

TEMPERANCE COLUMN. FERMENTED WINE.

The argument against the use of fermented wine in the Sacrament of the Holy Communion, as I understand it, is substantially true:

1. We are in the very midst of a widespread and awful evil and sin—drunkenness. Its curse is carrying misery into the coming generation and threatening the moral hopes of the future with ruin.

2. This is due to the enormous use of alcoholic liquors, of one kind or another, as a beverage.

3. This use of such liquors is, therefore, both harmful and sinful, and should, if possible, be put down.

4. Our Lord could not have sanctioned such use by His example, much less by enjoining the use of an alcoholic stimulant in the Sacrament.

5. Wherefore the language of the Scriptures, and especially the words translated "wine"—indeed our English word "wine" itself—must be taken to be generic and to refer—at all events sometimes—to unfermented and, therefore, to non-intoxicating grape juice.

Now the fallacy in this argument lies between the third and fourth of the above propositions; and it consists in the transference to other climes and lands of the local conditions under which the general question now presents itself to us. This fallacy betrays those who fall into it into a petitio principii, which vitiates the whole after argument.

On the other hand, that for the use of pure fermented wine in the Sacrament is this:

1. In wine growing countries and among them, in Syria, pure fermented grape wine is the practically universal and the health giving beverage of the people, and equally with bread, a staple of life

2. There is not a particle of evidence that any other wine was ever used by or known to the Jews. There is no Hebrew word used for wine, which implies etymologically or by usage anything of the kind.

3. In the Jewish order for the Passover, the drinking of four cups of wine—necessarily of such fermented grape juice, for there was no other—was prescribed as part of the ritual, this wine being diluted with water that it might be drunk without excess.

4. In the prescribed language of this ritual, the wine in the cup was four times referred to as to the "fruit of the wine."

5. Our Lord took this cup, containing this prescribed wine and blessing it, said: "This do in remembrance of me." "Drink, all ye, of it." He spoke of it as "this cup"; but added that He would not drink again of the Paschal wine of thanksgiving or "the fruit of the vine," until He did so in His Father's Kingdom.

6. The wine, therefore, which He appointed for the Sacramental cup, and of which he bade us all drink, was that which was in the cup—the fermented grape wine of the Jews, which alone was known to



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them and which had been made a part of the Paschal feast.

This argument has, for well nigh two thousand years, been accepted as conclusive by the whole Christian world. It is too late for those who do not like the conclusion to which it inexorably brings us, to set down the facts upon which it is based as assumptions and to attempt to discover others which will lead to a different conclusion.—Rev. William Chauncey Langdon

WHICH WILL YOU TAKE.

Entering the office of a well-known merchant, I lifted my eyes and found myself confronted with the brightest and most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read as follows:—

WHICH? WIFE OR WHISKEY? THE BABES OR THE BOTTLE? HOME OR HELL?

"Where did you get that, and what did you nail it up there for?" I asked the merchant.

"I wrote that myself and nailed it up there," was his reply, "and I will tell you the story of that card. Some time ago I found myself falling into the drinking habit. I would run out once in a while with a visiting customer or at the invitation of a travelling man, or on every slight occasion that offered. I soon found that my business faculties were becoming dulled, that my stomach was continually out of sorts, my appetite failing and constant craving for alcoholic stimulants becoming dominant. I saw tears in the eyes of my wife, wonder depicted on the faces of my children, and then I took a long look ahead.

"One day I sat down at this desk and half unconsciously wrote the inscription on that card. On looking at it upon its completion its awful revelation burst upon me like a flash. I nailed it up there and read it over a hundred times that afternoon. That night I went home sober, and I have not touched a drop of intoxicating liquor since. You see how startling is its alliteration. Now, I have no literary proclivities, and I regard that card as an inspiration. It speaks out three solemn warnings every time I look at it. The first is a voice from the altar, the second from the cradle, and the third and last from —"

Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

I don't think I violate his confidence by repeating the story of that card. In fact, if it should lead to the writing of similar cards to adorn other desks, I think he will be immeasurably gratified.—Saturday Evening Call

The scriptures point out two sacrifices which are well-pleasing to God. The first they call the sacrifice of praise, when we teach or hear God's word with faith, and confess and spread it, and thank him from our hearts for all the unspeakable gifts so richly given us in Christ. "He who offereth praise, he honoreth me." The other sacrifice is when an agonized, troubled heart takes refuge with God, seeks help from him, and patiently waits for it. "The sacrifices of God are a troubled spirit. A broken and contrite heart, O God, thou wilt not despise.—Luther.

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