

Isaiah v. 11—"Woe unto them that rise up early in the morning that they may follow strong drink, that continue until midnight till wine inflame them." This is verified again and again in the downward course of the drunkard. That little word "woe" is a most expressive one. It foreshadows suffering, misery and death. We quote again from the "Wise Man."

Proverbs xxiii. 21—"For the drunkard and the glutton shall come to poverty." xxiii. 29, 30—"Who hath woe? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." This is a most vivid picture; and none will dispute its accuracy except those that are under the influence of this deciever and mocker. Proverbs xxiii. 31, 32—"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." This is a most precise description of fermented wine and its baneful effects. It is very common to hear young men especially, say "I can take a glass or let it alone." The advice of this wisest of men is "Look NOT." The import of these words is to avoid tampering with it in any shape, as you would with a venomous reptile whose sting would be certain death. It first deceives, then 'mocks,' and at last it "biteth like a serpent and stingeth like an adder."

Romans xiv. 13—"But judge ye this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Wine is not mentioned here; but it is a vigorous rebuke to the moderate drinker, whose respectability leads their example to be followed by young and promising men in all classes of society, who would never think of following the example of the confirmed inebriate. Moderate drinkers are "stumbling blocks" to one another, but especially to their weak companions, who with themselves are in the ranks from which our future drunkards emanate. The very common practice with ladies of offering wine to their guests on holiday and festive occasions is by inference strongly condemned by this passage as well as by the whole teachings of the Bible. "Woe is me if I preach not the Gospel" of Temperance must be the conviction of all who examine the Bible in reference to this gigantic evil. Ministers of the Gospel, Medical Men, Teachers, and Leaders in society generally, arouse from your slumbers; for assuredly you will be held to a strict accountability for the course you take in this matter. Easy indifference may appear very well here where spurious coins are passing currently, but I fear the consequences when we shall be "judged according to our deeds."

The following contrast illustrates at a glance the difference in the qualities of the two classes of wine mentioned in the Bible:

GOOD.	BAD.
Unfermented.	Fermented.
Contains no Alcohol.	Contains Alcohol.
Is Wholesome.	Is Poisonous.
Unintoxicating.	Intoxicating.
Is produced by natural growth or under vital laws.	Is produced by the death and decay of what originally contained life.
Is a symbol of blessing.	A symbol of wrath.
"It cheereth God and man."	"Wine is a mocker."
"Use a little for thy stomach's sake."	"Look not thou upon the wine when it is red"
"And wine that maketh glad the heart of man."	"Strong drink is raging."
"It maketh the heart glad"	"Poison of Dragons." "Venom of Asps."
"And He took the cup and gave thanks, and gave to them saying, drink ye all, of it."	"It biteth like a serpent and stingeth like an adder."
	"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him."

The good wine possesses vitality, is nourishing, contains the elements required to rebuild the structures of the body, was created for our special benefit, and, we are encouraged by the general import of Holy Writ, and by Christ's example, to use it. The bad wine is deprived of its vitality by fermentation, death and decay, cannot nourish the body, wastes our energy by arousing the vital forces to expel it as a poison, and the general inference to be drawn from inspiration condemns it. The mistake which all Christendom has made in judging this matter, has evidently been the bane of all ages, and has entailed untold misery upon the human family. The use of Alcohol to any extent whatever leaves a winnow of death behind it. Its moderate use is death to the blood corpuscles with which it comes in contact, its freer use is death to the living structures of the body, and its excessive use produces literal death to its victims. The power expended in opposing its presence in the vital domain has been mistaken for a production of needed strength.