

ferment. (2) Not only was leavened or fermented bread forbidden during the passover, but all fermented things. Says Dr. Kitto: "All fermented substances were prohibited during the paschal week of the Jews; and during the succeeding seven days." Hence the passover was called the feast of the unleavened, the word "bread" not having been found in the original. (3) If the body of Christ was necessarily represented by bread which was absolutely free from ferment or leaven, surely his blood "*which is the life*," should be represented by wine equally free from putrefactive elements. This, together with the whole import of Christ's character and teachings, justifies us in the belief that the communion wine used by our Lord was wholly free from alcohol.

A Creature of God.

Timothy iv., 4—"For every creature of God is good." Fermented wine is not a "creature of God." Alcohol is produced by the decay of God's *creatures* produced under the laws of growth. His "creatures" are resolved back into the simple elements of which they were composed. Unfermented wine, the fresh juice of the grapes, is a product of His *creative* power under the laws of growth. This is shown in the 104th Psalm previously quoted.

Paul's Advice to Timothy.

I. Timothy iv., 23—"Drink no longer water, but a little wine for thy stomach's sake."

This text is looked upon by the moderate drinkers as sanctioning their practice, and is considered their stronghold. How do those who seek consolation from this source stand? (1) It was necessary for Paul to advise Timothy to "take" or drink wine, which is conclusively indicative that he had not been in the habit of drinking wine of any kind. (2) Paul recommended it because it contained nourishing properties, which water does not, it being only the vehicle in which the nourishment floats. (3) The wine recommended was such as would be good for Timothy's stomach, else it would not have been advised. Alcoholic liquors are notoriously bad, even for a healthy stomach. The injury that it inflicts is diminished in proportion to the percentage of water it contains. It destroys the properties of the gastric fluid, which is the active agent in promoting digestion, by precipitating the *pepsin* of that fluid, thus chemically destroying it. The nervous energy required in digesting the food is expended in expelling the alcohol from the vital domain, and the manifestation of the vital power thus wasted is mistaken for a production of vital force. This has been the "stumbling block" of the medical profession, and through its teachings the people have been deceived, deluded, and destroyed. On the other hand, unfermented wine has just the opposite properties. It is a most wholesome and nutritious article, and was much esteemed in the days of Paul and Timothy for the very properties for which Paul recommended it. The conclusion is irresistible that the wine recommended was unfermented.

This position is confirmed by Athengeus, who recommended "sweet wine" as being "very good for the stomach." Paul certainly could not have recommended fermented wine for Timothy, for Pliny, Philo, and Calumella, in speaking of fermented wine, say they produced "headache, dropsy, madness, and stomach complaints." Who will believe that Paul advised Timothy to use the very article that would cause his stomach to become diseased if it were not so before.

I. Timothy iii., 8—"Not given to much wine." Moderate drinkers claim to find in this and similar texts ample support for their practice. They argue that Paul didn't condemn the use of wine, but only its excessive use. In many instances, sweet or unfermented wine was taken frequently, and at irregular periods. This practice deserves censure as much as eating too much or between meals, constituting gluttony, and it was this practice that Paul was condemning. It is not at all reasonable to suppose that he was endeavouring to teach the use of alcoholic wine, knowing, as he must have known, their baneful effects.

ANOTHER CLASS OF QUOTATIONS.

We have shown that two kinds of wine are recognized in the Bible, one of which was wholesome the other injurious, though often referred to by the same word or term. It is only reasonable that when wine is spoken of in terms of commendation that which is wholesome is referred to; and that when the opposite terms are used the injurious kind is indicated. This idea should be born in mind in considering the following texts of scripture, which are a few of those that condemn the use of wine. Proverbs xx. 1st—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." The language of this wise man is as expressive as it is truthful.