HE *must have existed, and that for a whole eternity, before he begat his Son.* Discussion of the points thus placed at issue may confirm my position, and confound its opponents; but to shake its own stability, transcends the united powers of the world, whilst those of heaven are too wise and holy to entertain the impious thought! Yes, for altho' the angelic hosts (who are themselves called 'Gods' in Psalm xcvii. 7; as men also are in Psalm lxxxii. 6; and as 'the Son of God' is in Psalm xlv. 6, and Heb. i. 8;) did, at the command of God (Heb. i. 6,) do homage to 'the man Christ Jesus,' as inheriting a higher nature, and occupying a more exalted position as the offspring, image, and coadjutor of his 'God and Father,' than any of themselves could claim; yet they all well knew the truth of the 'heterodox' declarations of that man, when in John xvii. 3, he announced his *Father* to be 'the *only* true God;' and in chap. xiv. 28, to be 'greater' than his Son; propositions these, which no 'orthodox' disciple of Saint Athanasius dares to believe; for the 'heterodoxy' of earth is herein most unquestionably the 'orthodoxy' of heaven; but woe to the theological credit of the unfortunate wight who has the temerity to believe it!

In the order of logical connection, we must now, *pro tempore*, pass by the third proposition, to pay some more special attention to No. IV; viz., 'The incarnation of the Son of God, and his work of atonement for sinners of mankind.' I have already admitted the excellence of this inestimable jewel in the casket of theological truth; and with delight I proceed to investigate its paramount glories, as the noblest display of the unsearchable riches of divine grace, the invaluable treasures of wisdom, power, and love, that even Christianity itself can unfold to the human mind, or impart to the believing heart! But well

* Wesleyan Watson's Theo. Institutes, vol. 1, article 'Trinity in Unity.' How miserably defective must that scheme of theology be, which dares not to allow to the three constituent portions of its complex God, which it describes by the enigmatical title of 'persons,' the common distinguishing mental powers of intelligent beings; viz., self conscious vitality, understanding, volition, and operative energy; lest, if entrusted with those faculties which are the common privileges of every real person in existence, the *vain creatures* should imagine themselvs 'THREE GODS!' At the same time how contemptibly inconsistent must that scheme appear, when it actually designates them as three Gods—viz.: 'God the Father, God the Son, and God the Holy Ghost!'

may we ask with St. Paul—'Who is sufficient for these things?' Can any unassisted human intellect fathom the depth of divine love, measure the capacity of infinite mercy, or estimate the value of 'the unspeakable gift of God' in the person of his Son, to a wicked world, to be its redeeming Savior? Certainly not! Yet, with the promised aid of his Holy Spirit, we may learn, believe, and feel, all that is requisite of those sacred *arcana*, to unite the glory of God and the merits of our Redeemer with our own present holiness and eternal happiness. Let us, therefore, earnestly implore both the illuminating and sanctifying influences of the Holy Spirit of grace and truth upon our minds and hearts, while we humbly attempt to trace out some of the leading features of this 'mystery of godliness, *which* was manifest in the flesh,' for our salvation.†

The terms of this proposition favor the development of its truths. They may require some elucidation, but they are incapable of refutation. Its first clause, 'The incarnation of the Son of God,' involves two important theorems in Christian theology, which are far from being either universally understood or generally believed. Those are, first—That GOD *has a* SON; who, whatever may have been the character and mode of his filiation, cannot be either his own Father or his own Son: hence it unavoidably follows, that he is *a distinct being* from his Father; and consequently he cannot be the self-existent God, whose Son he is. Any species of 'Godhead,' therefore, that may be ascribed to him, must, of necessity (being derived and delegated), be subordinate to, and dependent upon, its author and donor. And this conclusion is confirmed by that Son's own declarations, viz., 'For I came down from heaven, not to do mine own will, but the will of my *Father* who *sent* me: for my Father is *greater* than I —I can, of mine own self, do nothing;' yet 'All power is *given* unto me, both in heaven and in earth:' for 'The Father loveth the Son, and hath given all things into his hand.'‡ God therefore has a Son; and one who, amidst 'many Sons,' who with him are joint heirs of eternal glory' (Rom. viii. 14–17: Heb. ii. 10), stands alone in the mode of his generation, the perfection of his nature, the dignity of his character, the glory of his power, the pre-eminent felicity of his joy, the extent of his dominion, and, above all, in his likeness to God, and intimacy with Him. All these paramount excellencies, the distinguishing characteristics of Jesus Christ, as the incarnated Logos, are comprehended in St. John's inimitable eulogium—'No [common] man hath seen God at any time; the *only begotten* SON, who is in the bosom of the Father, he hath declared him.' (John i. 18). He is therefore a generated Son: and according to St. Paul, 'the *image* of the invisible God.' (Col. i. 15.)

The second theorem involved in this proposition is, that located incorporation is perfectly compatible with divine filiation; tho' it is certainly incompatible with either ubiquity, or pluri-presence, to which predicates therefore, the Son, during his incarnation, made no pretensions.‖ In his disembodied state we are not authorized to limit his personal presence, but *location* and *omni-presence* are not co-existent predicates in the same being.

Incarnation would embrace the following objects—1st. It constituted its subject the animating soul, and the intelligent, passive, obedient, and agonistic spirit, of 'the man Christ Jesus;' and, as such, superseded the necessity of any other soul *in union* with it, to sustain those characters and their corresponding offices. It was alone, the psychological and pneumatic essence of that 'man,' who then was, and still is, 'the one mediator between God and men.' 2nd. He, tho' he was the divine Logos, and 'the only begotten Son of God,' was also generically 'one' with the souls he came to redeem; upon which principle alone could his incarnation have either constituted or completed his perfect *human* character. 3rd. His sacred offices required, and accordingly he possessed, immaculate purity, and perfect holiness; in connection with his psychological and pneumatic identity, and generical unity, with the guilty and polluted race of apostate Adam and Eve. 4th. This important object was, and could be attained, only by constituting him the PROGENITOR, instead of the *offspring* of Adam's soul: and thus making him under God, and tho' above, yet *in*, *thro'* and *by* Adam, the Father of all human spirits, and of their kindred souls.§ But 5th. This circumstance in the relative position occupied by the Son of God—the connection of his essential nature with the human race,—possesses advantages, and imparts to him privilege, power, and efficacy, conveying corresponding benefits to the posterity of Adam connected with their redemption by him, which, tho' indispensable to that glorious work, do not appear to have been attainable by any other mode known to mankind. Indeed, I challenge from the whole Christian world, the production of a particle of evidence,—legal, evangelical, rational, or scriptural,—in support of the justice and equity, and consequent truth and efficacy, of the *vicarious* representative character of the holy life and sacrificial death of Jesus Christ; and their expiatory virtue in effecting the redemption of the world, upon any other foundation than that of his *paternal* headship over the human family; which alone could constitute and legalize his *federal* headship.¶ The absence of that grand principle, and of its essential predicates, in the constitution of the *five fictitious* CHRISTS that have been foisted upon a credulous and deluded world by their Sabellian, Arian, Athanasian, Socinian, Swedenborgian, and *earthly* Humanitarian fabricators, is fatal to the very existence of those chimeras; and of course equally fatal to all hopes of benefit to be derived from any salutary powers ascribed to them. No beings like any of *their* Christs ever did, or ever can exist; and if the mercy and love of God did not pardon and counteract the unhallowed delusions of their prostrate and degraded victims, by extending to them the benefits of his OWN CHRIST, not one of the dupes and votaries of those popular heresies could ever have escaped eternal *destruction!* This is strong language; but its apology must be its irrefutable truth. A glance at the *respective* characters of the true Christ and the false ones, will prove that truth.

The Christ of God is a simple incarnation of his beloved and begotten Son; who was his coadjutant, tho' subordinate, Agent in the production and organization of the universe, and the psychological Father of all mankind: and as such, their suffering and dying Savior, who bought them with his blood, and redeems and saves them from sin, death, and hell, by his omnipotent grace.

The Sabellian and Swedenborgian Christs are one and the same: they are fabrications of an incorporated, tempted, suffering, anathematized, and dying God;

† After close and candid examination, I rest perfectly satisfied that this is the true reading of the controverted text, 1 Tim. iii. 16. The Greek word *Theos*, 'God,' is unquestionably an interpolation, surreptitiously foisted into the text for sectarian purposes.

‡ John vi. 38: v. 30: xiv. 28: iii. 35. Matt. xxviii. 18.

‖ Perhaps the testimony of John iii. 13, 'the Son of man which *is* in heaven,' may be urged against this statement; but that is a false translation of the same auxiliary verb, which in John ix. 25, is necessarily rendered in the past tense, 'I *was* blind.' That the translation should have been also in the *past*, instead of the *present* tense, in chap. iii. 13, is clear from chap. vi. 62—'What if ye shall see the Son of man ascend up where he *was* before?'

§ The apostolic distinction between 'the soul and the spirit' in man, mentioned in 1 Thess. v. 23; and Heb. iv. 12, is here recognized; but its definition is not attempted, the subject being beyond our comprehension.

¶ In 1 Cor. xi. 3, St. Paul has ascribed to Christ a similar headship over the whole human race to that which God possesses over Christ, and the man over the woman: and in both the later cases that headship is paternal, and therefore generical and political; and of course, the same in the former case also.

who is however, an omnipresent, impeccable, impassible, ever blessed, and immortal being!

The Arian Christ is avowedly neither God nor his Son; nor a man, nor an incarnated angel; but *a simple nonentity;* and, consequently, bearing neither relation nor resemblance to *any being* that ever did or will exist! It is equally wonderful and lamentable to contemplate the number and respectability of character, the natural and acquired abilities, of the victims of this awful delusion in Ireland, and especially in the province of Ulster; and even in the emporium of its literary, scientific, and religious prosperity, Belfast! God pity them; and reveal *his* SON in and to them, as he did to holy Paul. (Gal. i. 16.)

Athanasius, finding the Christ of Arius to be *neither* God nor man, resolved to have one who was *both!* For this purpose he borrows Sabellius's incarnated God, and *creating* a 'human soul' as his companion, incarcerates both in the embryo rudiments of a human body, and blending the two incongruous spirits together, into one hypostatical identity, *leaves them to settle the point of their natural enmity against each other how they might;** and to agree, *if they could*, as to the part that each was to sustain and act in the work that the patron Saint of Orthodoxy has consigned to the joint management of both, when time should complete the maturity of their united intellectual powers!

And if the Arian Christ is not 'the Son of God,' nor, consequently, the Christ of God and of the Bible, assuredly the Christ of Socinus, who is sunk at least a thousand degrees lower in the scale of created glory than the Arian chimera, can have no claim whatever to that exalted dignity and unique character.

The Christ of the Socinian scheme is accurately delineated, and, I fear, adopted and recommended also, in the late Dr. Adam Clarke's Commentary on Luke i. 35. He is there described, not indeed as the Christ of Socinus, but as that of Dr. Clarke himself, as being under the designation of 'the SON of GOD,' miraculously *created* in the womb of his virgin mother, and born by her as a male human infant, *destitute of any 'divine nature.'* The difference between Dr. Clarke's Christ and that of Socinus, which I ascertained myself by private correspondence with Dr. C., was that the Doctor admitted that at some future, indefinite, and unknown time, 'the fulness of the Godhead' came and dwelt in, and by some occult process, identified itself with, 'the manhood' of 'the man Christ Jesus,' whom Dr. C. recognized as the *created* 'SON of GOD,' and whose inherent divinity of course he did not believe: whereas Socinus did not admit that indwelling identification of the Godhead in and with the Manhood, but supposed the latter always remained alone. But in their original mode of production, the Christs of Socinus and Clarke are one and the same being.

Least of all can the 'Humanitarian' counterfeit have any kind of pretensions to identification with that Christ of the Bible, who, announcing himself as the *pre*-existing 'Son of God, and a co-partner with his Father in the glories of the Godhead, declared he '*came down from heaven*' to do the will of that God, who had sanctified and sent him into this world for that very purpose. For that spurious character exhibited as 'Jesus Christ,' by Mr. Joseph Barker and others, if he really was what they declared him to be, 'the Son of Joseph the carpenter,' must have been a *human bastard* whose mother is unknown, instead of 'the only and divinely begotten SON of GOD!' For the only existing record of his terrestrial generation expressly states that Joseph had no conjugal intercourse with his betrothed wife Mary, the reputed mother of Jesus, until after his birth.†

Now, sir, admitting the indisputable fact that the Evangelical Alliance *verbally* avows its belief in 'the *incarnation* of the Son of God,' as the constitution of 'the man Christ Jesus;' and leaving its ablest members to reconcile as they may that scriptural fact to the *more 'orthodox'* opinion that he was 'God and a man, co-existing in hypostatical unity,'—I proceed to glance at 'his work of atonement for sinners,' also admitted in the same proposition.

In conducting a theological discussion, it is necessary precisely to fix the meaning of the terms used. The word atonement properly signifies the reconciliation of conflicting parties, as its component parts clearly indicate, *at-one-ment;* those who were divided from, and opposed to each other, having arranged the matters in dispute, are become united in the bonds of mutual affection and reciprocal confidence: their enmity is thus destroyed, and friendship established between them. In cases of hostility, where injury has been inflicted, or insult offered by one party towards the other, some compensation, or at least an apology, may be requisite to propitiate the offended or injured party towards the offender, and to induce his consent to a proposed reconciliation. This is usually done in the form of a *gift*, as a satisfaction for the injury, and also an *apology*, accompanied by confession of, and regret for, the offense; as the purchasers of pardon. It is evident that when the offense is committed against a governor or magistrate in his official capacity, its criminality is greatly aggravated; and in addition to the personal resentment which is to be appeased, his official vengeance must be met, and its claims both recognized and satisfied. Now it is in his magisterial capacity, as both a legislator and governor, that the human race has offended God; insulted his dignity, and despised his authority by breaking his laws: and the manifest difficulty of this case arises from the infinite perfection of the governor, and the immutability of his legislative character and magisterial authority. Without the full satisfaction of all its claims, the vindicative and retributive justice of God, in avenging the violators of his righteous law, would render him *eternally implacable towards its transgressors.* This is a judicial principle in theology which cannot be overthrown; it is demonstrated in the case of fallen angels, and should never be lost sight of.

Both the nature and the extent of atonement for sin, as well as the *modus operandi* of its effects, and the true character of its piacular victim, appear to be

* A withering fact here presents itself to the orthodox ingenuity of the Athanasian votary, demanding prompt attention. St. Paul says (Rom. viii. 7) that 'the carnal mind is enmity against God; and is not subject to the law of God; neither indeed can be:' and, consequently, that its possessor 'cannot please God.' And Jesus Christ himself says, in John iii. 6, 'That which is born of *the flesh* is flesh:' while the Holy Ghost saith, in Acts ii. 30; and in Rom. i. 3, and ix. 5; that it was only '*according to the flesh*,' that 'Christ was made of the seed of David:' whence it is evident that if Christ derived *any mind* from his mother, it must have been a 'carnal mind,' which St. Paul 'denounces as enmity against God;' thus justifying our observations in the text!

† Matt. i. 18-25: Luke i. 30-38. Hence it is quite natural for a man of common-sense to ask Mr. Barker, *who* revealed the secret of Christ's human filiation to him, since a good angel did not, and MAN cannot?

[As Mr. Barker will not have the opportunity of replying to this query, we feel it only just to say that, in *our* opinion, Mr. Tucker does not *fairly* state the question, but *assumes* the very point which he should *first prove*. If we understand Mr. B. aright, his position is this—1st. That the earliest copies of the gospels of Matthew in the hands of the *Jewish* Christians for whom it was written, did not contain any account of the 'miraculous conception.' 2nd. That *parts* of the first chapters of Luke *contradict* themselves, fact, history, and St. Matthew. 3rd. That there is a variety of internal and external evidence in favor of the belief that the parts in question are *interpolations* of a later date than the apostolic days. Now as Mr. Tucker has himself admitted that no MS. or printed testament is *infallible*—but that many of them *vary*, and some of them contain 'SECTARIAN INTERPOLATIONS'—it was clearly his duty to examine and explode Mr. B.'s arguments in detail (and the weaker they are, the easier that can be done, and with the best temper), *before* he assumed part of the alleged interpolations as an argument against the man who denies that they *are* the writing of the *true* St. Matthew and the *true* St. Luke. It is also only just to state, that *many* Unitarians *receive* these accounts, including the learned Dr. Lardner, who published a long and labored attempt to show that, by the aid of various *suppositions*, they *might* be reconciled.—ED. T. T.]

clude that they cannot be a substance. Connecting the idea of substance with materiality and nature only, they suppose that love is a sort of property belonging to God, as hardness, roughness, and smoothness are properties belonging to material things;—but this is a great fallacy, for a mere property never *proceeds*. Who ever heard of hardness, roughness, smoothness, sweetness, or sourness *proceeding*, or flowing forth, from any particular material substance? But goodness and truth (which unitedly form one substance) *do* proceed from God, as all Christendom confess, and therefore it is not a mere property. As whatever proceeds from a thing must be a substance, so likewise that substance will be of a similar nature to the one from which it proceeds—as steam or vapor which proceeds from water, will, when condensed, become water again—or as heat which proceeds from fire, when concentrated into a focus, will present fire again.

These facts make it evident, that from a natural substance nothing but a substance can proceed; and I hope to be able to demonstrate, that a similar relation obtains with regard to things divine and spiritual—there being an exact analogy, and perfect correspondence, between things natural and things spiritual.

I wish to draw your attention, in the next place, to the analogy or correspondence between the light and heat of the natural sun, and that emanation of goodness and truth which is the light and heat of the spiritual sun. If we possess clear ideas respecting the nature and operation of the heat and light which emanate from the sun of a natural world, we are competent to form clear conceptions respecting the light and heat which flow from the luminary of the spiritual universe;—both being under similar laws, tho' one is spiritual, the other natural—one is confined to space, and acts in space, while the other is universal, and operates in space without being bound by it. Good (or spiritual heat) is ardent, exciting, and generative; so is natural heat. Truth (or spiritual light) is luminous, perspicuous, and refrangible; so is natural light. Good and truth are inseparable, forming a ONE; so with natural heat and light: and as light is the image and reflex of fire, so truth is the image and reflex of good.

What then is spiritual cold, and what the natural or atmospheric cold? One is occasioned by the absence, or rather partial absence, of good [limitation]; and the other by the partial absence of heat—and therefore one may be defined as an *emptiness of good*, and the other a *destitution of heat*. So it may with perfect verity be affirmed, that if there were no good in the world, there would be no evil or spiritual cold; and if there were no heat, there would be no natural or atmospheric cold—or, or other words, if man had never felt the blessing of goodness, or seen its beauty, he would not have possessed a mirror to behold the deformity of evil—and if he had never enjoyed the benefit of natural heat, he would be altogether unacquainted with atmospheric cold, since no material substance can exist entirely destitute of natural heat.

I have been sometimes told, that I might as well assert that there would be no such thing as light in the world, if all the creatures in it were blindfold, and could not see it, as to say that if there were no good in the world there would be no evil. But this is a fallacy. Light is not occasioned by the absence or partial absence of *another* thing; it is a *positive* natural substance in union with heat—the constituent principle of fire—which is the prime mediate vivifier of all natural things; consequently it exists independently of creatures, and did exist thousands of years before the organs of creatures were formed to enjoy its presence. Not so atmospheric cold. *It* had no existence till man became so constituted, or rather, had so enfeebled his constitution, as to become *susceptible* to the sensation occasioned by the partial absence of heat. Observe—it is not thro' a *withdrawal* of any of the sun's heat that certain individuals experience such a painful sensation of cold, while others are unaffected by its influence. The difference arises from *defective* bodily constitution—and this is capable of being improved. Indeed, the painful sensation of cold may be altogether obviated, and the constitution rendered inaccessible to its influence, but it would require the persevering efforts of several generations to effect it—for bodily *a*bility and bodily *de*bility are hereditary—and, as a general rule, as are the parents, so are the children.

It is the same with respect to spiritual cold, or evil. It is not a THING *in itself*, but only *by its relation* to good; it is occasioned by the presence of good acting on a creature whose spiritual constitution has become *de*bilitated. But mark! it does not become debilitated by any *withdrawal* of heat and light from the spiritual sun, but by *a neglect of the proper means for keeping up the healthy vigor of the spiritual constitution.*

We know that if the *airings, washings*, and especially the *exercises* of the natural body are long neglected, the bodily constitution falls more and more under the influence of atmospheric cold, and that cold is more palpably felt if drunkenness and debauchery be added to neglect of exercise. But whether that sensitiveness to cold be occasioned by sensuality, or neglect of exercise, or both, the bodily constitution is injured by such treatment—and that injury is more apparent in an individual whose hereditary constitution is weak and delicate, than in one who has inherited a robust bodily frame. So with man's spiritual body or inner man. While here on earth, man is a two-fold being, and his spiritual part demands as much (yea, more) attention than the natural-material vehicle in and thro' which his spiritual part operates. He is always either advancing or retrograding,—for there is no standing still. If he advances, a higher state of perfection is attained, the *negative* influence of spiritual cold is diminished, and the spiritual constitution is strengthened. If he retrogrades, or relaxes his efforts to look up for more spiritual acquisitions of goodness and truth, spiritual debility ensues, with all the attending consequences.

From this analogy you may perceive, that man's *first* declension was not actual *commission* of evil: it was rather a fault of *omission*—or, in another point of view, it was an acquiring of that which *could* be applied to evil purposes—a falling back on something less good—or a looking (from a distance) towards an evil object. Man fluctuated long ere he looked *on* evil; but as declension after declension followed, his spiritual constitution fell more and more under the influence of that *spiritual atmosphere which his own negligence produced.* Spiritual cold increased in power and vehemence, and as that cold occasioned disquietness and misgivings, the understanding became open to fallacies (spiritual darkness) which gradually insinuated the notion (and confirmed it by appearances) that the heat proceeding from the sun of heaven had been in some degree withdrawn, and that in such case it was perfectly right to endeavor to supply the deficiency from some other source, if such a thing were practicable,—whence, in process of time, he discovered that such a thing (fictitiously) *was* practicable—and *then* he looked on evil.

This may in some measure be illustrated by considering the case of the first man who discovered how to *convert* the *sugar* of those good natural things, grapes and wheat, into *alcohol*. No doubt, when he made that discovery, he thought it would be beneficial, and if he had any misgivings, they would produce a state of indecision,—and the longer he remained in a state of indecision, the more he would be inclined to adopt that view which first occasioned his indecision—for such states have a depressing tend-

ency, and therefore weaken the mind. Now of course God possesses the *power* of preventing man from making such discoveries, if he choses; God can do everything and anything he *pleases;* but observe! it never did, nor ever will, *please* him to act in opposition to his own laws or wisdom. When God makes a law, he abides by it—[for it is an *expression* of his own *immutability*]—and as it can be proved that God *did* ordain that man should be *perfectly free in thought and action*, it follows, that God will not *forcibly prevent* man from making discoveries which he may turn to his injury and destruction; and therefore, in one sense, it may be said that God cannot [consistently or wisely] prevent the existence of evil. With God there is neither past nor future—it is an eternal NOW. There is no *succession of ideas* in him, as in man; he does not *propose* to himself what he shall do; but if it be good, it is good—if it be wise, it is wise: with him, therefore, it is 'yea, yea,' and 'nay, nay,' in the highest sense; and whatever he wills is incapable of change.

Swedenborg teaches that no spiritual truth can be accurately expressed in natural language; I do not, therefore, undertake to express myself with strict literal correctness. I will make my language as transparent as I can, but there will still remain a cloud thro' which *your* understanding must pierce. Man whilst clothed upon with matter, is incapable of conceiving of state divested (entirely) of place; and therefore such language must be employed as approximates to the best idea of the spiritual truth under consideration.

The analogy between the light and heat of the spiritual sun, and the light and heat of a natural sun, enables us to see that God is not the author or fountain of evil. We know there is no principle or quality of cold in fire, and therefore it cannot emit or impart it to any material object. So, likewise, there is no principle or quality of evil in divine or finite good, and it is impossible for evil to flow or proceed therefrom. Hence THE SOURCE OF GOOD (i. e. God) is no more *the fountain of evil*, than the mediate source of fire (i. e. a natural sun) is a fountain of atmospheric cold. Indeed, in one sense, it may be said that God knows nothing of evil; evil is *as nothing* in his sight. This may be manifested in some degree by this consideration, that God is the only *real* independent being or substance in existence—all beside are instruments or things derivative. He really created no world or creature *out* of himself, and it is only our contracted notions which present God as a being *outside* of what he has created. He is in everything, and everything is in him, nearer or more remote; and it is only to *us*, US (who can be affected by negative influences) that evil is anything. God ONLY FILLS HIS OWN, and however little of good any man may possess, it is *that* by which he 'lives and moves and has his being.' It is for this reason that angels (as E. S. informs us) *cannot see evil;* and when, on particular occasions, they come in contact with infernals, they discern them only *as vessels almost empty of good*, and judge or distinguish respecting their character and quality accordingly. We are accustomed to speak of evil men,—and many superficial people imagine that some cruel and bloodthirsty characters are *all* evil; but the words *good and evil are merely relative*, and when applied to men, express no definite quality or character. There is good, better, best; and bad (i. e. evil), more bad, worse; and there are no men so good, or so bad, that may not become better or worse;—and consequently the ground on which those terms stand may be shifted *ad infinitum;* and there is no logical refuge but in the all-good or the all-evil. The fact then is, that strictly speaking, there are no evil men—no men entirely destitute of good—no men without some portion of virtue, however minute or invisible to his fellow creatures. I cannot therefore suppose of a *being* all-evil, without using contradictory language. Very despicable human creatures are sometimes denominated THINGS, and E. S. tells us that angels call an infernal spirit IT, to denote their sense of the utter insignificance of a being possessing so little good. Yet even devils have *some* remnants of good loosely adhering to them. The thing is altogether impossible,—for how could a being *all-evil* derive life from the *all-good?* Good is a substance [or being in a right state], and it is by good only that any creature can subsist; consequently, a being all-evil, having no living substance derived from God, must, if it can and does exist, be *self*-existent!—and if self-existent, then uncreated and infinite; and therefore evil must emanate from that being as an original substance independent of, and without any relation to, good; for evil would, in such a case, not be *a negative principle*, but A POSITIVE SUBSTANCE. Those who believe in the existence of such an 'all-evil monster,' must show how two such independent and conflicting positive Beings or Substances can in *any* respect agree and dwell together, and also show why the infinitely Good Being has not revealed in his word the existence of a rival God of Evil?

Man was made as good and perfect as an untried and inexperienced rational creature could be. He was filled as full of God's spiritual blessings as was compatible with his finite mind; more or less good would have been injurious. His finite and untried mind could not receive more of the ardent heat of heaven, and live; but he was made capable of *appropriating more*, by patient trial and exercise of those faculties with which God had endowed him; and thro' the course of many generations in the golden age, man (I believe) did improve, and become more good and perfect.

Swedenborgians deny that the Scripture account of Adam is to be literally understood: they look upon it as a spiritual allegory, which would require a volume to explain.

It is a great error to suppose that heaven and earth (or the spiritual and natural worlds) are two entirely distinct and separate establishments, and that one of them can exist without a necessary connection with the other. They are *not* independent. Body and soul are not in closer union than heaven with earth. Earth is the base, the frame, and the underwork; and heaven is supported on, within, and above it. As heaven, which is within, above, and based upon the earth, is undecaying and eternal,—so likewise 'the round world will never be moved, but will be established and endure for ever.'

It is also an error to suppose that God's family is divided into two great classes—a *favorite* class called angels, who have never sojourned on earth or tasted of sorrow,—and a less favored class, who must undergo a probationary state of trial and suffering before they are qualified for that happy place where the angels, from the time they were created such, have always resided. There really are no angels, cherubim, or seraphim, which were *created* such; all were once men, and traversed earth in their shell of clay, like other mortals.

I notice these prevailing errors as part of my subject, because I wish to show, that as heaven and earth are all *one structure*, and men and angels all *one family*, so the whole creation—(heaven, earth, man, animals, vegetables, minerals, and every other natural and material object)—was made with *one design*, and that no other materials could have been employed to put that design into execution than those which were employed. His design was—1st, to create a universe of nature, in the separate localities whereof rational creatures could be adapted for appropriating principles flowing from Himself, which would render their existence afterwards eternal; 2d, a spiritual universe, where those rational creatures, after their indispensable probation was finished, could (by virtue of the principles imbibed in the flesh)

enjoy uninterrupted bliss for ever. This was the grand universal design with which, and for which, he brought into existence the two universes, wherein not one of the materials employed could be excluded, or substituted by another, without inevitable disorder to the whole. To render this more clear, I will enumerate the different materials requisite in the formation and constitution of *one* man.

1. A spiritual sun to modify the intense heat of the divine essence, and embody the life and substance of heaven.
2. Finite good and truth. } The soul,
3. Liberty and rationality, or Will and Understanding. } or inner man.
4. Natural animal life. } The probationary shell,
5. A material human frame. } or outer man.
6. A sphere for action, or a world with all its accompaniments, where man could perform *preparatory uses*.

There are thousands who, seeing so much wickedness and havoc on the earth, cannot duly appreciate God's noble work of Creation, nor behold his wisdom displayed so copiously as they desire. If there were only a few depraved characters, or only a town-full in the whole world, their reason would have soon solved the questions, Whence comes evil? and How can God's wisdom be exemplified whilst it exists?—for they would have perceived at once, that it *was* wise and good for God to create *millions* of happy creatures, even if he foreknew that a *thousand* would, under his law of liberty, render themselves miserable at intervals. This, then, is their stumbling-block. They cannot view creation *with a comprehensive eye*, and survey the whole expanse of nature; they cannot see that the globe we inhabit is but a speck in the vast aggregate of universal nature, and that millions on millions of earths larger than our own *may* be filled with happy beings who have exemplified God's wisdom and goodness by maintaining their integrity; but, confining their mental view to their own immediate locality, they fall into doubtings, and entertain hard thoughts of the wisdom and goodness of their Creator. Yours respectfully,

RUBICULA.

[In glancing at the letters of PATHFINDER, we do not perceive that there is much difference in *fact*, and very little in *phrase*, between his theory of the Origin of Evil and that of our amiable and intelligent correspondent. BOTH parties evidently approximate very closely to each other, and BOTH theories may be expressed under two general propositions:—(1) That MORAL GOOD is *the relation of harmony* amongst positive existences, and MORAL EVIL the *want* of harmony. (2) That the *preservation* of harmony results from a *full knowlege of good* (arising from the established relation between the *constitution* and *circumstances* of the moral agent), while the *want* of harmony springs from a *limitation* of *knowlege of good*—i. e. from ignorance providentially permitted to operate. All which, as it seems to us, just comes to this: *That it is God's plan to teach men truth by trials, and wisdom by experience.* Happy are they who learn!—ED. T. T.]

DICTATORIAL MANNERS.—In the two frequent way of communicating even useful counsel, there is almost invariably something to vex, often to insult, and almost always the arrogance which assumes authority, and exercises a species of despotism. Now if men were as willing and as ready to give *reasons* as they are to give *rules*, much mischief might be prevented, and some good might be done. Pride is undoubtedly gratified by being enabled to deal out its animadversions, and self-regard is flattered, but at a terrible expense—a great sacrifice of benevolence. Yet it is no small part of good breeding and good morals to give appropriate advice appropriately.

AN AMERICAN SLAVE IN GREAT BRITAIN.

From a highly interesting letter by FREDERICK DOUGLASS, in the *New York Tribune*, we present our readers with the following extract, conveying the impression which his visit to Ireland produced upon his powerful mind.

"MY opportunities for learning the character and condition of the people of this land, have been very great. I have traveled almost from the Hill of Howth to the Giant's Causeway, and from the Giant's Causeway to Cape Clear. During these travels, I have met with much in the character and condition of the people to approve, and much to condemn—much that has thrilled me with pleasure, and very much that has filled me with pain. I will not, in this letter, attempt to give a description of those scenes which have given me pain. This I will do hereafter. I have enough, and more than your subscribers will be disposed to read at one time, of the bright side of the picture. I can truly say, I have spent some of the happiest moments of my life since landing in this country. I seem to have undergone a transformation. I live a new life. The warm and generous co-operation extended to me by the friends of my despised race—the prompt and liberal manner with which the press has rendered me its aid—the glorious enthusiasm with which thousands have flocked to hear the cruel wrongs of my down-trodden and long-enslaved fellow-countrymen portrayed—the cordiality with which members and ministers of various religious bodies, and of various shades of religious opinion, have embraced me, and lent me their aid—the kind hospitality proffered to me by persons of the highest rank in society—the spirit of freedom that seems to animate all with whom I come in contact—and the entire absence of everything that looked like prejudice against me, on account of the color of my skin,—contrasted so strongly with my long and bitter experience in the United States, that I look with wonder and amazement on the transition. In the Southern part of the United States I was a slave, thought of and spoken of as property—in the language of the law, 'held, taken, reputed, and adjudged to be a chattel in the hands of my owners and possessors, and their executors, administrators, and assigns, to all intents, constructions, and purposes whatsoever.' (Brev. Digest, 224.) In the Northern States a fugitive slave, liable to be hunted at any moment like a felon, and to be hurled into the terrible jaws of slavery—doomed, by an inveterate prejudice against color, to insult and outrage on every hand (Massachusetts out of the question)—denied the privileges and courtesies common to others, in the use of the most humble means of conveyance—shut out from the cabins of steam-boats—refused admission to respectable hotels—caricatured, scorned, scoffed, mocked, and maltreated with impunity by any one (no matter how black his heart), so that he had a white skin!! But now behold the change! Eleven days and a half gone, and I have crossed three thousand miles of the perilous deep. Instead of a democratic government, I am under a monarchical government. Instead of the bright blue sky of America, I am covered with the soft grey fog of the Emerald Isle. I breathe, and lo! the chattel becomes a man. I gaze around in vain for one who will question my equal humanity, claim me as a slave, or offer me an insult. I employ a cab—I am seated beside white people—I reach the hotel—I enter the same door—I am shown into the same parlor—I dine at the same table—and no one is offended. No delicate nose grows deformed in my presence. I find no difficulty here in obtaining admission into any place of worship, instruction, or amusement, on equal terms with people as white as any I ever saw in the United States. I meet nothing to remind me of my complex-

ion. I find myself regarded and treated, at every turn, with the kindness and deference paid to white people. When I go to church, I am met by no upturned nose and scornful lip, to tell me,—'*We don't allow Niggers here!*'

I remember, about two years ago, there was in Boston, near the south-west corner of Boston Common, a menagerie. I had long desired to see such a collection as I understood was being exhibited there. Never having had an opportunity while a slave, I resolved to seize this, my first since my escape. I went, and as I approached the entrance to gain admission, I was met and told by the door-keeper, in a harsh and contemptuous tone—'*We don't allow Niggers in here!*'

I also remember attending a revival-meeting in the *Rev.* Henry Jackson's meeting-house, New Bedford, and, going up the broad aisle to find a seat, I was met by a good deacon, who told me, in a pious tone —'*We don't allow Niggers in here!*'

Soon after my arrival in New Bedford from the South, I had a strong desire to attend the Lyceum, but was told—'*They don't allow Niggers in here!*'

On passing from New York to Boston, in the steamboat Massachusetts, on the night of the 6th December, 1843, when chilled almost thro' with the cold, I went into the cabin to get a little warm. I was very soon touched upon the shoulder, and told—'*We don't allow Niggers in here!*'

On arriving in Boston, from an anti-slavery tour, hungry and tired, I went into an eating-house, near my friend Mr. Campbell's, to get some refreshments. I was met by a lad in a white apron—'*We don't allow Niggers in here!*'

A week or two before leaving the United States, I had a meeting appointed at Weymouth. On attempting to take a seat in the omnibus, I was told by the driver (and I shall never forget his fiendish hate)—'*I don't allow Niggers in here!*'

Thank Heaven for the respite I now enjoy! I had been in Dublin but a few days, when a gentleman of great respectability kindly offered to conduct me thro' all the public buildings of that beautiful city; and a little afterwards I found myself dining with the Lord Mayor of the city of Dublin. What a pity there was not some American Democratic Christian at the door of this splendid mansion, to bark out at my approach —'*They don't allow Niggers in here!*'

The truth is, the people here know nothing of the republican Negro-hate prevalent in our glorious land. They measure and esteem men according to their moral and intellectual worth, and not according to the color of their skin. Whatever may be said of the aristocracies here, there is none based on the color of a man's skin. This species of aristocracy belongs pre-eminently to 'the land of the free and the home of the brave!' I have never found it abroad, in any but Americans. It sticks to them wherever they go. They find it almost as hard to get rid of it as to get rid of their skin.

The second day after my arrival at Liverpool, in company with my friend Buffum, and several others, I went to Eaton Hall, the residence of the Marquis of Westminster, one of the most splendid buildings in England. On approaching the door, I found several of our American passengers, who came out with us in the Cambria, waiting at the door for admission, as but one party was allowed in the house at a time. We all had to wait till the company within came out. And of all the faces expressive of chagrin, those of the Americans were pre-eminent. They looked as sour as vinegar, and as bitter as gall, when they found I was to be admitted on equal terms with themselves. When the door was opened, I walked in on an equal footing with my white fellow-citizens, and from all I could see, I had as much attention paid me by the servants that showed us thro' the house, as any with a paler skin. As I walked thro' the building, the statuary did not fall down, the pictures did not leap from their places, the doors did not refuse to open, and the servants did not say—'*We don't allow Niggers in here!*'

Excuse this imperfect scrawl, and believe me to be ever and always yours,

FREDERICK DOUGLASS."

The Temperance Advocate.

Temperance is the *proper use* of all things.

'THE DOCTOR SCRUTINIZED.'

LETTER II. BY A PHYSICIAN.

[VINDEX replied to the letter of MEDICUS, p. 238;—all his argument is carefully quoted by MEDICUS in his answer.]

SIR,—Will you permit me to make a few observations on the last letter of 'Vindex'? My reply shall be short, because much of that letter is beside the question—much of it is unintelligible, at least to me—and much of it is devoted to the reiteration of a fact which I not only never dreamt of denying, but which I have distinctly admitted, viz. that alcohol is decomposed within the body.* It *is* decomposed within the body, and *it is by virtue of this very decomposition that it poisons the blood in the arteries*, converting it, more or less, into venous blood. It parts with its carbon, which unites with the oxygen of the arterial blood, to form carbonic acid. It is this very decomposition of alcohol within the body which produces that 'infinite mischief' of which I spoke. Not that this is the only mischief; for such portion of the alcohol as traverses the tissues undecomposed, and makes its way into the substance of the great nervous centres, produces an *irritation* there similar to that which would be set up if a drop of brandy were dropped into the eye. No portion of alcohol, according to Liebig, leaves the body undecomposed. A portion of it is decomposed immediately, converting the blood in the arteries, to a greater or less extent, into venous blood—that is, poisonous blood; for venous (i. e. carbonized) blood, circulating in arteries, is a most deadly poison, and is that which kills, both in drowning and hanging. That portion which is not at once decomposed, traverses the tissues of the nervous centres, producing high excitement and strong irritation. Finally, this latter portion also becomes decomposed, unless the quantity has been so large as to kill before sufficient time has been allowed for the decomposition of the whole quantity. 'Here can be no doubt,' says Liebig, 'that the elements of alcohol combine with oxygen within the body; that if carbon and hydrogen are given off as carbonic acid and water, *the oxygen which has accomplished this change must have been taken from the arterial blood.*' But besides this direct influence of alcohol in carbonizing the arterial blood, it exercises the same influence indirectly also, by partially *paralyzing the respiratory muscles.* After a dose of alcohol given to a cat, Sir Benjamin Brodie found the heart circulating black blood, and every one must have observed the very slow respiration and frequent sighing and hiccuping of an intoxicated man. If 'Vindex' supposes that alcohol only robs the arterial blood of just so much of its oxygen as would quit it under ordinary circumstances, in order to combine with the carbon of the tissues, and thus *limits its evil influence to the stopping of the change of matter*, this alone would be a sufficiently serious evil. But what is to prevent the alcohol from entering the arterial capillaries (say of the brain) and carbonizing their contents before the point of time at which they would naturally become carbonized by composition with the disruptured elements of the tissues?

'Vindex' supposes a case—'A B, a laboring man,

* There is *proof* that *some* escapes *un*decomposed.—ED.

works out of doors from sun rise to sun set, circulation vigorous, respiration full and frequent.' Of this man he says,—'If a deficiency of that kind of sustenance be taken which embodies elements for respiration,' [that is, bread or potatoe,] 'the oxygen inspired, besides combining with devitalised matter, the effects of muscular action, will consume living tissue. Now, conceiving A B to be minus such food for days, alcohol would not only resist the action of the oxygen, but also avert the necessity of appropriating a quantity of solid food which could answer the same ends. It would speedily, efficaciously, and pleasantly give tone to the nerves, rest to the digestive organs, besides being the guarantee for economy and comfort.'

This is in plain language to assert that a laboring man could do his work better, and live more healthily, more pleasantly, and more cheaply, upon meat and alcohol than upon meat and bread. It is sufficient to say, that this is contrary to the fact as proved on board those ships where grog has been abolished. I believe the Lords of the Admiralty have serious intentions of abolishing grog altogether from the seamen of our navy. 'Vindex' should remonstrate with them on the subject.

'Vindex' has another illustration—'B C is a man who has been enfeebled and wasted by illness.' But as alcohol, when administered as a drug in case of disease, has never been objected to, so far as I know, this illustration is beside the present question.

'Vindex' says that, in order to be consistent, I *ought* to deprecate starch, sugar, and gum, as articles of diet, because these also consist of those elements which make people fat and pursy. *Ought* to deprecate them? Why, so I do. If I wanted to *fatten* my pig I might give him starch, sugar, and gum; but to *strengthen* my patient, I should order him bread and meat, which contain plenty of proteine, and no more of the element of fat and of respiration than is necessary. Alcohol contains no element of nutrition at all, while the elements of respiration which it *does* contain *are not required*, for they are contained in abundance in the tissues of our own bodies, and in our ordinary food.

But 'Vindex' also says, that I *ought* to advocate laborious exertions. Ought? Why, so I do; and moreover, I say, that no man can be perfectly healthy *without* laborious exertion, apportioned to his strength. For my idea of health *includes* the idea of *strength*, and no man can be strong who does not use his muscles, and that, too, laboriously.

But the true question now at issue between 'Vindex' and myself is this: Whether the doctrines and opinions contained in Liebig's Animal Chemistry are favorable to the habitual use of alcohol as a beverage or not. Every one conversant with Liebig's doctrines knows the great stress he lays upon the '*Change of Matter*,' as the great source, indeed the sole source, of animal strength. He asserts that this same change of matter is the sole fountain of all the available mechanical force, power, or strength, in the human system, whether voluntary as of the voluntary muscles, or involuntary as of the heart, lungs, and intestines. And not only is this change of matter the sole source of all human mechanical motion or power, but it is also the sole source of *animal* heat. Hear Liebig:

'That condition of the body which is called health, includes the conception of an equilibrium among all the causes of waste and supply; and thus anmial life is recognized as the mutual action of both' [that is, of waste and supply; or, in other words, *the change of matter* or metamorphosis of the tissues], 'and appears as an alternating destruction and restoration of the state of equilibrium;' that is, between waste and supply. Again—'All experience proves that there is, in the organism, *only one source of mechanical power;* and this source is *the conversion* of living parts into lifeless amorphous compounds;' that is, the change of matter. Again—'All vital activity arises from *the mutual action* of the oxygen of the atmosphere and the elements of the food;' in other words, all vital activity arises from the change of matter perpetually going on within the substance of our tissues thro' the agency of the inspired oxygen. Now, seeing that Liebig makes this same change of matter to be the source and fountain-head of all vital activity, of all health and strength, let us listen to him again. At p. 239 he says—'It is consequently obvious that *by the use of alcohol a limit must rapidly be put to the change of matter in certain parts of the body.*' In other words, the very source and fountain of life *must rapidly be dried up!* In the very next page, following up his observations about alcohol, he says—'A *moderate* quantity of wine, in women and children unaccustomed to its use, produces a diminution of the force necessary for voluntary motions. Weariness, feebleness in the limbs, and drowsiness, plainly show that the force available for mechanical purposes,' (that is, the force available for respiratory, circulating, and locomotive purposes) 'in other words, the change of matter, has been diminished.' If anything more were required, I might quote the third paragraph of p. 226, in which Liebig declares that the change of matter, the *metamorphosis of the tissues* of the muscles is '*indispensable to their preservation.*'

But 'Vindex' cannot understand why I, who have so bad an opinion of the effects of alcohol on the living system, am nevertheless not a teetotaler. I will tell him. The *little* I take, I take as the *lesser of two evils.* I am the subject of the disease of which my father died—congestion of the right side of the heart, and I voluntarily incur a little evil in order that I may escape the still greater one of sudden death during sleep. I now take leave of this subject, satisfied that I have convinced the *un*prejudiced part of your readers, altho', of course, I neither hope nor expect to convince 'Vindex.' I am, Sir, your obedient servant,

MEDICUS.

IS IT A POISON?

ON Monday, June 22nd, 1846, great excitement was caused in the village of Great Horton, near Bradford, by the death of a child from drinking *rum.* Emma Binns, aged eight years, was the daughter of Jabez Binns, a dyer. On the Sunday morning, the father had filled a wine-glass with rum—tasted himself first—then gave some to a little boy—leaving the glass, *half full only*, upon the table, when it was immediately seized by the girl, as a nice thing of course, and drunk off. Here we see the law of example—a very *moderate* one, too—only half a wine-glass full being drunk first and second. Now mark the effects! The little girl went out to play, but having a fall, soon returned and complained of her head. Being put to bed she fell asleep; on waking was sickly, and vomited. She was subsequently seized with fits, which continued till four o'clock next morning, when she died. The coroner and jury were unanimous in their opinion of a connection between the drinking of the rum and the death of the child. Verdict—'Died of epileptic fits.' The coroner, in addressing the mother, censured, in strong terms, the practice of giving spirits to children. This was right—but we ask, If rum be *so violent a poison* to the nerves of *children*, how can its properties be altered by its coming in contact with the nerves of *men?* Yes—it *is* a poison! and one of the most deceptive, the most demoralizing, and the deadliest description.

RECEIPT FOR TEMPERANCE YEAST.

On Monday morning, boil for half an hour *two* ounces of the best hops in *four* quarts of water. Let the liquor cool down to a milk-warm heat, and then put in a small handful of salt, and *half* a pound of brown sugar. Beat up *one* pound of the best flour with some of this liquid, and then mix all well together.

On Wednesday morning, boil and well mash *three* pounds of good potatoes, and mix with the above.—While the yeast is being made (that is, up to Thursday morning), it requires to be kept in a warm place, but not too warm, and stirred often—every half hour if possible.

On Thursday morning, sieve the mixture carefully, and then put the liquid in a large stone bottle, when it will be fit for use. After it is made it must be kept in a *cool* place, and corked tightly.

Directions for Use.—Before you take the yeast out for use, it must be stirred well round with a willow, or peeled stick. Mix the barm or yeast, the night before it is used, with a *quart of water* and a *little flour*. Set and work your sponge and knead your dough the same as with brewers' yeast; but let it rise for two or three hours (or more if convenient) after kneading, before it is baked. This yeast will keep two or three months, according to the weather. Half a pint of this yeast will raise thirty pounds of good flour.

ELIHU BURRITT, THE LEARNED BLACKSMITH.

[As this indefatigable philanthropist is now in Great Britain, it will, no doubt, gratify many of our readers to learn something more regarding his history than they may have been able to glean from the newspapers of the day.]

Elihu Burritt was born in New Britain, Connecticut, in the year 1811, of honest and respectable parents. He enjoyed the privilege of attending the 'District School' for some months every year, till he was sixteen years old; and by his diligence and attention to his studies he became well versed in the elementary branches of an English education, and by cultivating a taste for reading, he acquired much valuable information. When he arrived at the age of sixteen his father died, and he was apprenticed to the trade of a *blacksmith;* and when the term of his indenture had expired, and he had attained his legal majority, he had gained the reputation of being a young man of good moral and *religious* character, a skilful workman in his vocation, and one who cherished an ardent attachment for books. The Bible was the first book which he thoro'ly studied; and at a very early age, he was familiar with almost every passage in the Old and New Testaments. He next availed himself of the opportunity of reading afforded by the 'Social Library' in the town in which he lived; and afterwards was dependent on the kindness of his friends. Before he reached the age of twenty-one he was conversant with the English classics, both in prose and poetry, and passed delightfully many of his leisure hours in poring over the pages of Milton, Young, Thomson, Cowper, Addison, &c. In the winter of the year in which he attained his majority, he commenced under the direction of a brother-in-law, who was an accomplished scholar, the study of mathematics. About the same time he entered on the study of the Latin language, for the purpose of reading Virgil in the original. He soon after turned his attention to French, which he mastered with wonderful facility. He then acquired the Spanish, and afterwards the Greek and German languages. During two winters he devoted nearly all his time to study, but he was occupied a large portion of his time during spring and summer in working at his trade as a blacksmith, and in this exemplary way, acquiring the means of subsistence.

When about twenty-three years old, he accepted an invitation to teach a grammar-school, but this employment did not suit his convenience or his inclination. He was then engaged for a year or two as an agent for a manufacturing company, when he returned to his *anvil*, and has since been industriously engaged in the honorable occupation of a blacksmith, to which he was apprenticed in his youth; but devotes all his leisure hours to literary pursuits. After having mastered the Hebrew, Greek, and Latin languages, and all the languages of modern Europe, he turned his attention to Oriental literature, and in order to avail himself of the facilities afforded by the valuable library of the American Antiquarian Society at Worcester, he removed to that place, where he has ever since resided, and been regarded as a useful and exemplary citizen. By dint of hard labor he has become a proficient in the most difficult languages of Asia, and in many of those languages of Europe which are now nearly disused and obsolete—among them are Gaelic, Welsh, Celtic, Saxon, Gothic, Icelandic, Russian, Sclavonic, Armenian, Chaldaic, Syriac, Arabic, Ethiopic, Sanscrit, and Tamul! It was stated, in a public meeting, in 1838, by Governor Everett, that Mr. Burritt by that time, *by his unaided industry alone, had made himself acquainted with* Fifty Languages. Mr Burritt shows no disposition to relax from his labors. He usually devotes eight hours to labor, eight hours to study, and eight hours to physical indulgence and repose; and, by pursuing this course, he enjoys the advantages—vainly coveted by many literary men—those connected with 'a sound mind in a healthy body.' Nor does he confine his labors to the mere acquisition of literary wealth—he also diffuses it with a liberal hand. He has written many valuable articles for periodicals of high standing; he has delivered many lectures which have been replete with interest and valuable information; and has been repeatedly listened to by large and highly respectable audiences, in New York, Philadelphia, and other places, with edification and delight. He has not yet reached the meridian of life, and it is to be hoped that many years of usefulness are still before him; he is, indeed, a man of whom New England may well be proud.

[An extract from a letter written by Mr. Burritt, in 1839, to Dr. Nelson, a gentleman who had taken some interest in his history, displays the simple, unassuming, earnest character of the man, in a very interesting light.]

'An accidental allusion to my history and pursuits, which I made unthinkingly, in a letter to a friend, was, to my unspeakable surprise, brought before the public as a rather ostentatious *debût* on my part to the world; and I find myself involved in a species of notoriety, not at all in consonance with my feelings. Those who have been acquainted with my character from my youth up will give me credit for sincerity, when I say, that it never entered my heart to blazon forth any acquisition of my own. I had until the unfortunate *denouement* which I have mentioned, pursued the even tenor of my way unnoticed, even among my brethren and kindred. None of them ever thought that I had any particular *genius*, as it is called; I never thought so myself. All that I have accomplished, or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant-heap—particle by particle, thought by thought, fact by fact. And if I ever was actuated by ambition, its highest and farthest aspiration reached no farther than the hope to set before the young men of my country an example in employing those fragments of time called 'odd moments.' And, sir, I should esteem it an honor of costlier *water* than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American *working men* to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of mind. These are the views and sentiments with which I have sat down night by night, for years, with blistered hands and brightening hope, to studies which I hoped might be serviceable to that class

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Errata.

In *some* copies of No. 1, a paragraph was transposed. If the place be marked with a pencil-bracket at the side, there will be no difficulty in reading it. Page 12, col. 1, from line 37 beginning with 'difficulty', to line 63 ending with 'chilled', should come in and be read immediately after line 20.

p. 16, col. 1, line 7, for 'class' read 'club'.

p. 18, col. 2, line 36, for 'an *end* to health' read 'an *aid*'.

p. 24, col. 1, lines 13 and 25, for 'nephaleons' read 'nephaleous'.

p. 24, col. 2, line 18 from bottom, for 'Vanquelin' read 'Vauquelin'.

p. 31, col. 2, line 11, for 'alcohol' read 'carbon'.

p. 31, col. 2, line 33, after '13.9' put 'oz.'

p. 33, col. 2, line 17, for 'part' read 'point'.

p. 35, col. 2, line 15 from bottom, for '*k*epsema' read '*h*epsema'.

p. 51, c. 2, l. 28, for 'petrified stones' real 'petrifactions'.

p. 133, col. 2, line 22, for 'Richardson's' read 'Richerands'; line 49, for 'mor' read 'moi'.

DR. LEES v. *DR. CAMPBELL.*

TESTIMONIES AND OPINIONS.

At a committee meeting of the *Settle Temperance Society*, held March 15, JOHN TATHAM, Jun., in the chair, it was proposed by JAMES PICKERSGILL, seconded by GILES MARSDEN, and resolved—

"That this committee tender their hearty thanks to Dr. F. R. Lees, for his bold and uncompromizing advocacy of the temperance cause, and express their high admiration of his talents, and unabated attachment to him as the champion of truth. And treating with contempt the bitter sayings of the *Christian Witness*, and other periodicals, they hope his life will long be spared, to pursue a course already marked with eminent usefulness and brilliant success."

W. HARRISON, Sec.

Dear Sir,—I am glad you have published our resolution and others, to refute the charges against you made by those who are enemies to free enquiry, and whose conduct and principles will not bear the test of 'Truth-Seekers,' whose motto is, 'Prove all things, hold fast that which is good.' Do not be discouraged, my dear sir;—Truth is mighty, and must prevail. Superstition and Priestism must be overthrown. Yours is the honor to be in the first rank, or rather to be the leader of that noble band of spirits who are worshipers at the shrine of Truth, whose trust is in God, and who shall eventually gain the victory, notwithstanding the calumny and abuse that may be heaped upon them.

I am, dear sir, yours in the cause of truth,

To Dr. F. R. Lees. J. G. SMALL [Buckingham].

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THORPE, near Wentworth.—On Thursday, Jan. 23, Mr. R., a minister of the Established Church, lectured against us. Weak as his argument certainly is, he will no doubt have strengthened the pillars of the drinking system; and amongst the weak-minded and man-led portion of his audience, have excited prejudice against the Temperance Society. I hand you 23 extracts from his lecture, to do with as you please.—A HEARER. [Very few of the lecturer's remarks are worthy of notice; but we extract the most important, and append a running comment.—ED.] Mr. R. said, in the latter part of his lecture, he did not object to teetotal societies, used as means of bringing erring feet back; he would not fling *any impediment* in the way of what was calculated to do good! *He did not object to teetotalism*, although he *watched it with jealousy!* [How far Mr. R. deceived himself, let the reader judge from what follows. We certainly cannot credit his disclaimers.]

Obj. 1.—The American Societies, originally, were not teetotal, but temperance societies. The latter name has been usurped by the teetotalers: that is not honest!

Answer.—The American Societies began with *total abstinence* from distilled alcohol; teetotalers merely extend the principle to *all* alcohol, whether in wine, cider, or home-brewed. Temperance is the proper use of things; but the use of alcoholic drink as a beverage, is *not proper.*

2.—We should 'let our *moderation* be known unto all men,' &c.

Ans.—This is a shameful perversion of Scripture. The word 'moderation,' in the passage quoted, means *self-government*—but alcohol does not tend to preserve, but to destroy, that virtue. A 'moderator' of an assembly, for example, is the governor of it.

3.—If a man finds what he drinks to injure him, it is his duty to discontinue it.

Ans.—This is very good, but very inconsistent, for the preacher afterwards assumes that we are to practice no duties but those named in the Bible!—and it would be very difficult for John Smith and Peter Tomkins to find out from thence whether a pint of porter, or a gill of ale, did them either good or harm.

4.—Old Parr drank ale, and it did not poison him!

Ans.—This is a quibble. The beverage of Old Parr was milk, whey, water, and small-beer (which is about as weak as ginger-beer); it was only at rare intervals that he drank ale. But even if he did, it would prove nothing. The celebrated opuim eater of Constantinople, between the age of 80 and 128 years, was in the daily habit of taking as much opium and sublimate as would poison 20 ordinary Englishmen in a few hours:—are opium and mercury, *therefore*, not poisons?

5.—'I consider home-brewed beer does not contain the poison it is represented to contain.'

Ans.—That will not alter the fact:—all home-brewed beer contains (in greater or less quantity) both hop and alcohol—both which substances are unnatural or poisonous; and their constant use is not consistent with temperance.

6.—The word 'wine' means 'fermented wine'; because the same word is used when men are spoken of as being drunk with wine.

Ans.—Mr. R. might as well assert that the word 'man' means 'black-man,' because the same word is used when we speak of the 'man-stealers' of Africa! It is a pity if Oxford or Cambridge cannot make better logicians. We might as well say also, that 'wine' always means 'drugged wine,' because it is the same word which Solomon used when he speaks of 'mixed-wine.' If 'wine' by itself means 'fermented' or 'mixed' or 'spiced,' why are these latter words also added in Scripture? Mr. R.'s wisdom is clearly a wisdom beyond and above 'what is written.'

7.—Teetotalers say that the wine used at the marriage at Cana was unfermented wine. [Who can disprove it?] Now, if water had been better than wine, there would have been no necessity for having the water changed into wine.

Ans.—Mr. R. has not shown that teetotalers *do* say that water is better than *such* wine as our Lord made. But even if they did—which they do not—what would that serve his argument? He might just as sensibly argue thus:—If plain bread is best as common food, there is no necessity for spice-cake at Christmas! Or, if common food is best for common occasions, there is no necessity for feasts at marriages.

8.—Teetotalism is only applying a plaster to *one* ulcer, on a body covered with ulcers. There was a drunkard who became a teetotaler; but his wife said, 'I wish my husband would come home drunk, for he spends more now on peppermint than he used to do on ale.' Thus, when the ulcer was healed in one place, it broke out in another.

Ans.—Mr. R., it seems, does not count the difference between sobriety and drunkenness anything—it is altogether a money, not a moral consideration. He talks as if all ulcers—all sins—were alike! But what has this anecdote of scarcely a half teetotaler — a peppermint-drinker—to do with the Temperance Society? Its *principle* opposes peppermint-drinking, or anything like it. We urge upon our members the necessity of reading and thinking, and of moral and religious improvement. Does Mr. R. do *his* part? Why does he not finish what we have so well begun? Not only does he *not* improve his 'peppermint-drinking' parishioners, but he actually spends his time in endeavoring to uproot from their minds what little a passing tract or lecture has taught them. Any insolence, it seems, may be hurled against teetotalers. The time, however, is coming, when these things will not be suffered to pass without exposure and rebuke. For our own part, we shall not keep back the smallest portion of the truth; these parties shall listen to it, whether they like it or not. If the 'dumb dogs' of the church can do nothing better than 'snarl' at others when they awake from their slumbers, they had better remain dumb for ever.

9.—When a man becomes a Scriptural teetotaler, the love of sin becomes crucified.

Ans.—We have no objections to Mr. R.'s making all his parishioners *such* teetotalers—if he can. We should rejoice if he could. How many Thorpe *drunkards* has he made 'Scriptural teetotalers'? But if a man ceases to 'love sin' in general, he may still love *drink*—a little, of course—and this little love has *grown* on thousands who once ran fair towards Zion, until at last they fell away through drink, to tread 'the dusky road to death.'

10.—In a temperance publication I lately read words to this effect:—That preaching the Gospel had been tried for years to stop drunkenness, and it had failed! [Has it stopped drunkenness?] Was not this placing teetotalism *before* Christianity? — a reflection on the Gospel?—a direct insult to the word of God?

Ans.—Certainly not! Was John the Baptist a reflection on Christ? The Scriptures have their own purpose to answer—but, surely, they are not to do everything, man nothing? We have elsewhere answered this objection.

It is not too much to say, that more Bibles are distributed, more missionaries and preachers employed in promulgating, if not the Gospel, at least their interpretations of the Gospel, in the present than in any former age. Well, what is the result? Have we a professing *church* free from drunkenness? Have we a *world* free from drunkenness? Alas! no. Look where we may, we find this so-called 'Gospel age' to be also the most *drunken age* on record. Is speaking to facts, then, a reflection on the Gospel? Alas! it seems that men have indeed got itching ears, heaping up to themselves teachers who shall tickle their conceits and prejudices, and who cannot endure sound doctrine in its own simplicity. In conclusion, however, for the honor of the Scriptures we say—If the Gospel be *properly* preached, in precept and principle, TEETOTALISM will be preached likewise. The Gospel, *as now preached*, has failed to stop drunkenness; but the Gospel, *as it shall yet be preached*, in its primitive fulness, purity, and power, will not fail.

[We have great pleasure in giving gratuitous publicity to the following philanthropic institution. May similar ones be established in every large town, for the purpose of making the *Water Cure* available to the poorer, but industrious classes!—ED.]

HYDROPATHIC FEVER HOSPITAL, LEEDS.

ABOUT two years ago, a few gentlemen who had experienced, or witnessed in Germany, the benefits of the hydropathic treatment of disease, induced a professional gentleman (Dr. Rischanek) to undertake an establishment of this nature at Ilkley.

After convincing themselves of the emiment qualification of the Doctor for his office, they formed a company for building an establishment, on a scale commensurate with the importance of the system, and the requirements of the county.

They purchased an estate at Ben Rhydding, near Ilkley, in one of the finest parts of Wharfedale, on which they erected a handsome and suitable building, which was opened in May, 1844. Since Dr. Rischanek commenced practice, six hundred patients have been treated there and at Ilkley with the greatest success; and the opinion is gradually gaining ground, that the hydropathic is a most successful mode of treating disease, and calculated to confer great blessings on suffering humanity.

Among the various classes of disease to which the water treatment has been applied, there is none in which more signal success has been obtained, none in which the recovery has been more certain, more rapid, more devoid of pain, than *fever*. Whatever doubts the most sceptical may have entertained as to the efficacy of hydropathy in some diseases, all who have witnessed its application *in fevers* are equally surprised and delighted at the happy results. Now this class of disease exists to the greatest extent in large towns, and among the poorest class of the community. To remove persons attacked with fever to a great distance is always difficult —to the poor impossible. It is therefore highly desirable to establish a Fever Hospital in large towns; and as Leeds is the residence of its great supporters in the North of England, it has been selected as the place of trial. From the well-known prejudices which exist against it on the part of many professional men, it cannot be expected that an appeal to the public generally will be responded to; but the promoters of the Hospital do most confidently appeal to all who have given the subject much consideration, and especially to all who have derived benefit from the water treatment, to aid them in their efforts. It is not a question of locality which is to be considered,—it is not whether one place is to be benefited at the expense of another,—but it is *whether the trial of a Fever Hospital shall be made or not?* The promoters, therefore, venture to solicit assistance from the friends of hydropathy, wheresoever situated.

To carry out the plan proposed, even on a moderate scale, will require a sum of £800; and in the first instance it is intended to ask for donations only,—not subscriptions,—in order that no one may consider himself pledged beyond the first year. Should the plan succeed, no doubt the wants of the town of Leeds will be afterwards responded to by its own inhabitants.

Dr. Heathcote, a medical gentleman possessing diplomas from Edinburgh and London, and who has had a hydropathic establishment at Liverpool, will superintend the treatment of patients in the hospital, so that benefactors need not fear it will be intrusted to improper hands.

Hamer Stansfield, Esq., the late Mayor of Leeds, and Mr. Alderman Carbutt, Bond street, will be happy to receive any contributions which friends of the cause are disposed to make.

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Notices.

A Friend to Truth-Seekers—Burns D.—T. Frost—and several other communications duly received, and will appear in our next or some early number.

A leading article, 'A Touch-Stone for Truth-Seekers'—and several 'Notices', are unavoidably deferred.

The objections of R. C. Bishop Gillis will be dissected, probably, next month.

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MALTING DEFENDED.

SIR,—Those who attempt to injure the character of their neighbors, by writing such letters as that of A. C. I. in the *National Temperance Advocate* for September last, must be prepared to substantiate all they advance. I should think such a tissue of ignorance, or such gross mis-statements of facts, has seldom issued from the press. It will not be reasonable* for me to expect the insertion of mine in a *Temperance Advocate*, but I feel it my duty to refute the charges brought against maltsters through such a medium.

Our querist asks—'Is malting a lawful trade?' and then answers the question by stating that it is 'offensive to God and ruinous to man.'

He states that it is offensive by perverting the use of barley, converting a nutritious solid into a poisonous liquid, and by causing thousands to break the fourth commandment. He quotes Genesis i. 29—'Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.' I apprehend this applies to teetotals as well as to maltsters, when it is said, 'to *you* it shall be for meat'; and if so, is a teetotal any more justified in making a *drink* from tea, coffee, chocolate, &c., or in expressing the juice of the grape, and, after fermenting it, using it in his religious ordinances, than a maltster in causing barley to go through a process by which a wholesome and nutritious drink may be made from it?

He asks next—'Are you at liberty to convert a nutritious solid into a poisonous liquid'? Here is a proof of his profound ignorance of the subject. The maltster has nothing to do with making a 'liquid'—he only makes the 'nutritious solid' into a *more* 'nutritious solid.' It is the brewer who makes a 'liquid'—a wholesome, cheering, invigorating liquid, but not a *poisonous* one.

He also states that malt-spirit is pronounced by men of the first medical authority to be a *deadly poison!* Is it, indeed? Let us hear what a man of the first medical authority says about it; I mean Abernethy. 'Old strong beer, well hopped and thoroughly fermented, is a rich beverage, equally good and strengthening as wine. WATER IS THE NECESSARY DRINK, but *it is much helped by brewing;* that is, wine, beer, &c., if moderately taken, *is the best liquor we can use.*' Is it here pronounced to be 'a poisonous liquid'—'a deadly poison,' &c.?

A. C. I.'s next argument is not one wit [whit?] behind its predecessor in absurdity. 'The grain thus miserably misapplied would plentifully feed three millions of our distressed fellow-creatures, our own hungry fellow-countrymen'. What can be more ridiculous than the idea of *feeding human beings on barley?* It might perhaps feed three millions of the gentlemen of the sty, but it is no more fit for human food than sixpenny spikes and silver snuff-boxes for Kangaroos! A few years ago, in my own neighborhood, when wheat was very dear, some of the poor people mixed a portion of barley flour with their wheaten flour in making bread, and when the hot weather came on, numbers died from *it* [the wheat, the barley, or the weather?], by a variety of diseases, amongst which I may mention typhus fever. If these effects were produced by only using a portion of barley flour, what would be the consequence of 'giving them two pounds of bread a day for each'? They certainly would not want it 'the year round'; and I apprehend that if A. C. I. would try the experiment of living on barley-bread, we should see very few more of his effusions in the *Advocate*.

'Six days shalt thou labor and do all thy work', &c. A. C. I. says that 'the maltster habitually violates this command'. I suppose in about the same proportion as *he* violates it *himself*, by causing the postman to deliver newspapers on Sunday. What little a maltster has to do on Sunday is so very trifling, that, if he choose, he may go to a place of worship morning, afternoon, and night. Thousands of teetotals encourage baking on Sundays; and is not that as bad as malting? for a baker is obliged to work half the day, at least. I know many maltsters, good pious men, some of them members of the Society of Friends; and if they could be made to view the subject in the light A. C. I. views it, they would very soon relinquish their trade as 'offensive in the sight of God, and ruinous to man'; but until then, and until abler hands than his take up the pen, I think the trade will suffer very little.

I have now noticed his principal arguments, and, in concluding, I cannot help observing that he treats the name of the Creator with a levity really shocking; if he would be rather more careful of the *third* commandment, we should not hear this whining about maltsters breaking the *fourth*. I consider the following words of Holy Writ peculiarly applicable to him:—'*Thou hypocrite!* first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye'.—Yours, &c.,

Banbury. OINOPOTEES.

[*Oinopotees*, we would observe, is the word translated *wine bibber*, in the authorised version of the New Testament.—ED.]

* Reason invites, not dreads, discussion. Few (if any) anti-temperance papers have that confidence in their cause which *truth* inspires; hence they exclude the letters of the teetotaler. *We* wish to set them a better example.—ED.

THE CHRISTIAN AND HIS ECHO.

Col. iii. 12, 15; Matt. xviii. 21, 22; 1 John iii. 14.

[Written by CORNELIUS CAYLEY, a Courtier of the Reign of George the Second.]

True faith, producing love to God and man;
Say, ECHO, is not this the gospel plan?
The gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet ECHO, say, must I still love and bless?
Still love and bless.

Whatever usage ill, I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, ECHO, how is this? thou'rt sure a dove,
Thy voice shall teach me nothing else but love.
Nothing else but love.

Amen! with all my heart, then be it so,
'Tis all delightful, just, and good, I know,
And now to practise I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on Him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

ECHO, enough! thy counsels, to mine ear
Are sweeter than to flowers the dew-drop tear:
Thy wise instructive lessons please me well,
I'll go and practise them; Farewell, farewell!
Practise them; Farewell, farewell!

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PUBLICATIONS RECEIVED FOR REVIEW.

1.—*The Advantages of Knowledge.* A lecture by James Watson, Pateley Bridge. 'For the soul to be without knowledge is not good.' 2d. [A very creditable essay.]

2.—*The Bible in Harmony with the Pledge.* By Edmund Fry. 1d. [A brief, but neat and very efficent reply to a foolish letter by Mr. T. Williams, addressed to the inhabitants of Calstock.]

3.—*General Scripture Reading;* or a plan for the perusal of the entire Scriptures once every year. By a Clergyman. Ewing, Durham. 2d. [A very useful performance. The following is extracted from the introduction:—'In the early ages of the Church, before ignorance had crept in and prevailed over men's minds, the Holy Scriptures were not considered dark or doubtful. Then the common people had the knowledge of God, and of divine things. They were able to reason and discourse well of the wonderful works of God. Then it was well with them. They could not easily be deceived, because they had that word, which detects *thieves* and *hirelings*. They carried along with them, wherever they went, the weights and scales—the touchstone and proof, by means of which they tried the coins offered to them, and the doctrines preached to them, whether they were true or false.' May these times be revived!]

4.—*County Journals.* 'The Northern Counties Journal.' 8 octavo pages, ½d. Printed by Lackland, South Shields. 'The Monthly Satellite.' Published at Banff. 8 quarto pages, 1d. 'The Inverness Temperance Visitor.' 4 quarto pages, 1d. [These Journals are pleasing signs of progress. They are well conducted and neatly got up, especially the brilliant little 'Satellite.']

5.—*Drunkenness, a Poem.* Parts I. to XI. 'Printed for, and sold by *the author*, Samuel Salt, Hales-Owen.'! [Are we to accept these 'poems' as specimens of *poetry for the pits?* We can, however, scarcely conceive that purchasers could be found for them in the most secluded colliery districts, unless they were bought for the purpose of promoting corpulency, in accordance with the old adage, 'Laugh and grow fat.' Many will laugh at their sheer absurdity. Certainly, to take them all in all, we shall never see their like again—at least we hope not. After all, the true poets have the most reason to complain; for here a Sigourney, Pierpoint, Ibbett, Anderson, and Pallister, will find *their* productions *dove*tailed—pardon the use of so soft a word to express so rude a process—into Mr. Salt's own doggrel. Yet, tho' these poems, in greatest part, consist of *parodies* and *plagiarisms*, there are portions which bear the impress of an unapproachable originality; and perhaps Mr. Salt only *borrowed* the other portions in order to enhance by contrast the merits of his own composition. The 'do now's' and the 'so do be's' and other provincialisms and peculiarities—to say nothing of the harmonious flow of verse and the fastidious accuracy of the rhyme, such as Pope might *not* have envied—clearly indicate which rhymes are *Salt's own*. Take the following from a '*poem*' on public-house signs:—

"So go not to signs of *Horse-shoe Inn*, to such defrauders,
But go by my book, as I'm getting for it 500 orders;
If you go by my book you'll all your evil ways amend,
Then you'll respect *Salt* for being to you such a friend."

Who could dispute the originality of that, or the following?—

"Be punctual in *studying poetry* on the evils of intemperance."
"Be generous in circulating *Salt's poems*." Part X.

Or this *poem on Salt's shop*, which places his originality in a still clearer light?—

"I pray you all to stop,
And walk into Salt's shop,
As he is undersold by none;
His goods are without a fault,
And none shall equal Salt,
Try to excel him if you can."

This verse of course applies to his poetry as well as other *goods*. As this sweet 'singing bird' of Hales-Owen has so freely *salted his own tale*, and as poets who publish other people's poetry as their own, and hash it up in the most shocking manner, are a species of bird which ought to be *caught*,—Mr. Salt will doubtless excuse us, in the exercise of a public duty, for having placed a little more Salt upon his tail.]

NOTICES TO CORRESPONDENTS.

A CORRESPONDENT says—'Some object to the *Truth-Seeker*, because its columns are filled up with so much on Temperance; others because it is *too liberal!* There is no suiting all; but I believe it will suit those for whom it is written, and that is enough.' We agree with our friend, and would further add—1. That these grumblers saw our prospectus and our manifesto, where it is distinctly stated that *one* of our main objects is to champion True Temperance against the world, since there is no other organ that *dare* do it. 2. That we have no ambition to please the intolerant and the illiberal. Against intolerance we declare a deadly and unceasing hostility. Looking at God and Truth, we shall disregard alike the frowns and the favors of men, and go on the path we have marked out. If men can only bear *their own* opinions, they are not 'Truth-Seekers,' but the worshipers of Pride and Prejudice—the enemies alike of peace and principle, of God and of man. We recommend such to read the article entitled 'A Touch-Stone for Truth-Seekers.'

J. FROST.—We think it of great importance that *theological philosophy* should be simplified; that party should be destroyed, prejudice banished. The *people* are distracting themselves for the benefit of the *priests*, to the injury of their own souls. We cannot, therefore, deem such discussion on these points as may tend to harmony or explanation, a 'defect' in our plan. Of course, by our limits we are necessarily confined to *occasional* papers on this subject, as well as others. Our friend 'can see no middle course between making it the exclusive vehicle of our own opinions, and filling our pages with deistical and atheistical objections, to the exclusion of more useful matter.' We, however, flatter ourself that we can steer a middle course. We of course shall be the judges as to what are the *most useful* articles on hand, and insert accordingly; but we do not wish to be *exclusive* on any point. We do not want our journal to be all on Temperance, or all on Theology, or all on Political Economy, or all on the Water Cure; we wish to have something worth considering *on all* these subjects—to make it as comprehensive in its relations as the powers and interests of man. We do not want any person to write articles for or against Christianity in the spirit of partizans. If they do, such papers will probably have to wait for insertion until all better ones have appeared. But if any Deist, or other person, has any difficulty or objection to propound, we think it well to hear it, and very useful to solve it. If Religion be a part of TRUTH—as we believe it is—it must be useful to obviate objections to it, and thus deliver the Deist or the Doubter from the pernicious influence of ERROR.

As to our 'own opinions,' we only wish them fair play. We are willing, and expect, to *receive* instruction from our contributors, as well as to *give* it. We have already upwards of fifty papers before us, waiting insertion. It will be clear, therefore, that all we can do is to make a *selection*—but the best shall appear in their turns. If our design suits our friends, let them extend our sale, and, if we are called upon to do so, we will increase the *size* or *frequency* of our publication.

No. 1. IS ALREADY OUT OF PRINT; No. 2. NEARLY SO: but if at some future time our sale greatly increases, we will reprint it.

Several valuable articles are necessarily deferred till our next.

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AND

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A prospectus of the Water Cure Establishments at Great Malvern, under the professional management of Dr. Wilson and Dr. Gully, will be forwarded on application.

Inquiries regarding the applicability of the Water Cure to individual cases will also be answered, the inquirer enclosing an envelope having his address upon it.

OPINIONS ON 'THE TRUTH-SEEKER.'

[Selections from correspondence addressed to the Editor.]

FROM A STUDENT, GLASGOW.—"I think you are capable of making the *Truth-Seeker* an interesting and admirably useful publication. It will be expected that *your* articles be of a higher order than those usually found in temperance periodicals, which are meagre enough."

ANOTHER.—"It is gratifying to observe that the article by Archdeacon Jeffreys—'*What is the Gospel?*'—has been so well received, and we are indebted to the *Truth-Seeker* for bringing it out. It is to be published by the Western Scottish Temperance Union as one of their series of tracts."

FROM WICK, SCOTLAND.—"Your first numbers have excited very considerable attention here, and I hope will be productive of much good. I now double the quantity originally ordered."

FROM BO'NESS.—"I was really much delighted and edified by a perusal of No. 1. I can assure you it went far beyond my expectations of a first number. The Editor's Address is what we North Britons would call 'nae sheep shank.' Mr. Combe's article is delightful. The 'Rationalè of Stimulation,' by Dr. Gully—*rational*. The 'History of the Temperance Reformation'—very interesting and instructive. John Tatham's 'Objections'—seven *nothings*. B. Parson's Defence—seven *somethings*. Stanzas 'To Nature'—truly poetic; and Scrapiana very judiciously scraped together. 'The Water Cure,' Letter I., appears an excellent M.S. marred in the printing. It illustrates truly, that

'The best-laid schemes o' mice and men
Gae aft agley.'

Hoping *our* little work (for I really feel keenly interested in its welfare) will go on and prosper, I am, &c., yours in the cause of cold water and truth, T. B. M."

FROM P. PENSON, M.A., VICAR OF ST. OSWALDS.—"I like your first number extremely, and think it augurs well for the success of the publication."

FROM FATHER MATHEW.—"Send twelve copies monthly of that excellent advocate of the cause, the *Truth-Seeker*."

FROM DUBLIN.—"Your insertion of the coarse article—'*Malting Defended*'—is a proof of your willingness to give Truth fair play. I do not wonder that the writers put an assumed name (and, as appears from your remark, not an inappropriate one either) to it."

FROM WEST AUCKLAND.—"I have read your first No. with much pleasure and profit. I have no doubt it will do much good. I have long desired to see such a periodical. I have but one fault to find with it—the language, I think, is too lofty for many readers."

FROM THE AUTHOR OF 'ESSAYS ON TEMPERANCE REFORM.'—*January.* "The first No. is capital, and will be likely to win the work favor, and raise high expectations. These, I trust, you will be able to fulfil. Your own address especially is bold and appropriate; but the style has *rather* too much of alliteration—a great charm when used in moderation. Excuse the remark. The polite satire running through the answer to Tatham is excellent, and will be gall and wormwood to the dominie. If the same tone and quality is maintained throughout the series, it will doubtless exert a beneficial influence on the literature and advocacy connected with the temperance cause in this country. *It needs it.* The tendency, however, is *upward*; and a few examples would encourage the rest to freedom and confidence." *March.* "I am really glad to hear of the present position and future prospects of the *Truth-Seeker*, and trust your utmost expectations will be realized.—W. A. P."

FROM W. HORSELL, of Union Chapel, Hayes; author of '*Hydropathy for the People.*'—"Dear Sir,—I am pleased, nay more, delighted with your first No. of the *Truth-Seeker*, and hope it may have an extensive circulation, as well as be made a great blessing to its readers. The subjects you propose to treat are vastly important, and cannot fail, I think, soon to occupy a large share of public attention."

FROM AN EDITOR OF A QUARTERLY REVIEW.—"If your publication meets with the success it deserves, it will speak well for the public. I cannot help thinking that now is the time for earnest men to effect something for a catholic spirit and a reasonable faith."

FROM EDW. JOHNSON, M.D., author of 'Life, Health, and Disease.'—"I am much obliged to you for the notice of my 'Nuces Philosophicæ.' It clearly and perfectly expresses the fundamentals of my work. I wish I could imitate the *conciseness* (and therefore *force*) of your style. But I cannot, though I often try. I am quite conscious that I bury my meaning under a tumulus of words, and yet, though I know it, I can't help it. I am always so fearful that I should not be understood, that the very anxiety to make myself clear, only seems to make me the less intelligible—'dum *clarus* esse laboro *obscurus* fio.' As I said, I like your notice, but shall await your promised analysis. I never read Hobbes' work. From your analysis I promise myself hints for the new edition already called for."

THE NATIONAL TEMPERANCE MAGAZINE says—"The first number contains valuable papers, and promises well for the interests of Truth. We heartily wish Dr. Lees great success in his important undertaking." p. 89.

PUBLICATIONS RECEIVED FOR REVIEW.

1.—*The Board of Health and Longevity, or Hydropathy for the People.* By W. HORSELL. London: Houlston and Stoneman. pp. 250. 2s. 6d.

This book of health we can heartily recommend to the people, for whom it is written. Its publication and extensive circulation must do much to promote health and happiness. Its composition is plain and popular, sometimes eloquent, though it chiefly partakes of the character of a judicious compilation. Some of the most striking and smartest sayings of many popular authors will be found incorporated in this volume, under the following divisions:—*Philosophy of Health—Facts and Figures—Death—Diet—Drink—Drugs—Air and Ventilation—Exercise—The Water Cure—Progressive Reform.* We wish the amiable and philanthropic author an extensive sale for this cheap book, because its matter deserves it. The only drawback upon our recommendation concerns the manner in which the volume is 'got up.' We should like to have seen so good a work better printed, and on better paper, but, above all, freed from the *extraordinary* number of typographical errors which it contains. The mis-spelling of so many names, the absence of any index or table of contents, &c., sadly detract from the value of a good book—for, though the people are not critics, they must still desire correctness. The printer, we think, has not done justice to the M.S.

2.—*Christianity Triumphant,* or an enlarged view of the character and tendency of the Religion of Christ; showing that it is every way calculated to remedy the evils of a disordered world, and make mankind truly good and happy. With an *Appendix* in reply to 170 objections of Socialists and Infidels. By JOS. BARKER, Newcastle. 2s. 6d.

A book deserving of more than a passing notice. Its argument is sound, its style always clear and often eloquent, and its replies to the objections of infidelity exceedingly felicitous. The cheapness as well as the excellency of the work, adapt it for circulation wherever the principles it opposes have spread, and its perusal cannot fail to interest the most enlightened Christian, and confirm his most holy faith.

3.—*The National Temperance Magazine,* and Philanthropic Journal. Brittain, London. 6d.

This monthly candidate for favor deserves, and we hope will receive, extensive support. There are several smart articles in the Feb. number, and a very judicious criticism on a most important pamphlet on the 'Sacramental Wine Question' by W. H. Rule, a Wesleyan Minister. We shall ourself, as soon as space permits, thoroughly examine Mr. Rule's tract, and show that he is almost as deficient in good argument as in good temper.

NOTICES TO CORRESPONDENTS.

NO. I. IS OUT OF PRINT. If, however, our friends who are desirous of having it reprinted, will give us some additional orders for it, it shall be reprinted, and those who have ordered but not obtained it, shall have it sent them. *No. II. is also nearly out of print.*

'TEETOTALISM UNMASKED.'—*Caution.*—Some speculator has published a 2s. tract under this title, doubtless with the hope that teetotalers would purchase the trash. We beg to inform our readers that the *pith* of the pamphlet will, by and by, appear in our pages, so that they may gratify their *curiosity* and yet keep their *cash.*

QUESTION.—How far is it consistent for the professed practisers of true temperance (which I take to include abstinence from all injurious things) to use such condiments as pepper, mustard, pickles, sauces, &c.?—T. F. O.

Mr. Hide's 'Vindication Vindicated' shall be noticed in our next. Several articles are unavoidably postponed, including questions of correspondents.

ERRATA.—In *some* copies of No. I. a paragraph was transposed by the printer. If the place be marked with a pencil-bracket at the side, there will be no difficulty in reading it. Page 12, col. 1, article on 'Water Cure', from the 37th line beginning with 'difficulty', to the 63d line ending with 'chilled', should come in and be read immediately after the 20th line.

Page 16, col. 1, line 7, for 'class' read 'club'.

Page 18, col. 2, line 36, for 'an *end* to health', read 'an *aid*'.

P. 24, c. 1, lines 13 and 25, for 'nephaleons' read 'nephaleons'.

P. 24, c. 2, l. 18 from bottom, for 'Vanquelin' read 'Vauquelin'.

P. 31, c. 2, line 11, for 'alcohol' read 'carbon'.

P. 31, c. 2, line 33, after '13.9' put 'oz.'

P. 33, c. 2, line 17, for 'part' read 'point'.

P. 35, c. 2, line 15 from bottom, for '*kepsema*' read '*hepsema*'.

MR. REEVES' CASE OF CURE BY WATER.

(CONTINUED FROM PAGE 48.)

The numerous patients with whom I was in daily contact at Malvern, had arrived at the same conclusion as myself, by inquiry and personal experience—that there is no danger in the treatment. It would be difficult to adduce better evidence.

Although my own recovery is sufficiently striking to show the curative powers of this admirable system of treatment, yet I do not by any means consider my own case as amongst the most extraordinary of those I have known to be cured under Dr. Wilson's care and management. The water cure treatment has succeeded in cases of paralysis wherein the patient had been helpless for nine years. The case to which I allude is now at Malvern. The lady walks perfectly well, after having been carried by her maids from bed to sofa, without power over the lower extremities, and had not put her foot on a stair, for the period mentioned. Cases equally bad of gout, rheumatism, dropsy of the abdomen and chest, enlarged liver, tumors, and all the forms of stomach disease, have alike been cured.

There is every probability that the water treatment will progress and become generally adopted by medical practitioners. If by adding my testimony thus publicly, its more general adoption should be accelerated in ever so small a degree, it will afford me the greatest satisfaction.

REPLY TO 'MALTING DEFENDED.'

'Wine is a mocker.'—PROV. xx. 1.
'O, that men should put an enemy into their mouths, to steal away their brains.'—SHAKSPERE.

DEAR SIR,—I feel to need some apology for occupying your space in answer to *Oinopotees*, who all through his letter so admirably answers himself; but still it may be well to put those answers in a little clearer light. Just a word or two on the two charges he brings against me —namely, that I 'write to injure the character of my neighbors', and use 'the name of the Creator with a levity truly shocking.' I can scarcely think any one but a 'wine-bibber', or a malt-liquor sot, could really see grounds in my letter for these charges. Such characters, we know, do sometimes see double.

There are many things in *Wine-Bibber's* letter, which, true or false, have no earthly connexion with the question at issue. Tea or coffee drinking *may* be a violation of Gen. i. 29; baking on the Sunday *may* be wrong; I *may* (as is groundlessly insinuated I do) sanction the sending of newspapers by a Sunday post; teetotalers *may* ferment the juice of the grape (which they do not), and use it in their religious ordinances (which their wine-bibbing brethren force them in hundreds of instances to do, on penalty of foregoing the ordinance altogether) ;—all these, and thousands of other things, *may* be very, very wrong, but it will not therefore follow that malting is right. I look upon these charges as so many attempts to lure us away from the true question, viz.,— 'Is malting a lawful trade ?'

It is shown by undeniable evidence,* that fermented drinks are the fruitful source of a lamentable amount of physical and moral evil;—physicians of first-rate eminence bearing witness of the first, and judges on the bench, magistrates, and governors of gaols, of lunatic asylums, &c., testifying to the latter. It is proved by the experimental evidence of millions of abstainers, that not only are these drinks unnecessary, but that they are positively injurious, since they are now healthier, stronger, and able to do a greater amount of bodily toil with less fatigue, than ever they were when they took these drinks. How does *Wine-Bibber* deal with these facts, implied in my letter? Why, he does not deal with them at all; he finds it easier to ask questions about tea and coffee; he deals in mint and cummin and anise, but forgets the weightier things of the question.

* See Bacchus, Anti-Bacchus, Parliamentary Report on Drunkenness, &c.

Wine-Bibber SAYS that malt-liquor is a 'wholesome, nutritious, and invigorating drink.' Seventy-eight of the most eminent medical men, including physicians and surgeons to her Majesty, to the Queen Dowager, and the Duchess of Kent, &c., testify that this is 'an opinion handed down from rude and ignorant times, and imbibed by Englishmen from their youth', and that it 'is altogether erroneous'.* Now let *Wine-Bibber* disprove the testimony of such men, confirmed as it is most fully by the facts I have stated, and which demonstrate that teetotalers are now better without these drinks than with them. He will then do something towards proving, as well as asserting, that these drinks are either 'wholesome, nutritious,' or 'invigorating.' But I beg him pardon, he does prove, by authority—even that of Abernethy—that 'old strong beer, well hopped, *is as good as* [intoxicating] wine.' So it is, but all experience proves them to be *both bad*. But Abernethy says something else too, and something much more sensible—'WATER IS THE NECESSARY DRINK.' What more could he say to prove it to be the *best* drink? That which the Creator has made necessary to the body, must, by virtue of that very necessity, be the very best for the body; and if *Wine-Bibber* cannot see this, it only proves that

> 'When the wine's quick force has pierced the brain,
> And pushed the raging heat through every vein,
> The members all grow dull, the reason weak.'

But, continues the authority, water 'is much helped by brewing.' Yes, as much as the air we breathe is *helped* by being mingled with the poisonous miasma of the Pontine marshes. But Abernethy was called in to testify that alcohol is *not* a 'deadly poison'— and what does he say to that? Not a syllable—but expatiates in the fashion of 'rude and ignorant times' on the virtues of 'old, strong, well-hopped beer'!

George Cheyne, M.D., F.R.S., also speaks of such drink; but he says—'I am well satisfied, a weak stomach can as readily, and with less pain, digest pork and peas-soup, as Yorkshire or Nottingham ale. They make excellent bird-lime, and when simmered some time over a gentle fire, make the most sticking and the best plaster for old strains that can be contrived.'†

'Alcohol *is* a deadly poison.' For overwhelming proof I refer to Dr. Lees' Illustrated History of Alcohol, to Percy's, Brodie's, Beaumont's, and Magendie's experiments, &c. If any one can read these experiments, and by the aid of his senses see them illustrated by what is taking place on every hand, and still disbelieve the evidence, then neither would he believe though one rose from the dead to testify to it. I ask again, is it lawful for any citizen to convert a wholesome and nutritious solid into a deadly beverage? And if it be wrong in any citizen, reasoning from the less to the greater, must it not be much more flagrantly wrong in a Christian, and a deacon of a Christian Church?

'The maltster,' says *Wine-Bibber*, 'has nothing to do with making a liquid'—he *only* causes 'barley to go through a process by which a wholesome and nutritious drink may be made from it'! In the same sentence in which he thus proves that a 'drink' is not a 'liquid', he also proves, by assertion, that the maltster 'only makes the nutritious solid' [barley] 'into a more nutritious solid' [malt]. Now, according to Prout's analysis in Bacchus, or Dr. Lees' Illustrated History of Alcohol, barley contains, out of every 100 parts, 58 parts of hordein and gluten—the only nutritious principles; but malting reduces these 58 parts to 13: so that, according to *Wine-Bibber's* logic, by diminishing the nutritive principles of barley, its power to nourish is increased; and, by parity of reasoning, it follows, that when the nutritive principles are totally destroyed, barley is then the *most* nourishing!

Wine-Bibber is generally reduced to the cruel necessity of begging the facts from which he draws his conclusions; but in the following argument, while we are

* See Bacchus, p. 7.

† Essay on Health, p. 82—quoted in Dr. Lees' *Standard Temperance Library*, p. 10.

constrained to admit that some of his facts may be true, yet we cannot but admire the acute discrimination which he displays in drawing his conclusion from the facts of his premises! The argument that the grain, thus misapplied, would furnish an abundance of *food* (and this food might be pork or mutton or beef, &c., from barley, as well as the barley itself), he pronounces to be absurd. 'What can be more ridiculous,' he exclaims, 'than the idea of feeding human beings on barley?' Did the Savior then perform a most ridiculous thing when he *fed* the multitude on barley loaves? (John vi. 9.) The 'weather,' too, was doubtless warm. Leaving him to settle this question with his Maker, we may observe that *Wine-Bibber* is evidently neither a 'traveled spark' nor deeply read in history; otherwise he would have learned that barley has been extensively used as a prime article of food by both ancient and modern nations—that it is the principal sustenance of the inhabitants of Norway and Sweden, of a part of Siberia, and even of Scotland*—(and may we not add Wales, Cumberland, and the Isle of Man?)

How 'ridiculous to feed human beings on barley'! exclaims *Wine-Bibber*. Nevertheless, how gladly would the poor under-fed Hampshire hind exchange his lump of black rye bread for barley! Barley, we are told, is not only unfit for human food, but, when so used, it is the prolific source of a 'variety of diseases'—to wit, 'typhus fever, and death'!! So *Wine-Bibber* says, and hear his proof!—'Some of the poor in my own neighborhood, when wheat was very dear, mixed a portion of barley flour with their wheaten flour in making their bread, and when the *hot weather* came on, numbers died from *it*, by a variety of diseases, among which I may mention typhus fever.' Was ever a more 'lame and impotent conclusion' drawn? It was not the thrice-potent cause, *hard work*, *hot weather*, and *deficient food*, that brought on weakness, disease, and death; no, it was bread made of the two most nutritious grains in existence!! O dear! Watt, and Melier, and Willis, and all ye vital statitians, ye are mistaken; increased disease and death amongst the poor are not in proportion to the scarcity or dearness of food; no, these things come in proportion to the quantity of 'barley flour' which the poor 'mix with their wheaten flour'! Listen to his climax:—'If these effects were produced by only using a portion of barley flour, what would be the consequence of giving them two whole pounds of barley bread a day for each?' We teetotalers think that the consequences would be delightful.

Malting 'is a lawful trade', implies *Wine-Bibber;* FOR, says he, 'I know many maltsters, good pious men,' &c. Is not the same thing said for the slave-holding 'good pious men' of America? No doubt the slave-holders of America, and the maltsters of England, are all 'good pious men'! To be sure, it is a somewhat suspicious circumstance, that both classes get their gold by violating the plainest dictates of Gospel principles and Gospel benevolence; but what of that? Are we to unchristianize them for such trifles? No, no—they are all 'good pious men'! And when they can be made to view the subject as A. C. I. does, they will no doubt very soon relinquish their trade. But there is something that obstructs their mental vision.

Shall I, in conclusion, whisper an anecdote in *Wine-Bibber's* ear, which may help to clear up the nature of this obstruction? Once upon a time the celebrated Robert Hall was laboring to convince a young man, that a particular line of conduct (in which the young man was pecuniarily interested) was wrong. To all the arguments adduced the only answer was—'I can't see it.' 'Can you see that?' said Robert Hall, writing the name of the Deity on a piece of paper. 'Oh, yes!' was the reply. 'Can you see it now?' said he, covering the name with a bit of gold.

I am, dear sir, affectionately yours, A. C. I.

Coalbrookdale.

* Library of Entertaining Knowledge—Vegetable Substances.

WESLEYAN METHODISM AND TEETOTALISM.

The *South India Temperance Journal*, for Nov. 15, 1844, intimates that certain intelligence, copied into its columns from the *National Temperance Advocate*, relating to the Wesleyan Conference of 1841, was incorrect, and the Editor expressed an opinion that if it were so, the *Advocate* would correct its statements. The subject referred to, was the famous three resolutions discountenancing certain teetotal operations.

It appears the Madras correspondent expected to find the resolutions in the printed minutes; *there they did not appear;* but they were privately circulated. When I first heard of them, I doubted the truth of the report, and asked for information of the Rev. J. Cullen, then in the Bodmin circuit. He told me he had received them from the Rev. John Hobson, who was then at the conference, as the chairman of the Cornwall district. The whole affair was one of extreme craftiness; some of the conference adopting for their motto, 'Ictu uno,' [with one blow], gathered up the points on which teetotalism was sorely pressing them, and, submitting them to their Presidential Trident, thought to slay them at once; but they miscalculated the strength of the resisting materials;—the blow recoiled, and such was the suffering, that it has not yet been repeated. At present teetotalism is receiving rather more lenient treatment.

While I am writing, let me expose another bit of secret management. For years the annual report of Kingswood and Woodhouse Grove Schools showed about £60 expended in *malt, hops, and intoxicating drinks;* this expenditure was complained of: well, after a while, these items disappeared, *but the articles continued to be used as before*, being charged in the account under the head of 'GROCERIES, &c.' Duplicity exceeding this, on the part of a public religious body, I never knew. It is not very hard to know on which side the truth lies, when parties begin to be ashamed of their purchases so thoroughly as to seek to hide them from the eyes of their subscribers and the public, under a fictitious name.

It is to be lamented that parties publishing numbers, where the common rules of arithmetic should save them from mistake, are not so explicit as to enable others to test the correctness of their statements. Thus in publishing the numbers of the Wesleyan Society, great discrepancy has arisen; some have regarded Great Britain only, others Great Britian and Ireland conjointly, while others again, as the *South India Temperance Journal*, have regarded the Foreign Missions, to the exclusion of England, Scotland, Wales, and Ireland!

There is no need of this, as the published 'Minutes of Conference' record the increase or decrease over or below the previous year, in each of three departments—viz. Great Britian, Ireland, and Foreign Missions—as below.

	Britain.	Ireland.	F. Missions.
1841.—Members	328792	27268	84234
1842.—Members	326727	27630	88315
decrease	2065	incr. 362	incr. 4081
1843.—Members	331024	28004	92258
Increase over 1842.	4297	374	3943
1844.—Members	337598	28409	98511
Increase over 1843.	6574	405	6253

Thus we see that in 1842, there occurred a rather remarkable and a very melancholy event in the Wesleyan Society—a DECREASE in Great Britain. Zion languished *here* indeed; and that, too, the *year following the passing of the anti-teetotal resolutions.* Now confine attention to Great Britain, as the part of the Wesleyan Connexion most influenced by the conference of 1841. I believe I speak the opinion of most, when I say, that Methodism has not prospered, as it might, for some years. Look at the instrumentality employed in

1844.—Regular Ministers in Great Britain	899
Preachers on Trial "	87
Supernumerary and Superannuated	143
	1129

To which add, perhaps ten times that number of local preachers, and we have not even an increase of one person for every preacher; nay, scarcely more than an increase of one member for every two preachers exercising their functions for twelve months! That teetotalism would mend matters *after a while*, I have no doubt; but let the conference countenance and patronize it, and they would have to endure a terrific opposition from brewers, maltsters, wine and spirit dealers, landlords, rich folks, and others, who are so mixed up in the Methodist Societies and in Methodist money affairs, that to offend *them*, would so injure the *craft*-work, that the *love*-work is not strong enough as yet to attempt it, and this appears to me the plain English of all their movements.

HENRY MUDGE, Surgeon, Bodmin.

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THE

TRUTH-SEEKER TEMPERANCE AND ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. V.] DOUGLAS, ISLE OF MAN, MAY 15, 1845. [2d.

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TEETOTALISM AND MALARIA.

THE NATIONAL TEMPERANCE MAGAZINE for May, contains a full and authentic report of a lecture delivered by Dr. Grindrod, in the Assembly-room, Spalding, on the 8th April, in reply to the unfounded assertions of Mr. E. Morris, Surgeon, of that town, in the *Provincial Medical and Surgical Journal,* that 'malaria makes horrible havoc amongst teetotalers,' &c. The report embraces important statistical facts, taken from the local registries, demonstrating the recklessness of Mr. Morris's statements; and a series of important resolutions, unanimously adopted by one of the largest and most respectable public meetings ever held in Spalding. Price 6d.; by post 1s.

DR. GRINDROD'S MISSION TO YOUNG ENGLAND.

The CHILDREN and YOUTHS' TEMPERANCE MAGAZINE for April, is embellished with a beautiful engraving representing Leicester Theatre as it appeared when 3500 children were assembled to hear an address from Dr. Grindrod. The No. also contains twelve extra pages of most interesting information of the spread of juvenile temperance, Doctor Grindrod's mission to the young, anecdotes, &c. 36 pages demy 18mo. for 1d.!

N.B.—A new and beautiful steel plate certificate card will be given to every regular subscriber to this magazine, on the 1st of June.

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9. Extracts.—Signs of Progress.—Dr. Hamilton on the Poor, &c.
10. Poetry.—Protestant Thoughts, by Hon. and Rev. B. Noel.
11. Publications Received. Notices, &c.

OPINIONS OF THE PRESS.

We had the pleasure of welcoming the birth of this spirited periodical, and can now congratulate it, not only on the talent and earnestness which characterize its articles, but on the best sign of a vigorous manhood—increase in bulk. We hope the public will appreciate the boon, and lend it their increased support.—*Nonconformist,* January, 1845.

One of the ablest and certainly the cheapest periodicals of the present day. The literary merits of the *Citizen* are of a high order: its politics are the politics of the New Testament. *The temperance question and the subject of universal peace, are ably handled,* and presented to the public view in the most attractive form.—*Birmingham Pilot,* January, 1845.

A Periodical devoted to the promotion of enlightened reform. Its plan is comprehensive; its spirit thoroughly liberal; its tone moderate but decided; and its literary character respectable.—*General Advertiser.*

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TO THE READERS OF THE TRUTH-SEEKER.

Citizen Office, Northampton, April, 1845.

Two gentlemen (members of the Society of Friends) well known for their benevolence and the warm interest they feel in the promotion of the principles of liberty, temperance, and peace, who take much interest in our little publication entitled 'The Citizen', are desirous we should establish a 'Gratuitous Distribution Fund,' in connection with the same. They have this month sent us a liberal donation to commence the fund; and we beg to solicit your contribution, to whatever amount you may think proper, with a list of names, of those parties to whom you may feel desirous of having 'The Citizen' sent monthly from the fund. We are already in the habit of circulating a considerable number gratuitously, but neither our circumstances, nor the profits arising from so cheap a publication, warrant us in doing this to the extent we could wish, without the co-operation of other friends of the cause, or rather causes, advocated by our periodical.

Your kind interest is also requested in promoting its circulation among your friends. Yours respectfully,

THE PROPRIETORS.

DR. LEES has kindly consented to receive and forward any contributions to the fund.

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C. Watson begs the public will understand that this metal is peculiarly his own, and that silver is not more different from gold, than this metal is from all others. On its intrinsic merits alone he wishes it to be tested; and from the daily increasing eulogiums he receives, he is convinced that nothing can prevent its becoming an article of universal wear.

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CHEAP INFORMATION.

A Quantity of back numbers of the *National Temperance Advocate* will be sent, post free, in parcels, for 2s. per 100.

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SECOND EDITION.

Just Published, price 1s. 6d., *equal to* 200 *pages*,

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Inquiries regarding the applicability of the Water Cure to individual cases will also be answered, the inquirer enclosing an envelope having his address upon it.

OPINIONS ON 'THE TRUTH-SEEKER.'

THE SCOTTISH TEMPERANCE JOURNAL says:—"*The Truth-Seeker* is a new periodical under the editorship of Dr. Lees. It has often occurred to us, that a periodical of this sort might be greatly serviceable, and we wish the distinguished editor much success." p. 154.

THE LONG-PLEDGE TEETOTALER says:—"In *The Truth-Seeker*, Dr. Lees bids fair to conquer the world." p. 14. "The *Truth-Seeker* is full of truth, scripture, argument, and common sense. It should, and doubtless will, take the lead of all other temperance periodicals." p. 32.

THE TEMPERANCE PIONEER (organ of the Devon Association) says:—"*The Truth-Seeker* is a work of highly superior character." p. 6.

THE MONTHLY SATELLITE says:—"*The Truth-Seeker* is really a superior work, and much more scientific in the character of its articles than most periodicals of the kind. It will supply a *desideratum* on the subjects it treats of; and from the well-known talents of the editor, together with the gentlemen associated with him as contributors, its readers may expect solid entertainment, and its proprietor, we hope, good encouragement." p. 109. "The numbers of this talented periodical before us, fully justify our anticipations regarding it. It is, in fact, *the best publication in the temperance field*." p. 125.

THE NATIONAL TEMPERANCE ADVOCATE, edited by the Sub-Committee of the British Temperance Association, says:—"Judging from the specimens before us, we can heartily recommend this periodical to the support of our friends. The first No. contains an address by the editor, which bears the impress of a master-spirit unfettered by the foolish conventionalities and prejudices of the age, and at the same time manifests a strong and sincere attachment to Truth—simple, unsophisticated Truth." p. 119.

THE GENERAL ADVERTISER says:—"The principles of *The Truth-Seeker* are such as the candid must approve. The work promises to exhibit a very creditable array of talent, and the variety of its matter must render it interesting. We hope Dr. Lees will be well supported in his praiseworthy undertaking."

THE HULL TEMPERANCE PIONEER [a neat, cheap, and well-conducted journal, edited by Doctor Firth.] says:—"*The Truth-Seeker* has struck out a bold outline. It proposes to extend over a wide range of subjects; and to those who pant after controversy, it affords a proper medium. The first and second numbers contain some able articles. We are glad the editor leaves himself untrammeled, and wish him much success." p. 68.

LEGISLATION AND TEMPERANCE.

THE proper sphere of a government is indisputably to watch over the interests of the community, and to enforce laws made by the senate for the maintenance and promotion of the peace, order, and prosperity of all classes of society. A government should, by the aid of these laws, assiduously endeavor to uproot vice and to diffuse virtue — to discountenance every thing which would tend to deprave and corrupt the habits of the people, and earnestly cultivate and foster those things which would elevate and ennoble them. A wise, popular government, will legislate for the welfare of all classes in the state, and thus be 'a terror to evil doers, and a praise to them that do well.' All will agree as to the correctness of this definition: how will it apply to the Temperance Reformation?

A great amount of immorality and crime exists in the land. Like every other effect in nature, it has a cause: what is it? And here we must be careful lest we lose ourselves in a labyrinth of perplexity, and find ourselves in 'endless mazes lost.' We must be careful that we drown not ourselves in the storm we have invoked. The cause? A Babel of tongues arises, and all parties and sects give all kinds of definitions and all kinds of explanations. Each cries out—

'Hoc ponte derivata clades
In patriam populumque fluxit.'

One tells us that the cause is ignorance; another, that it is political slavery; another, that it is restriction and monopolization; another, that it is over-population; another, that it is class legislation; others, again, attribute it to the introduction of machinery; while, as if the force of folly could no further go, others think that railways are not free from blame in this matter! As, then, the causes assigned are so diversified, need we be surprised that the remedies are equally numerous? In fact, almost every politician has his pet panacea for the nation's ills. The Conservative says—'Educate the people.' The Radical cries—'Reform.' The Chartist shouts—'The Charter.' The League—'Free Trade.' One class of political economists votes for 'Emigration'; and 'Young England' advises a return to old English manners, and its rallying cry is—'Garden Allotments.'

Now we cordially approve of education—education for the millions. We are the friends of true freedom—what Englishman is not? And we must say we approve of the plan of garden allotments and public promenades; yea, and of 'wash-houses' too, for the unwashed thousands. These are good, very good; but all will prove comparatively useless, unless linked to the great principle of True Temperance. The people may be educated as much as possible; they may be taught the dead and living languages, and be skilled in the nomenclature of literature, science, and art; they may be enfranchised, and have a thousand charters into the bargain; the empire may be divided into garden allotments, and every village may have its public park and its wash-house;—and yet, with all these, we may have a morally and criminally diseased nation. And why? Because neither education, nor political privileges, nor rural sports, will keep men sober; and *sobriety is essential to true happiness and greatness.* We see learned senators and scholars of every kind, very often the victims of inebriation; we see electors who have no hesitation in selling their votes for strong drink; famous cricketers are not unfrequently famous drunkards; and we see our 'bold peasantry' sitting in beer-shops, enfeebling their robust constitutions, wasting their money (heaven knows they have little enough of that to squander away), and destroying the intellect which they possess not generally in too large a degree.

Sobriety must precede all attempts at moral, mental, and political reformation. These will follow in its wake with irresistible power. Make the people sober, and they WILL be educated—they WILL be free; and they will *deserve* to be so. Make them sober, and they will have eyes to behold with admiration the gorgeous panorama of nature. Make them sober, and then, in the language of a popular orator, 'they will be enabled to understand all that is submitted to the test of their reason; and with such a people, and in such a state, all that is valuable will stand, and all that is foolish will fall.'

Seeing, then, that TEMPERANCE is so intimately connected with the moral, mental, and physical condition of the country at large, what should be the conduct of the government? We desire not that our heaven-born angel should bear the chains of earthly legislative enactments; we desire not that the people should be made sober by compulsion; we cannot see the least connection between true temperance and gunpowder; but we do humbly opine that it is the duty of the government to show a little respect for the welfare of the country, and not legalize houses to turn sober men into drunkards.—Viewed merely in a pecuniary aspect, it is short-sighted policy. True, a considerable amount of money is gained by selling licenses; but is this an eqvivalent for the loss of wealth to the nation, caused by the intemperance of thousands of the inhabitants, and the vast sums which have to be raised by taxing the more temperate part of the community for the maintenance of the miserable victims of this vice? There is, too, the whole machinery of justice to put and continue in motion; and an enormous expense incurred in the punishment of crimes effected while in this state. Is it not a fearful anomaly, that a professedly religious government should thus sanction the wholesale and retail sale of liquors which unchristianize and irrationalize so many myriads, unfitting them not only to perform their duty as creatures to their Creator, but also their functions as subjects of the realm? We find it difficult to denounce, in terms sufficiently strong, the practice of licensing those dens of infamy, those receptacles of vice, and hot-beds of all that is abominable and disgraceful to man as an intellectual and immortal being. Government legalize misery, wretchedness, and poverty!—legalize a traffic in the wealth, health, life's-blood, and eternal destinies of hundreds of thousands of its subjects! The very thought that a professedly Christian people permits it, is one full of startling horror, and affords matter for very solemn reflection to every lover of his species.

Enter our large towns, and behold the bodily, intellectual, and spiritual miseries which flow from gin-palaces and public-houses. Go to the rural districts, and there see (so-called) rustic simplicity in all its deformity; there the ale-house and the 'Tom-and-Jerry-shop' corrupt and pollute every stream of domestic life.

Public-houses were originally intended 'pro bono publico', not as vitiaters of public morals; they were designed as houses of refreshment for travelers, not as pests and plague-spots, or rather as destructive volcanos ever belching forth streams of liquid fire and burning lava. Cowper has graphically described the evils resulting from these drunkeries, in the 4th book of his TASK, headed 'Winter.' He says:—

'Pass where we may, through city or through town,
Village or hamlet of this 'happy land,'
Though lean and beggared,—every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from *the styes*
The law has sanctioned, as makes Temp'rance reel.
* * * * * *
Behold the schools in which plebeian minds,
Once simple, are initiated in arts
Which some may practice with politer grace,
But none with readier skill! 'Tis here they learn
The road that leads from competence and peace
To indigence and rapine, till at last
Society, grown weary of the load,
Shakes her encumber'd lap, and casts them out.'

What, then, should be done? Petition parliament against the licensing system. Surely amongst the 658 members who compose the Commons' House, there might be found one member to propose, another to second, and a third to support, a motion for an inquiry into the heinous evils of this practice; and where is the government — Conservative, Whig, or Radical — who would dare to resist such a motion?

'Brother Jonathan,' who goes ahead in slavery and repudiation, goes also ahead of us in less questionable

matters—this among the number; and in many of the States of the Union, the traffic in licenses has received a blow from which we earnestly hope it may never recover.

Teetotalers and philanthropists of Britain! What do you say on this subject? Are you *for*, or *against*, this mode of perpetuating the drinking customs of the land? —for it is very evident that no more formidable obstacle to the progress of the great Temperance Reform exists, than the legal encouragement thus given to that vice, because of which our land mourneth. BURNS. D.

NOTICES TO CORRESPONDENTS.

No. 1 IS NOW REPRINTED, at considerable loss, for the accommodation of some *late subscribers*. The No. is suitable for *gratuitous* circulation, and we shall feel obliged by friends favorable to its circulation, ordering copies for that purpose, as soon as possible.

Nos. 2 and 3 are OUT OF PRINT; and it is questionable whether they will be reprinted.

BURKING!—We regret to learn that, in several parts, attempts are made to *smother* and *suppress* the circulation of our paper. The partizans of error are wise in their day and generation; let not the friends of FREE DISCUSSION, of TRUTH, and, therefore, of TRUTH-SEEKING, be slack in counteracting such shameful attempts. If they are persisted in, we shall *expose* all the parties by name, and therefore give them *fair warning*.

AN IMPEACHMENT.—*To J. R. Capp.*—You say, 'The Truth-Seeker cannot be such, if it maligns the opinions of any; it should treat all opinions with equal respect.' This is starting wrong; no wonder, therefore, you conclude wrongly. What can you mean by the Truth-Seeker maligning the opinions of any? Do you mean the work itself, or its contributors, or its editor? If you mean the work, then it does treat all opinions with equal respect—i. e. it admits all—and what can it more? If an injustice be done any man, or any opinion, by some reference to him or it, what can reasonably be required but that the work should be open to a right contra-reference?—which it is. If the editor be meant, the charge is equally unjust and groundless. If, as editor, we admit a false representation, it is for the express purpose of having a better chance of getting a right one. This is the distinguishing principle of the work—free discussion. But for us to admit falsehood or fallacy, is not equal to our treating any opinion referred to with disrespect. For example, we admitted the *antiteetotal* articles of J. Tatham and his schoolboy, extracts from Mr. Hide, and the letter of Oinopotees, all teeming with false and disrespectful statement—but who dreams that WE thereby treat *teetotalism* with disrespect? You compel us to say, that you are altogether too sore as regards our reference to infidelity. You say—'According to the prospectus, the Truth-Seeker has started with the truth, consequently has it not to *seek*.' Really, sir, it is grievous to be exposed to such misunderstanding. By the Truth-Seeker we of course signify an organ or medium *for truth-seekers:* certainly we cannot mean, that, as individuals, we have *no* truth to begin with—no sound knowlege—that our mind is a mere *tabula rasa!* or like a sheet of white paper! Nevertheless, on a vast number of points we *are* truth-seekers, literally; and we are willing to test, by fair discussion, even the firmest opinions we entertain. To be a truth-seeker, it is not necessary that we should commence with doubting our own existence, or discrediting our own senses. On the contrary, we must first accept these, before we can get aught else. In our prospectus we said—'Amongst other subjects contained in the Truth-Seeker, will be expositions and defences of true Christianity against the assaults of Infidels, and *candid criticisms* of their most celebrated works.' This appears to have offended you—but why should it? We here mean nothing disrespectful by 'Infidel'—but simply one who *disbelieves* Christianity. We are 'Infidel' ourself as regards the Koran; a Mussulman as to the New Covenant. By 'assaults' we mean nothing disrespectful; on the contrary, we delight in assaulting error of all sorts. Individually we hold Christianity to be Truth—the highest form of philosophy and of wisdom—the philosophy of benevolence;—*therefore* we are anxious to expound and defend it. But if you can show our exposition to be false, our defence indefensible, you are at liberty to do so; we will even open our pages to you, and thank you for delivering us from a falsity. If our opinion cannot stand the shock of battle, let it perish! Why should this offend you? Are we not to have the privilege of declaring and defending our *own* opinions, in common with our correspondents? You ask—'Which is true Christianity?' Wait a wee, sir, if you are desirous of knowing *our* view of it; if you cannot wait, then we refer you to the teachings of Christ in the New Testament, who is the founder of it. You say—'This is by *no means*'—but we think it is *truly* 'a fair way to seek for truth.' You say it is 'but *little* likely'—we think it is *very* likely 'to attain it.' Spite of your disrespectful sneer, we add—'it *is* a Christian method', and a rational one too.

THE WENSLEYDALE ADVERTISER.—Truly, 'how the galled jade winces'! The editor of the Advertiser has placed himself, by his filth and folly, out of the pale of decency. But we shall, however unpleasant the operation of meddling with such an offensive subject, as a matter of duty, *scotch* the reptile. We have no space at liberty this month; but, in our next number, we shall *extract his fangs* and crush out his *venom-bag*, so as to leave him, in future, as harmless in effect, if not as innocent in intention, as a garden worm. In the *July* Number we shall discuss the dialectics of this modern 'Demetrius', and exhibit him in a *funny* character drawn by himself. The article will be illustrated by an engraving, representing 'Demetrius' in a novel attitude (performing a logical *pironette*), from the comic pencil of QUIZ. Such parties as 'Demetrius' actually proceed with their pranks, presuming upon our *forbearance*, and our avowed reluctance to meddle with *persons*. His calumnies, however, are so gross, that, in this instance, he will find himself wofully mistaken. The rod is in pickle, and the strongest acid will be employed to neutralize his venom.

MR. JOHN TATHAM, Rathmell School.—Just as we had made up all our copy, we received a letter from this gentleman; we have not time to read it through, just now, but will take it into consideration, and perhaps insert it at some future time. We are sorry to see from the introductory paragraph and postscript, that Mr. Tatham seems *vexed*. He makes an offer to us to receive *two pupils*, and will teach them, he says, in 'the good old paths of moderation', and for 'a moderate' con-sid-er-a-tion! We are quite obliged for his offer, but cannot conscientiously place any child in that path of danger, which has led so many 'down the dusky road to death.' The charge may be 'moderate' enough, we dare say, exactly proportioned to the instruction given—but we always prefer *good* things to *cheap* things: some things may be '*dirt*-cheap,' because they partake of the quality of that article. He complains that we have not answered some choice questions he gave us on some scraps of paper, when at Settle. To tell him the truth, we have *lost* the precious pearls, but if he will favor us with the questions again (for the matter seems to weigh heavily on his heart), we will *try* to answer them, unless they are too profound for our humble comprehension. Mr. Tatham, also, has made a *slight* error in the address of his letter; we trust it was not *intentional;* his previous letters have been directed properly—'*Dr.* Lees, Editor of Truth-Seeker, Leeds'; his present one *Mr.!* Now, to us, the matter is one of profound indifference, and the substitution of one *title* for the other can only excite a smile—but we mention it, thus publicly, so that Mr. T. and other parties might not expose themselves to the suspicion of doing it purposely—since to do so, is at once a breach of manners (which we hope Mr. T. teaches, at least 'moderately,') and an evidence of a little mind, and a defeated combatant. The strong in truth and argument, the right-feeling and the gentleman, are never guilty of such *littlenesses*.

FOREIGN EXCHANGE PAPERS.—Let no writing (save the direction) be put upon these papers, as so doing subjects them to heavy postage, or refusal.

SEVERAL BOOKS received, will be reviewed in our next. There will also be a long article, if we can find room for it, on *Phonography*.

QUESTIONS OF CORRESPONDENTS.

WHAT CONSTITUTES A CHRISTIAN?—I should feel obliged if you, or any of your friends, will answer this question. I want to know every thing essential to Christianity, or to a man's being a Christian, and nothing but what *is* essential. The Christian world seems divided into a great many different sects and parties, all differing in some respects from each other, and yet all professing to be Christians; and almost every sect has produced men who have at least shown themselves to possess a Christ-like love. This inclines me to believe, that although they differed in opinion on various points in theology, by many deemed essential, yet they were all real Christians at heart. Now, in what did their Christianity essentially consist? A TRUTH-SEEKER.

WHY DO OLD LIQUORS SOONER INTOXICATE THAN MODERATELY NEW?—[Our Macclesfield inquirer is referred for full information to our chemical 'History of Alcohol.' The reason, in brief, is—because the fermentation is more complete, and more alcohol is produced.]

TOBACCO.—For ten years and upwards, I have been under the necessity of taking tobacco in small quantities, for what I considered wind on the stomach; but having some time since become a teetotaler, and being very desirous of abstaining from the Indian weed also, I have made several attempts to give it up, but was always obliged (in the course of a few hours) to fly to the pipe again for relief. Should thank you to state what simple and cheap remedy can be adopted as a substitute. Previous to my smoking I had several fits of the cholic, and a medical gentleman recommended tobacco. X. Y. Z.

NOTICE TO SUBSCRIBERS, POSTMASTERS, &c.

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THE

TRUTH-SEEKER TEMPERANCE ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. VI.] DOUGLAS, ISLE OF MAN, JUNE 16, 1845. [2*d*.

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IMPORTANT DOUBLE NUMBER OF THE TRUTH-SEEKER.

Dedicated to John Campbell, D.D.

SEVERAL assaults having recently been made upon the principles of TEETOTALISM, as distinguished from *mere abstinence* for expediency's sake, by Dr. Campbell of the *Christian Witness*, and others, the editor of the *Truth-Seeker* has determined to meet those assailants, and to expose the objects of their *organized conspiracy* to put down complete and consistent teetotalism.

For this purpose an *extra double number* of the *Truth-Seeker* will be published in July, containing a thorough exposure of their aims and arguments.

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1. *The Province of Reason;* by THOMAS ARNOLD, D.D., late Professor of History in the University of Oxford.
2. *Truths for the Times*, or the People and the Priesthoods; by Dr. F. R. LEES, F.S.A. Scot., &c.
3. *Self-Reliance;* by 'YOUNG ENGLAND,' author of 'Tracts for Manhood.'
4. *Words of a Believer;* from the French of the ABBE DE LA MENNAIS, ex-Secretary to the Roman Pontiff.
5. *Reflections on Truth;* by B. D'ISRAELI, author of 'Coningsby.'
6. *The Wines of Palestine;* errors of 'Chambers' Journal' and 'Christian Witness' exposed.
7. *On Christ's Passover Wine;* by Professor HITCHCOCK.
8. *The Wine of the Lord's Supper*, &c.; by Prof. MOSES STUART.
9. *On Ancient and Modern Passover Wines;* by several learned and living Jews.
10. *Dr. Campbell's Expediency Creed, criticised;* by Dr. LEES.
11. *Review of a Tract*, by W. H. Rule, Wesleyan Minister, on 'Sacramental Wine.'
12. *Account of the Two Prize Essays* on the 'Sacramental Wine Question,' by Mr. RAPHALL DE LINDE, M.A., and Mr. P. MEARNS, Divinity Student.

N.B.—The Publisher cannot undertake to supply orders which arrive later than the 5th July.

Communications to be addressed as usual—'DR. FREDERIC R. LEES, LEEDS.'

The friends of free and fearless discussion are desired to embrace this occasion for expressing their wishes as regards the permanent enlargement of the *Truth-Seeker*, and as to what efforts they are prepared to use for increasing its circulation in their various localities. 'Lovers of darkness' are seeking its suppression—let the friends of truth and light conspire to defeat them.

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NOTICES TO CORRESPONDENTS.

SEVERAL FOREIGN PAPERS have again been refused, in consequence of heavy postage imposed for writing upon them. Will the *New York Organ* favor us with Nos. 39, 40, and 43?

Can our WEST INDIA FRIENDS (or others) send us three stamped copies (or unstamped copies free) each of Nos. 1 to 8 of the *Bristol Temperance Herald* for 1836-7? A double quantity of our paper shall be returned for them. If all are not procurable, send one or more odd ones of the eight.

Mr. F. KINGDON, Jun.'s paper in our next; also one on PHONOGRAPHY, &c., *positively*. An article on PHRENOTYPICS will also appear by-and-by.

THE EXTRA Double No. to be published in July, will contain *title page*, and form an *introduction*, to the volume of the Truth-Seeker for 1845. (The *index* will be given with the December Number.)

The Extra will be sent to all who have ordered the Truth-Seeker since Nos. 2 and 3 were *out of print*, in lieu of those Numbers.

Mr. CORFIELD'S favor received.

EXPERIMENTS OF A POSTMAN will be inserted.

Bishops FEILD and GILLIS shall be replied to shortly.

The poetry, 'BALAAM AND HIS ASS,' by a country vicar, accepted with thanks.

'THE WINES OF SCRIPTURE, No. 4,' unavoidably postponed; as also several REVIEWS, including Mr. Parson's cheap and excellent work on *Education*, price 3s.; Wade's *London Review* (a periodical containing some capital articles); Milnes' *Essays and Illustrations* (which contain some very tasteful papers); Swedenborg's magnificent *Animal Kingdom* (2 vols.); Mr. Walters' admirable tract on *Alcoholic Wines;* and some minor works.

ERRATA.—Page 51, column 2, line 28, for 'petrified stones' read 'petrifactions.'

THE WENSLEYDALE ADVERTISER.—We have seen the triad of essays in this four-paged-folio-folly. The editor is in a violent passion, because, in a late No., we dragged him forth from behind his barrels and brandy-butts, whence he now squirts forth, in his ungovernable rage, a perfect stream of filth and folly. Poor man! Like an enraged and long-eared quadruped, he 'kicks against the pricks', and the more he kicks, the more he hurts *himself*. In this No. we shall glance at the *defence* of 'Demetrius', the drink-seller; and, next month, we shall amuse ourself and our readers with dissecting his *dialectics*, and showing how exquisitely he can perform a *pirouette* on the slack rope of logic! Doubtless, the gentle stimulus we shall apply to him, will cause him to excel himself, and we shall see him, in the march of improvement, outstriping all former achievments, in his *peculiar* line. His toothless malice, his gross falsehood and folly, have made him 'fair game'; and though we had, at all times, rather deal with philosophical argument alone, it is in this case necessary that we should mingle a little wholesome *correction* with our instructions. He will doubtless gratefully acknowlege the honor we have done him in conferring upon him a historical name, and the teetotalers of Wensleydale will not fail to stand *sponsors* on the occasion, so that this cool, 'impartial' philosopher of 'the happy valley'—honored vale!—will be known, through life, by the august title of DEMETRIUS—a name so *rich* in historical association. (See Acts xix. 23-28.) Seriously, there is a certain class of opponents who will only swell and bluster the more by treating them with silent and deserved contempt, and 'Demetrius' happens to be of this class. The following extracts from his article will evince the *animus* of the writer, and prove to our readers that we do not treat the poor man with *unnecessary* severity. Desperate diseases require strong drugs; or, if the water cure be adopted, madness and fierce fevers (such as his) call for *wet-sheeting* or the *douche*. He shall have both, until his fever-heat is lowered, and his rage subdued to reason. He has himself shown to what class of character he belongs:—

"Some will be found whose opposition to teetotal principle, especially when sharpened by invective [truth-speaking he calls invective], WILL NOT BE VERY SCRUPULOUS IN ITS CHARACTER. Some may so far neglect the importance of *honestly grappling the question at issue*, as to substitute *in that place* [pray, why *both* 'substitute' and 'in that place'? They here mean the same.] remarks of such a character as to implicate *individuals*, rather than the system they espouse."

An admirably correct, self-drawn portrait! Then, in the form of what others *might* assert, 'Demetrius' really goes on *himself* to assert, after this fashion:—

"The temperance movement—concocted by designing men—political intrigue—dupes and designers!

"A device for extracting money from the pockets of the dupes!!

"The proportion between the *gross amount raised* for Father Mathew, and the *net proceeds* of it, may be assigned as evidence!!!

"Teetotal advocates—empty brawlings of *teetotal hirelings*—qualified for academical honors but by glibness of tongue and readiness of pen!!!!

"Teetotal votaries *not generally* such as respectable men would select to march through Coventry with!!!!!

"As an instance of this, *recent proceedings at Lincoln* may be adduced"!!!!!!

Do adduce them, pray. What are they?

'Gentle Fletcher, tell us *what?*'

Out with it man? Let us have this 'evidence'. *Where* it is?

'And Echo answers—*where?*'

So does the philosophic *spirit-merchant* display his philosophy! Poor man, he has a hard fate to endure, in losing at once his temper, his trade, and his argument. Perhaps the following extract of a letter, dated May 1st, may throw some light on this mysterious Lincoln allusion:—

LINCOLN.—"I have received all the parts of your 'Truth-Seeker', and must say that it is highly calculated to sharpen the mental powers, to elicit much important information, and to spread truth, physical and moral, among mankind. As a whole, *I have not seen its like.* I hope it will long continue—what it now justly merits to be called—the powerful advocate of *truth*. You know how prone our [unprincipled] enemies are to construe what such publications contain from time to time. The cant is—you are the abettors of infidelity! [Will fair and fearless discussion, then, endanger *truth* or *faith?*] You know Master KAYE, or I should have said, he remembers *you* having given him a sound thrashing; still he continues to rant almost as wildly as ever! Not very long ago, I am told, he came down upon one of his Wesleyan local brethren. For what? Spreading a work of which *you* were the editor! He said—'*I can hold no fellowship with such persons. You're a tool in the hands of Dr. Lees!*' So much for the ravings of your old friend; but such 'sound and fury' will not, I think, deter the friends of light and knowlege from spreading truth by every possible means."

Save the priestly tyranny and mendacity we had the pain to expose a year ago, or more—the calumny of Messrs. Horton and Co., Wesleyan '*hirelings*' (as the Wensleydale Advertiser's term is), we know of nothing discreditable *to the teetotalers*. Nor does 'Demetrius'. It is only one of the convenient and ready fictions for which he is famous. The allusion to the 'Mathew Fund' is another. If they be *not* fictions, pious Demy, let us have the 'evidence'. We will open *our* columns to the evidence—even from *you*.

Our readers will perceive, from the preceding extracts, that we have a peculiar and most offensive animal to deal with—one who not only *snarls* like a cur, but attempts to *bite* like 'a snake in the grass'; and therefore they will see that, for the protection of society, we must thoroughly extract his fangs and neutralize his venom. The operation is unpleasant enough—the subject by no means sweet—but it must, and *will*, be done. Yet, while we so severely reprobate his lack of principle, we must confess that it is long since we laughed so heartily at any logic as at his.

ROBINSON CRUSOE AND HIS MAN FRIDAY.—Poor desolate Demetrius has got a comforter—a sort of 'man Friday'—and they are assisting each other to make their rude position tenable. In our April No. we shewed that the 'Wensleydale Advertiser' had committed logical suicide, and that common sense must return a verdict of *felo de se* upon the argument. The friends of the unfortunate suicide, feeling for its sad case, have sought to persuade the rustics of the neighborhood that it was *not* dead! and for this purpose, a renowned dominie has applied *galvanism* and *gas* to the poor corpse, with the vain view of resuscitating it. But, alas! the experiment must fail, for none can be so foolish as to mistake galvanic spasms and frightful distortions for restoration to life, or the offensive effluvia of the Rathmell gasworks for 'the sweet breath of heaven'—vital air. We perceive, from a letter in the Advertiser, signed JOHN TATHAM, that our old friend is in a sad rage with the 'Truth-Seeker,' and accuses us of the following awful crimes:—(1) Mr. T. says, that at Settle Dr. Lees promised to reply to a string of questions in the 'Advocate.' If he had, he might very well be excused for not having done so, since Mr. T. was informed of the reason—that shortly afterwards Dr. Lees relinquished the editorship of that work, and the new editors declined to trouble their readers with 'the wine question.' But Mr. T. knows his charge to be wholly false. We answered, at the meeting, ten or eleven of his questions, and declined to answer most of the rest, because they involved religious opinions, such as Puseyism, and other *isms;* and the ten questions *were* inserted in the Advocate. And now, as the Truth-Seeker embraces theological discussion, we are ready to answer the precious lost questions which Mr. T. wails over so sadly. (2) Dr. Lees, says Mr. T., published only part of his letter in the January Truth-Seeker. We published *all* the argumentative part—every line of it—but excluded personality and trifling. Does Mr. T. think the Truth-Seeker can be made the vehicle of letting out his offended feelings and childish petulance? If he looks at our prospectus, he will perceive that we stand pledged to exclude letters containing such things. We want at least the form of argument and fact; and if they have not these, we cannot insert the ebullitions of ill temper which might gratify him, but would instruct nobody. (3) It was denied by Dr. Lees, that teetotalers ever made such an absurd statement as that *yayin* and *shechar* were 'legitimately' applied ONLY to an unfermented drink. But Mr. T. quoted the Rev. F. Beardsall as saying—'with propriety' they are applied *only* to an unfermented drink; and Dr. Lees *omitted* this part. He did, and for these reasons: because, first, if Dr. Lees was mistaken in supposing that any teetotaler had done so, *the truth* we are *seeking* is not whether Dr. Lees is mistaken in that assertion, but *to what* those words ARE applied; and because, secondly, Mr. Beardsall *allows* that the words *were* applied to fermented drinks *as well* as to unfermented. As to what Mr. T. or Mr. B. thinks about what is 'propriety', we care nothing: that is a matter of opinion; but the other is a fact. Mr. B. only meant that the words were *originally* applied to unfermented drinks alone—which, we doubt not, is correct. Hence it remains true—'that no teetotaler ever contended that *yayin* and *shechar* were *in fact* only applied to unfermented liquor'—which is what we thought Mr. T. asked. We understood the question as having the emphasis on the word *only*. Mr. T.'s third charge is, therefore, 'much ado about nothing.' (4) Mr. T. says that in unfolding the meaning of *methuo*, Dr. Lees '*quoted the lexicon* of the learned Moses Stuart.' This is a wilful and unadulterated

falsehood. Par nobile fratrum! Demetrius and the Dominie are a noble pair of brothers! We quoted several lexiconists, lexicographists, commentators, and translations, in support of the rendering—'one is *hungry* and another *full*' or satisfied—and Stuart amongst the rest. Mr. T. asks—'when did Stuart write a lexicon?' No one had said he did; but Stuart's authority as a *lexicographist* is just as great as if he had embodied his lexicographical knowlege in the form of a lexicon or dictionary. What has such trifling, then, to do with manly criticism and truth-seeking?

'Trifles light as air,
Are to some minds, confirmations strong
As proofs from holy writ.'

Such is Mr. Tatham's important introductory dissertation to 'the men of Wensleydale'! *Satis superque.* We can now notice Mr. Tatham no more, but must leave him to immortalize himself in the columns of the Wensleydale Obscurity.

DR. LEES'S TEMPERANCE TRACTS.—A series of tracts are about to be published, of the first character. No. 1 will be issued shortly, and consist of the eloquent PRIZE ESSAY on the Philosophy and Physiology of Temperance, by *Dr. Russell Trall*—revised and corrected by the Editor. (Ask for Dr. Lees's *corrected* edition.)

THE NEXT NO. of 'Truth-Seeker' (July) will be *delayed to the* 25TH JULY.

QUESTIONS OF CORRESPONDENTS.

IS COLD WATER REALLY INJURIOUS TO THE HUMAN BODY IN CERTAIN CASES?—This question was put to me a few days since, by a gentleman with whom I am acquainted, who at the same time placed in my hand the following extracts from a work entitled 'Three Years in North America,' by James Stuart, Esq., about the years 1828-29-30:—'I was surprised to observe the very considerable number of deaths at this period from the use of cold water, and found, on inquiry, that those deaths were owing to taking cold water without any mixture of spirits.' (v. 2, ch. 34, p. 499.) 'The daily use of ardent spirits, in any considerable quantity, is no doubt very likely to lead to intemperance, and to the destruction of health; but in a country where laborers and mechanics cannot fail to be exceedingly overheated when at work, they cannot, I suspect, quench their thirst with any safety without mixing a small quantity of spirits with the liquid which they drink. The deaths at New York caused by cold water have increased very much since the laborers became members of temperance societies, one article in the constitution of which is, that ardent spirits are not to be tasted at all.' (p. 500.) The time he refers to is the summer season, when he states the thermometer was, on an average, at 90 degrees, and some days as high as 93, and therefore the body became very much overheated. On page 501 he quotes the opinion of Dr. Benjamin Rush, to confirm his statement. Now, in an age like the present, when the use of cold water is become so general, it is highly necessary that these statements should be inquired into. If they are facts, they tend to limit the principle of *cold* water drinking. J. S. BARTLETT, Braunton.

[Perhaps the *American Journals* will answer these questions?]

ON THE USE OF TEA AND COFFEE.—As the object of your periodical is to open a free enquiry on points connected with the use of articles of diet, medicine, &c., I have taken the liberty of calling attention to those common articles of daily consumption, tea and coffee, and to solicit your attention as to their relative effects upon the constitution generally. By some they are said to be decidedly injurious in any quantity, and several with whom I am acquainted use neither of these beverages. One of my thus *tea*-total-abstinent friends adduces the authority of Drs. Culverwell and Epps as conclusive respecting their disuse; and he informs me that in a lecture on physiology, delivered by the latter gentleman some time since, he spoke of the manner in which tea operates on the nerves,—his lecture being the means of leading numbers to abandon the use of their hitherto unsuspected foe. Doctor Buchan, in his 'Domestic Medicine,' also speaks against their use, but chiefly in large and strong potations. Other eminent men have, I believe, corroborated these testimonies; and yet, notwithstanding, there are comparatively few who are at all aware of these drinks possessing any property prejudicial to health. In an article published in the 'Athenæum,' on the use of tea and coffee, it is stated that they possess active principles known by the names of *theine* and *caffeine*, which (according to Liebig) become indirectly nutritious by repairing the tissues of the body, supplying the place of a certain principle in the blood called *taurine*, which results from the destruction of the tissues. J. JENKINS, Poole.

GEOMETRY.—Having turned my attention nearly 20 years ago to the study of geometry, and finding it declared by great and learned men to be impossible to find the true ratio the diameter bears to the circumference of the circle, and disbelieving this statement, I immediately investigated the methods by which they came to this conclusion, and found, by severe scrutiny, that every one of their methods when applied to the circle was incorrect, inasmuch as it aimed at turning the circumference of the circle into *straight lines*, which is impossible. This gave me courage to attempt to discover a new system of measuring the circle, by which I am enabled to ascertain the *true* area thereof. Having the area, it is easy to find the ratio, &c.; and I am prepared to prove, that if a circle be measured by polygons of 1,000,000 sides, there are 2,000,000 errors therein. My method of finding the contents of the circle is not by straight lines, but by definite parts of its own circumference. Thus a truth is discovered to a demonstration by rules of equation—a truth that has been diligently sought for, for more than 2000 years. I am aware I shall meet with many opposers, such as those mathematicians who have said the thing is impossible (they should have said by any *then existing* method). Bonnycastle, and some others, are more charitable; they believe that methods may be discovered by which the contents of *any* figure in geometry may be ascertained. I am sorry to find so much prejudice and bigotry in some great men, which prove a mighty barrier against the progress of truth, and hinder inquiry; but with whatever opposition truth may meet, it will ultimately conquer. I submit these remarks to your attention, soliciting the favor of their insertion in the Truth-Seeker, which, I apprehend, from the import of its name, is published for the investigation and discovery of asserted facts in every department of human thought.

GEORGE BUTT, Longfleet.

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DISSENTING PRIESTS PORTRAYED.

[BY ONE OF THEMSELVES.]

'FAIR play is a jewel'—and it were well if those gentlemen who conduct that portion of the periodical press which comes under the description 'religious' would but estimate it at its true worth. We regret to observe that they do not—that, judging from appearances, the code of morality by which they govern their labors is far from being uniformly honorable—that the violence which they condemn in others they scruple not to practise when it suits their own ends—and that to this violence they sometimes superadd a disingenuousness to which high-minded men of the world would scorn to resort.

At the close of the last autumnal meeting of the Congregational Union, at Norwich, we informed the public of a scheme for superintending the introduction of ministers to vacant churches, submitted to the notice of that body by Mr. James. In the January number of the *Christian Witness*, more than two months after our brief article had appeared, we found the following sentence:

"J. Berry is only one of a multitude of the 'excellent of the earth' who rejoice in the wise suggestion of Mr. James relative to 'vacant churches,' &c.; and few, very few, we are confident, have the slightest sympathy with those men of mischief, those dealers in defamation, who, in certain quarters, have wickedly endeavored, by most false and malicious representations, to excite public prejudice against this truly laudable and highly necessary measure."

As the *Nonconformist* was the *only* journal which had expressed any opinion on the matter alluded to, there was, of course, no difficulty at all in ascertaining the party thus courteously described. We took no heed of it, simply because we thought that the *foam* which exudes from the mouth of fury is itself a sufficient warning to all intelligent men not to place implicit trust in the sanctity of motive assumed by those who display it. In the February number of the same magazine, a second notice is inserted, and it runs thus:—

"S. S. England. Were our esteemed friend in our place, he would quickly ascertain our grounds for characterising certain parties as 'men of mischief and dealers in defamation.'"

Here is a stab in the dark. This is the mode in which some of the 'excellent of the earth,' we suppose, administer arsenic to the reputation of a suspected adversary.

Our remarks on Mr. James's scheme were published on October 30th, 1844, and, if our representations might properly be characterised as 'false and malicious' on the 1st of January, 1845, they might with equal propriety have been so designated on the 1st of December. In the *Nonconformist* of the 4th of December in that year—and more than a full month, be it observed, after our original strictures had been published—the 'Dedication' of the *Christian Witness* appeared as an advertisement. Along with the order for its insertion, we received a note from the editor, requesting us to call the attention of our readers to it, and wishing us success in the great work in which we were engaged. Of course, therefore, we were not then, in his estimation, what very shortly afterwards he scrupled not to call us. What produced so wonderful a change in his opinion? We have looked over our columns, and find nothing to account for it but a short note from 'a Countryman,' complaining that the advertisements were wanting in the copy of the December number of the *Christian Witness* which he had just purchased. Is it because we gave insertion to that note, that the editor all at once discovered us to be 'men of mischief, and dealers in defamation?' and was it in the light of this discovery that he looked back to October, and saw us, 'wickedly endeavoring, by most false and malicious representations, to excite public prejudice' against Mr. James's plan? The editor of the *Christian Witness*, who, when remonstrated with, falls back upon his *exclusive* knowlege, is now, and has always been, at full liberty to give facts in justification of his coarse vituperations. If there is anything behind, let him out with it, by all means.

Turn we now to another specimen. The editor of the *Congregational Magazine*, in a brief notice of the comparative claims of the *British Quarterly* and the *Eclectic Review*, whilst vindicating the attachment of Dr. Vaughan and his supporters to the voluntary principle, and their earnest desire for the abolition of established churches, remarks—

"But they will not seek these objects by maintaining an 'active and systematised opposition,' to the certain injury of spiritual religion in the churches, nor by allying themselves with chartists and rash and reckless partisans, to the vast scandal of Christian brethren of other denominations, and the certain peril of their own spiritual prosperity."

The mere holding of certain political tenets he could not reasonably denounce as 'a scandal to Christian brethren,' inasmuch as all his American friends, even the most godly, hold precisely these tenets as tenaciously as can any of us on this side of the Atlantic. He therefore deliberately hurls at his opponents a designation which will excite against them an unfair prejudice; and, having done this, intimates as his motive his own concern for the continuance of their '*spiritual prosperity*.'

One more illustration and we have done. Mr. John Clayton has lately resigned his pastorate over the church assembling in the Poultry chapel. In a letter printed for exclusive circulation among the members of that church, he sets forth his reasons for taking so unexpected a step. We have been favored with a sight of it, and we find therein, amongst much rubbish, the following sentence:—

"I wish to retire, then, not from weariness, or disgust with my work, in which I still take delight; not to enjoy the *otium cum dignitate*, which my principles would not sanction, nor my moderate means allow; not to become an ecclesiastical or political incendiary, holding up a torch of flame, and smoke, and terror, or carrying about with me lucifers to fire the peaceful homesteads of my rural brethren," &c.

The allusion wrapped up in this last passage is well understood by Mr. Clayton's members. How comes it that it was inserted? Leveled as a public charge against the party whom it was designed to smite, it would have been harmless; but thrust insidiously into a letter never intended for publication, it would do its work of calumny silently and in the dark. Lucifers, forsooth! If we do anything in the way of censure, we do it openly, publicly, avowedly, and with a cordial readiness to bear the responsibility. We do not skulk about in the dark, dropping inuendoes where none can suspect us of having been, and attacking reputation in modes which admit of no reply.

What then do we object to in all this? Not the hard names, which, in fact, only amuse us—not the violence which carries within itself its own corrective. No! But we protest against the furtive methods of dealing out such wares—against the *cowardice* and the *meanness* which steal upon their victim on tiptoe—insinuate that they have private knowlege to bear out the coarsest public censure—employ epithets which are designed to create a false impression—and launch invectives, in comparatively private circles, under circumstances which admit of no opportunity for explanation or defence. Before we resort to these disingenuous tricks, may our right hand forget her cunning, and our tongue cleave to the roof of our mouth! We leave them all to our very pious detractors, rejoicing that, if these be *their* Christian manners, we have learned ours in a very different school.—*Nonconformist.*

FIVE QUESTIONS ANSWERED, AND TEE-TOTALERS STRENGTHENED AGAINST PRIESTLY OPPOSITION.

1st. *What is the original of * * * preachers?*

For the most part tailors, shoemakers, painters, carpenters, blacksmiths, schoolmasters, ploughmen, and the like. There is no disgrace in a humble original of itself, and no sensible man will be ashamed of his original occupation merely on its account. A man may be poor, but he cannot be contemptible for his poverty, although he will be shunned, whilst a rich man whose immoralities deserve imprisonment or transportation, will be courted. The original of some of the Apostles was fishermen; but it does not follow that because fishermen of old became Apostles, tailors, &c. now-a-days must usurp their functions.

2nd. *How does a man become qualified to be a * * * preacher?*

It is perhaps seldom from conviction, produced by a course of calm reasoning, that a * * * preacher becomes such. He generally knows little of this kind of conviction. The origin of his convictions is to be traced to some momentary fervor, when *he believes himself* to be immediateiy possessed by the Holy Spirit, and forthwith begins a rhapsody in prayer. By and bye he exhorts — then becomes ambitious of being a local preacher—next he pants for the itinerant ministry—and when this is attained, he has arrived at a comfortable yearly income, which (so far as this world is concerned) seems to be the climax of his ambition. All this is achieved under the phrase of 'a wish to do good.' During the few years of his probationary struggle for the ministry, he is working at his trade—which is very laudable, but which necessarily limits his time for the acquirement of any kind of knowlege beyond a slight smattering of Arminian divinity. Hence their proverbial ignorance in the science of practical morals.

3rd. *Why are these preachers so self-important and so proud?*

The Roman Catholic clergy call their brethren of the Church of England *schismatics;* and these call the Methodists *schismatics;* and these again call the 'Association,' 'New Connexion,' and 'Bible Christian' folks, *schismatics.* So then, all these denominations (saving the Roman Catholic church, which calls itself the original stock, and which still exists) are schismatical! The Roman Catholic clergy may be *proud* because of the antiquity of their church: the English clergy may be *proud* because of their education, learning, and state-connexion: and the * * * preachers may be *proud* because of—what? Certainly not of their antiquity; certainly not of their education and learning. *Of what, then, are they so proud?* It is the nature of all men who are *truly inspired by God,* to exhibit their strength by mingling with the people, and gaining their affection by acts of meekness, kindness, charity, and love; and it is, on the other hand, the nature of all men who are not, but believe themselves to be, so inspired, to exhibit *their* strength by holding aloof from the people, and by distance gaining the world's homage—but not the people's love.

The *sincere* Christian is liberal, disinterested, and communicative, and courts acquaintance with the world and the world's men, that he may reform them.

The *sham* Christian is interested and selfish, and shuns the world and the world's men as contaminating to his touch. Hence it is that he generally attempts to veil the want of his own personal 'self-denial' by heaping reproaches on the self-denial of others—such as charging Temperance Associations with being composed of Infidels, Socinians, and placing something else for the Gospel, &c.

The *sincere* Christian can never be proud, as all men in all places are objects of his love; whilst the *sham* Christian must always be proud, because he believes—and his distant conduct proves it—that few men in any place are so holy as himself! The conclusion forces itself upon us, that such preachers have a sham species of Christianity, which is the cause of their self-importance and pride.

4th. *Whence, then, arises the power of these preachers over the minds of 'their people'?*

From the carelessness, slothfulness, and looseness in the morals of England's clergy; from the coldness of these to their flocks, and from the formality in the mode of worship in England's church; from the largeness of her Gothic structures, which are cold and cannot be filled; and from the obstructions occasioned by their aisles, which render it difficult for the folks to hear the preacher with profit. These are a few of the causes on one side. On the other, the political constitution of the * * * body is such, as to present a species of *network,* which spreads itself into numerous ramifications in the forms of prayer-leaders, class-leaders, local preachers, and trustees, enclosing large numbers of the middle and lower orders of the community,—binding some by friendship, some by fanaticism, some by fear, and many by pecuniary interest. Add to this, the outward simplicity and apparent fervor of their mode of worship, and the almost complete *inclusiveness* of their system, which gives every one a part to perform. This especially *blinds* the people by the self-importance it confers on them, and which blindness is the source of the preacher's power.

5th. *Why are these preachers opposed to the temperance movement?*

They would evidently be inconsistent with themselves if they did not oppose the movement, this movement being pretty generally acknowleged to be *truly Christian* in its very nature—i. e. liberal, disinterested, and communicative—and, with Christianity, capable of universal diffusion.

TEETOTALERS! are ye not free-born men, fed by the earth and warmed by the sun, with power to think, to act, and to know what is right and what is wrong? Well, is a *priest* anything more? No! Then why do you *fear* him? At his birth his mind was as yours—as a blank sheet of paper, ready to receive impressions through the same kind of channels as your own. He is but a man, crumbling into dust like yourselves; and when he sneers at your principles, or acts offensively against them in any way, he is not actuated by motives of Christianity, but impelled by the passions of the flesh. The examples of the Old Testament show your principles to be right — Christianity shows them to be right — daily examples of drunkards in the streets show them to be right—the laws of organic nature show them to be right—the laws which regulate your own physical constitution prove them to be right; and shall the arrogance or contempt of a worm of the earth make them to be wrong? Teetotalers! *think*—REASON—examine upon what principles it is that these men have acquired, and maintain, their fatal power over your minds. *Search the Scriptures,* and compare your own lives with theirs; see which presents the fairest picture of *self-denial* and Christian example, and draw your conclusions accordingly.

THE AUTHOR OF 'CHURCHES AND INTEMPERANCE.'

Perran, near Truro, June 6, 1845.

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THE

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TRUTH TRIUMPHANT OVER FALSEHOOD, TYRANNY, AND FANATICISM.

"Let all preaching-houses be built plain and decent, but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us: but if so, we must be dependent on them—yea, and governed by them; and then, farewell to the Methodist discipline, if not doctrine too."—JOHN WESLEY.

"It matters not how respectable he may be, if such sinners as spirit-dealers are to be called respectable, nor how considerable his wealth and influence; he ought to be required to forsake his traffic, or else after due admonition to have no more place amongst us. If the iniquity be winked at, we cannot deliver our own souls. The wicked man shall die in his sins, but God will require his blood at our hands. It is true, these liquors may have a place in medicine; they may be of use in some bodily disorder, but who are they who prepare them only for this end? All who sell them in the common way to any that will buy, are poisoners generally. They murder her Majesty's subjects by wholesale, neither does their eye pity nor spare; they drive them to hell like sheep. And what is their gain? Is it not the blood of those men? Who would enjoy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones and timber, the furniture of them. The curse is in their gardens, their walks, their groves—a fire that burns to the nethermost hell. Blood—blood is there. The foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet and fine linen, and farest sumptuously every day—canst thou hope to deliver thy fields of blood to the third generation? Not so, for there is a God in heaven; therefore thy name shall be rooted out like those thou hast destroyed body and soul; thy memorial shall perish with thee. Assert your liberty, and that all at once—nothing will be done by degrees; but just now, you may break loose through Christ strengthening you. Touch no dram—it is liquid fire—it is sure, though slow, poison—it saps the very springs of life. You see the wine when it sparkles in the cup, and are going to drink it. I tell you there is poison in it, and therefore beg you to throw it away. You answer, 'the wine is harmless in itself.' I reply, perhaps it is; but still, if it is mixed with what is not harmless, no one in his senses, if he knows it at least, unless he could separate the good from the bad, will once think of drinking it. If you add, 'it is not poison to me, though it may be to others'—then I beg you to throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish for whom Christ died? Now let any person judge which is the uncharitable—he who pleads against the wine for his brother's sake, or he who pleads against the life of his brother for the sake of wine?"—JOHN WESLEY.

"We have seen the men who are the successors of the venerable Wesley—who are at the head of the societies which he built up, and which he so carefully guarded against their insidious enemy, 'strong drink'—we have seen these men wielding the authority and influence inherited from him, to obstruct the progress of the temperance reformation among these societies; and while they thus act in diametric opposition to his prudential measures, can they expect to be favored with his success? Their records tell that in the year 1841 and 1842, when they in conference enacted their obnoxious resolutions against the temperance cause, they were smitten with a decrease of *two thousand members!* Many were they who withdrew, and many more who have been rescued from drunkenness, have been draughted into other societies, who otherwise would have swelled the list of the Wesleyan members, but for the untoward influence of such indiscreet opposition. It is with regret we add, that the same mistaken course is still pursued. In many places the chapels are closed against the advocacy of true temperance—the temperance petitions have been treated with contumely—and announcements of meetings refused from the pulpits. Well may the societies languish, when such opposition is openly manifested against so good a cause—a cause which (in the times we live in) is essential to a general religious revival. What mountains of difficulties would be removed, that stand in the way of a revival, by the temperance principles! What virtue and consistency and moral influence would those principles give to thousands and tens of thousands of *professing* Christians! What numbers of backsliders would be reclaimed!—what a number would never backslide! What a mine of untold wealth would be redeemed from the service of sin, which is now expended by religious men—by Methodists—in direct violation of the Methodistic rule! No longer would the wine-cellar of the rich command a greater revenue than the claims of the church, nor the wasteful drinking of the poor rob them of the pence they ought to offer to the Lord. O, for this mighty change!—and we emphatically declare, that *first practices* proceeding from first principles would produce it; for we hold that the spirit and genius of old Methodism was, in its elements, essentially self-denying; and in its practice altogether free from patronizing and partaking of intoxicating drink."—A WESLEYAN.

In confirmation of the correctness of these views, the following resolutions of the American and the British Conferences are submitted:—

AMERICAN METHODIST CONFERENCE—1841.

Resolved,—1. That we regard the temperance cause with increasing interest, and greatly rejoice in its triumphs.
2. That total abstinence from all intoxicating liquors is the only course that can be depended on, either for the prevention or cure of drunkenness, and that we earnestly recommend this course to all our people.
3. That we consider the traffic in intoxicating liquors inconsistent with pure Christian morality, and that we enjoin upon our preachers more strenuously to induce all our members to abandon this traffic.
4. That as our rules forbid the use of spirituous liquors as a beverage, except in cases of necessity, and as it is now fullly established that there is no necessity for their use by men in health, it is disobedience to the order and discipline of the church for our members to use them.

BRITISH METHODIST CONFERENCE—1841.

Resolved,—1. That the unfermented wine be not used in the administration of the sacrament!
2. That no chapel be used for total abstinence meetings!!!
3. That no preacher go into another circuit to advocate total abstinence, without first obtaining the consent of the superintendent of the circuit to which he may have been invited!!!

Now see the opposite effects produced: the American Methodists, aiding the temperance cause, are blessed in 1842—43, with an increase of *one hundred and sixty-four thousand and eighty-five members*; while the British, in the same period, increase only *two thousand two hundred and thirty-two*.

MY DEAR SIR,—By the unanimous request of the MIDDLESBROUGH Total Abstinence Committee, I hasten, as a striking corroboration of the above, to communicate, for 'The Truth-Seeker,' the following facts respecting the late Bazaar and Festival, exhibiting the base opposition and tyrannical attempts of tippling preachers and cold professors, to impede and impair, or altogether destroy, the salutary effects likely to be produced by our demonstration. The committee having fully determined to celebrate this annual festival at the commencement of June, the principal points for consideration were these:—how the whole should be arranged and conducted—what rooms or buildings should be solicited—and who should be the chief speaker. On this occasion, three rooms were necessary—one each for lecture, bazaar, and tea-party. The Rev. Mr. Bingley, sir, (one of your converts) who is warmly respected by all classes, cheerfully allowed the Independent Chapel and School-room for the former purposes; and as seven of the nine local preachers in the place are staunch teetotalers, with several of the trustees, leaders, members, and one of the chapel stewards, it was deemed not unreasonable to ask the privilege of the Wesleyan School-room for a few hours during the public tea. The other steward of the chapel, and a resident trustee, though not a teetotaler, acted in the most becoming manner, assuring the friends that they should have the room. This being supposed to be settled, the only point now regarded the principal speaker; and as you, sir, had previously informed them that your literary engagements would render it extremely inconvenient to visit Middlesbrough at the time, the services of the Rev. Mr. Tabraham, Wesleyan Minister, of Shotley Bridge, were secured, and every one was warmly anticipating the pleasures of the festal day. All this being announced in large placards and handbills, the news spread rapidly, and seemed, with almost telegraphic speed, to reach 'head-quarters'—i. e. Stockton-on-Tees, the circuit town, where reside the Revs. Messrs. Allen and Griffiths, the two Wesleyan traveling preachers, and their very dear bosom friends, the 'money-men' or influential members—or rather, *masters* of the society;—all of whom, we are credibly informed, continually violate, in many particulars, the venerable Wesley's rules,—who consume that fiery liquid which is continually blasting the fair hopes of thousands, and sweeping vast numbers of precious souls into an awful eternity!—men who hate teetotalism with a perfect hatred, and unblushingly put forth the vilest means to annoy and persecute its unwearied and disinterested supporters. It was not long ere one Hutchinson, from Stockton—a clerk or tool of Mr. Richard Walker, a local preacher, who is so anxious to appear at all times, and in all companies, to a good advantage, that he long since made a fair agreement with his conscience to be allowed to check the growth of his beard every Sunday morning—made his unwelcome appearance here, with a signed paper from 'R. Walker, Esq.' of Stockton, one of the trustees of this chapel, who, with his

rev. brethren, had commanded the tool to employ all the means in his power to induce as many of the resident trustees as possible to attach their signatures also, in order to frustrate the teetotalers,—insisting that the two stewards should immediately secure *the keys* of the Wesleyan premises, and thereby prevent any part from being appropriated to the furtherance of the temperance cause! I am quite unprepared to depict the pain and mortification of the friends at this stage of the proceedings—not so much for the disappointment created, but from the recollection of the fact, that those who had devoted their money, time, and energies, towards the erection of the building, were to be violently shut out of it by the instigation of the very men (the preachers) they are *supporting*, and many of whom (now affecting to be gentlemen) would, but for such generous support, have to return to their former employment, and earn their bread by the sweat of their brow — which not a few of them richly deserve, as a correction for their haughtiness and ingratitude to those who have long contributed to *keep them* in a less arduous sphere of life. We rejoice to read that the Gospel shall be preached — but by whom? By men who are 'ready for *every* good work.' Does it need a moment's deliberation to determine which is more acceptable to God and beneficial to the community,—to spend money and time over the intoxicating cup, which unfits for any 'good work'—or to abstain 'entirely and at once,' as Mr. Wesley says, and by all practicable means induce others to pursue a similar course? What, then, can be said of those ministers who are continually persecuting even the members of their own society, for doing what ought to be done by themselves? It is generally known that most of the drinking, domineering, money-hunting preachers in the connexion, wax eloquent in their denunciations of popery and *popish* priests; but it is now a question with some, whether the poor Roman Catholics of England, even in the darkest ages, were more lorded over and priest-ridden than many of the Wesleyans of the present day. Is it not astonishing, sir, that the very men who cannot take a morsel of bread, nor put a coat on their back, without first *begging* the wherewith from the benevolence and generosity of the people—is it not astonishing that they should, in what is perfectly right, cross their inclinations, treat them with indifference, demand or extort money; and instead of identifying themselves with, and visiting, the *poor* members of society, they consume their time and money with the music-master, or over the 'friendly glass,' or in the company of those who, in Mr. Wesley's opinion, would ultimately be the ruin of genuine Methodism?§ The tool from Stockton could not prevail upon a single individual to sign his disgraceful document! and, indeed, had he not made a hasty retreat, he would have received a severe and suitable reprimand from some of the leading men. The 'good steward' already referred to, in the meantime came forward and made a few encouraging remarks, intimating that he would stand by us, and that we should have the use of the room, notwithstanding the efforts of the opposition. The preachers and Mr. Walker not having succeeded according to wish, many thought no further opposition would be attempted, while others rightly prophesied to the contrary. A communication almost immediately arrived from the Rev. Mr. Tabraham, informing the committee that 'a distressing circumstance, over which he had no control, would prevent him being with them on the evening of the 16th of June, according to previous arrangement.' Now, sir, the 'distressing circumstance' was this — the peaceable, humble, loving, liberal-minded Mr. Walker, and his very reverend brethren, Messrs. Allen and Griffiths, had joined their heads together, and *velis et remis* despatched a '*beware of the consequence*' to Shotley Bridge; and poor Mr. Tabraham, after calm deliberation on the contents of the admonition, felt it his duty to submit, fearing that if he disobeyed such high authority, his refractory conduct would immediately be reported to Modern Rome, where he would necessarily be tried and condemned without mercy. It must be allowed that Mr. T., who is held in high estimation, has labored long and hard in disseminating the principles of genuine temperance, and has also willingly borne a full share of the contempt which is the common lot of every advocate of perfect sobriety. Some, it is true, seem to regret that he should have suffered himself to be deterred from performing what he considered to be a duty; but, for our own part, we feel disposed to exonerate him fully from all culpability, seeing that the only alternative was, either to submit to the inflexible authority of his Great Masters, or to cease at once to perform the functions of a minister in the Wesleyan connexion. In one particular, Mr. Tabraham pleased the committee very much—that is, he wrote without delay; which just left time for one of the friends to wait upon Mr. Dodds, of Newcastle, who, always ready to serve the cause, and fully prepared to address every description of individuals, without hesitation agreed to be with us on the 16th of June. Mr. Dodds, it is presumed, had been made somewhat acquainted with the proceedings of the Stockton opposition; but doubtless expected that the storm would have subsided ere the immediate preparation for our public entertainments. In this he was mistaken; for soon after his arrival here, he repaired to the Wesleyan premises, and on entering the chapel-yard, was completely confounded at the sight of Mr. Walker, the tool, and two police officers from Stockton, in full parade,—their object being either to turn out or keep out of the School-room, the members and friends of the Total Abstinence Society! Surely, surely, every publican and jerry lord in the country would, if appealed to, cheerfully contribute towards the striking off a suitable medal, in commemoration of these bold sons and champions of Bacchus! But, notwithstanding the dread presence of the great little man, R. Walker, Esq., the tool, and two police officers, the whole, in the end, amounted only to an attempt; for the great and wished-for achievement was left unfinished. For awhile they contended, no doubt under the strong anticipation of success; for on demand, one of the officers was obliged, though reluctantly, to acknowlege that the authority with which they were invested, was only from the *Rev.* W. Allen, superintendent preacher in the Stockton circuit! But other men of power made their appearance, and the bacchanalian champions made their desirable and final exit, leaving the teetotalers in quiet possession of the long contested *sanctum sanctorum;* which we sincerely trust they would not pollute, unless a few of the vast number who took tea together in the place, might forget themselves, and involuntarily exclaim, —'I thank thee that I am not like other men.' These base and cowardly proceedings, sir, though meant to crush teetotalism, we have every reason to conclude, will turn out to the furtherance of the great cause; and the first proof, I understand, will be the speedy erection of a Temperance Hall. As regards THE FESTIVAL itself, all passed off most admirably. The provision of tea was excellent; and the smiling 'fair ladies' who served the same, were very obliging. At the PUBLIC MEETING, in the Independent Chapel, Mr. Bingley, the pastor, presided. The chairman, Dr. Fothergill, Messrs. Dodds, Thomas, Miatt, Ainsworth, and Chipchase, severally addressed the respectable and attentive audience, who made the chapel ring with applause, and seemed to express the greatest satisfaction with the various sentiments delivered.

§ We don't think it strange at all: it always *was*, and always *will be* the case with such corporations. The fault is with those who *make* them.—ED.

THE BAZAAR, which was open for three days, was crowded, and the numerous sale-benches were attended by the most respectable and influential individuals. There were not only to be had wearing apparel, hardware, books, jewels, toys, &c., but also beef, ham, pies, spices, tea, coffee, with innocent drinks of different descriptions; and, that nothing might be wanting on this joyous occasion, a temporary post-office was established on the premises, and *billets doux* in abundance were delivered at the uniform charge of threepence each! And now, sir, having faithfully summed up the plain facts of the case, I call upon every unbiased and discerning individual to give a just verdict between the teetotalers and their opponents, whether clerical or lay. But ye Wesleyans—ye teetotal Wesleyans—it is with you I have principally to deal. Oh, ye 'priest-ridden' teetotal Wesleyans!—ye lovers of consistency,—how long will you suffer yourselves to be ruled with a rod of iron; to have your liberties narrowed, and the money preached out of your pockets? From this moment fearlessly show yourselves the uncompromising foes of every species of intolerance and priestcraft, and be determined no longer to support a reverend race of gentlemen, and their extravagant families, in idleness, pride, and downright luxury. Those gentlemen, I'm fully aware, are in the habit of telling the people that Methodism has undergone no material changes since the days of the venerable Wesley; but who, possessed of the slightest degree of common discernment, can receive the assertion? In his day, men had literally to be thrust into the work of the ministry. These were *plain, humble, sober, self-denying Christians*, whose only aim was earnestly to glorify God and benefit the souls and bodies of their perishing fellow-men. But now, behold the sad and ominous change that has taken place! See the vast swarms of young adventurers clamoring to be placed on the 'list of reserve,' and as many more striving with all their might to be first called off, and entitled to all the privileges of a regular preacher; many of whom we have seen laboring hard in the first place to secure thoroughly the hand of some choice young lady in the circuit, and when this is fairly accomplished, you will find them equally assiduous in extorting as much money as possible from the poor hearers, in order to maintain her in a 'style' scarcely surpassed, in many particulars, by the most opulent in the land. Their sons must no longer be supposed to *work* for their bread, and their pampered and finical daughters you will meet strutting about with their veils and parasols, and who would disdain to speak in the street with a POOR member of society. The music-master you will find attending the *reverend's* family, and the brewer's cart at the cellar-door removing the empty barrels. The wine and spirit merchant, with several others, treat with his *reverence* far more snugly. Their establishments are such that they are quite prepared to entertain the 'respectables,' and the rev. gentlemen and their ladies have no particular objection to exchange a friendly visit. And this, sir, will fully explain *why* they cannot possibly find time to visit the poor, or attend to their pastoral duties. Besides, there is no AQUA VITÆ to be got among the poor; and it must be borne in mind, that (with many noble Tabrahamic exceptions) the present selection of Wesleyan preachers are lovers of the 'cheering glass'; nay, they are so much attached to the darling liquids, that they have not only even here been seen helping to drain the remaining contents of the bottle immediately after sacrament, but sanctioning the purchase of drink at a public house on a Sabbath evening after preaching, that they might not be deprived of their accustomed 'drink offering'! Would not this be enough to make the self-denying Wesley weep tears of blood, if weeping were allowed in heaven? No wonder that the people should be alienated in affection from their ministers. The first race of Wesleyan preachers and their followers were united as the heart of one man; they loved each other, and willingly bore each other's burdens. But WHERE IS THE UNION NOW? The present haughty gentlemen stand aloof from the people, and everlastingly pant after the company of the rich; and, as in days of yore, the priests have their patrons and the patrons their priests. The 'people' are perpetually harassed to scrape together all the pennies they can possibly muster—but they must not be allowed to do anything else. They shall not be permitted to think and act for themselves;—witness one of the conference regulations in these words:—'Let no man, nor number of men, in our connexion, on any account do or attempt to do anything NEW, till it has first been appointed by the conference.'!!! Talk of French Jesuits — what a farce! Oh, ye oppressed teetotal Wesleyans—how can you bear this state of things? Let me call upon every one who has been suffering under the iron hand of these tyrannical gentlemen—let me call in particular upon you teetotal Wesleyans, to shake yourselves immediately from these degrading fetters, and, from this very moment, to spring into life and liberty. You have long borne these glaring inconsistencies, but your way is now clear. From this hour be resolved never more to contribute a single penny towards the support of a haughty drinking priesthood. Power, ample power, is in your hands; you only need A BEGINNING to purify into a better way of life.

I feel deeply interested in the subject, and am very sorry at the vast array of opposition presented by the heads of the church. But notwithstanding this 'thick darkness,' I am fully persuaded of the truth of these words of ALPHA, in the 'Northern Witness,' that "the effulgence of the temperance light shall penetrate the deep profound, and the mountain of difficulties shall be brought low, and a way shall be made, and a plain way, for the progression of this cause of righteousness. Think not, then, that the temperance reformers quail before any efforts to put them down, whether it be the more open and honorable opposition of public discussion, or the pitiful and cowardly manœuvres too frequently resorted to by her assailants. The 'day of small things' is past. The public agitation put forth has shaken the powers of darkness,—the judgment and practices of thousands have been changed; and thousands now have not only their minds awakened to the EVILS OF DRUNKENNESS, but they are equally alive to the CAUSES and PRACTICES which lead thereto. No longer will religious men be permitted, without remonstrance, to trifle away their money and time at the public house, nor the decanters to adorn the tables of the rich, without remark. The light has gone forth—the truth has been written on the brow of the heavens, that *respectable moderate drinking is but gilded drunkenness*, which decoys men into the paths of the destroyer. This truth is in the ascendant, and shall yet be acknowleged by all Christians. In this matter, the very 'appearance of evil' shall be avoided. Then shall the church put on her beautiful garments, and she shall be 'glorious in her apparel.' The disgrace of her tippling professors shall be wiped away—the foul blot of her drunkenness shall be purged from her skirts,—her members shall be elevated in moral purity, dignity, and usefulness,—her saved and sanctified resources shall be multiplied,—the hands and hearts of a PURIFIED MINISTRY shall be upheld,—her converts shall be increased,—the world shall be blest,—heaven shall be peopled, in virtue of the triumph of the church over the demon of drunkenness so long ensconced in her borders."

PHILAGATHUS.

Printed and Published by LEES and ROBINSON, Douglas, Isle of Man.

THE

TRUTH-SEEKER TEMPERANCE ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. VII.] DOUGLAS, JULY 31, 1845. [2*d.*

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AT the Second Annual Meeting of Members of the TEMPERANCE BENEFIT BUILDING ASSOCIATION and Accumulating Fund, held 26th June, 1845,—JOHN GILES Esq., in the chair,—it was moved by Mr. George Miller, seconded by Mr. Charles Wade;—That the thanks of this meeting be presented to Mr. J. R. MACARTHUR, the secretary, for the able manner in which he has supported the principles and objects of the Temperance Benefit Building Association in the *Rechabite Magazine* and elsewhere, thus completely establishing the confidence of the members in the Association.—Carried by acclamation.

Moved by Mr. S. Castleden, seconded by Mr. H. F. Payne,—That the above resolution be advertised in the Temperance Periodicals.—Carried unanimously.

Moved by Mr. H. F. Payne, seconded by Mr. C. Stafford,—That a copy of the above resolution, engrossed on parchment and signed by the chairman, be presented to Mr. J. R. Macarthur.—Carried unanimously.

JOHN GILES, Chairman.

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OURSELVES AND PROSPECTS.

AT the completion of our first volume, we must address a few words to our friends and supporters. We do this more willingly because it affords us an opportunity of thanking them for the success which has attended our labors, through their kind patronage. When we commenced the Review, we did so with the firm conviction that all the periodicals of the day were either exclusively commercial, sectarian, or tied up by political partisanship, and that the portion not engaged in these subjects, but dealing in higher literature, had become 'effete in youth,' by being overlaid by a host of annuitant novel-writers and romancists, claiming for themselves the exclusive privilege of catering for the public. We have seen nothing to induce us to alter our opinion, —much to confirm it; and the monthly changes which occur in periodical publications are a strong evidence that the public and the publishers do not approve of the thraldom in which they have been kept.

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Such has been our past career. A few words as to our future prospects. We have now had time to look around us, and see what accession of literary talent there was available; and we are happy to inform our friends, that we have made arrangements with several of the first writers of the day, which we are sure will prove satisfactory to all parties. We, therefore, intend for the future to be more diversified in our contents, and, whilst we devote a considerable space to literature, science, and the fine arts, to lighten our pages with tales, poetry, and the drama, and articles of interest and utility, which will be acceptable to the general reader. We anticipate a brilliant success; we do more—we intend to deserve it. Monthly, 1s.—Quarterly, 3s.

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OPINIONS ON 'THE TRUTH-SEEKER.'

OPINIONS OF THE PRESS.

THE PROSPECTIVE (QUARTERLY) REVIEW (May, 1845) says:—"It is something very refreshing to see a *fortnightly* periodical intended for the people, and published at a low price, coming out under this honest and promising title. The choice and classification of the subjects to be handled by it, may indeed appear, at first sight, somewhat comical. But we suspect that the Editor knows *for whom* he is providing intellectual and moral nutriment better than they do who, with ourselves, may have smiled on reading the catalogue. He has, in fact, *seized upon subjects which are at present interesting large classes of the improvable part of the community;* and while the *temperance movement* wearies of the sameness of its topics, and the *sanitory-condition-of-the-people question* asks aid from the people themselves, and *priests are struggling to keep or to regain the monopoly of religious thought and instruction*,—the bold Editor of this periodical steps forth to sustain the vigor, while he varies the monotony, of the first; to discourse excellent advice on the virtues of cold water, by way of assistance to the second; and to shew the gentlemen who are filling dioceses with the merits of the surplice question, that other men are eliciting higher and better truth from Christianity, than the mooters of form and ceremony think of. The Editor speaks thus to his readers:—'Our aim is to furnish a fitting organ to the free and earnest worshipers of Truth; to that young and thoughtful band of spirits whose march and motto is 'onwards'; who prefer sincerities to shams—who love realities too well to care for names—and who live by a faith in the Good and the True, so earnest and so excelling, that they can doubt neither the eternity of its object nor the authority of its obligation.' The spirit and independence with which the Editor adheres to his high purpose, will be shewn by a notice to a correspondent, which we observe in the third number:—'We have no ambition to please the intolerant and the illiberal; against intolerance we declare a deadly and unceasing hostility. Looking at God and Truth, we shall disregard alike the frowns and the favors of men, and go on in the path we have marked out. If men can only bear *their own* opinions, they are not truth-seekers, but the worshipers of pride and prejudice.' We hail the appearance of this class of right-principled, philanthropic, and yet free publications, as one of the best means for the prevalence of a true spiritual Christianity; and we shall be rejoiced indeed to hear that *the Truth-Seeker* meets with an extensive popular support."

THE ODD-FELLOWS' CHRONICLE says:—"This promises to be a work of much interest and value. The name of the talented editor is sufficient guarantee for the ability with which it will be conducted. The introductory address is an eloquent exposition of sound principles." p. 72.

THE CITIZEN says:—"The nature and especial objects of this journal are so admirably defined by its able editor in its opening article, and its intrinsic value is so great, that we will not insult our readers by supposing that, as a body, they are unacquainted with it. We hail it with a hearty welcome, as a valuable adjunct to the cause of truth and liberty." p. 30.

THE MONTHLY SATELLITE says:—"*The Truth-Seeker* is really a superior work, and much more scientific in the character of its articles than most periodicals of the kind. It will supply a *desideratum* on the subjects it treats of; and from the well-known talents of the editor, together with the gentlemen associated with him as contributors, its readers may expect solid entertainment, and its proprietor, we hope, good encouragement." p. 109. "The numbers of this talented periodical before us, fully justify our anticipations regarding it. It is, in fact, *the best publication in the temperance field.*" p. 125.

THE SCOTTISH TEMPERANCE JOURNAL says:—"*The Truth-Seeker* is a new periodical under the editorship of Dr. Lees. It has often occurred to us, that a periodical of this sort might be greatly serviceable, and we wish the distinguished editor much success." p. 154.

THE NATIONAL TEMPERANCE ADVOCATE, edited by the Sub-Committee of the British Temperance Association, says:—"Judging from the specimens before us, we can heartily recommend this periodical to the support of our friends. The first No. contains an address by the editor, which bears the impress of a master-spirit unfettered by the foolish conventionalities and prejudices of the age, and at the same time manifests a strong and sincere attachment to Truth—simple, unsophisticated Truth." p. 119.

THE GENERAL ADVERTISER says:—"The principles of *The Truth-Seeker* are such as the candid must approve. The work promises to exhibit a very creditable array of talent, and the variety of its matter must render it interesting. We hope Dr. Lees will be well supported in his praiseworthy undertaking."

[Selection from correspondence addressed to the Editor.]

FROM NEWCASTLE.—"I cannot forbear expressing my high approval of the excellent spirit and able manner in which the *Truth-Seeker* is conducted. A straightforwardness of action, an uprightness of intention, a strong love for truth, and a nobleness of principle, characterize the various details contained within its columns. The religious community have long needed a publication like yours, for the free discussion of great principles, untrammeled by any sect or party. I trust your efforts will be crowned with abundant success, and that you will still continue to hold on your way, consulting no interests but the interests of truth and piety.—M. MOON, late Teacher of Ayton British School."

BALAAM AND HIS ASS.

[By a COUNTRY VICAR. Being a Fragment of a larger Poem on the same subject now in the press.]

THE ASS IS SPEAKING.

WHO was it on his patient ass that rode,
And hurried eager on to curse his God,
And saints, who dearly love his blest abode?
Balaam.

Who was it crush'd his foot against the wall,
His blows, unmanly, on his poor ass fall,
Heedless of mercy, deaf to pity's call?
Balaam.

Who was it to 'the path of vineyards' came,
And saw God's angel, with his sword of flame?
The ass, with opened mouth, pronounc'd his shame—
Balaam.

Oh! am not I thy faithful ass obedient,
To thy disposal unresisting bent,
To thee my powers have I not always lent,
Balaam?

Who was it holy Jesus crucified,
Mocked, scourged, and then, contemptuous, deified;
Barabbas saved, *the people mystified?*
Balaam.

Who was it that, in ancient days of yore,
Burnt men alive, stoned, flayed, in pieces tore,
To lions threw in amphitheatre?
Balaam.

Who was it taught the Scriptures to despise,
Tradition honored, lifted to the skies,
God's Book corrupted with Apocryphal lies?
Balaam.

Who was it, when the people hungered
For the bread of life, them plundered— [dered?
Gave them a *Church of Stone*, while they gaped and won-
Balaam.

Who was it God's own sacred word perverted,
Christ's blest example impiously distorted,
Rather than in his fav'rite drink be thwarted?*
Balaam.

Who was it the Lord's table base profaned
With drunkard's drink, his blood and wine misnamed,
And God's own people sent away ashamed?
Balaam.

Who was it magnified the Gospel's sound,
Boasted of sending it the world around,
And then, perversely, dash'd it to the ground?
Balaam.

Who freighted vessels with religious stores,
Sent missions to benighted heathen shores,
And, with intemperate sailors, made them worse?
Balaam.

Who was it could a million scarce employ,
To help us on to heav'n and endless joy,
And more than fifty millions to destroy?
Balaam.

Who was it half a million slaves, abroad, set free,
By purchase, from their masters' tyranny,
And us, at home, debas'd in slavery?
Balaam.

Who fill'd with subjects our infirmaries,
Asylums, prisons, caused thick to rise,
Poor-houses, hulks, and penal colonies?
Balaam.

Who was it rais'd so high physicians' fees,
Fattening them on our prolong'd disease,
And sent fair health to parts beyond the seas?
Balaam.

* See Extracts from a Sermon by Archdeacon Jeffreys, of Bombay, on the Wine used by our Lord; with Notes by W.C. Walters, Esq. M.A., of Newcastle. Houlston and Stoneman.

Who made us victims to the lawyer's learning,
Dissensions raised, strife, hatred, and heart-burning,
Sister 'gainst brother, wife against husband turning?
Balaam.

Who was it on our lov'd teetotal frown'd,
And sternly bade us keep from off that ground,
Leaving us all in Balaam's liquor drown'd?
Balaam.

Who was it, when aloud implor'd to come
To the Lord's help against the monster Rum,
Refus'd his aid, and silent sat and dumb?
Balaam.

Who was it sent men to a drunkard's hell,
And smil'd to hear their spirits' passing knell,
Well pleased 'dead men no tales can tell'?
Balaam.

Who was it made our daughters to be whores,
From the vile trade enlarg'd his bulky stores,
And then, hard-hearted, turned them from his doors?†
Balaam.

Who was it sent our children to the wars,
Turn'd into swords their spades and their ploughshares,
Taught them, return'd, to drink and smoke cigars?
Balaam.

* * * * * *

How shall we learn who 'Israel's troubler' is?
How ascertain what 'foe' hath done all this?
The faithful, true reply undoubted is—
Balaam.

You seem to think that 'all the world should wonder
After the beast,' and all mankind should pander
To Balaam's lust, and study Balaam's grandeur—
Balaam.

But no! the vision will no longer wait;
This is 'the path of vineyards'—'tis too late;
Your time is come; prepare to meet your fate,
Balaam!

Who is it we must throw from off our backs,
No longer suffer him our strength to tax,
Nor e'er, till then, the glorious strife relax?
Balaam.

What is it will this mighty work perform,
The age renew, our fallen world transform,
The church restore, which now lies prostrate bleeding?
Teetotalism, and General Scripture Reading.§

We've had enough of talking, preaching, praying,
The world's reform impeding, hindering, staying;
Henceforth let us attend to *doing* more than *saying*.

* * * * *

† See Sir Culling Eardley Smith's letters on Rome, Middleton, Eustace, &c., and the *Purlieus of Westminster Abbey*, in the Parliamentary Debates.

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Within seven days of publication, the postage per copy is as follows, to other foreign countries: Holland, (and through Holland to the) German States, Austria, Prussia, Sweden, 1d.; to Russia, Portugal, Switzerland, Italy, Turkey and the Levant, China, Syria and Egypt, 2d. each; to the Cape, 1d.; to Western Africa and the United States, 2d.; Madeira, 2d.; South Australia and New Zealand, 1d.

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THE above work is published on the 8th of every month, and contains 16 pages royal octavo, of carefully selected information relative to the temperance cause.

It also contains intelligence periodically received from various parts of England, Ireland, Scotland, Wales, Isle of Man, India, and America, as well as a variety of articles contributed by eminent local writers.

The object of this work is to set forth more prominently the claims of unqualified sobriety in this neighborhood; and by inserting lengthened reports of teetotal and Rechabite proceedings throughout the country, to prove a powerful auxiliary to the great temperance movement.

A liberal allowance made to agents, societies, &c. Apply for agencies at the residence of the publisher. Advertisements inserted on a very moderate scale.

All communications, orders, advertisements, &c., must be addressed to E. AUNGER, 2, *Fore Street Ope, Devonport.*

THE TEMPERANCE REFORMATION IN SCOTLAND.

THE SCOTTISH TEMPERANCE JOURNAL,—published monthly, price 1d., or stamped to go free by post, price 2d.,—contains ample intelligence of the progress of the temperance movement in Scotland.

The No. for August will furnish an account of the extraordinary demonstration held in Glasgow, from 2d to 16th July—a detail of the business transacted at the annual meetings of the Western Scottish Temperance Union—and an account of the grand jubilee soiree held in Glasgow on 17th July.

The publisher of the Journal begs attention to the new edition of *An Appeal to Christians*, by the Ven. Archdeacon Jeffreys, of Bombay; stitched in a printed cover, price 1½d. each. A liberal discount to societies or individuals purchasing in quantities.—Thirteen thousand of this very able pamphlet have been disposed of within a few months.

*** Observe.—The Temperance Printing and Publishing Office has been removed to 42, ARGYLE STREET, GLASGOW (opposite the Buck's Head Hotel).

Notices.

N.B.—Owing to the delay of the carriers in forwarding a box of type, this No. has been unavoidably delayed.

JAMES ROBINSON.—The *Wensleydale Advertiser* was received three weeks ago, but we have not yet had time to read the articles you refer to. You will see that we have more important fish to fry; when the *trout* and *turbot* are well done, we will amuse ourselves a little with the *minnows*. In due time 'the *Advertiser*' will be placed upon 'the gridiron.' Such folks generally prepare rods for their own backs: their folly will not depart from them.

H. HARRISON, Derby.—We are glad of your good opinion. The *index* to the volume will concern *only* the *interior* pages. The covers will be taken off before binding. The sentence referred to will be supplied in another place.

J. A.—We have two unopened *Wensleydale Advertisers* in the corner of our studio. If they contain anything on our subject, we shall see it in due time. Next month we shall insert the postponed article, exhibiting poor 'DEMETRIUS' performing the 'squirrel dance.' Our friend must excuse us noticing the little animal this month. In sheer pity, we cannot do it. It has already exhibited strong symptoms of HYDROPHOBIA, and our friend must recollect that these are the *dog-days*. We should not wish to drive the poor creature *raving* mad, and it already foams at the mouth. At present we cannot afford time to read Mr. Tatham's productions.

A. T. S.—The *black-beer* in this country is certainly an alcoholic liquor. The British Temperance Association, some years ago, *did* caution teetotalers against its use. *Cider* is also an intoxicating liquor, and produces much intemperance and crime in the cider counties. It is preposterous to deny it.

OINOPOTES (Banbury) received. His epistle is very ill-tempered; but we shall reject the *gall* and insert the *argument*—such as it is.

W. S. (Edinburgh) says,—'Being a truth-seeker, you will forgive me asking to what religious body you belong. A gentleman told me the other day that you were a Unitarian.' We are not attached at present to any religious *sect* (though we trust we are members of the body of Christ): but if we prefer any, it is that to which we formerly belonged—the Church of England: because we think it more important that the *teacher* should be *free* from the fear of dismissal for truth-seeking or speaking, than the taught. Our creed in general, is stated in the *extra*. As to being Unitarians (we suppose he means Socinian-Unitarians, &c., for we *all* believe in *one* God), the *gentleman* has certainly allowed his *bigotry*, or his evil genius, to run before his knowlege. We do not recollect being three times in a Unitarian chapel, or reading half a dozen Unitarian books, in our lives! We hate *sectism*, and hence it seems, *sects* and *sectarian slaves* hate and calumniate us. Reason and Truth are opposed to the bigotry of sects, and hence the sects, very naturally for poor corrupted humanity, oppose Reason and Truth-Seeking, and maliciously calumniate the free Truth-Seeker. Their narrow, stereotyped souls cannot comprehend his fearless confidence in truth.

FROM A MINISTER.—"My dear Doctor,—I was concerned at some expressions contained in your *Truth-Seeker* for last month, which I interpreted to indicate a want of support to the paper. If this be the case, I regret it. It would grieve me if so valuable a periodical should fall for want of the countenance it so richly deserves. As a proof of the sincerity of my desires for its increased circulation, I herewith send you four new subscribers for the year. If all your friends would (and most of them could) do the like, you would then *approach* to the circulation you ought to have. Do not fail to tell your friends that IT WILL BE TOO LATE TO REGRET the discontinuance of the paper, *after* it is given up. This evil may be averted by a little effort *now*, and thereby a powerful agent be kept at work. Do not give it up without a struggle, and without another appeal to your subscribers. They *can*, OUGHT, and WILL help you."—[It is true that *some* of our subscribers cannot bear the truth, unless it be one-sided; but we trust that other new subscribers will be found, who can. The *sects* are seeking to suppress the paper in various parts.—ED.]

N.B.—FRIENDS anxious to promote the sale of our little work, or to obtain subscribers, can be supplied on application, enclosing a stamp, with brief *prospectuses* for circulation, or as letter-linings.

'What works on composition and logic would you recommend to a young man, of limited means, who had obtained a tolerable knowlege of grammar?' This question, with its answer, on the cover of the *Truth-Seeker*, will, I have no doubt, coming from you, be welcomed by many of your factory readers, anxious for improvement, as well as by myself.—H. H. [We are preparing a series of lessons on *composition* and *logic*, for appearance in our pages, or as cheap tracts. Most *good* works on the subject are too dear for the people.—ED.]

Several notices to correspondents, articles, and reviews, deferred.

PUBLICATIONS RECEIVED FOR REVIEW.

1.—*The Philosophy of the Temperance Reformation.* By Russell T. Trall, M.D. A Prize Essay. Steill, London. 30 pages. 6d.
[A very good reprint of a very eloquent Essay.

2.—*The Philosophy of the Temperance Reformation.* By R. T. Trall, M.D. Edited and published by Dr. F. R. Lees, Leeds; sold by W. Brittain, London. 16 pages: price 1½d.
[This neat and cheap reprint of Dr. Trall's Essay (carefully *revised* and *freed from several errors*) is intended for general distribution, for which purpose it can be had from the publisher, Leeds, at 8s. 4d. per 100. It cannot be too widely diffused.]

READER!

'Tis pleasing, when in age or youth
We seek to *know* and *do* the truth;
And always follow what is right,
Nor fear to bring our thoughts to light;
If we to *prejudice* give way,
And blindly follow custom's sway,
And argue that it must be true,
Because nought else we ever knew,—
It plainly shews our minds are brought
To *love* the things we have been taught;
And take for granted 'tis the truth,
Because *we talk'd so from our youth;*
Without examining to know
Whether 'these things are *really* so.' [Acts xvii. 11.
Let me remind you in good faith,
Remember what the Savior saith; [John iii. 21.
And while you read that blessed book,
Do not plain *reason* overlook.
If you are anxious then to win
The *truth*—pray take this journal in;
And when you've read it, recommend
It to the notice of a friend;
And I'll supply in very deed,
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If parties, on receiving this paper, pass a *warm-iron* over it, and before cutting it fold it carefully, its appearance for binding will be greatly improved.

LONDON PUBLISHERS.—C. B. Christian, Wade's London Review Office, No. 1, Whitefriars-street, Fleet-street; W. Brittain, 11, Paternoster-row, London (where books for *review* may be left).

Printed and Published by LEES and ROBINSON, Douglas, Isle of Man.
Edited by Dr. F. R. LEES, of Leeds, to whom *all orders* and *communications* are to be addressed.

THE

TRUTH-SEEKER TEMPERANCE ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. VIII.] DOUGLAS, AUGUST 15, 1845. [2d.

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[*A Premium of* 100 *Dollars was awarded by the General Temperance Council of New York, to this Essay.*]

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TO THE FRIENDS OF TRUTH.

GREAT numbers of our subscribers have expressed their desire to see this journal *enlarged*, but, as others justly observe, this would place it out of the reach of many of the INDUSTRIOUS CLASSES, whose improvement and elevation we earnestly seek to effect.

In order, therefore, to accommodate *all* parties, instead of an enlarged or more frequent issue, we shall publish a new work with *partly* the same title, as announced in the following PROSPECTUS.

New Magazine for the People.

TO BE PUBLISHED NINE TIMES IN A YEAR,

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THE TRUTH-SEEKER IN LITERATURE, PHILOSOPHY, AND RELIGION.

Edited by Dr. FREDERIC LEES, F.S.S.A., author of 'Illustrated History of Alcohol,' &c.; and GEORGE SEARLE PHILLIPS, author of 'Aries; on Seeming'; and 'Taurus; on Regeneration,' &c.

The forthcoming Magazine is designed to raise the character of popular and temperance literature, and to assist the grand progressing movement of the age.

We think the time has at length arrived, when the higher truths of philosophy and morals may be proclaimed successfully to the people; and this conviction is founded upon their temperate habits, and the consequently thoughtful and aspirative disposition of their minds.

The great necessity, therefore, which is the primal condition of all educational efforts, namely, *that the soil should be prepared for the seed*, appears to us achieved—at all events to a very considerable extent.

To accomplish the object of our enterprize, we shall divide the magazine into three separate departments—viz. LITERATURE, PHILOSOPHY, and CRITICISM.

In the first department of Literature will be comprehended all articles which bear upon the social, moral, and spiritual unfolding of man; and these articles will be written in an attractive and popular style, appealing alike to the sympathies and the intellect of the reader. Tales will likewise be given occasionally, from the pens of distinguished writers, illustrative of existing wrongs and evils, embodying noble moral principles, and infusing hope and love into the common heart. We shall find room also for sketches of men who, by their virtue and valor, have surmounted the difficulties of life, and done furtherance to the cause of humanity.

Poems of a high order—unallied with the morbid sentimentality which characterizes so much of what is now *called* poetry—will alone find place in our pages. We shall strive always to cultivate the faculty of the beautiful in our readers, and to marry it to goodness, as to a bride.

It will give us real pleasure also to encourage the struggling and earnest in all their efforts for individual development; and this will in fact be a feature in our literary work—combined with inculcations of self-reliance, and sturdy battling with the huge Leviathans of thought—as absolute requisites to a brave and manly character.

It will be our effort likewise to guide and direct the confused elements of thought and opinion, which are glimmering, or clashing, in our midst, and to preach the almost forgotten gospel of reverence towards God, and trustful repose in his government and laws.

Under the second, or Philosophical and Theosophical department, a variety of papers on subjects of great and general interest, will be admitted. Amongst the subjects proposed may be enumerated Education, Social Economy, Intellectual and Moral Philosophy and Logic, Biblical Criticism, and Christian Theology—including inductive and catholic expositions of the latter, and examinations of the most celebrated writers against 'the truth as it is in Jesus.'

In defending Christianity—we mean the simple and sublime Christianity of Christ, not the complex and confused Christianity of the thousand sects of Christendom—our eulogy and our censure alike will be directed to doctrines and deeds, not to persons or parties. We do not wish in defending the truth, to discard the temper, of Christianity.

The Critical department will be devoted to the reviewing of books—not in the old cut and thrust style of the *Edinburgh Review*, or indeed of any review extant—but in the only true style of expounding the thoughts and views of the given *author* to the reader,—weaving our own affirmations in the web of our criticism.

Such is the rude outline of our proposed magazine. As we have said before, we believe the time has come for such an adventure, and that THE PEOPLE are in a great measure prepared to receive and to accept it as their own.

While we seek to present to the masses a periodical of which the matter shall be suited to their wants and worthy of the age, it is our desire to do this at a cost commensurate with the means of the operative classes. It will be printed on good paper, with a new and neat type, and contain 96 pages (royal 16 mo.) and beautifully illuminated cover, for the small price of *Eightpence*.

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'We cordially recommend Mr. Macarthur's pamphlet; he has really simplified and improved the plan on which Building Societies are conducted.'—*Temperance Intelligencer.*

THE PLEDGE.

THE PASTOR AND HIS SCHOOL.

It is sometimes said—'Why should I abstain from wine and beer? I always drink them in moderation; why, then, should I take the pledge? *That* may be very proper for those who cannot practise sobriety, but it is not necessary for me. I think it better to be a temperate member of society, than a member of a Temperance Society!' Such is the plea too frequently put forth, but it is equally unsound and selfish. Total abstinence from intoxicating liquors, and the pledge, which is the sign and seal and assurance thereof, apart from any fear of falling into the sin of drunkenness, may be deemed a Christian virtue on two grounds. (1.) It proves to those who have fallen into the habit of drinking to excess that total abstinence is practicable and safe, and that intoxicating drinks are unnecessary. This is a most important point with respect to tipplers, because an example of moderation cannot benefit them, since it is what *they* cannot practise. If, then, we really wish to bring the poor drunkard into the right way, we must set him an example that he *can* follow; we must smooth his path by shewing him that total abstinence is not merely practicable but pleasant—not only sure but safe; that it is an easy yoke, and that he will not have to bear it alone. Thus may Christians remove a stumbling-block out of the way of their weaker brethren. (2.) Without practising total abstinence ourselves, we cannot effectually exhort others to abstain; we may preach and declaim against drunkenness, but unless we have put away 'the accursed thing' which is the agent of it, we dare not, we cannot speak as we ought against that sin. By using intoxicating liquors *at all*, we give the enemy an advantage which is contrary to the maxims of this world's wisdom. We oppose him not, as we might successfully, by keeping him outside of our walls and gates; but we admit him into our houses, and allow him to mingle with our families, and then, when his evil appears, we strive against him, but often in vain. Suppose a case. A pastor of a church enters into his school, and sees before him, say, 100 children, and thus addresses them:

'My dear children, it is my endeavor to train you in habits of self-denial and order, to give you instruction in all useful knowlege, and to teach you the fear of God which is the beginning, as his love is the end, of wisdom; in a word, my object and desire is to bring you up in the nurture and admonition of the Lord. But, my dear children, it will be seen in the future course of many of you, that my labor has been thrown away—that the good seed is perished; for many of you, when brought into the busy scenes of life, will go astray in the paths of sin and folly; many will err through strong drink, and one-third of your number† will become confirmed drunkards, casting off all religion and even decency, depriving yourselves and your families of all happiness and comfort here, and bringing upon your souls a drunkard's woe! My dear children, my heart bleeds while I thus speak, but the experience of the past shews that it will be so in future. True, through the grace of God you may be kept from the awful snare; but, remember, we have no scripture warrant to expect *that* grace, except through the use of means, diligent prayer and constant watchfulness; and we cannot pray for it aright, unless, from our hearts, we desire to be kept; and we cannot really have that desire, unless we avoid every occasion and appearance of this evil. If, then, my children, you would escape a drunkard's fate, the very first step is to avoid the public-house and beer-shop, and to abstain entirely from the intoxicating cup. If you abstain, you *cannot* become drunkards; if you drink, you *may*, and many of you assuredly *will*, fall into the snare: but I cannot press you to abstain, because I cannot abstain myself.'

Such is the result of the plea which selfishness would set up against the temperance reformation. Reader! can *you* adopt it? W.

† This is not mere speculation—it is the result of careful investigation; but of course the number will vary in different localities. But it is to be feared that three-fourths of every national school sin and suffer more or less through strong drink.

ATTACK OF BISHOP FEILD.

May 13th, 1845.

My Dear Sir,—I have been requested by some of the staunch friends of the cause of teetotalism in Bermuda, to forward to you two colonial papers containing Bishop Feild's 'charge' to his clergy, and some strictures on the same by the editor, a friend of mine. *Such* a charge, I suppose, you never saw before, whether you consider the *style*, the *theology*, or the *logic*. You will see how he has gone out of his way to give a blow to the Temperance Society, which he calls a '*baseless* and a *graceless scheme*.' As your *Truth-Seeker* and *truth-teller* is read in the colonies, pray do, if you can consistently, give the Puseyite anti-teetotaler a good drubbing.

One of my correspondents, a MAGISTRATE, in alluding to the charge, says,—'Bishop Feild's allusion to the Temperance Society is, I think, shameful and uncalled for. I do think, if I were to go to England, I should go to Leeds and see Dr. Lees, expressly to shew him that charge, and to ask him, as one of the two greatest advocates of the temperance cause in the world, to give the Bishop as complete a threshing as ever a fellow deserved for saying the least against so glorious and God-like a society. I venture to affirm, that when that Bishop is on his death-bed, he will not be able to say, with truth, that he has done the one-twentieth part of the good which the most obscure Temperance Society in existence has done.'

I hail with delight the publication of your invaluable paper, and hope it will find its way into those circles where some of an inferior stamp are inadmissible.

I am, my dear sir, your obedient servant,

* * * * *

Wesleyan Minister.

HYDRIATRISM.—Two impressive and lengthened lectures on the theory and practice of Hydrotherapeutics were delivered by W. Horsell, author of 'Health and Longevity,' in the British School-room, Royston, on the evenings of Wednesday and Thursday, the 2nd and 3rd of July, to large, respectable, and attentive audiences. The lecture on the first evening was on 'the theory of Hydropathy.' *Syllabus*—preliminary remarks—a system of prevention and cure—rise and progress—Priessnitz—its importance, physically, mentally, and morally—its vast capabilities—its adjuncts—concluding remarks. The lecture on the second evening was on 'the practice of the Water-Cure.' *Syllabus*—preliminary remarks—characteristic of the age—domestic use of hydropathy—various baths, sheets, bandages, &c.—modes of application—diseases healed—cases cited—objections answered—the benevolent and humane directed. These lectures were popular in style, exhibiting great force of argument supported with facts, and illustrated by appropriate anecdotes. The manner in which they were received by the people, indicated great interest.

J. U.

NOTICE TO SUBSCRIBERS, POSTMASTERS, &c.

This Journal is privileged with a FREE POSTAGE *from the Isle of Man* to every part of the United Kingdom; but cannot be *re-posted*.

Within seven days of publication it can also be sent *free* to the West India and North American Colonies, to Sidney (by packet)' France (via Dover), to Hamburgh, Lubeck, Cuxhaven, Bremen, Oldenburgh and Denmark, to Spain, Gibraltar, Greece, Ionian Isles, Malta, and East Indies (all via Southampton), to Algiers, Hong Kong, New Granada, Havana, Venezuela, Peru, to Hayti (via Southampton), to Honduras and the Bahamas, and to the Brazils and Buenos Ayres, &c. (via Falmouth).

The FRIENDS of truth will be doing great service to the cause by sending a copy to their foreign connexions and to the missionary stations.

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PUBLICATIONS RECEIVED FOR REVIEW.

1. *The Christian Witness and the Temperance Question.* By W. A. P. Stather, Hull; Kershaw, Leeds. 1d. each; 5s. 6d. per 100.

   [A reprint, with additions, of the able article which appeared in our last Extra, p. 82.]

2. *Torrington Hall.* How, London. 2s. 6d.

   [A most interesting narrative, to which we shall return. Torrington Hall is the seat of a celebrated establishment for the treatment of mental disorders.]

3. *Twelve Essays*, with occasional illustrations in verse. By J. MILNE, Aberdeen. pp. 204.

   [A volume of tasteful and instructive writing on various themes, by one of the sons of toil, but also of genius. We heartily wish Mr. Milne success in his efforts to cultivate and interest the minds of his brethren. There is an essay on Deut. xiv. 25, 26, containing some good thoughts.]

4. *A Botanic Guide to Health*, and the Natural Pathology of Disease. By A. J. COFFIN. Leeds. 1845. pp. 348. 6s.

   [The author is an advocate of teetotalism, and strongly inculcates the principle. He eschews strong drugs as well as strong drinks, generally—and so far good, very good. As regards his *system*—if we may so call it—we have our doubts; but we shall read the book more carefully, and give our honest judgment upon its merits, by and by.]

5. *Teetotalism Unmasked;* a Tract for the Times. (Query? By a PRIEST.) Sharpe, London. 2s. pp. 70.

   [The publisher of this dull, dear, and declamatory tirade, is Mr. Sharpe; the purchasers of it will be Messrs. Flat and Co. We shall shortly dissect the ill-concocted and bigoted production.]

6. *National Temperance Society's Third Report.* Houlston and Stoneman, London. 6d.

   [A valuable document full of interesting facts.]

7. *Alcoholic Wines.* Extracts from a Sermon on the Wines made and used by our Lord. By ARCHDEACON JEFFREYS. With Notes, by W. C. WALTERS, Esq., M.A., Barrister-at-Law. Houlston and Stoneman, London. 6d.

   [A very neat pamphlet of a good discourse, with some excellent notes by the learned editor. It is suitable especially for circulation amongst the clergy of the Established Church.]

8. *Building Societies simplified and improved.* By J. R. MACARTHUR. Houlston and Stoneman, London. 6d.

   [The author *has* fulfilled the pledge of his title-page; and for his simplification of such an important subject—especially important to the operative class—is deserving of our thanks.]

9. *New and valuable Tracts.* (1.) *A Tract for Sunday School Children*, and another *for Sunday School Teachers*, on the history and benefits of Teetotalism. Nos. 49, 50, of Ipswich Tracts; to which a prize of three guineas was awarded. (2.) *Strong Drink and Drinking Usages* destructive of Sabbath School efforts. (3.) *An Affectionate Appeal to Christians;* by ARCHD. JEFFREYS. (4.) *Money better than Beer;* a harvest tract. By a CLERGYMAN. No. 51 of Ipswich Tracts. — Sold by J. Kershaw, 14, South Market, Leeds.

10. *The Odd-Fellows' Chronicle.* Shirreffs, Douglas, Isle of Man. 1s. 6d. per year, post-free.

    [An interesting periodical, edited with care.]

11. *Real Greatness.* By JAMES BOORNE, Jun. Gilpin, London. 1d.

    (Mr. Boorne's essay is based on a correct conception of greatness—the greatness of the *heart*. 'He is the only great man whom the living Truth makes great.')

12. *War incompatible with Christianity.* By G. W. M'CREE. Gilpin, London. 1d.

    (A clear and forcible exhibition of the antagonism which exists between the spirit of war and the spirit, precepts, and purposes of Christianity. Christianity, to a great extent, prevails only in name, or men would have no need to discuss this question.)

13. *Appeal to the Pious in favor of Total Abstinence.* By R. TABRAHAM, Wesleyan Minister. Houlston and Stoneman, London. 2d.

    (The amiable author makes an earnest and affectionate appeal to his Christian brethren, which we trust will produce conviction in many.)

14. *Temperance and Abstinence;* or an attempt to end the controversy. By. J. M. B. Brittain, London. 4d.

    (This is a sensible pamphlet, but we fear it will only be an *attempt* to achieve the great object.)

15. *The Children and Youths' Temperance Magazine.* July, 1845. Cook, Leicester; Brittain, London. 1d.

    (The important question of a child's magazine was discussed at the late Conference of the British Temperance Association, and the general opinion was as follows:—That a *halfpenny* periodical for our Juveniles was highly advisable, and would receive extensive support, if carefully edited and neatly 'got up.' We hope the enterprising publisher of the '*Children's Temperance Magazine*' will take the hint. Let him reduce the size and price one-half; print in a neat, clear type, on good paper, and use only *good* wood-cuts, and we will predict that the sale will increase *twenty-fold*. A child can appreciate a good engraving, if it cannot *express* its admiration, and tasteful embellishments are requisite to cultivate the taste of children: in these matters a fewer number well executed are far preferable to a multitude rudely carved.)

Notices.

QUESTION.—"It is indeed difficult to please all parties. You have been called upon to give your creed. You say—'You don't know what anybody has to do with your creed.' Certainly, nothing—none but yourself. And you should have stood to this;—never truckle. But allow me to request your opinion, or the opinion of any of your correspondents, upon the question—'Has a Truth-Seeker any right to have a creed?' W. W."

We think we *have* a right to BELIEVE—to credit and credize; but a Truth-Seeker ought not to *stereotype* his present opinion, and make it a bar to a better.

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Edited by Dr. F. R. LEES, of Leeds, to whom *all orders* and *communications* are to be addressed.

THE

TRUTH-SEEKER

TEMPERANCE ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. IX.] DOUGLAS, SEPTEMBER 15, 1845. [2*d*.

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16. To our Readers. Increased circulation and proposed enlargement of 'The Citizen.'
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THE EDITOR OF 'THE TRUTH-SEEKER' TO THE FRIENDS OF TRUTH.

GREAT numbers of our subscribers have expressed their desire to see this journal *enlarged*, but, as others justly observe, this would place it out of the reach of many of the INDUSTRIOUS CLASSES, whose improvement and elevation we earnestly seek to effect. 'The Truth-Seeker and Temperance Advocate' will, therefore, be published as usual; and in order to accommodate *all* parties, instead of an enlarged or more frequent issue, we shall publish (in addition to the present) a new work with *partly* the same title, as announced in the following PROSPECTUS.

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The forthcoming Magazine is designed to raise the character of popular and temperance literature, and to assist the grand progressing movement of the age.

We think the time has at length arrived, when the higher truths of philosophy and morals may be proclaimed successfully to the people; and this conviction is founded upon their temperate habits, and the consequently thoughtful and aspirative disposition of their minds.

The great necessity, therefore, which is the primal condition of all educational efforts, namely, *that the soil should be prepared for the seed*, appears to us achieved—at all events to a very considerable extent.

To accomplish the object of our enterprize, we shall divide the magazine into three separate departments—viz. LITERATURE, PHILOSOPHY, and CRITICISM.

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Poems of a high order—unallied with the morbid sentimentality which characterizes so much of what is now *called* poetry—will alone find place in our pages. We shall strive always to cultivate the faculty of the beautiful in our readers, and to marry it to goodness, as to a bride.

It will give us real pleasure also to encourage the struggling and earnest in all their efforts for individual development; and this will in fact be a feature in our literary work—combined with inculcations of self-reliance, and sturdy battling with the huge Leviathans of thought, as absolute requisites to a brave and manly character.

It will be our effort likewise to guide and direct the confused elements of thought and opinion, which are simmering, or clashing, in our midst, and to preach the almost forgotten gospel of reverence towards God, and trustful repose in his government and laws.

Under the second, or Philosophical and Theosophical department, a variety of papers on subjects of great and general interest, will be admitted. Amongst the subjects proposed may be enumerated Education, Social Economy, Intellectual and Moral Philosophy and Logic, Biblical Criticism, and Christian Theology—including inductive and catholic expositions of the latter, and examinations of the most celebrated writers against 'the truth as it is in Jesus.'

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The Critical department will be devoted to the reviewing of books—not in the old cut and thrust style of the *Edinburgh Review*, or indeed of any review extant—but in the only true style of expounding the thoughts and views of the given *author* to the reader,—weaving our own affirmations in the web of our criticism.

Such is the rude outline of our proposed magazine. As we have said before, we believe the time has come for such an adventure, and that THE PEOPLE are in a great measure prepared to receive and to accept it as their own.

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ON THE SOURCES OF ERROR AND SECTS, AND ON INSPIRATION.

SIR,—I have read with pleasure the address to your readers in the first number of *the Truth-Seeker*. I feel pleased with the spirit you have manifested, and I heartily concur in the sentiments so forcibly expressed, particularly in the following sentence:—'Every talent, every power, above all the free power of reason, must be cultivated, must be increased. If not, the gift itself will be withdrawn, and the unprofitable laborer stricken with many stripes. If truth be not sought, the mental eyes will gradually darken, and the unhappy spirit be given up to believe the lies of its own breeding.'

But I am happy to find there are some who, by their indefatigable exertion in their search for truth, and their unflinching determination to promulgate it when discovered, do honor to human nature. My prayer is, may their number and influence daily increase! No one can look among the professing followers of Christ, and behold the numerous sects into which they are divided,—their determined opposition, and, in too many instances, their hatred or envy of each other; one crying, 'This is the way, walk ye in it'; another replying, 'That is the way to hell, going down to the chambers of death,'—the spirit of persecution which pervades the greater part of them, and the intolerance visible amongst them all,—without feeling, and that very forcibly, that there is great need for exertion on the part of those who *do* search for truth, not only to obtain possession of this inestimable treasure themselves, but likewise to make it known to the rest of the community. None but the basely wicked can be injured by the promulgation of truth, nor they even, could they understand their 'true interest.' You say, that '*our* judging a doctrine to be true or erroneous, is no reason why we should prevent others from thinking the contrary.' This is very true; but is it not strange that men professing to derive their information from the same source, and directing their attention to the same object, should arrive at conclusions as opposite as the poles? That this is true, no one at all acquainted with the theology of the different sects will deny. But *the cause?* Does it arise from impressions made on the youthful mind in its course of education? I believe this *has* a very powerful influence, and that it is equally easy to train up a child as a Mahomedan, a Jew, a Brahmin, a Roman Catholic, a Quaker, a Southcotian, a Unitarian, a Presbyterian, a Methodist, an Episcopalian, a Whig, a Radical, or a Tory. In fact, so great is the power of *first impressions*, that I am persuaded neither peace on earth nor goodwill to men can possibly exist whilst this sectarian spirit remains. One of the greatest sources of error is that of instilling into the youthful mind, principles or dogmas before it is capable of understanding them. Another source of error after the mind has become capable of forming a proper judgment, is that of *indolently giving our assent to a proposition*, before the mind has had sufficient evidence of its truth—that is, without a demonstration. As indolence is one cause of this error, so it operates powerfully in preventing the mind from reviewing its own decisions; and therefore it remains prepossessed, until it is awaked from its stupor by some argument sufficiently strong to shake its former credulity. Christians of every denomination, both in their writings and conversation, incessantly appeal to the Scriptures as the foundation of their faith. But, as their opinions are so various, it is evident that *some misunderstanding* exists respecting the *language* and *interpretation* of the sacred books. I have lately been reading a tract 'On the Inspiration of the Holy Scriptures, by Wm. Cooke, Preacher of the Gospel'—a performance from which a thinking person can receive but little satisfaction. The following is *one* of his arguments to prove the inspiration of Esther:—'The book of Esther is ascribed by some to Ezra. It is confined to the history of the Jews during the reign of Ahasuerus, the Persian monarch, and was *probably* extracted by Ezra from the Persian chronicles or national records, which were kept with great exactness. This *may* account for the words Lord and God not occurring in it, and for no express mention being made of the providence of God. As a mere civil chronicle of the Persian nation, such omission might very rationally be expected. This, however, does not make against its being canonical; for, if its *original writer* was not inspired, its *compiler* was; and thus the record is adopted by divine authority, as a part of sacred Scripture given to us of God.' What satisfaction can a mind, panting after clear and certain truth, obtain from such logic as this? I therefore turn from Mr. Cook; and, as the pages of *the Truth-Seeker* are professedly open to such inquiries, I beg that either you, or some of your learned correspondents, will answer me the following questions.

1. What is meant by the phrase, 'Inspired word of God'?

2. Are *all* the books in our English Bible, and *every* part and word of them, inspired?

If you answer in the negative, be so kind as to inform me what parts you consider an exception, and why. If in the affirmative, please to direct my attention to the correct proof of their inspiration. Many of your readers, in this quarter, are anxious for information on this important subject. Our search is for Truth; we care little for the dreams of interested men, and have greater reliance upon you.

Darlington. AMICUS VERITATIS.

PUBLICATIONS RECEIVED FOR REVIEW.

1. *The Temperance Reciter.* Published monthly, price 1d., by Micklethwaite, Mossley. Sold by Kershaw, Leeds; Brittain, London.

[An interesting collection of prose and poetry, neatly got up in a very small pocket-form.]

2. *The National Temperance Magazine,* for June, July, and August. Cook, Leicester; Brittain, London. 6d.

[Not so varied as usual, being principally occupied with the controversy concerning 'Teetotalism and Malaria,' between a Mr. E. Morris, a young surgeon of 'the Fens,' and Dr. R. B. Grindrod. In the paper of the former, ill-temper and ignorance are found in very equal proportions, and constitute nine-tenths of the whole. When Mr. Morris is deficient in point, he invariably resorts to personality. Dr. Grindrod's reply is calm, argumentative, and full of *facts*. When the war is over, we shall present *an analysis* of this Campaign of the Fens.]

3. *The Citizen:* devoted to the advocacy of political, religious, and commercial freedom. Westbrook and Isaac, Northampton; Aylott and Jones, London. 1d., stamped 2d.

[A periodical conducted with considerable talent. It contains several articles on temperance. The July No. contains a reply by 'Veritas' to Dr. Lees on the relation of organic chemistry to teetotalism.]

4. *Wade's London Review:* a critical journal and magazine. (1s. in monthly numbers; 3s. in quarterly parts.) Orr and Co., London.

[We admire the spirit and tone of this cheap magazine, which promises to become one of the most useful of the day. It is fettered to no sect, and attached to no party. A series of articles on 'Religious Changes' evince great power, though not in all points accurate. We wish the editor great success.]

5. *The Philosophy of the Water-Cure:* a development of the true principles of Health and Longevity. By JOHN BALBIRNIE, M.A., M.D. London, 1845. 5s. p. 426.

[Want of space compels us to postpone a lengthy review of this very valuable work. We can, however, conscientiously recommend our readers to purchase it; they will receive much precious information relative to the restoration and preservation of that invaluable blessing, health—and discover many philosophical reasons in favor of the Water-Cure.]

6. *Balaam and his Ass.* A Poem, &c., with Notes. Houlston and Stoneman, London. Price 2d.

[A clever, curious, original, and withal very just application of a Scriptural history, to the vices, fashions, and follies of the present day. The singular interpretation adopted, is justified by some plain *truth-speaking* notes. The tract is neatly printed, and deserves to be read and circulated by teetotalers and truth-seekers. It contains some palpable hits.]

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AND

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ECCLES WAKES.—In order to supply a counter attraction to the above demoralizing amusements, a Temperance Tea Party was held, Sept. 1st, in the Patricroft school-room, kindly lent for the purpose by the Association Methodists. After tea, a public meeting was held in the chapel, at which Holbrook Gaskell, esq., presided. After a few introductory remarks, he called on Mr. P. P. CARPENTER, to give a brief statement of the object and views of the tetotalers.

Mr. J. MARTINEAU, Unitarian Minister, of Liverpool, then addressed the meeting much as follows: —"Being only a noviciate in tetotalism, and not a pledged member of the society, I feel that some apology is needed for my addressing you; and that, like the catechumens in the early church, I ought rather to be a hearer in the porch, than a speaker on the platform. My excuse must be my sympathy with a movement which is doing so much good, a good much wanted in our present state of society. Mr. Carpenter has complained of the influential classes keeping aloof from the movement; and the complaint is deserved to some large extent; but the blame is not all on one side. In reading the temperance periodicals, which must be regarded as the organs of the body, I have seen with pain, a superstitious abhorrence manifested towards the *substance* alcohol, instead of directing that abhorrence towards the moral vice in the mind of the drinker. You cannot persuade old persons, who have used these liquors with moderation all their lives, that there is anything in them so very horrid. I admit that, as a cure for enormous evils, tetotalism is necessary; so that for years I have adopted the practice in my own person and family. But others are driven away by such language. The feeling of superstitious dread of the substance itself, has led to physiological exaggeration respecting its effects. It is dangerous to make such statements, when persons see their neighbors taking it, and living for 70 or 80 years. And yet I believe fully that *its use is mischievous rather than beneficial*, and that every one would be *better* if he totally abstained. Again, there have been exaggerations as to the language of Scripture on this subject; which are greatly to be lamented, because they lead to bad feeling. Thus much have I said in the way of friendly hint to the tetotalers, and apology for the sober members of society; who, I believe, would come over in numbers if more temperate language were generally used. Now, as to the evils arising from intemperance, no language can over-state or over-estimate its horrors. Mr. Carpenter said truly that it was not an evil to be grappled with by legislative enactments. The tetotalers are quite right in saying it is a canker, eating into the moral heart of society; and in erecting a separate and distinct agency to grapple with this one evil. Till you can reach a man's conscience, and make his will incline to better things, coercive means will fail. The tetotalers are right in not despairing of their object; there is nothing chimerical in their expectations of converting multitudes, now sunk in vice, to a sober course of life. Every man has a secret self-reproach when he commits an intemperate action; he feels that it is below a man. You can then excite his remorse; and by that principle which God has implanted in the heart of every man, you will have the power to raise him to a better life. I go a step further. The tetotalers are quite right in saying to every man who is liable to guilty excess, that he must go the whole length of total abstinence. To diminish the quantity inch by inch is utterly hopeless and ridiculous. *They must throw aside whatever sets temptation to work, else in nine instances out of ten, they must fail.* It follows that the old Temperance [Moderation] Societies must, *in the nature of things*, fail of their object. I go one step further. Must every body else stop?—(Cries of 'Yes.') I also believe with you that that is the proper and true course. But you should do so on the true principle. If we say to drunkards, 'You must stop, but I won't;' then they will be all banded together into a drunkard's society; this brands them; at once they stick a bad character on their own back; which is more than we can expect to be done, especially by those who are not yet in a moral state, and are incapable of performing a severe penance. Therefore I think that those disposed to aid should aid, and say, 'We also, in order to help you, will totally abstain.' But it should be done avowedly for this purpose; not on the ground that moderate drinkers have been previously committing sin. But no moderate drinker can say that it is his duty to drink. He is quite at liberty to give it up. He should say, 'I give this up, in order to help my weak brother.' This is a sound principle; and there is no other on which the enforcement of tetotalism on sober men can be based. But this principle *does* convince me powerfully. I would therefore suggest to our chairman that he would do well if he could make the sacrifice, and bear the weight of his character and condition to the respectability of the society. It is a little sacrifice. It is perfectly absurd to stick so much at throwing it aside. Persons would be better in health, clearer in mind, and almost all the functions of life, on which physical enjoyment depends, would go on as well or better. And even were it otherwise, *that man is a poor philanthropist and Christian, who will even let down a little of health to raise others to a better condition.* Tetotalism, therefore, is right for the sober; and if it were based on right principles, and not propped up with wrong ones, I doubt not that a great number of persons would be brought over; though I, for one, do not like the pledge. Mr. Carpenter has said what is only true, when he declared that something more than tetotalism must be adopted. We cannot carry on anything on negative principles. It is of the utmost consequence, in drawing men from vicious pleasures, that you should provide that refreshment which man requires. We must combine plans for amusement and instruction. When men drink, it is seldom for that alone: various accompaniments are injuriously and artificially thrown around. Many have not a cottage with ordinary comforts. The middle classes have a separate kitchen, a room for the children, and a parlor to ask a friend in. But a poor man cannot do this: the children are in the way, the kitchen in disorder, and the fire wanting, perhaps, for cookery: so that the attraction of a fire and a few cosy companions at a public-house is very great. We must provide the same attractions, without the admixture of anything immoral. When these wakes were first established, there were the old manly sports. Why should we not have tetotal *cricket clubs*, &c? In Ireland, for want of something of this kind, I have been informed on good authority, that very great evils are taking the place of drunkenness; and that *gambling* is practised generally in the coffee-houses. And this will be done till *rational* employment is provided. We must convert men, as Mr. C. observed, to the whole of temperance, *the moral administration of the whole life, as well as from the particular tendency to drink.* Thus far I heartily sympathise with the tem-

perance movement. I have fully stated my difficulties: it is right that we should understand each other; and since my hints have been given with good temper, I hope they will be received in good part. I am enrolled in the practice of tetotalers, though not in their society; and most heartily do I wish them God speed."

The meeting was also addressed by Messrs. Mason, Seddon, Norcliffe, &c.

The Chairman, in concluding, stated that if turning the key on his wine cellar were the only sacrifice to make in order to become a tetotaler, he should not hesitate one instant; but though he had been brought up with habits of abstinence, he did not wish to become implicated in the opinions of any body of men. He belonged as much to the tetotal society as to any society, political or religious.

[We shall have something to say to Mr. Martineau's observations next month.—ED.]

SCOTLAND.

93, Cadogan Street, Glasgow, Aug. 14, 1845.

DEAR SIR,—I have read your admirable work from the first, and I anxiously look for the arrival of every monthly number with that deep interest which I ever feel in reading the best defences of the most glorious physical, intellectual, and moral reformation in the world—teetotalism. I have been a member and lecturer of these societies for 16 years, and in my reading have seldom or never met with anything that pleases and instructs me more than the productions of your eloquent and logical pen. I see the small sectarian men are continually *nibbling* at you—never mind this. Snails naturally creep, but they stick to their *own shells*. You take up teetotalism on its own broad and comprehensive foundation—something for the family of man, irrespective of creed, party, color, language, or country. You are right; and the sectarian bigots—the mole-eyed men who assail you—are wrong, signally wrong, in the eye of reason, expediency, and the Book of God—the Bible, the only true confession of faith for Christians. Since my connection with the Temperance Societies here, I have occasionally been vexed with the bigotry and sectarian narrow-mindedness of some of the members and leaders of these associations; but God has enabled me to persevere, and to pity rather than despise these persons, who know not the *real* spirit of the Gospel, and cannot see the expansive nature of genuine temperance principles. When I first allied myself with the temperance movement in Glasgow (1829), I felt the propriety of doing all I could to prevent them from verging into a sectarian association—(for this city is very sectarian in its religious cast, although there are many bright Christian men in it); and the same resolve is yet in my mind—I will never labor exclusively for a party. Christianity is the moral sun of the world, and its blessed beams shoot away into every land. Speedily the confessions of Rome, Geneva, and Westminster, will alike be forgotten, and the Bible, *purely* translated—there is very great need for a pure translation—will be the only standard of the Christian church. All the agitations in the world just now, prove to me the rapid approach of this blessed day. Your *Truth-Seeker* is a powerful auxiliary in the advancement of divine truth. Be of a stout heart, and God will prosper you. Your publication is much esteemed by the best friends of the glorious temperance cause in this great city, and by no one more than by, dear sir, yours sincerely,

EDWARD MORRIS,
Founder of the Glasgow T. A. Society.

WICK, *Scotland.*—We observe with pleasure that the enlightened President of the Temperance Society of this city, Bailie Waters, has been adding another to the list of his generous deeds for promoting the good of society and elevating the character and taste of the people. He has collected, from various quarters, a splendid assortment of PAINTINGS BY THE FIRST MASTERS—a collection not to be equalled out of Edinburgh—for an exhibition in the *Temperance Hall*, the proceeds to go towards the liquidation of the debt on that building.

CREWE, Cheshire.—Sir; As we have noticed the interest you take in the teetotal cause, we think you will be pleased to hear of our success. We have had a visit from Mr. E. P. Hood, since which the cause has assumed quite a different aspect. Such meetings were never before known here. They were held in the Assembly-Rooms, and were presided over by that excellent man, N. Worsdell, Esq. The subjects treated of were—1st. The folly and inefficiency of the objections to the total abstinence cause; 2d. Total abstinence contrasted with the great remedial measures of the age; 3d. Education of teetotalers; 4th. The physiology and anatomy of the human system. The attendance on each occasion was excellent. When Mr. Hood first arrived, the prejudice against the cause was very strong, but its opposers have now not a word to say, and some of the most violent have signed the pledge. The last lecture was attended by Mr. Limerick, M.A. (the clergyman of the parish), Mr. Patterson of the Scotch Church, and many of the most influential gentlemen; and although the meeting was protracted till nearly half-past 11, many wished him still to go on.

JOHN JONES, Sec.

Notices.

'W. RIDDELL, Merchant, Dalry.'—We will not give you up the names of the parties who supplied us with the notes of '*Anti-Temperance Sermon.*' We know that the priestly faction are enraged, and breathe forth against our informants the genuine spirit of rack-and-thumb-screw-ism. 'They know not what spirit they are of.' But WE will be *responsible* for the article, gentle sirs. Will not that suit your persecuting and jesuitical spirits? If there is any *mis*representation, 'the Truth-Seeker' is expressly open for having it converted into a *right* representation. Let Mr. Ferguson point out any errors of substance or argument in the sketch, and we shall be happy to insert his letter. But we believe the sketch to be substantially correct, and that its *truth* is its *offence*. (Mr. Riddell enclosed no post-stamp for a reply.)

OUR FRIENDS must recollect that we have such a vast correspondence that it is altogether impossible to write answers to any but the most important and pressing letters. Our whole time would not suffice to do it; and as it is we devote *two days* per week to unrecompensed toil of this sort, and, to make the matter harder, we have to *pay the postage* of the letters in reply, in three cases out of four!

AGENTS.—We shall be glad if our friends could get respectable parties in their vicinities to become agents for our work, and actively promote its sale.

NOTICE TO SUBSCRIBERS, POSTMASTERS, &c.

This Journal is privileged with a FREE POSTAGE *from the Isle of Man* to every part of the United Kingdom; but cannot be *re-posted*.

Within seven days of publication, the postage per copy is as follows, to other foreign countries: Holland, (and through Holland to the) German States, Austria, Prussia, Sweden, 1d.; to Russia, Portugal, Switzerland, Italy, Turkey and the Levant, China, Syria and Egypt, 2d. each; to the Cape, 1d.; to Western Africa and the United States, 2d.; Madeira, 2d.; South Australia and New Zealand, 1d.

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Parties who may be charged with postage on this periodical, by postmasters ignorant of the law, are requested to make complaint, not to the Publishers, but to "*Colonel Maberly, General Postoffice, London,*" and the error will be at once rectified.

The FRIENDS of truth will be doing great service to the cause by sending a copy to their foreign connexions and to the missionary stations.

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THE

TRUTH-SEEKER TEMPERANCE ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. XI.] DOUGLAS, NOVEMBER 15, 1845. [2d.

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NOTICE.

DR. CAMPBELL'S ATTACK ON THOROUGH-GOING TEETOTALISM IN 'THE ANTI-CHRISTIAN WITNESS.'

The VULCAN of '*the Witness*' having in his No. for November, made a petty, personal, malicious, and, in one word, PRIESTLY attack upon ourself and our organ of free enquiry, we beg to authorize the friends of temperance to give a *point-blank denial* to the statements put forth, which we unhesitatingly characterize as being, from beginning to end, one tissue of

MALIGNANT FALSEHOOD.

We have just seen the article before going to press, and cannot find room for any lengthened exposure of its villany and abuse; but hereby inform our friends, that we shall shortly present *gratis*,

AN EXTRA TRUTH-SEEKER

to every *yearly* subscriber who renews his orders for 1846 before the 20th of December,—in which we shall give a still more

COMPLETE EXPOSURE OF DR. CAMPBELL

and his 'Wine-Question' dogmas, and of his personal animosity to ourself. Our friends must perceive that he has placed himself beyond the pale of mercy—and, be sure, we shall unmask and unrobe the D.D. WE fear not this bigot's frown, nor his impotent threats. WE scorn his denunciation, and despise his opinion—nay, we should be ashamed of a favorable opinion from a foe to free thought and charity, and the friend of darkness and priestcraft.

> How ludicrous the priest's dogmatic roar!
> The weight of his exterminating curse
> *How light!* And his affected friendship to our cause,
> *To suit the pressure of the changing times*,
> WHAT PALPABLE DECEIT!

Dr. Campbell asserts that WE 'have done more harm to the cause of temperance [*his* temperance?] than any man in England,' and that *the Societies have no confidence in us* and our thorough-going views. Is this true, teetotalers, or is it not? Do justice to yourselves and to us, and *let us know*, and we will publish your resolutions on this subject of confidence in us, and truth, and temperance.

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PROPHECY AND LAMENTATION; OR, A VOICE FROM THE EAST.

An Appeal to the Women of England, on the Regeneration of the East, and the Elevation of their Sex to the Rights and Dignities of which they have been so long deprived by their Mahomedan Masters; by the Babylonian Princess, MARIA THERESA D'ASMAR, Daughter of Emir Abdallah D'Asmar. Written by herself, and translated into English.

The numerous admirers of the Memoirs of the Babylonian Princess, published in 1844, will learn with increased anticipations of interest, of this new and interesting publication; and also that, in consequence of the demand for the First Edition of her 'Memoirs,' a second and still more picturesque edition will shortly be presented to the public by this extraordinary woman, containing new and further interesting details on the interior of the Harem.

The noble object to which the Princess D'Asmar has dedicated her enterprising and hereditarily devoted spirit, the civilization and freedom of her countrywomen, hitherto enslaved and shut up in the zenanas of Asia,—will find a respondent sympathy in every cultivated and generous mind.

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The regeneration of the women of the East, by the aid of their fair sisters of Albion, is a subject calculated to excite their warmest interest, and has already met with the most noble sympathy in this highly favored land.

Her Majesty, Queen Victoria, has graciously signified her desire to encourage and advance the success of this noble enterprise of the daughter of the Patriarch of Chaldea, by accepting the dedication of her new publication, and receiving it under her especial patronage.

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THE EDITOR OF 'THE TRUTH-SEEKER' TO THE FRIENDS OF TRUTH.

GREAT numbers of our subscribers have expressed their desire to see this journal *enlarged*, but, as others justly observe, this would place it out of the reach of many of the INDUSTRIOUS CLASSES, whose improvement and elevation we earnestly seek to effect. 'The Truth-Seeker and Temperance Advocate' will, therefore, be published as usual; and in order to accommodate *all* parties, instead of an enlarged or more frequent issue, we shall publish (in addition to the present) a new work with *partly* the same title, as announced in the following PROSPECTUS.

☞ *Stamped Magazine for the People.*

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(i. e. on the 1st of November, December, January, February, March, May, June, August, and September,)

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Edited by Dr. FREDERIC LEES, F.S S.A., author of 'Illustrated History of Alcohol,' &c.; and GEORGE SEARLE PHILLIPS, author of 'Aries; on Seeming'; and 'Taurus; on Regeneration,' &c.

This Magazine is designed to raise the character of popular and temperance literature, and to assist the grand progressionary movement of the age.

We think the time has at length arrived, when the higher truths of philosophy and morals may be proclaimed successfully to the people; and this conviction is founded upon their temperate habits, and the consequently thoughtful and aspirative disposition of their minds.

The great necessity, therefore, which is the primal condition of all educational efforts, namely, *that the soil should be prepared for the seed*, appears to us achieved—at all events to a very considerable extent.

To accomplish the object of our enterprize, we shall divide the magazine into three separate departments—viz. LITERATURE, PHILOSOPHY, and CRITICISM.

In the first department of Literature will be comprehended all articles which bear upon the social, moral, and spiritual unfolding of man; and these articles will be written in an attractive and popular style, appealing alike to the sympathies and the intellect of the reader. Tales will likewise be given occasionally, from the pens of distinguished writers, illustrative of existing wrongs and evils, embodying noble moral principles, and infusing hope and love into the common heart. We shall find room also for sketches of men who, by their virtue and valor, have surmounted the difficulties of life, and done furtherance to the cause of humanity.

Poems of a high order—unallied with the morbid sentimentality which characterizes so much of what is now *called* poetry—will alone find place in our pages. We shall strive always to cultivate the faculty of the beautiful in our readers, and to marry it to goodness, as to a bride.

It will give us real pleasure also to encourage the struggling and earnest in all their efforts for individual development; and this will in fact be a feature in our literary work—combined with inculcations of self-reliance (not self-conceit), and sturdy battling with the huge Leviathans of thought, as absolute requisites to a brave and manly character.

It will be our effort likewise to guide and direct the confused elements of thought and opinion, which are contending in our midst, and to preach the almost forgotten gospel of reverence towards God, and trustful repose in his government and laws.

Under the second, or Philosophical and Theosophical department, a variety of papers on subjects of great and general interest, will be admitted. Amongst the subjects proposed may be enumerated Education, Social Economy, Intellectual and Moral Philosophy and Logic, Biblical Criticism, and Christian Theology—including inductive and catholic expositions of the latter, and examinations of the most celebrated writers against 'the truth as it is in Jesus.'

The Critical department will be devoted to the reviewing of books—not in the old cut and thrust style of the *Edinburgh Review*, or indeed of any review extant—but in the only true style of expounding the thoughts and views of the given *author* to the reader,—weaving our own affirmations in the web of our criticism.

While we seek to present to the masses a periodical of which the matter shall be suited to their wants and worthy of the age, it is our desire to do this at a cost commensurate with the means of the operative classes. It will be printed on good paper, with a new and neat type, and contain 96 pages (royal 16 mo.) and beautifully illuminated cover, for the small price of *Ninepence* per single number; but

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THE 'GREENACRES' OF REPUTATION.

THE Vulcan of a *T*———— *I*———— having lately attracted attention in various quarters, I, in connection with my friends, Truth and Candor, have been induced to make a phrenological and anatomical investigation of that dark personage, and submit the result of our enquiries to the public. Vulcan, be it remembered, is the *paid* servant, or rather the paid serf, of *a metropolitan association*, but treated with great kindness in consequence of his mental vane being so easy as to turn whichever way the wind blows. Your readers, therefore, will be prepared to receive the facts we shall bring before them.

1st. As to our phrenological investigation.—The organ of self-esteem was the first to attract our attention, being so fully developed that it may be distinctly seen from one end of Paternoster-row to the other. This organ, in connection with the organs of combativeness, destructiveness, and notoriety, rules all his actions, and produces that strange line of conduct which by turns calls up the suspicion and excites the surprise of the teetotal body. Intellectual faculties we could not find, which brought us to the conclusion that they were 'not at home,' knowing that they are frequently *let out*, at a moderate charge, to the corporate body of detraction, calumny, ignorance, and slander.

Having concluded our phrenological observations, we at once proceeded to anatomize the poor fellow; when, to our great astonishment, we found that he had *no heart!* but, as a substitute for that organ, we found a conglomeration of envy, malice, and ill-will. Without stopping to give a more minute detail of his anatomical construction, we will state a fact or two to prove the truth of our statements. In the '*Oracle*' is reported a lecture delivered at the Temperance Hall, Rosetta-street, Limehouse, by Mr. G. Applegate. After reporting the lecture, he proceeded to censure the lecturer in such terms, that one would be led to think that the lecturer aimed to incite his hearers to sedition! Not wishing to see any person's character destroyed, especially without a cause, we wrote the following letter, requesting its insertion :—

"'Tell truth, and shame the devil.'—*Shakspeare.*

"Sir,—As an editor of a temperance periodical, you ought to be more than ordinarily solicitous for the character of those whom you may attack in your journal, knowing that on them depends, in some measure, the progress and success of the principles of total abstinence. But before I proceed, allow me to ask one question—viz., would it not be better for the cause of temperance, if its advocates, instead of vilifying and slandering each other, were to speak the truth in love, and endeavor to encourage each other onward in their great and glorious principles? Common sense, reason, and justice, all unite in one loud and long continued cry, which may be heard wherever temperance has gone, ringing in the ears of every one the affirmative—'yes!'

"This brings me to notice your uncalled-for and unjust censure upon Mr. G. Applegate. Instead of the lecture being 'more likely to inspire *discontent* than *generous emulation*'; or, 'beget in the humbler clases, a *dislike* to those whom Providence in wisdom has placed above them in rank, and to regard them as *tyrants and oppressors*, who find them grossly ignorant and delight to keep them so,' it was one that gave universal satisfaction, and calculated to rouse the 'humbler classes' to a sense of their duty, and to inspire them with the hope that, if they persevered in the good principles of TEETOTALISM, adding to it EDUCATION and RELIGION, they should one day go forth intellectually and morally free. How, I would ask, can the '*gin-shop* and the *tap-room* have superior attractions' for such men as these? True temperance men attracted by the '*gin-shop* and the *tap-room*!' It is absurd in the extreme. Temperance men become *thinking men*, and I can find you men even in the Limehouse Society, who, before they adopted our principles, could neither read nor write, but now have libraries of their own, one of them upwards of 200 volumes, —and certainly such men must be benefited by education.

"But I presume you wish to tell us that he was not speaking the truth when he said that the population were kept in ignorance by the enlightened few. But, sir, the truth of it is so self-evident to every reader of *history*, that all comment will be superfluous. Every one, not excepting yourself, knows that the position which the lecturer took is an undeniable *fact*, and one which cannot be subverted by all the sophistry in the world. It is stated 'that there never was a period when the rich and the great came forward so *liberally and so energetically to furnish all classes with education* in general knowledge and the various arts and sciences.' Mighty fine indeed! but what has the present day to do with the past ages to which Mr. Applegate referred? Just nothing at all; and even now the education which 'the rich and the great' wish to palm upon us, *is one entirely selected by themselves*, and then it must be sifted through *their* brains before it reaches *ours*; hence the Committee of Council on Education, the Education Bill, &c.

"In conclusion, I have to say that Mr. Applegate is willing publicly to discuss the question with you at any time, and prepared to show the truth of his positions.

I am yours, &c., SAMUEL POOLEY,
5, Parnham-street, Limehouse."

The 'Oracle' refused to insert the vindication! In the same No. in which it declined to insert my defence, there was an attack upon Dr. Lees—an attack full of envy, malice, ignorance, ill-will, and falsehood. But as Dr. Lees can well defend himself (if he thinks the *thing* worth notice), we will now leave these remarks in the hands of the public, hoping that they will support truth, and leave the slanderer to work his way amongst those of his own stamp. We hope that the 'Truth-Seeker' will still go on in its glorious career, and in spite of Vulcan and his 'Oracle,' continue to display that talent which is necessary for the support of teetotalism and the spread of truth.

Teetotalers! rally around the 'Truth-Seeker,' and let slandering 'Intelligencers' sink to their native pits of darkness; and soon shall the principles of total abstinence reign universally.

I am, your obedient servant,
SAMUEL POOLEY.

[WE have not seen the attack on ourself, to which Mr. Pooley refers, but we freely give room to the vindication of Mr. Applegate's character. We have long seen with regret an anti-popular spirit, a subserviency to aristocracy, rank, and wealth, displayed in certain temperance periodicals—and we have despised this mammon-worship. As regards *our* character—THAT is in God's keeping and our own, far beyond the reach of these murderers of reputation — the dark-minded moral GREEN*acres* of society—whether finding *willing* organs in 'Christian Witnesses' or 'Intelligencers'—'*falsely* so called.' We have had no copy of the attack sent us by its *brave* author! It is probable, however, that we shall not condescend to notice this 'snake in the grass,' even should we ever see a copy of what our correspondents (probably very justly) call 'slander'—but pass it by in silent contempt. Our FRIENDS are *warned* against the reception of calumny; and it is to ourself a matter of no anxiety what fools and fanatics, priests and DEVILS (i. e. 'false accusers', Titus ii. 3) think or say of us. Our Lord was called an 'infidel' and 'blasphemer', and sold to his priestly enemies by Judas Iscariot; and shall the faithful servant expect better treatment than his Lord? *Green*-bag holders and tools of priests may slander, and disappointed and defeated hirelings, like he of Drayton, may deal in defamation, and publish false reports in 'Chronicles' and 'Christian Witnesses,' but THE TRUTH will still rise triumphant, and the noble army of TRUTH-SEEKERS continue to swell in number and increase in power, until that wicked and intolerant priesthood shall live only in history, and the emancipated millions shall rejoice in the social, mental, and spiritual liberty wherewith Christ maketh His people free! ED.]

Just published, the authentic Report of

THE PUBLIC DISCUSSION (Sept. 9, 1845) ON THE WINE QUESTION, between

Dr. FREDERIC R. LEES, F.S.S.A.,

and

Mr. JOHN H. BARROW,

Independent Minister of Market Drayton; as taken in short hand by a Parliamentary Reporter.

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Notices.

THE BIGOTS ARE UP! They have *no faith* in 'truth,' i. e. in *their* 'truth,' and they fear discussion. WE *do not*. In Scotland some of the priests have been *preaching* against our journal, and seeking to *put it down!* We give 'BOTH SIDES,' and open our columns to *all;* yet they seek, most rascally, to *identify* our own opinions with ONE side! True priestcraft! and worthy of the cause of darkness! In England, too, '*the Truth-Seeker*' is denounced by some Dissenting priests, by placards, '*Anti*-Christian Witnesses,' and from platform and pulpit—because it is not THEIR '*Truth-Keeper*'! It is open to them as to all—but *that* is not enough! They must have it SHUT against every body else!! 'Power' and 'pelf' are what such wish to 'KEEP.' We appeal, then, to the friends of truth and temperance, of free thought and reason,—is it *your* wish that we should make the '*Truth-Seeker*' a sectarian, one-sided organ? The VULCAN of 'the *Anti*-Christian Witness' desires it to become a 'CYCLOP'—a *one-eyed*, squinting, party THING, like a certain London obscurity in his pay! DO YOU, friends? While the friends of *blindfoldism* and *bigotry* are seeking to exterminate 'the Truth-Seeker,' will not the friends of truth seek to *extend* it—to circulate it—obtain fresh subscribers—and show these bigots that they live *an age too late*?

GAMBLING. Our correspondent may well ask, '*where* and *when* we ever defended gambling?' Four cotemporaries affirm this wicked lie—but *why?* Simply, because we happened to offend their *self-esteem*—and as they couldn't revenge themselves in *argument*, they resort to fabrication and *abuse*. We have 'a rod in pickle' for them, but have no time, just now, to lay it on. We take these matters coolly: all accounts will be settled at last.

The Pseudo 'CHRISTIAN WITNESS.'

The printer having received the following from Manchester, for publication, just before going to press, begs to insert it exactly as sent:—

"*Mather-street Temperance Hall, Manchester, Nov. 5th*, 1845.

"RESOLVED:—That the friends of *true* and *unqualified* Temperance assembled under the auspices of THE MANCHESTER AND SALFORD ADVOCATES' SOCIETY, do hereby beg to tender to their highly-esteemed and talented champion Dr. FREDERIC R. LEES, a warm-hearted expression of their *continued confidence* in, and *cordial approval* of, his devoted, untiring, and multiplied efforts through the platform and the press, on behalf of that noblest form of Christian Philanthropy, the Total Abstinence Movement—in which, as a Leader, Defender, and Advocate, he has taken such a dignified and sustained such an honorable and praiseworthy position; and, moreover, beg to assure him that they *deliberately* and *indignantly repudiate*, as *base, unmanly*, and *malicious*, the violent attacks—the mean and mendacious insinuations—and in their opinion, utterly unmerited censures,—which have lately disgraced *even* 'the Metropolitan Intelligencer,' and have subsequently been adopted and sanctioned by 'the Christian Witness.'

"Moved by Rev. JOHN STAMP:

"Seconded by Mr. W. POLLARD.

"Carried unanimously.

(Signed) CHARLES MASON. Chairman, on behalf of the Meeting."

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THE

TRUTH-SEEKER TEMPERANCE ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. XII.] DOUGLAS, DECEMBER 15, 1845. [2d.

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NOTICE.

[On the *positive assurance* of Dr. C. that he disclaims all participation in the motives of the writers to whose effusions he so foolishly gave currency, we beg to retract several expressions in our last notice, and to modify it as follows:—]

DR. CAMPBELL'S ATTACK ON THOROUGH-GOING TEETOTALISM IN 'THE CHRISTIAN WITNESS.'

THE 'Witness' having made a low personal attack on ourself and our organ of free enquiry, we beg to authorize the friends of truth and temperance to give a point-blank denial to the statements put forth, which we unhesitatingly characterize as being, from beginning to end, one tissue of MALIGNANT FALSEHOOD. We hereby inform our friends, that we shall shortly present *gratis*,

AN EXTRA TRUTH-SEEKER

to every yearly subscriber who renews his orders for 1846 before the 26th December,—in which we shall give a still more complete exposure of the attack. WE fear no bigot's frown nor threats.—WE scorn the denunciation and despise the opinion of all such—nay, we should be ashamed of a favorable opinion from a foe to free thought and charity, and the friend of darkness and priest-craft.

How ludicrous the priest's dogmatic roar!
The weight of his exterminating curse
How light!

Dr. Campbell asserts that WE 'have done more damage to the cause of temperance [*his* temperance?] than any man in England,' and that the Societies have no confidence in us and our thoroughgoing views. Is this true, teetotalers, or is it not? Do justice to yourselves and to us, and let us know, and we will publish your resolutions on this subject of confidence in us, and truth, and temperance.

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Notices.

Our FRIENDS and SUBSCRIBERS are respectfully reminded that the season for the renewal of their ORDERS has now arrived, and that no orders can be *assured* to be supplied which arrive later than the 2nd or 3rd of January. The numbers out of print we intend reprinting shortly, so that the volume may be complete for binding, and back numbers obtained. *Truth Seekers! exert yourselves, and manifest your interest in free-enquiry by giving increased circulation to its organ.* The work, in future, will be called on its cover, by way of distinction from the Magazine,—THE TRUTH-TESTER.

ERRATA.—p. 133, col. 2, l. 22, for 'Richardson's' read 'Richerands'; l. 49, for 'mor' read 'moi'.

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Dr. LEES and 'THE TRUTH-SEEKER' VERSUS 'The Christian Witness.'

TESTIMONIES OF THE TEMPERANCE SOCIETY.

"At a Public Meeting held on Monday evening, 10th Nov., in the Mechanics' Institution, MANCHESTER (to which Dr. Campbell, &c. was invited), for the purpose of hearing from Dr. F. R. Lees, F.S.S.A., a vindication of his principles and character from an attack made upon him in the current number of the 'Christian Witness,' the following resolutions were unanimously passed :—

1. That this meeting of the friends of truth and freedom, having heard a full and detailed statement of the various assaults which have been made by the 'Christian Witness' upon the principles and proceedings of Dr. F. R. Lees, of Leeds, with that gentleman's able, dignified, and straightforward exposure and repellance of the same, feels it to be a solemn duty they owe to him, to themselves, and the public, to emphatically declare their deep and solemn conviction that the charges referred to are untrue, and that unless retracted and apologised for, the authors and circulators thereof ought to lose all public confidence as honorable and right minded men.

2. That the members and friends of the temperance movement here assembled, having heard Dr. F. R. Lees in defence of his 'principles and proceedings' against the attack of the 'Christian Witness' upon the same, do most cordially assure him that, as their undaunted *champion* and *advocate*, he still has their grateful confidence, esteem, and approval; and that so long as he shall maintain the same *honorable consistency* of Christian principle and devoted effort which has hitherto marked his multiplied and long-sustained labors on behalf of the temperance reformation, they are prepared and determined, whenever appealed to, to rally round and support him against all assailants and calumniators.

3. That the foregoing Resolutions be advertised in the 'Manchester Argus' for Saturday, Nov. 15th, and that all temperance journalists throughout the world be earnestly and respectfully entreated to manifest their love of justice and truth by gratuitously inserting the same in their respective periodicals.

Signed on behalf of the meeting,
ROBERT JONES, Chairman."

"At a Committee Meeting of the BOLTON YOUTHS' TEMPERANCE SOCIETY, held in the Temperance Hall, on Monday evening, Nov. 17th, 1845, the following resolution was unanimously passed :—

Moved by Mr. J. Bradshaw—seconded by Mr. W. Bewick—and RESOLVED :—That this Committee hereby express unshaken confidence in, and high obligation to, Dr. F. R. Lees, the distinguished advocate and champion of total abstinence, for the able and triumphant manner in which he has defended the principle from the attacks of his enemies, both on the platform and through the press; and repudiate, as *mean and contemptible*, the slanderous insinuations published respecting him in the 'Metropolitan Intelligencer,' and sanctioned by the 'Christian Witness'; and beg to state their conviction that the unworthy remarks of Doctor Campbell are founded upon ignorance—*entire and culpable ignorance*—of the *true* character, position, and attainments of Doctor Lees.

(Signed) JOHN ENTWISTLE, Chairman."

"*Mather-street, Temperance Hall, Manchester, Nov. 5th*, 1845.

"RESOLVED :—That the friends of *true* and *unqualified* Temperance assembled under the auspices of THE MANCHESTER AND SALFORD ADVOCATES' SOCIETY, do hereby beg to tender to their highly-esteemed and talented champion Dr. FREDERIC R. LEES, a warm-hearted expression of their *continued confidence* in, and *cordial approval* of, his devoted, untiring, and multiplied efforts thro' the platform and the press, on behalf of that noblest form of Christian Philanthropy, the Total Abstinence Movement—in which, as a Leader, Defender, and Advocate, he has taken such a dignified and sustained such an honorable and praiseworthy position; and moreover, beg to assure him that they *deliberately* and *indignantly repudiate*, as *base, unmanly*, and *malicious*, the violent attacks—the mean and mendacious insinuations—and in their opinion, utterly unmerited censures—which have lately disgraced *even* 'the Metropolitan Intelligencer,' and have subsequently been adopted and sanctioned by 'the Christian Witness.'

Moved by Rev. JOHN STAMP :
Seconded by Mr. W. POLLARD, Wesleyan Local Preacher :
Carried unanimously.

(Signed) CHARLES MASON, Chairman,
on behalf of the Meeting."

"At a meeting of the NORTH STAFFORDSHIRE TEMPERANCE ASSOCIATION Committee, held Nov. 20, 1845—

RESOLVED :—That it is the opinion of this Committee, that Dr. Campbell has made an unwarrantable attack on Dr. F. R. Lees in the 'Christian Witness.' The Committee of the above Association beg leave to express their entire approval of the thoroughgoing principles of teetotalism advocated by Dr. Lees, and their fullest confidence in him, and their approbation of the manner in which he advocates the principles of total abstinence.

In behalf of the Committee,
R. B. GRAY, } Secs."
J. BRADLEY, }

"Wesleyan School-room, Linthwaite, Nov. 21, 1845.

RESOLVED :—That the members and friends of the LINTHWAITE TEMPERANCE SOCIETY, in public meeting assembled, do hereby beg to return their sincere thanks to that indefatigable advocate of the cause of true temperance, Dr. Frederic R. Lees, for his devoted and praiseworthy efforts in behalf of that noble cause of truth and freedom; and they also beg to assure him that they still continue to repose the utmost confidence in him as a defender of their principles from the *mean insinuations* and the *wicked misrepresentations* of their opponents; and that they *indignantly repudiate as slanderous and malicious*, the violent personal attack which has lately disgraced the columns of the 'Christian Witness.'

Moved by JOHN HIRST : Seconded by WM. WHITE : and Carried unanimously.

(Signed)
JOHN W. WHITE, Chairman."

WIGAN.—At a meeting of the Wigan Parent Total Abstinence Society, held in the Commercial Hall, on Tuesday the 25th Nov., 1845—the Rev. WM. ROAF in the chair—it was resolved, on the motion of Mr. P. GRANT, seconded by Mr. H. FOSTER—

"That this meeting has heard with deep regret of the attacks made by various London and provincial periodicals on the principles and conduct of Dr. Lees; that while they leave to Dr. Lees the defence of his proceedings on occasions where they were not present, they do not hesitate to assert that his visits to Wigan *have always been marked by prudence, integrity, and enlightened earnestness* in his great cause; that regarding him as a most upright and able expounder and defender of true temperance, they tender him their cordial sympathy under his present trial, and wish his life may be long spared to advance the cause of Christianity and of philanthropy by his masterly advocacy of entire abstinence from all intoxicating liquors."

On the motion of Mr. D. DAVIES, seconded by Mr. J. T. MACMUIR; Resolved—"That this meeting strongly urge upon Drs. Lees and Campbell, and all the conductors of the tenperance press, the necessity of treating their antagonists with the utmost Christian courtesy, *allowing to all parties the freedom they claim for themselves*—that of seeking for truth in the way they prefer, and regulating their conduct according to their own views."

On the motion of Mr. J. TAYLOR, seconded by Mr. T. NAYLOR; Resolved—"That the resolutions now passed be forwarded to the 'Truth-Seeker,' and that they be signed by the chairman on behalf of the society."

WM. ROAF,
[Independent Minister, and author of 'The Pastor's Pledge.']

Committee Meeting, Nov. 21, 1845.

Resolved—"That statements having appeared in the 'Temperance Intelligencer' and 'Christian Witness' respecting Dr. F. R. Lees which we consider false, malicious, and unjustifiable, the Committee of the BUCKINGHAM TEETOTAL SOCIETY do hereby tender to that highly-esteemed champion of the glorious cause of temperance, their hearty thanks for his valuable services and philanthropic exertions, and an assurance of their entire confidence in him as an advocate of thoro'-going teetotalism."

Proposed by J. SMALL, seconded by J. SPICER.
W. D. HARRIS, Chairman.

Coalbrookdale, Nov. 29, 1845.

The following resolutions were unanimously carried at the usual quarterly meeting of the ADVOCATES OF THE COALBROOKDALE, MADELEY, AND BROSELEY TEMPERANCE SOCIETY.

"1st. That Dr. F. R. Lees, by his thoro'ly consistent, talented, and long-tried advocacy of the sacred cause of true temperance, has won for himself the confidence and gratitude of the friends of temperance; and the respect and thanks of this meeting are hereby tendered to him.

"2nd. That the attack on Dr. Lees in the 'Christian Witness' of this month (Nov.), is dastardly, unfounded, and unjust."

"Kilbirnie, Nov. 26, 1845.

"The Committee of the Total Abstinence Society of KILBIRNIE, do beg to tender to Dr. F. R. Lees a warm hearted expression of their confidence in him, and their cordial approval of his devoted and untiring efforts on behalf of the temperance reformation, in which he has taken such an active and praiseworthy part.

DAVID IRVINE, Prest. and Sec.
JOHN WHITEFORD, Treasurer.
ROBERT FIFE.
JAMES BARCLAY.
HUGH KIRKWOOD."

At a Meeting of the Committee of THE HOWDEN TEMPERANCE SOCIETY, held Dec. 2nd, 1845—

"RESOLVED :—That this meeting deeply sympathizes with Dr. F. R. Lees in the ungenerous conduct manifested towards him thro' the medium of 'the Christian Witness,' and begs most cordially to tender him their grateful thanks for the noble manner in which he has hitherto advocated the thoro'-going principles of teetotalism.

Moved by R. JOHNSON; Seconded by W. VOLLANS.
(Signed) JAMES SAILS, Chairman,
on behalf of the meeting."

LONDON PUBLISHERS.—C. B. Christian, Wade's London Review Office, No. 1, Whitefriars-street, Fleet-street; W. Brittain, 11, Paternoster-row, London (where books for *review* may be left).

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THE

TRUTH-TESTER,

TEMPERANCE ADVOCATE

AND

MONA JOURNAL OF THE WATER-CURE.

No. 13.] DOUGLAS, JANUARY 20, 1846. [2d.

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3. SKETCH OF THE WINE QUESTION DOCTRINES of the Teetotalers.
4. DISCLAIMER AND APOLOGY OF DR. CAMPBELL, in a Letter to Dr. Lees.
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In behalf of the Committee,
R. B. GRAY, } Secs."
J. BRADLEY, }

"Wesleyan School-room, Linthwaite, Nov. 21, 1845.

RESOLVED:—That the members and friends of the LINTHWAITE TEMPERANCE SOCIETY, in public meeting assembled, do hereby beg to return their sincere thanks to that indefatigable advocate of the cause of true temperance, Dr. Frederic R. Lees, for his devoted and praiseworthy efforts in behalf of that noble cause of truth and freedom; and they also beg to assure him that they still continue to repose the utmost confidence in him as a defender of their principles from the *mean insinuations* and the *wicked misrepresentations* of their opponents; and that they *indignantly repudiate as slanderous and malicious*, the violent personal attack which has lately disgraced the columns of the 'Christian Witness.'

Moved by JOHN HIRST: Seconded by WM. WHITE: and Carried unanimously. (Signed)
JOHN W. WHITE, Chairman."

Committee Meeting, Nov. 21, 1845.

Resolved—"That statements having appeared in the 'Temperance Intelligencer' and 'Christian Witness' respecting Dr. F. R. Lees which we consider false, malicious, and unjustifiable, the Committee of the BUCKINGHAM TEETOTAL SOCIETY do hereby tender to that highly-esteemed champion of the glorious cause of temperance, their hearty thanks for his valuable services and philanthropic exertions, and an assurance of their entire confidence in him as an advocate of thoro'-going teetotalism."

Proposed by J. SMALL, seconded by J. SPICER.
W. D. HARRIS, Chairman.

WIGAN.—At a meeting of the Wigan Parent Total Abstinence Society, held in the Commercial Hall, on Tuesday the 25th Nov., 1845—the Rev. WM. ROAF in the chair—it was resolved, on the motion of Mr. P. GRANT, seconded by Mr. H. FOSTER—

"That this meeting has heard with deep regret of the attacks made by various London and provincial periodicals on the principles and conduct of Dr. Lees; that while they leave to Dr. Lees the defence of his proceedings on occasions where they were not present, they do not hesitate to assert that his visits to Wigan *have always been marked by prudence, integrity, and enlightened earnestness* in his great cause; that regarding him as a most upright and able expounder and defender of true temperance, they tender him their cordial sympathy under his present trial, and wish his life may be long spared to advance the cause of Christianity and of philanthropy by his masterly advocacy of entire abstinence from all intoxicating liquors."

On the motion of Mr. D. DAVIES, seconded by Mr. J. T. MACMUIR; Resolved—"That this meeting strongly urge upon Drs. Lees and Campbell, and all the conductors of the temperance press, the necessity of treating their antagonists with the utmost Christian courtesy, *allowing to all parties the freedom they claim for themselves*—that of seeking for truth in the way they prefer, and regulating their conduct according to their own views."

On the motion of Mr. J. TAYLOR, seconded by Mr. T. NAYLOR; Resolved—"That the resolutions now passed be forwarded to the 'Truth-Seeker,' and that they be signed by the chairman on behalf of the society."
WM. ROAF,
[Independent Minister, and author of 'The Pastor's Pledge.']

Coalbrookdale, Nov. 29, 1845.

The following resolutions were unanimously carried at the usual quarterly meeting of the ADVOCATES OF THE COALBROOKDALE, MADELEY, AND BROSELEY TEMPERANCE SOCIETY.

"1st. That Dr. F. R. Lees, by his thoro'ly consistent, talented, and long-tried advocacy of the sacred cause of true temperance, has won for himself the confidence and gratitude of the friends of temperance; and the respect and thanks of this meeting are hereby tendered to him.

"2nd. That the attack on Dr. Lees in the 'Christian Witness' of this month (Nov.), is dastardly, unfounded, and unjust."

"Kilbirnie, Nov. 26, 1845.

"The Committee of the Total Abstinence Society of KILBIRNIE, do beg to tender to Dr. F. R. Lees a warm hearted expression of their confidence in him, and their cordial approval of his devoted and untiring efforts on behalf of the temperance reformation, in which he has taken such an active and praiseworthy part.

DAVID IRVINE, Prest. and Sec.
JOHN WHITEFORD, Treasurer.
ROBERT FIFE.
JAMES BARCLAY.
HUGH KIRKWOOD."

At a Meeting of the Committee of THE HOWDEN TEMPERANCE SOCIETY, held Dec. 2nd, 1845—

"RESOLVED:—That this meeting deeply sympathizes with Dr. F. R. Lees in the ungenerous conduct manifested towards him thro' the medium of 'the Christian Witness,' and begs most cordially to tender him their grateful thanks for the noble manner in which he has hitherto advocated the thoro'-going principles of teetotalism.

Moved by R. JOHNSON; Seconded by W. VOLLANS.
(Signed) JAMES SAILS, Chairman,
on behalf of the meeting."

WENTWORTH.—Dear Doctor Lees,—The following is the opinion of the WENTWORTH TEMPERANCE SOCIETY about yourself—the result of a meeting held Nov. 20, 1845:—

"It is our united opinions, that Dr. F. R. Lees is a man who loves the truth, and one who seeks its universal spread. We be-

lieve him to be a man of straightforward principle, of unbending integrity, and of extensive knowlege. His sincerity and zeal we never for one moment doubt; and we consider it to be the duty of every teetotaler and philanthropist, to encourage to the utmost of their ability a man who, in spite of calumny and slanderous opposition, has done so much for the glorious spread of true temperance. We love him not the less for the malice which has been so abundantly showered upon him. We say to him—'*God speed!* Go on and prosper. The dawn of a new day is at hand. *The lovers of mystery and intolerance must soon depart for ever.*' That your life may be long spared to us, and that you may never fail to unfurl the banner of temperance, is the sincere wish of your friends.

(Signed) WM. PAYNE, Sec."

P.S.—We can see clearly that you are a lover of light, and are hated by the lovers of darkness. You are *too wise*, and you wish the *poor* to be wise also. This is your greatest fault.

Yours ever truly, WM. PAYNE.

Market Drayton, Nov. 14, 1845.

At a public meeting of the DRAYTON TEMPERANCE SOCIETY, the following resolution was passed *unanimously*, amidst great applause:—

"RESOLVED,—That the friends of total abstinence from all intoxicating liquors, do hereby express their warm and unshaken confidence in, and approval of, the principles of true temperance, so potently disseminated by that distinguished champion of the cause, Dr. F. R. Lees, and they do hereby indignantly deny the vile and slanderous falsehoods with which his opponents have endeavored to bespatter his unsullied reputation: and so long as Dr. Lees continues to advocate the true principles of abstinence from all intoxicating liquors, neither hands nor hearts shall be wanting to assist him in the noble and philanthropic work of reclaiming the wretched inebriates from the misery and woe into which the use of strong drink has plunged so many thousands of our fellow-countrymen and women.

Moved by Rev. F. PREECE, P. M. Minister: Seconded by Mr. BARRET, Timber Merchant.

J. LEE, M.A. [Vicar of Market Drayton], Chairman.

Chesterfield, Dec. 2, 1845.

"Resolved—That the Committee of the CHESTERFIELD AND BRAMPTON TEMPERANCE SOCIETY do hereby tender to their worthy and esteemed champion, Dr. F. R. Lees, the expression of their confidence in, and approval of, his devoted, untiring, and ceaseless efforts on behalf of the total abstinence movement, in which as a leader, defender, and advocate, he has sustained such an honorable and praiseworthy position; and also beg to state their conviction, that he has been basely calumniated by some of the pretended friends and open enemies of the temperance cause; and that they feel it their duty to repudiate as base and malicious, the false representations of the 'Witness' respecting his religious opinions."

Moved by Mr. H. BEARDMON; Seconded by Mr. W. RICHARDSON; Carried unanimously.

"RESOLVED—By the friends of MEXBOROUGH, assembled Dec. 2, 1845, that a vote of thanks be tendered to Dr. Lees, for the able services, unremitting zeal, faithful application, and unwearied labors to which he has devoted himself in the advocacy and defence of the principles of true and unqualified temperance,—whom we regard with all confidence as the undaunted champion of truth, and of those principles and that cause with which we stand associated and identified. We avail ourselves of this opportunity (from a conviction of duty) to present him our unqualified thanks, and trust he will outlive the unmerited obloquy, misrepresentation, spleen, and malice of those who seek to smother the truth, because it lays open error, and exposes the dogmatism, false theology, and priestcraft of the present times, which are to these paid malcontents such a prolific source of gain. The attacks of the 'Christian' (?) or any other 'Witness,' so far from lowering Dr. Lees in our esteem, or shaking our confidence in him,—their malevolent, uncalled for, and base opposition, serves only to raise his character and person still higher in our estimation—as a proof whereof, we hereby give orders for an increased number of the 'Truth-Seeker,' as an organ of truth and a channel of free enquiry."

Moved by ALFRED BENNETT; Seconded by JOS. HARTLEY.

(Signed) JOHN HARRISON, Chairman, in behalf of the meeting.

United Brothers' Total Abstinence Society, LIMEHOUSE.

At a committee meeting held Decmber 3, 1845, Mr. PETERSON in the chair, the following resolutions were proposed by Mr. CROW, seconded by Mr. SWAINSON, and carried *unanimously*.

"1. That this Committee beg to assure Dr. F. R. Lees, that, as the undaunted champion and advocate of teetotalism, he has their esteem and approval; and that they look with the utmost indignation and abhorrence upon the attempts of the editor of the 'Metropolitian Intelligencer,' and the editor of the 'Christian Witness,' to vilify his character and injure his reputation.

2. That this Committee recommend the *Truth-Seeker* to the support of their members, and at the same time call upon them to assist in the emancipation of their fellow creatures, not only from the slavery of intemperance, but from the fetters of mental darkness, until the moral despots of society be trodden under foot by Popular Intelligence. WM. HAINES, Sec."

Ramsgate, December 11*th*, 1845.

"(1.) RESOLVED,—That Dr. Campbell having assumed in the 'Christian Witness' of November last, that Dr. Lees 'was doing more damage to the temperance cause than any other man in England,' and affirmed in the following number of December 'that Dr. Lees' labors were a serious evil to the cause in which he is engaged,' this meeting repudiates both the assumption and affirmation as utterly untrue, and asserts, on the contrary, that, (save Father Mathew,) no other person in Europe has been so instrumental in promoting the cause of true temperance.

(2.) RESOLVED,—That Dr. Lees has proved, beyond the possibility of refutation, that there is no sanction in the Bible for alcoholic wine-drinking, and that it is the fearless and uncompromising advocacy of this great truth, which has exposed him to the calumnies, misrepresentation, and bitter abuse, of a large number of professors of religion, but whose conduct in regard to the perishing drunkard is by no means in accordance with the spirit and requirements of the Gospel."

A. COURTNEY, Surgeon R.N.

[Testimonies from Liverpool, Devonport, Darwen, &c., are deferred from want of space.]

Notices.

'PATHFINDER.'—We cannot give up the name of this writer: but the Swedenborgians have no reason for complaint. All we have to say in reference to the articles is, that *we* do not exactly agree in opinion with them, but think them and the subject worth discussion, nevertheless. Besides, as far as space permits, BOTH sides are given, tho' the Swedenborgian side had appeared before, while PATHFINDER'S articles were at once rejected and misrepresented by their organ. He alone had just reason for complaint. When the controversy is finished with his friends, our Swedenborgian readers will be at perfect liberty to send their further communications for insertion. We must, however, beg them to do two things. First, to peruse again the opening letter of PATHFINDER, and they will see that it is worded very respectfully and kindly. Second, to peruse the 10 or 14 pages in their own magazine written in reply, or the *essential* extracts given by PATHFINDER, and they will see that the reply to PATHFINDER is in tone, temper, and argument, anything but what the case called for. Swedenborgians should have sympathy for *both* sides; but, in complaining, they seem utterly regardless of the feelings of Pathfinder.

AN INDEX to the Nos. of the *Truth-Seeker*, up to the period of publishing our EXTRA, will be given with that No. in the course of a short time. The EXTRA will be sent to *all* the new subscribers.

We beg to thank our correspondents for several able articles received, which shall be inserted as early as possible. Some books and tracts will be reviewed in our next.

COMPLETE SETS of this work cannot *at present* be had; several Nos. being out of print.

WE THANK our friends, who, from John O'Groats to the Land's End, so warmly sympathize with our cause, our efforts, and our aims. The priestly gang who, with such hellish malignity, have sought to *crush us* and our *cause*, and who have belied, in order to blast, our character—shall not succeed. 'Truth is mighty, and it *will* triumph.' They have nobly rallied around us, and started our journal with a large increased circulation. Hurrah! for *True Temperance* against *Moderation* and *False Expediency!* We wish our friends, most sincerely, a happy new year!

J. HANSON, Wesleyan Minister (and others).—*We* do not coincide with all that appears in our columns. Our principle, we repeat for the fiftieth time, is *free discussion*. If he do not like the 'five questions'—and *we* don't think their logic altogether sound—he can *answer* them, or anything else. We agree with him, that sad doggrel and dogmatism are often put forth from the teetotal *platform*—so they are from the *pulpit*. What then? It becomes our *duty* to give the *people better tastes*. The people have been too long neglected—their *cultivation* decried by priests who profit by their ignorance. For free-thinking enlightened men, will not *pay* for listening to dogmatism unchallenged. We published the article chiefly to indicate the consequences of the Wesleyan anti-teetotal policy. But the Conference *will not* take the hint, till it is too late. The *bad logic* is the consequence of the *bad training* to which their 'people' are submitted. They should learn them to *think* better.

R. G.—We said nothing in favor of '*state-paid*' preachers. *We* know, however, that men whose *living* depends upon *sticking to a certain creed*, are NOT placed in favorable circumstances for truth-seeking or truth-speaking. No doubt a very *bold*, and a very *honest* man, in whatever paid pulpit he might be, would, like Luther, *not* be shackled. But how few such are there! And the *bribe* tends to lessen their number. Our doctrine went *no further* than we expressed it—and applied only to that single point. The principle is—'He who has an *interest* in a creed, has an interest against altering it.' Interest says—'stand still'—Truth perhaps—'go on.'

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THE

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AND

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MIDDLESBRO'.—The telling circumstances published in your last Supplement has had a wonderful effect, and attracted much public attention. It has been deemed almost incredible that 'reverends' and esquires should be alongside policemen in such a disgraceful affair. Instead of attempting to defend their conduct, they determined that some one should feel their revenge. Having learnt who were most active in disposing of your publication (two local preachers and the principal officials), these were set down as the scape-goats to bear away the sins of the society for buying your publication; and in order to make out a clear case at the approaching local preacher's meeting, the *worthy* Super. stooped so low as to step into a brother's house and send to one of those local preachers for a No. of this 'vile paper,' that he might *himself* be a sure witness against him! The two were requested to appear; they omitted doing so; and by that meeting are suspended from preaching—on the grave charge of selling the *Truth-Seeker!* Oh shade of Wesley! what sayest thou to this? Wesley said—'If our principles be true, they will bear the strictest examination; if they be false, the sooner they are overturned the better.' So say the teetotalers and truth-seekers—not so our opponents. The friends have set about erecting a Lecture Hall, as a monument of their deliverance from outrageous priestly power;—but, being few, they need aid. If any person should feel inclined to have a brick in the building, probably you, Mr. Editor, would kindly receive it for us; and that no more may have to suffer from selling your work, you can send me a dozen copies, and I will *give them away*. That truth may prevail, and temperance principles be promulgated, and that *you* may be long spared to maintain the high vantage ground already taken, is the hearty prayer of

Yours, VERITAS.

Dr. LEES and 'THE TRUTH-SEEKER' VERSUS 'The Christian Witness.'

TESTIMONIES OF THE TEMPERANCE SOCIETY.

"Wesleyan School-room, Linthwaite, Nov. 21, 1845.

RESOLVED:—That the members and friends of the LINTHWAITE TEMPERANCE SOCIETY, in public meeting assembled, do hereby beg to return their sincere thanks to that indefatigable advocate of the cause of true temperance, Dr. Frederic R. Lees, for his devoted and praiseworthy efforts in behalf of that noble cause of truth and freedom; and they also beg to assure him that they still continue to repose the utmost confidence in him as a defender of their principles from the *mean insinuations* and the *wicked misrepresentations* of their opponents; and that they *indignantly repudiate as slanderous and malicious*, the violent personal attack which has lately disgraced the columns of the 'Christian Witness.'

Moved by JOHN HIRST: Seconded by WM. WHITE: and Carried unanimously. (Signed)

JOHN W. WHITE, Chairman."

United Brothers' Total Abstinence Society, LIMEHOUSE.

At a committee meeting held December 3, 1845, Mr. PETERSON in the chair, the following resolutions were proposed by Mr. CROW, seconded by Mr. SWAINSON, and carried *unanimously*.

"1. That this Committee beg to assure Dr. F. R. Lees, that, as the undaunted champion and advocate of teetotalism, he has their esteem and approval; and that they look with the utmost indignation and abhorrence upon the attempts of the editor of the 'Metropolitan Intelligencer,' and the editor of the 'Christian Witness,' to vilify his character and injure his reputation.

2. That this Committee recommend the *Truth-Seeker* to the support of their members, and at the same time call upon them to assist in the emancipation of their fellow creatures, not only from the slavery of intemperance, but from the fetters of mental darkness, until the moral despots of society be trodden under foot by Popular Intelligence. WM. HAINES, Sec."

Cranbrook, Dec. 9, 1845.

At a committee-meeting of the CRANBROOK TEMPERANCE SOCIETY, held this evening, the following resolution was unanimously passed.

Moved by E. Hall; seconded by S. DODSON; and resolved—

"That this committee hereby tender to Dr. F. R. Lees their sincere and hearty thanks for the able manner in which he has hitherto advocated and defended the principles of total abstinence;—and moreover beg to assure him, that notwithstanding the mean and uncharitable manner in which his character, writings, and motives have been attacked by the 'Christian Witness' and the 'Metropolitan Intelligencer,' they still continue to repose their entire confidence in him as the friend and defender of truth, freedom, and humanity." E. HALL, Sec.

Ramsgate, December 11th, 1845.

"(1.) RESOLVED,—That Dr. Campbell having assumed in the 'Christian Witness' of November last, that Dr. Lees 'was doing more damage to the temperance cause than any other man in England,' and affirmed in the following number of December 'that Dr. Lees' labors were a serious evil to the cause in which he is engaged,' this meeting repudiates both the assumption and affirmation as utterly untrue, and asserts, on the contrary, that, (save Father Mathew,) no other person in Europe has been so instrumental in promoting the cause of true temperance.

(2.) RESOLVED,—That Dr. Lees has proved, beyond the possibility of refutation, that there is no sanction in the Bible for alcoholic wine-drinking, and that it is the fearless and uncompromising advocacy of this great truth, which has exposed him to the calumnies, misrepresentation, and bitter abuse, of a large number of professors of religion, but whose conduct in regard to the perishing drunkard is by no means in accordance with the spirit and requirements of the Gospel."

A. COURTNEY, Surgeon R.N.

Liverpool, Dec. 13, 1845.

"RESOLVED,—That the members of the *Clarence Foundry Total Abstinence Society*, in public meeting assembled, are of opinion that no man has rendered greater service to the temperance cause, than Dr. F. R. Lees, both by his advocacy and thro' the press, and believe that truth, and nothing but the truth, is what he has endeavored, and is still endeavoring, to dispense to the world at large; and that they treat with utter contempt the slanderous and malicious attacks lately made upon his character by the 'Intelligencer' and the 'Christian Witness,' and beg most respectfully to assure him, that they still rely with the utmost confidence on him, as a faithful and unflinching supporter of the temperance cause.

Moved by Mr. E. MUNDY; Seconded by Mr. M. SULLIVAN Carried unanimously. THOMAS BUSH, Chairman."

Liverpool, Dec. 15, 1845.

The following resolution was carried unanimously this evening, at the public meeting of the BOLD-STREET TOTAL ABSTINENCE SOCIETY.

"Resolved—That an expression of the thanks of this meeting be tendered to Dr. Lees, for his able and zealous advocacy of the principles of true temperance, thro' the platform and the press, and an assurance that he has the confidence of this meeting, notwithstanding the remarks that have appeared in the *Metropolitan Intelligencer* and *Christian Witness*."

Proposed by Mr. G. CUTLER; seconded by Mr. R. KELLY.

(Signed) THOMAS OLLIS, Chairman.

Devonport, Dec. 24, 1845.

Dear Sir,—The Committee of the DEVONPORT TEETOTAL SOCIETY beg to state their entire concurrence in the manner in which your periodical has been hitherto conducted, and to notify their disapproval of the dogmatical assertion of Dr. Campbell, that teetotalers have no confidence in you or your organ.

(Signed on behalf of the Committee)

J. JONES, Treasurer.

Barnstaple, Jan. 1, 1846.

By inserting the following resolution in your valuable journal, you will greatly oblige the members of the BARNSTAPLE TOTAL ABSTINENCE SOCIETY.

Proposed by Mr. JOHN JOLLIFFE; seconded by Mr. THOMAS GREEN; and carried unanimously:

"That in the opinion of this meeting, Dr. Lees is justly entitled to the unwavering confidence of every lover of truth, justice, and suffering humanity, more especially every total abstainer; and this meeting also feels confident that the attacks made on him by several London and provincial journals are utterly unwarrantable, and demand our prompt denial of statements which, unless retracted and apologized for, the authors and circulators thereof ought to lose all public confidence as honorable and right-minded men.

(Signed) ROBERT KNIBB, Chairman."

Darwen, Jan. 3, 1846.

At a meeting of the Total Abstinence Society, held in the Wesleyan Centenary School-room, on Christmas Day—Mr. J. GREENWOOD proposed, and Mr. L. WHALLEY seconded, the following resolution, which was carried unanimously.

"That this meeting regrets the position assumed by some of the minor temperance publications against Dr. Lees, and that the *Christian Witness* should make itself the channel for conveying base and uncalled-for insinuations; and that we express our confidence in the integrity, zeal, and thoro' principles advocated by Dr. Lees, F.S.A. Scot.

(Signed) RICHARD MAUDSLEY, Chairman."

Clithero, Jan. 7, 1846.

"That the members of the CLITHERO TEMPERANCE SOCIETY, in public meeting assembled, hereby express their fullest confidence in the principles and proceedings of Dr. Lees, and repudiate, as false and uncalled for, the various charges and statements advanced by the enemies of thoro'going temperance and free enquiry.

CHARLES HUTCHINSON, Chairman."

Proposed by T. FRANKLAND; seconded by W. GREGSON.

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"Amid the innumerable periodicals issuing at their appointed times from the printing-houses of England, it is consoling to meet with one which appears to have been projected, and, as far as the perusal of two numbers enable us to judge, to be conducted on higher principles than are usually met with in the popular serial literature of the present day. Than the general character of that literature nothing can be lower—nothing more discouraging. When we open some of the popular publications, which are looked for so anxiously, and read with such avidity—when we witness the flippant air of self-sufficient ignorance which characterize the writers—when we behold their insincerity or their extravagance—their unbelief of anything real or earnest—their practical Atheism—their Mephistopheles mockery of all that is good, and pure, and everlasting—we confess to see in these things more symptoms of danger to the supremacy of England, and surer indications of her approaching downfall, than if the starry banner of the States shone from the Hudson to the Columbia, or the tri-color flaunted over the Thames! This little periodical is of a very different class from that which we have been comdemning, and, if it errs at all, it is in an opposite direction. *It is grave, earnest, and enthusiastic*, but, perhaps, a little too metaphysical and didactic for a 'Periodical for the People.' The teaching, however, is not dry, prosaic, or antiquated, but written in accordance with the half-poetical half-philosophical spirit which has characterized the highest recent and current literature. The objects of this new publication are explained in a short but eloquent and earnest article, which opens the first number. The article on John Ronge is written in a very vivid manner, and gives a most lively idea of the romance and excitement of the late remarkable proceedings at Treves. The first number of this interesting little periodical concludes with a very friendly criticism on 'The Ballad Poetry of Ireland,' and an incidental notice of the 'Spirit of the Nation.' With the two introductory paragraphs we shall take our leave for the present of this publication, to which we heartily wish success."—*The Nation* (Dublin Newspaper, Feb. 7, 1846).

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STOCKPORT SUNDAY SCHOOL VERSUS DR. CAMPBELL.

THE *Teachers' Magazine* contained several anonymous attacks upon this Institution, which. tho' quite erroneous and sufficiently provoking, the committee could not submit to notice, being made under feigned signatures, which sheltered their cowardly authors from any reply.

The editor of the *Christian Witness*, in his number for March last, constituted his magazine into what he calls a judicial court, and having elected and seated himself as the presiding judge, proceeds to give judgment on such *ex parte* and anonymous evidence, in no measured terms, against the Institution.

To this the Committee thought it right to reply, and now print, as sent to the *Witness* and the *Teachers' Magazine*, because both declined to insert it as sent to them. The editor of the former acknowleges the receipt of it in his May magazine, and promised to insert it in June: but he gives only some mutilated parts of it, with comments and additions which show the recklessness of his cause. One mis-statement is too glaringly malicious to be overlooked.

In order to justify his assertion, that we carried on the sale of books and stationery with a view to profit, he professes to quote statements from our reprots for the years 1835, 1836, 1837,—1842, 1843, 1844.

Why the intermediate four years are omitted does not appear! A honest man would expect figures to be stated correctly; but, no!—that would not suit *his* purpose. He omits, thro' all the years he quotes, the two principal items of cost, viz., 'the printing and binding of books.' Take, for example, the first year he gives:—

Dr. 1835.			
To books and stationery sold	£71	15	0
Difference of cost to funds of the institution.	283	15	7
	£355	10	7

Cr. 1835.			
By stationery, quills and ink	£27	16	8
By books	30	9	5
Omitting the next two lines, viz.:—			
By binding	34	1	6
By printing, including new editions of the hymn book and spelling book	263	3	0
	£355	10	7

In all the other years noted. the same wilful omissions are made, yet he had the printed reports before him.

What sort of figure this *Christian Witness* would make in the court into which he seems so anxiously to wish to bring his correspondents, viz., 'to be examined by Sir Thomas Wilde before Lord Denman,' we leave his readers to imagine.

The Committee cheerfully commend their cause to the candid attention of all liberal and Christian minds. They do not shrink from the defence of any of their plans, if argued upon scriptural and reasonable grounds. They are far from thinking that their plans are perfect; but they do claim for them an experience of more than half a century, and in an institution the largest in the kingdom, by means of which thousands of the rising generation have received moral and spiritual benefit, and have been prepared for usefulness in this world, and for glory everlasting in the world to come.

[*Extracts from the Letter to the Editor of the 'Christian Witness.'*]

The Committee of the Stockport Sunday School feel called upon to address you in consequence of your remarks on that institution.

They decline entering into any arguments for or against the propriety or impropriety of their method of conducting the school.

Their plans are before the public, and are substantially the same as have been acted upon for more than half a century, with eminent success and increasing prosperity.

Their establishment is a 'city set upon a hill that cannot be hid;' their works have not been 'done in a corner;' they are open to the inspection of any candid Christian to give or receive information. Their business at present is only with facts, which in your pages are so falsely stated, so invidiously misrepresented, or so ludicrously caricatured, that for your credit as a *Christian Witness* they trust you will be glad to give insertion to this official communication, in order to put yourself and your readers right upon the subject.

In order to do this, perhaps the simplest and plainest way to bring out the truth will be to answer *yea or nay* to the various counts of the indictment which you or your adopted friend, '*the Christian gentleman*,' have preferred against the institution.*

You say, 1. '*No contributions are raised in the school by the teachers or scholars for the spread of the gospel.*' This is a very invidious accusation. The school is not a 'sect,' nor attached exclusively to any.† But both teachers and scholars contribute their fair share in the various sections of the church they respectively belong to. for the spread of the gospel both at home and abroad. Is it meant to impeach the liberality of the Committee?—then let the Bible Society and many other public societies answer the accusation. Or is it intended to accuse the teachers of the neglect of enforcing the duties of economy and generosity upon the minds of their pupils?—then let the single fact be known, that the children, by a weekly subscription, at different times have given the munificent sum of £1,700 towards the erection of their own institution, besides giving their full share towards the annual expenses, in addition to subscriptions lodged with their teachers every Sabbath, for some good and useful purpose.

2. '*The Committee meet for general business on the forenoon of the Sabbath, during the hours of public worship.*' This is altogether false:—the committee meetings for general business are held only on the week nights.

3. '*The sale of stationery, with a view to profit, during the Sabbath.*' This is an absolute falsehood. Tho' several thousands of religious Tracts, Magazines, Testaments and Bibles, are circulated every month thro' this institution, none of them are sold 'with a view to profit.'

4. '*The means employed to prevent young people who have joined churches from attending their place of worship twice a day.*' The Committee and Teachers recommend and encourage their young people to join such Christian churches as they may choose, and to attend constantly to their duties as members; but so long as they are scholars, they must attend with their teachers at those places of worship to which their classes in rotation are appointed to go.

5. '*The annual public procession on the Sabbath, is connected with great dissipation of mind.*' The scholars with their teachers assemble in the market-place once in every summer, in commemoration of the erection of the building, to offer a hymn of praise and thanksgiving to the Almighty, and to testify their gratitude to their friends and supporters, without feeling or producing any *dissipation of mind*, but the very opposite.

6. '*The teaching of the Church of England Catechism.*' This surely will not give offence to any conscientious Churchman or Methodist, and ought not to give offence to any Dissenter, when he is informed that it is taught only to those children belonging to the Church or Methodists, and that no child of a Dissenter is required, or expected to learn it. We wish, however, that the '*Christian gentleman*' had been taught this in his youth, for therein he would have learned that the ninth commandment 'forbids all evil-speaking, lying, and slandering.'

7. '*The neglect of examination on religious subjects.*' Perhaps no school in Great Britain affords equal facilities for the examination of the children, in scriptural and

* The *Witness*, it seems, has a large stock of friends of this sort—these 'master minds' at misrepresentation!—ED. T. T.

† This is the *sore*. Dr. C. wants to get the whole apparatus of social and religious life under the direction of the priesthood—hence he cannot endure non-sectarians or free enquiry.—ED. T. T.

religious knowlege; in none are these duties more constantly and punctually attended to.

8. '*The manner in which the anniversary services are conducted, the Sabbath-morning rehearsal, the time spent in the school-rooms by the young women at the toilette, the oratorio, the retirement of the singers for refreshment during sermon, the supper after service.*'

These allegations are partly true and partly false; but all designedly caricatured.

There was a selection of sacred music performed on that occasion.

The orchestra was upon an ample scale, consisting of about one hundred (not two hundred) vocal and instrumental performers.

The females were dressed in white, (on a funeral occasion they would probably have been dressed in black,) and perhaps this may help to account for the obliquity of vision in your *Observer*, the appearance of these females in white having dazzled him so as to produce double sight, there having been (not sixty or seventy) but only thirty females in the orchestra.

It is not true that any 'theatrical singers' were even present on the occasion!

It is not true that the females spent any time at the 'toilette in the school!!'

It is not true that any 'singers left the orchestra for refreshments during the sermon!!!'

The critique on the music will stand for nothing in the opinion of persons of any taste and judgment.

Having falsely stated that the singers were 'theatrical performers,' this gentlemanly 'Christian' proceeds to specify them by name. The first is a young lady, not yet out of her teens, of unspotted character, who sings at the place of worship where her father plays the organ. The second is a respectable married female, who neither is, nor ever was, a theatrical performer, but who is a singer at one of the churches in Manchester. The third, a gentleman who is facetiously said to have come to the overthrow of Jerusalem, is a singer, and the parish clerk at the parish church of a neighboring town, wherein officiates one of the most pious clergymen of the district.

A supper was given to those singers who belong to the institution, consisting of a cold collation, provided and set out on the previous day, in one of the rooms of the school, and which was not only cheerfully, but thankfully partaken of, conducted with the strictest propriety, and did not occupy more than one hour's time, when, after singing a hymn, they all retired to their respective homes.‡

A special train was engaged, (the regular one having gone long before the service was over) not for the persons above specified, but for those friends who had come from Manchester, as many always do, on these occasions, to assist the charity, and who had the opportunity to retire to the houses of their friends or elsewhere for refreshments, and then to be taken back in the special train, instead of hiring or bringing out their own carriages or horses to take them home. They were all delivered safely at the station in Manchester, at twenty minutes past eleven o'clock, whence they might reach their most distant homes long before midnight.

9. '*The exclusive and oppressive spirit of the managers, and their efforts to discourage and weaken churches for non-compliance with their long-established, but most pernicious customs.*'

This is a malicious charge, for which there is not the slightest foundation or truth!

But there is yet some more slander to be uttered, and for this purpose the name of Dr. Chalmers is dragged forth, who, in 1824, is 'affirmed' to have engaged to plead for the institution under an entire misapprehension of its true character. Now the Committee affirm, that neither he nor any other preacher was ever engaged, except in the most open manner, and they have yet to learn that any of those eminent preachers who have visited them, would object to repeat their services (as many of them have already done) when opportunity and circumstances enabled them to do so With respect to Dr. Chalmers, he did not object to the music on his own account; he did not retire from the school till the performance was over; but stopt to the end, and expressed himself highly gratified. He did not go away immediately in disgust, but remained over the next day, and preached an admirable sermon to the teachers and parents, on the Monday evening.

At length his spleen bursts forth with vehemence, and he would fain injure or destroy the reputation of the institution in the eyes of all 'Christian ministers,' and so prevent them from embracing a most favorable opportunity of preaching the gospel to multitudes of hearers, as well as promoting the interest of a most extensive charity. Those preachers who have visited it, have all gone away with the most favorable impressions of the scene they had witnessed. And those ministers who are not yet acquainted with it, will enquire and satisfy themselves, if invited, before they accept or refuse such invitation, without consulting the *Christian Witness*.

At length the *Witness* is willing 'to rest the merits of the Stockport Institution on its results.'

Well, then, the Committee will give him some certain *data* (not fanciful assertions, or false calculations,) indubitable facts, upon which he may meditate, and from which his readers may draw their own conclusions.

The school has been in operation from nearly the earliest date of such schools, viz., 1784.

On the 30th June, 1844, the date of the last report, the number of children registered on their books was 55,057, and the number of teachers registered, was 2,745.

Of the above, not a small proportion must have, ere this, paid the debt of nature. Of those who still live, more than half are removed from Stockport, and are scattered in the different towns of the district, some in distant places of this kingdom, and not a few in foreign lands, both in Europe, Asia, and America. Among these, are thousands of living epistles, who may be read and consulted by any person who will take the trouble to do so. Among these, also, the committee can reckon numbers of regular ministers, itinerant preachers, missionaries, deacons, class-leaders, and office-bearers, in different churches, not only in Stockport, but in the surrounding districts; and of Sunday-school teachers, a great host. And many hundreds who, tho' dead, yet speak words of encouragement to all engaged in the good work, by the testimony they gave to their teachers and friends with their dying breath, that, thro' the instructions received in this school, they had been led to the Savior, and, dying in the faith of the gospel, and in the blessed hope of eternal life, entered, many of them, triumphantly into the joy of the Lord!

Respecting those now in the school, the Committee further state, for the information of the *Christian Witness*, that the number of teachers now (June 30) actually engaged in it, is 449; and that of these, 413 are church members, or seat-holders, at different churches and chapels in the town; and the remaining 36 attendants.

Of the scholars, some hundreds are members of Christian churches, while yet remaining under the tuition of their teachers; and all of them attend in rotation with their teachers, at the churches and chapels in town, to which they are every Sunday appointed, besides the many opportunities they enjoy of hearing the gospel in their own institution.

The Committee rely upon your candor to publish this official letter in your Magazine, and assure you that they will never trouble you again, unless a similar occasion of misrepresentation should arise, which they hope will not be the case.

[It seems the Committee, like many others, made a slight error in reckoning on the candor of the *Christian Witness*.—Ed. T. T.]

‡ Our *Christian Witness* virtually finds fault, in all this, with the Jewish mode of observing Sabbath in our Lord's day. He is a 'puritan' who pretends herein to greater 'purity' than Christ!—Ed. T. T.

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'HONOR TO WHOM HONOR IS DUE!'

Dr. Campbell and the Bible Monopoly.

THE *Christian Witness* says:—'But for other agents and other instruments (than the Bible Society), the Bible had at this hour been as dear as when the Rev. Dr. Thomson transmitted to the author of Jethro the outlime of his glorious scheme, and when that author commenced his assault on the King's printer, the universities, and the said committee, which lasted thro' eight months, and issued in the downfall of the monopoly.'

The editor of the *Christian Witness* is, by distinct appointment, Dr. Campbell, and 'the author of Jethro' is the same Dr. Campbell.

The paragraph quoted amounts, therefore, to the following allegations:—

1. That the main reduction in the price of bibles has been effected since the publications of Dr. Campbell's letters.

2. That the Queen's printer's monopoly has been destroyed.

3. That these two results are chiefly attributable to the letters of 'the author of 'Jethro''—that is, of Dr. Campbell himself.

The *facts* are these:—

Feb. 10th, 1831.—A petition was presented to parliament, alleging the evils of the King's printer's patent, and praying for its abolition.

Feb. 17th, 1831.—A committee was accordingly appointed to investigate the subject.

Aug. 8th, 1832.—After hearing voluminous evidence, collected at great expense, and with enormous labor, by the parties who were moving on the question, the committee reported to the Commons.

1833, 1834, 1835, 1836.—During these years constant appeals were made to the public mind, and continual agitation was employed to shake the monopoly of bible printing. This was far from unavailing: the government indicated the magnitude of the abuse by compelling the monopolist to reduce the price of acts of parliament exactly one-half; and the King's printer was already staving off his danger by continual, tho' gradual, concessions in price. *In all this Dr. Campbell took no part.*

April 17th, 1837.—As the Scotch patent was near its expiration, it was resolved to oppose its renewal, partly that the Bible might be emancipated from such thradom in Scotland, and partly that the outworks of the English patent might thus be demolished. A second committee was obtained, and met to inquire into the expediency of renewing the Scotch patent.

July 12, 1837.—The committee reported to the House, after hearing a mass of evidence which had been adduced by the same parties as on the previous occasion, but of whom Dr. Campbell was *not* one.

1837, 1838.—During these years an almost unceasing negotiation was carried on with individuals, public bodies, members of parliament, and government officers, in order to accomplish the abolition of the Scottish monopoly, and, when this was at length resolved on, to settle the future Bible printing on a satisfactory basis—to combat the efforts of the Scottish church and universities who combined to secure it for themselves—and to counterwork a multitude of political partisans struggling for a share in the spoils. *In all this Dr. Campbell had no share.*

July 17th, 1839.—The Scottish patent expired, the new board of superintendence was erected by royal warrant, and the printing was thrown open in Scotland.

Immediately a host of publishers gave notice of forthcoming editions of the Bible, the defunct patentee advertised his editions at great reductions in order to keep competitors out of the market, the English patentee opened an agency in Edinburgh for the sale of his own Bibles, which he could now import thither, and Dr. Thomson, in conjunction with the parties who had agitated the subject thro'out, organized a society for supplying Bibles at the mere cost of production.

In October, 1840, Dr. Thomson came to England to announce his proposals.

During the past twelve months (June, 1845) great results had been in course of development, the Scottish government board had reported to the Queen the operation of the new system, and pointed out a great reduction in price already secured, and still greater in prospect, as among the most prominent results.

The prices of the English patentee and the Bible Society were in course of continual reduction, and had arrived at rates which, in 1832, they had denounced as absurd. The patentee was unable to maintain a higher rate in England than that at which he was driven to compete with the late patentee, and the free traders in Scotland. The English Bible Society had been driven to publish a sixpenny Testament, to meet the cheap editions elsewhere.

Of all the labor, the cost, the disappointments, the reproaches, the virulence of interested opponents, and, worse than all, the cool neglect of uninterested friends, thro' which these results had been wrought out, Dr. Campbell knew nothing whatever—had borne no fraction of a share; neither the ardor of the contest, nor the importance of the objects, had hitherto induced 'the author of Jethro' to open his mouth, nor employ his pen, nor expend a moment's labor on the subject.* He was accidentally at Manchester when Dr. Thomson and his friends came thither to state the progress they *had* made, and to set their new plans in operation.

Dr. Campbell was induced to take part in a public meeting, and this led to other similar meetings, and to the publication of his letters in the *Patriot*.

While the great subject of Bible circulation was a perilous one—while to agitate it was looked on as factious—while an uphill fight had to be maintained, Dr. Campbell was *silent*—not a blow of his was dealt at the giant abuse. But when the agitation had already borne abundant fruit, and success afforded motive, Dr. Campbell came to give the dying foe 'another wound in the thigh,' and to carry him off the field as the trophy of his *own* prowess. This is not the place to detail a series of tables; but if an accurate list were presented to the public, it would be shown that the first essential reductions took place when the Scotch patent was abolished, and that each successive reduction, from that period to this, has been made by the English monopolist and the Bible Society, exactly when the Scotch free society, and the free traders there, have published new and cheaper editions. Dr. Campbell helped on one occasion; but his help was just the cheering of a passenger, who is carried in a carriage he has neither built nor purchased, over a new line of railroad he neither devised nor constructed.

It would be unjust to dismiss Dr. Campbell without noticing his marvelous assertion, that the downfall of the monopoly has been effected.

If the Scottish monopoly be referred to, the reply is, that it expired above a year before Dr. C. wrote; if the English be intended, nobody knows better than Dr. C., that it is still in unimpaired existence, having himself become its voluntary apologist. Since he denounced the monopoly as 'a hideous object under every aspect, with the lust of lucre burning in its heart,' as 'the perfection of the abomination that maketh desolate,' he has pronounced, as his deliberate judgment, that the monopolist would do better for the public than free traders—that the monopoly, instead of a curse, was likely to become a blessing—and called on all who are interested in the extension of the Bible, to cry long life and good health to the imperial monopolist!—*Nonconformist.*

[* It is just the same with the teetotalers. They discipled millions to their doctrine, and then, after twelve years toil and success, their principles are denounced by Dr. Campbell—who steps forward, and will put all to rights!!!—ED. T. T.]

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To our Country Friends we say, that our periodical will always be out *three* days before the date the No. bears, so as to be in time for the parcels which leave London on Thursday morning.

PUBLICATIONS RECEIVED FOR REVIEW.

1. *Memoir of Mrs. Jane Mawson*, of Newcastle-on-Tyne: showing the progressive influence of Truth upon the Mind of a Sincere Enquirer. Chapman, London. 1845.

   [The editor of this interesting Memoir well observes, that amongst the motives which have actuated him in publishing it, he must chiefly place his purposes of trying to awaken by an example of suffering goodness, the piety of others, of encouraging free-enquiry, and of showing that the consolations of religion are not confined to special and sectarian views of Christianity, but the lot of every pious and sincere soul, tho' rich and radiant in proportion as the views of God and his government commend themselves to the affectionate elements of our nature. We think the Memoir exceedingly well adapted to answer these high objects, and therefore worthy of purchase and perusal. It is not dear, for we have 250 pages, neatly bound in cloth, and gilt edges, for half-a-crown. It is a useful addition to our religious Biography.]

2. *Memoir of W. A Taylor, Jun.*, of Castle Comb, Wilts. Ward and Co., London. 1846.

   [This volume is a pleasing record of the life and character of an excellent man—a teetotaler and a Christian. It is well written, and inculcates the doctrine of true temperance. It is small in size and price.]

3. *Results of Hydropathy.* By EDWARD JOHNSON, M.D. Simpkin and Co., London. 1846.

   [An important contribution to the Science of Medicine, written with Dr. Johnson's usual ability, talent, and originality. We need say no more—yet we will add, that it entirely explodes the ordinary and vulgar notions of the medical 'Mystery Men' concerning 'Constipation' and 'Indigestion'—and therein does good service to this pill-purchasing and quack-employing people.]

4. *The Wesleyan Centenary Hall Spirit Vaults exposed*, and the temperance principles of Wesley defended against the Methodist Conference and Missionary Committee. With an engraving of the Hall and Spirit Vaults. By JAMES BUCKLE. Brittain, London.

   [A well written, spirit-stirring pamphlet. Every Methodist should buy and read it.]

5. *An Exposure of Odd-Fellowship:* showing that the Independent Order of Odd-Fellows, Manchester Unity, is unscriptural in its constitution; unjust in its finance; extravagant in its management; bankrupt in its circumstances, &c. By H. MUDGE, Surgeon, Bodmin. Whitaker and Co., London. 2s.

   [Most serious charges are here urged against a wide-spread institution, which it becomes *every member* of the body carefully to examine, and wherever they are just, to apply to the evil either the knife or the remedy. We are not competent to the task of deciding on the merits of this question, but we think that there must be 'something rotten in the state of Denmark' to afford ground for this impeachment. The Odd-Fellows should disconnect their *system* entirely from the *public-houses*, and the public-houses from their Halls; and then, framing a sound system of finance, in reference to a vast number of their laws, pass either an Abolition or Reform Bill.]

6. *Good Temperance Tracts.*

   [Beecher's 'Six Sermons,' cheaply and neatly republished by the Scottish Temperance League. 'Total Abstinence a Christian Duty,' by W. Robson: a well reasoned tract, sold by Ellerby and Cheetham, Manchester. Mr. Alexander's 'Doctor Scrutinized' (which he is in capital style) forms No. 1 of the Ipswich tracts. 'An Appeal to Publicans,' &c., by J. Jenkins; which should tell: it forms No. 65 of Midland Temperance Tracts, sold by Brittain.]

7. *Periodicals.*

   [We can commend the following as well edited and cheap. 'The Females' Friend,' under the sanction of the Associate Institution for improving and enforcing the laws for the protection of women—a most important society. The Magazine is only 3d. per month; sold by Houlston and Stoneman, London. 'The Temperance Gazette,' capitally conducted by Mr. Kenrick, is 1d. per month, and may be had of Brittain. 'The Teetotal Times' is decidedly the best of the London organs. 'The Scottish Temperance Review' improves, and is exceedingly neat and cheap. The Nos. for February and March contain a review of the Barrow 'abortion'—tho' the untimely birth had certainly no claim to such extended notice.]

8. *Fragments of Thought and Composition.* By EDWIN PAXTON HOOD. Moxon, London. 1846.

   [Mr. Hood, well known as an eloquent Temperance and Anti-War lecturer, in the book before us, makes himself further known as a poet. The claim he puts forth for this high honor, is by no means badly made out. His effusions are indeed pervaded with the true poetic spirit; and to get such acknowlegement from us in this day of florid flatness calling itself poetry—is not slight. The writer has clearly lived behind the scenes, and talked face to face with nature. His is not a mere hear-say utterance, but a living and experimental one. He says many fine things, but amongst others, not so fine. He is also earnest, like all true poets; tho' not great. Power he has, of a kind: but it is not that of a giant who grasps the wide-reaching universe. He is a clever Thinker—not a comprehensive or profound one. Nevertheless, he is a superior man; and if he could only *believe in prose*, we venture to predict, from his free introductory talk with the reader, that he would be a very successful author.]

9. *A Teetotaler's Vindication:* a reply to Mr. Barrow's pamphlet. By E. P. HOOD. Sold by Ellerby and Co., Manchester. 32 pages.

   [Short, yet satisfactory. This three-halfpenny tract is worth a hogshead full of the eighteen-penny trash to which it replies—except for waste paper.]

10. *The Outcast:* an account of the expulsion of J. COLAM, Sec. of the Dover Temperance Society, from the Wesleyan Society.

    [A more heartless, cruel, but priest-like policy than that adopted by the itinerant Popes who expelled Mr. Colam, without *trial* and without *hearing*, we have not lately read of. The conduct of the Romanists to Ronge is similar to it, but not quite so bare-faced. The vassalage of soul to which so great a herd of men in this country (*called* Protestant, but *really* Priest-ridden) is really pitiable—and is not exceeded by any thing in Ireland or on the Continent, tho' of course modified as to its form.]

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This Magazine is designed to raise the character of popular and temperance literature, and to assist the grand progressionary movement of the age.

The time has at length arrived, when the higher truths of philosophy and morals may be proclaimed successfully to the people; and this conviction is founded on their temperate habits, and the consequently thoughtful and aspirative disposition of their minds.

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OPINIONS OF THE PRESS, &c. ON THE FIRST VOLUME.

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"The articles evince very great ability, and are *equal to the first magazine literature of the day.* The introductory observations—in terse, pointed, and vigorous language—are an able enunciation of sound principles. 'John Ronge' is a searching and vivid history of the new reformation in Germany, and cannot be read without deep interest. The numbers contain many beautifully and ably written histories and novellets, full of point, thought, life, and vigor. Its literary criticisms are honest and searching; and if continued with the same ability, the TRUTH-SEEKER must speedily attain a high position in the periodical literature of the day. We wish it that liberal patronage it so eminently deserves."—*Odd-Fellows' Chronicle.*

"A cheap magazine for the people. There is need of bold speaking and truth-seeking in these days. Each man has his own views of what truth is, and is so little disposed to tolerate the truth held by other men, that those truth-seekers who are very much in the minority (as is always the case with the holders of new truths) run no small risk of being thrust beyond the pale of privileged and social life. We hope the *Truth-Seeker* will do its best to abate this vile intolerance. In this first number we meet with many articles that greatly please us. The introductory article gives an earnest of moral courage, as well as power, for the future management of this magazine. Next, we must mention the admirable essay on 'Profit and Loss,' by PATHFINDER—an essay which is learned, ingenious, and, we should think, very near the truth. 'John Ronge' is a fine pictorial article, and ought to be read with interest at the present time; and 'Martin Ford' is a sweet little tale, containing a profitable moral. We have very great pleasure, indeed, in commending this new periodical to public favor."—*Leeds Times.*

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To the Rev. Theobald Mathew, Cork, Ireland.

DEAR SIR,—Long after the jars of sects and the feuds of party politics have ceased, your philanthropic name wiill be cherished in the towns and hamlets of our native country. In you is again proved that not any wonderful eminence in sciences or arts, or in eloquence and arms, is requisite for the attainment of signal temporal good. Patience and perseverance, and I believe, in you, a sincere piety, have effected, under Divine Providence, far more extensive and abiding good. Neither should we forget in this review the meed of gratitude to a plain amd retiring and humble merchant of your city, Mr. W. Martin, a member of the Society of Friends, for his having, after six months' reflection, study, and prayer, on this great proposal, engaged your memorable adhesion to the public advocacy of the Temperance Cause, which, umder these auspices, was advanced from moderation to total abstinence, and with unequalled unanimity won its way to the hearts and obedience of millions! There may be backsliding and defection, but these are partial specks amid the general sunshine of a better practice; but I hope that the ground conquered will ever be retained, and my present object in this address is, to invite your zealous co-operation in a twin and kindred cause, which needs but moral exposure and analysis to banish its vicious and degrading indulgence to the same tomb which holds the sin of drunkenness!—I mean, smoking amd chewing tobacco. With no one sanitive property, how strange that this poisoner of life and of good air could ever have won its noxious way into the cottage, the mansion, and the palace! What is tobacco? A plant of Virginia, which requires, more than any other plant of the field, continued toil and exhaustion of the soil, however highly manured and cultured. Its vile, stringent, and bitter taste and property, deranges the digestive organs, and no insect can live under its contact. Its effluvia poisons the atmosphere in house or field; and the only plea of its victims is, that it lulls or hallucinates the senses. That is the plea of the Eastern and Chinese opium-eaters, who, for a momentary elevation of the senses, to be surely followed by torpor and racking pains and daily approximation to death itself, indulge this intoxication of the senses.

Bad as is the British and Irish consumption of this plant, unknown to Egypt, or Old Greece, or Rome, to Hun, or Goth, or Saracen, or Vandal, that of the Continent—save blithesome and elastic France—is greater; particularly in phlegmatic Holland, Belgium, and Germany. What is our scale of poison to the people under this head? At least 36,000 hogsheads! The weight of each averages 1,200 lbs., the first cost of which may be called £30, or 6d. per lb. weight. But our tax-raising government avails itself of this debauched taste, and claps on a duty of 3s., that is, 600 per cent. on the value, so that 3s. 6d. per lb., or 200 guineas instead of £30, must be paid for each hogshead of tobacco by the manufacturer of snuff or pigtail. This makes the amount for the two Kingdoms, 36,000 hogsheads ⋈ 200 guineas=7,200,000 guineas, or £7,500,000—the planter and ship-owner and merchant receiving only one-seventh or £1,080,000.

Oh! let me impore you, and Messrs. William Martin, Bishop Foran, and every philanthropic teetotaler in both kingdoms, to come forward and seek the abolition of the profane and filthy rites of this opium or tobacco idol. The money value exceeds that of the duty-paid-cost of 22,000,000 gallons of whisky. It would purchase about 252,000 hogsheads, or fully 126,000 tons of wholesome sixpenny sugar, one of the best of human aliments. What is the consumption of sugar? Only, altogether for both kingdoms, 200,000 tons. So, now we have the public means, we should put down this tobacco monster to purchase 50 per cent. more than heretofore of this most desirable production. Number of families in Great Britain, 4,000,000; number of do. in Ireland, 1,800,000; divided into 200,000 tons, give annually but 77lbs. for each family. But as 126,000 hogsheads of sugar could be purchased, duty paid, for the sum saved by the total abstinence from that loathsome plant tobacco, seven-elevenths portion might be added to the consumption of sugar, or 49lbs. be added to the 77lbs, that is 126lbs. per annum, or 2½ lbs. each family each week might be attained. Who, then, will read this appeal, and remain deaf to its justice? Yours faithfully,

WILLIAM DUDLEY.

Alexandria, Wexford, Ireland, 7th November, 1845.

A 'HUMBLE' EXHORTATION.

WE have received the following letter from R. E. P. We thank him for his 'intentions,' but unluckily, as we cannot regard him as an infallible Pope, we cannot accept his '*warning*' for '*wisdom*.' He should have given us *argument* instead of *exhortation*, *evidence* instead of expressions of weak-headed fears. We thank him for his tract — which is not amiss, as our readers will perceive by the extract which follows the letter.

"Hexham.

"Sir,—An article was pointed out to me in your 'Truth-Seeker,' entitled '*Free-Spokenness and Self-Reliance*,' by YOUNG ENGLAND, containing some loose, vague, heterodox notions of a religious character—as I humbly *think*. Now, sir, permit me to say that such articles emanating from you, and mixed up with the temperance question, *is* likely to damage both you and it in public estimation. You are regarded as having rendered good service to the excellent cause, but should you degenerate into a 'wandering star,' the sooner you quit the field the better. A sincere friend,

R. E. P.

P.S. Some of your once-admirers almost *now* apprehend that your 'days' of honor, usefulness, and happiness, are 'numbered.' O, may God avert, graciously avert, your fall!

Please accept the enclosed little tract. I don't think of one quite pertinent at hand; this, however, is partly so, and deserving of your serious, humble, and prayerful consideration! Never mind who the writer is, only receive the timely and friendly warning."

THE SUM OF THE GOSPEL.

WHAT a happy thing it is, that the gospel comes into so little compass! Often have I felt this, when visiting the sick and the dying. When I have found the mind incapable of vigorous, expansive, or continuous thought, oh, how thankful I have been that the gospel is *so short* and *so simple!* that the elementary truths, which give peace to the conscience and hope to the heart, can be stated in so few words! There is Divine wisdom and Divine kindness in this. There are short sentences which contain, essentially, all that a sinner needs to know, to give him a sense of pardon and confidence towards God. 'The wages of sin is death; but the gift of God is eternal life, thro' Jesus Christ our Lord:'—'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief:'—'This is the record, that God hath given to us eternal life; and this life is in his Son: he that hath the Son hath life; he that hath not the Son of God hath not life.'

It is a fact not less extraordinary* and not less pregnant with evidence of the Divine origin of the gospel, that it never yet has had a dying penitent: I mean, any one, in the hour of dissolution, repenting of having trusted to it. I call attention to the fact. The gospel is the only system of which this can be affirmed; and the fact is without exception. I am in the full recollection, when I say so, of the many believers who have passed thro' the valley of the shadow of death in mental depression and gloom, and whose fears have encompassed them even to the last. But these are not exceptions to the fact; they are confirmations of it. For whence has the gloom of these believers arisen? What has drawn the cloud over their souls? what has engendered their fears? Has it been any apprehension, starting up within them, of the solidity of the gospel foundation of hope?

* It is *not* extraordinary that men should never repent of believing that *God is love*. The truth is such a *natural* truth.—ED.

any doubt of its being trustworthy? any conviction, or even any suspicion, forced upon them in this testing-time of human confidences, of its being, after all, not rock, as they had fancied, but sand, a delusion, a 'refuge of lies?' The very reverse. Their doubts have not been about it, but about *themselves!* The question has not been about the security of the foundation, but about the fact of their having built upon it. I ask for an instance of any individual, in perfect possession of his mental powers, unaffected by any morbid hallucinations, and in the full prospect of death, expressing regret for the folly, or repentance for the sin of having *believed* and *followed after* Christ; disowning the foundation on which he has rested thro' life, as now seen, in the searching light of its closing hour, to be false and unstable. Infidelity, and every system of human framing, have had their dying penitents by thousands. How comes it that the gospel has had none? Many are the schemes with which men have made shift to live, but which have misgiven them when they have come to die. The last enemy is a ruthless inquisitor. Many a time has he shown what a power he possesses of detecting to the mind the sophistries by which it had flattered itself in error, and of exposing to the conscience the flimsiness of its favorite refuges. Even in the valley of the shadow of death, there is often a revealing light, which compels the sinner to see *what he had been shutting his eyes against before*, and awakens him to a late and appalling sense of his infatuation. How comes it, then, that to no one mind has death, in the hour of his dread inquisition, ever made the discovery of the insufficiency and delusiveness of the gospel? How comes it that of this foundation the hollowness, the unsoundness, the sandy instability, has never been exposed, and the fool who has trusted to it been convinced too late of his folly? Is there not something extraordinary in this; that of all systems this should be the only one that has stood the scrutiny of death, and the test of anticipated judgment? Let the infidel account for it. To me it appears as *the seal of the God of heaven to his own truth; evincing its divine adaptation to all our nature's consciousness*, and to all our nature's exigencies, and peculiarly in the hour of that nature's extremity. It proves itself, in this unvarying experience, to have proceeded from Him who 'knoweth what is in man.'

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IMPORTANT NOTICE.

The friends of the Rev. JOHN STAMP will lament to hear that that undaunted, zealous, and devoted advocate of thoro'going Teetotalism is now lying so exceedingly ill, that, in the opinion of his medical attendants, no hope can be entertained of his restoration. We have just been requested by J. S. to make this announcement, with an earnest request to all those Subscribers and Agents for the 'Long-Pledge' who have not as yet paid in their Subscriptions, or settled their Accounts, for Periodicals sold up to this time, to do so as promptly as possible, thro' the medium of the writer, who is hereby authorized to receive and acknowlege all amounts of cash due to Mr. Stamp.

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THOS. H. BARKER,
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F. E. DU CHEMIN.

Wanlockhead, December, 1845.

Respected Sir,—I have been perusing your second lesson, and the more I study it the more I am convinced of the wonderful power of this ingenious principle, as it is justly termed. By the aid of your phrenotypic alphabet, I see the information to be derived will be endless in its variety, and the more the mind is expanded on this system, the more will the interest be increased.

With increasing delight in the system,

I remain your attentive pupil,

SAMUEL BALLENTINE.

Lawson, December 21, 1845.

Dear Sir,—I beg to tender you my sincere thanks for the very excellent course of phrenotypic lessons with which you have just furnished me. The system of artificial memory which they develop is certainly admirably adapted to aid the anxious student in the various branches of science and literature ; it becomes, therefore, a duty incumbent on me to express my unqualified approbation. Indeed, were it only for enabling me to place the history of England, as contained in the list of sovereigns with which you have favored me, before my eyes at one view, it would be astonishing; for however strange it may appear to others, it is nothing extraordinary to the phrenotyper. Other tables equally as important to me I have committed to memory with the greatest ease—as in others, so in this case, practice makes easy.

Having but just commenced applying the system to discourses (being frequently called upon to speak extempore), I cannot speak practically, but have no doubt of success.

There is, however, another fact connected with phrenotypics, which by no means must be forgotten—viz., the habitual practice of discerning, comparing, &c., which it begets ;—in other words, the habit of close thinking on anything brought before the mind. This fact I think should be very prominently set forth by all phrenotypers.

I remain, dear sir, yours sincerely,

R. GILL.

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AND

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The friends of the Rev. JOHN STAMP will lament to hear that that undaunted, zealous, and devoted advocate of thoro'going Teetotalism is now lying so exceedingly ill, that, in the opinion of his medical attendants, no hope can be entertained of his restoration. We have just been requested by J. S. to make this announcement, with an earnest request to all those Subscribers and Agents for the 'Long-Pledge' who have not as yet paid in their Subscriptions, or settled their Accounts, for Periodicals sold up to this time, to do so as promptly as possible, thro' the medium of the writer, who is hereby authorized to receive and acknowlege all amounts of cash due to Mr. Stamp.

It is hoped that all who are concerned will make it a matter of conscience to attend to this obviously necessary request, without delay.

THOS. H. BARKER,
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June 15, 1846.

JOHN STAMP.

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THE DRUNKARD'S WIFE.

[By Dr. COATES, of Philadelphia.]

'Gambling and drunkenness are two fiends.'

DARK is the night! How dark! No light! No fire!
Cold, on the hearth, the last faint sparks expire!
Shivering she watches by the cradle side,
For him who pledged her love—*last year a bride!*

'Hark! 'tis his footstep! No—'tis past: 'tis gone:
Tick!—tick! How wearily the time crawls on!
Why should he leave me thus? He once was kind!
And I believed 'twould last—how mad! how blind!

'Rest thee, my babe!—rest on!—'tis hunger's cry!
Sleep!—for there is no food!—the fount is dry!
Famine and cold their wearying work have done,
My heart must break!—and thou!' The clock strikes one.

'Hush! 'tis the dice-box! Yes, he's there, he's there;
For this—for this he leaves me to despair!
Leaves love! leaves truth! his wife! *his child!* for what?
The wanton's smile—the villian—and the sot!

'Yet I'll not curse him! No! 'tis all in vain!
'Tis long to wait, but sure he'll come again?
And I could starve and bless him, but for you,
My child! his child! oh, fiend!' The clock strikes two.

'Hark! how the sign-board creaks! The blast howls by!
Moan! moan! a dirge swells through the cloudy sky!
Ha! 'tis his knock! he comes!—he comes once more!
'Tis but the lattice flaps! Thy hope is o'er!

'Can he desert me thus? He knows I stay,
Night after night in loneliness, to pray
For his return—and yet he sees no tear!
No! no! it cannot be. He will be here.

'Nestle more closely, dear one, to my heart!
Thou'rt cold! Thou'rt freezing! But we will not part!
Husband!—I die!—Father!—it is not he!
Oh, God! protect my child!' The clock strikes three.

They're gone! they're gone! the glimmering spark hath
The wife and child are numbered with the dead! [fled!
On the cold hearth outstretched in solemn rest,
The babe lay frozen on its mother's breast!
The gambler came at last—but all was o'er—
Dead silence reigned around. The clock struck four.

Varieties.

THE FIRST PHILOSOPHERS.—We find mention in history, that a few great men now began at distant intervals to stand up before their time, propounding truth and principles in natural and moral philosophy beyond the comprehension of their cotemporaries. They were minds belonging rather to the fulness of the future, shining for a while, as solitary lights, to sink again in the universal gloom around them. But they did not waste in vain, as 'ineffectual fires.' There is little doubt but that these possessed all the physiological characters of the enhanced intellectual type of succeeding times, being thrown out by a happy concurrence of the formative conditions, as forerunners of what society in general was to be in after ages. They might be said to be not so much fellow-denizens of those living in their own times, as cotemporaries in thought and opinion with those born centuries after them. They enjoyed the privilege of being upon a level with the high intelligence and civilization developed in after times, and still developing itself at present; and they must be taken, not as patterns of the qualities and wisdom of our ancestors, but rather as men having mirrored out within their luminous and prophetic minds a reflection of modern times.—VERITY'S *Changes produced in the Nervous System by Civilization.*

EXTRAORDINARY REFORMATION.—There is at present living at Burnley, Lancashire, an eccentric individual whose biography is perhaps unparalleled. He is a native of New Church, Pendle Forest, and his name is John Halden, tho' he is better known as 'Johnny Halden,' or 'Johnny Young-again.' During his life he has been imprisoned in the following places: twenty-one times in Preston House of Correction; twice in Knutsford gaol; four times in Wakefield House of Correction; once in Kirkdale gaol; three times in Northallerton House of Correction; once in Lancashire Castle; once in Beverly House of Correction: once in York Castle; once in Manchester New Bailey; once imprisoned in Calais, for knocking down a Frenchman, who laughed at his iron clogs. Halden has also been in two hundred and three lock-ups; has been brought before ninety-two different magistrates; has had one lawful wife, and seven children, five of them illegitimate; and twenty-nine female associates, whose characters will bear no investigation. He has deserted from the army six times; has fought a hundred and nineteen pugilistic battles, and lost eleven of them. Altogether, he has spent seven years and forty-nine days in goals. He is now fifty-one years of age; and after having experienced all the above vicissitudes, has now become an inflexible teetotaler, declaring it to be the best moral step of his life, and confessing that intoxicating liquors have been the bane of his criminal existence.

A BEAUTIFUL THOUGHT.—In a speech at Boston, Gov. Briggs said:—'It had been said that in the last expiring agonies, when this wonderful frame was to become untenanted, and the soul wing its way to the Creator who gave it, a singular delusion was observed to hold power over the dying—they imagined they heard music. There is an equal deception in the glass,—the partaker sees not death lurking there—he yields to its exhilarating effects, succumbs to its seductive influence, and in the giddy whirl of excitement imagines he hears music, and like the dying, is not aware that it is but a prelude to ruin and death. It has been said that we could not conceive of the aggregate statement of the misery and crimes perpetuated by intemperance. He would say, nor could the aggregate be fully comprehended or appreciated, of the blessings which had accrued from total abstinence, accelerated as it had been by the Washingtonian movement, and this movement had come to gladden the heart of every friend of humanity and lover of man—he saw around him the banners which had been carried thro' the streets of Boston, held high in air, rallied round and supported by men who had once been drunkards—now multiply each man by his family, and relatives, and friends made happy by his reformation, and what a mass of blessing has been poured forth by this movement.'

A rich distiller in Ireland met Father Mathew, and asked him how he could possibly be so cruel as to injure so many good and unoffending persons, who had invested their all in distilleries. Father Mathew replied as follows:—'A very fat old duck went out early one morning in pursuit of worms, and after being out all day, she succeeded in filling her crop, and on her return home at night, with her crop full of worms, she had the misfortune to be met by a fox, who at once proposed to take her life, to satisfy his hunger. The old ducky appealed, argued, implored, and remonstrated. She said to the fox, 'you cannot be so wicked and hardhearted as to take the life of a harmless duck, merely to satisfy your hunger.' She exhorted him against the commission of so great a sin, and begged him not to stain his soul with innocent blood. When the fox could stand her cant no longer, he said—'Out upon you, madam, with all your fine feathers; you are a pretty thing, indeed, to lecture me for taking life to satisfy my hunger—is not your own crop now full of worms? You destroy more lives in one day, to satisfy your hunger, than I do in a whole month.'

GLORIOUS NEWS FROM AMERICA.

THANK GOD for the result! Truth is mighty, and it *has* prevailed. *Five-sixths* of the cities and towns of NEW YORK, or the Empire State, have voted 'NO LICENSE!' The majorities, in many cases, have been great beyond precedent: in Brooklyn 2112, Albany 1500, Troy 928, Utica 600, Auburn 573, Rochester 630, &c. What a glorious moral triumph!

HARVARD UNIVERSITY.—At the inauguration of the Hon. Edward Everett as president of this institution, the *wine cup* had no place at dinner, and was banished from all the rejoicings of the students. Honor to Mr. Everett for this display of principle!

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AN EPITAPH ON MY LAST OLD TOOTH.

BY A SEXAGENARIAN.

Ha! gone at last? Good bye, old friend!
All things on earth must have an end;
On, on, to sure Decay they wend:
Time hath no ruth;
So thou beneath his sway must bend,
My last old tooth.

Long hast thou linger'd, loth to go,
And leave me here, in toothless woe,
To mourn thy loss—ah, heavy blow!
Bone of my bone!
Too well thy value now I know,
When thou art gone.

Thy labors now have ceased; thy pains,
Thy aches, are o'er. For me remains
The few or many years he deigns
Of life to give,
Who all our vital power sustains,
In whom we live.

A faithful servitude was thine:
A lot for thankfulness been mine:
Each day hath Providence divine
My table spread—
Hath given me 'corn, and oil, and wine,'
My 'daily bread.'

What happy years have past and gone,
Since first thine ivory whiteness shone
Above mine infant gums! and *one*,
From earth now fled,
Her glad discovery made known
To *him*—ah! dead.

Thought leaps the interval between
Thy birth and death. Once more, I ween,
I sport in life's fond fairy scene,
My childhood's home—
That spot which blooms in Mem'ry green,
Where'er I roam.

But Faith and Hope, Grief's healing growth,
Point to that second, brighter youth,
That home in yonder land of truth,
Those heavenly plains,
Where I, like thee, shall feel, old tooth,
Nor aches nor pains.

BOARD OF MARRIAGE.

MR. EDITOR,—The idea of your correspondents on the above subject has something very good about it, but at the same time it scarcely seems congenial with those laws which God has established for the government of mankind. Indeed, what reasonable being would submit to have his head examined by a number of men for the purpose of obtaining their consent and advice upon a subject with which they have nothing at all to do? Who, in the name of common sense, would submit to a phrenological examination, to know whether he loved the individual with whom he wished to be united? What! phrenology to supersede reason? Preposterous! We might as well have every child examined by a physician, to know whether its physical structure was such as to make its life a happy one. And as for the ladies, I am certain that they would sooner die old maids, than submit to such a degradation.

Still something ought to be done; let it be the following:—Sweep away everything that tends to dethrone man's reason—establish colleges for the people, where they may be educated in such a manner as to cause a disrelish for mean and groveling pleasures—spread pure and undefiled religion thro'out the world, until every individual has embraced its hallowing and purifying principles—and then the object is accomplished.

Yours truly, SAMUEL POOLEY.

Limehouse, June 2, 1846.

Notices.

MR. JAMES BUCKLE, author of the exposure of 'the Centenary Hall.' We perceive that a cotemporary has fallen into mistake in supposing that Mr. Buckle was *expelled* the Wesleyan society. We believe this gentleman *withdrew* from that society, under the correct conviction that *true personal independence was compromized*, if not sacrificed, *by any connection with it whatever*. Mr. B.'s soul is too liberal for the *sects*. He deems Christianity to be a Divine Life, not a barren and disputable Creed—and he is right.

GERMAN YEAST will cheat the anti-teetotal brewers. It can be bought wholesale by druggists or shopkeepers, at 6d. or 7d. per pound. For HULL address—*Messrs. Hirst & Cook, merchants*; for LONDON—*Messrs. Weibel and Wilkin, 4 Spread Eagle Court*, importers.

The Letter to the Mayor of Leeds, on 'MERCHANT MAGISTRATES and JOURNEYMEN JURIES,' is too long for admission, and must therefore be published in some other form. A *cobbler* must serve an *apprenticeship* of seven years, and learn how to make or cobble shoes, but a JUDGE or JURYMAN, it seems, needs no making! They come ready-made! No wonder at false decisions, and unjust verdicts. We have been *robbed* by such Centaurs.

The INDEX will be given with the next Number.

TESTIMONIES AND OPINIONS.

At a committee meeting of the *Settle Temperance Society*, held March 15, JOHN TATHAM, Jun., in the chair, it was proposed by JAMES PICKERSGILL, seconded by GILES MARSDEN, and resolved—

"That this committee tender their hearty thanks to Dr. F. R. Lees, for his bold and uncompromizing advocacy of the temperance cause, and express their high admiration of his talents, and unabated attachment to him as the champion of truth. And treating with contempt the bitter sayings of the *Christian Witness*, and other periodicals, they hope his life will long be spared, to pursue a course already marked with eminent usefulness and brilliant success." W. HARRISON, Sec.

Dear Sir,—I am glad you have published our resolution and others, to refute the charges against you made by those who are enemies to free enquiry, and whose conduct and principles will not bear the test of 'Truth-Seekers,' whose motto is, 'Prove all things, hold fast that which is good.' Do not be discouraged, my dear sir;—Truth is mighty, and must prevail. Superstition and Priestism must be overthrown. Yours is the honor to be in the first rank, or rather to be the leader of that noble band of spirits who are worshipers at the shrine of Truth, whose trust is in God, and who shall eventually gain the victory, notwithstanding the calumny and abuse that may be heaped upon them.

I am, dear sir, yours in the cause of truth,

To Dr. F. R. Lees. J. G. SMALL [Buckingham].

NOTICE TO SUBSCRIBERS, POSTMASTERS, ETC.

This Journal is privileged with a FREE POSTAGE *from the Isle of Man* to every part of the United Kingdom; but cannot be *re-posted*.

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The FRIENDS of truth will be doing great service to the cause by sending a copy to their foreign connexions and to the missionary stations.

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