

wine *medicinally*, but not as an ordinary beverage. Timothy was thus a total abstainer. In view of all this, we hold that there is no evidence that our Lord used intoxicating wine. He certainly did not at Cana, or at the Passover—or the Lord's Supper. The charge that he was a winebibber, was made by the same enemies who declared that he had a devil, and was equally untrue. But besides, the fermented wines of Syria had not more than ten per cent. of alcohol, whereas brandy and rum have over fifty-three, whiskey over fifty-four, and even pure port wine, twenty-two per cent. The common wine of Syria was scarcely intoxicating, unless used in large quantities, and when drugged for excitement, which is always forbidden in the Scriptures. It is used as a part of the daily food in Palestine, as in France, and is practically un-intoxicating. Sober men use a bottle of it at dinner without the slightest intoxicating effect. It appears then, that the blessing of which the Bible speaks is to be found—not in intoxicating wine, but in nourishing food, either grapes, or freshly expressed juice of the grape, usually associated with corn or bread. (Gen. 28, 28, Is. 36, 16, 17.) The medicated wine of the drunkard in ancient times, as well as the brandied and drugged wines of the present day, are not food, but mere stimulants, whereas the wine at the institution of the Lord's Supper must have possessed the proper quality fitted to nourish the body, as it is an emblem of the blood of Christ, the joy and nourishment of our souls. Great injustice is done to the Bible, when the wine of which it speaks is identified with the port wine of the present day, which has often over thirty per cent. of alcohol, and with other modern liquors, which have sometimes five times as much alcohol as the fermented wine of Palestine, besides other poisons and dangerous drugs. The case of drunkenness among the Corinthians proves nothing against the view we have set forth. They were newly converted heathens accustomed to the use of intoxicating wine at their heathen festivals, and no doubt under the influence of their former customs drank intoxicating wine even to drunkenness on that occasion; but because of this the judgment of Heaven came upon them, even as upon the two sons of Aaron, when they came before the Lord under the influence of drugged wine or strong drink, and as a warning to the Church of God to the end of time. Strange folly to argue the propriety of using wine from such a case as that where the displeasure of Jehovah was manifested because of the use of intoxicating wine. We have reason to believe that not more than a fifth part of the grapes of Palestine were ever made into fermented wine, and that there was not more than the twentieth part of the drunkenness among the Jews in our Lord's day than there is now among the Anglo-Saxons. The pious Jews drank only un-intoxicating wines, or mild wines which were virtually such; and few, but openly wicked persons ever got drunk and that generally on drugged wine—the use of which was always forbidden, and is associated with idolatry and adultery. (Is. 5, 11, 12; Prov. 23, 31; 1 Cor. 6, 9, 10.) Even granting then (which we do not) that our Lord used the fermented wine of Syria, we hold that if our Lord were now on earth He would enjoin on His disciples entire abstinence from all intoxicants, since drunkenness,—promoted as it is by whiskey, brandy and beer, modern inventions, as well as manufactured and ordinary wines,—has become the great vice of the age and one of the greatest hindrances to the conversion of the world and salvation of men; a vice which destroys more persons than famine, war and pestilence, as the Hon. Wm. E. Gladstone has declared; yea, it is a vice which is the chief source of all the other great crimes that exist. There is a legend which involves an important truth and an important warning, of a man to whom the devil is said to have offered the alternative of a choice between three sins one or the other of which, as the means of meeting some evil or obtaining some good, he was bound to commit. The three sins were MURDER, INCEST, DRUNKENNESS, the man made choice of the last, as in his estimation, incomparably the least. This was the devil's device for when he was under the influence of it he was easily beguiled into both the other two. The saloon is the purveyor of the brothel. Indeed we believe but for the intoxicating cup the houses of ill-fame could not be sustained. The drunkard becomes insensible to all feelings of either right or decorum; he is ready to commit the most shameless indecencies as well as the most cruel barbarities and even to glory in his shame; it is therefore the parent of all the other vices and crimes, and if we would rid society of all these we must strike at this the tap root of all the vices. If our Lord were on earth, no doubt He would denounce the liquor traffic which has

made a standing army of probably 800,000 drunkards, and which has destroyed many millions of precious souls during the last 400 years, a traffic which destroys at least 180,000 souls yearly in Christendom, besides bringing unutterable suffering on wives and children, thus causing more misery than any other evil of our day. Can any Christian doubt that He who came "to save the lost," is utterly opposed to such a traffic as this and would denounce it if He were now on earth? I for one can no more doubt it than can I doubt that two and two make four. Indeed the whole spirit of the New Testament requires total abstinence from that which is associated with so much sin and suffering. We are commanded to "abstain from every appearance of evil," to be "not conformed to the world," to keep ourselves "pure" to remember that we are temples of the Holy Ghost, and to do all to the glory of God. Now I ask can we conform to these requirements while we use or sell that which leads so many to eternal ruin? Above all the law of love and Christian expediency which is another name for Christian duty, as set forth by Paul in Rom. 14, 12, 21 and 1 Cor. 8, 4-9, 13, requires all Christians to abstain from that which becomes a snare to others, and therefore from intoxicating drinks, because of the evils they inflict on society. If by our moderate drinking we encourage others who cannot command themselves, but indulge to excess, we violate this law of the Kingdom, "Destroy not him with thy meat for whom Christ died." The law of love requires us to do to others as we would that they in like circumstances should do to us, therefore we should not put temptation before a weak brother, nor use that which is not essential for us, and which is likely to ensnare and destroy him. In the spirit of Him who "pleased not Himself," nor sought his own ease or gratification, we should do what we can to rescue others from this great evil. And we can do this by ourselves becoming abstainers from all intoxicants, and thus practically saying to others, Come with us and we will do you good. This is the noble Christ-like principle on which many Christians act, and feel it to be their duty to abstain themselves, and on which total abstinence societies are founded; and it is only carrying out this principle to its legitimate results, when we seek to have a law enacted to prohibit the manufacture and sale of intoxicating liquors because of the great and cruel evils which they are inflicting on society. Thus both the express command of God in the Old Testament "Look not upon the wine," and the principles set forth in the New Testament, require us to abstain from the use of intoxicating liquors. In those passages in Romans and Corinthians God expects the full free use of our example to be used in advancing the well-being of our brother; and the spirit of God warns all Christians not to do that which would be lawful for them, if it would mislead or injure others. Influence and responsibility go together, and the Christian who is known by precept or example to be an advocate of the use of the intoxicating cup takes upon himself a fearful responsibility—the higher the position of the man, the wider will be the influence of his word and deed, and it is almost impossible to use liquors as a beverage without it being known to some one who may be misled by it. A young woman, the amiable and educated daughter of a leading merchant in the United States, went down to a drunkard's grave declaring that it was her father's example—a moderate drinker, who used wine at his table, that led to her ruin. And many such cases have occurred.

Another principle that applies to this subject is the development of truth within the church. Although divine revelation was given perfect and complete, yet the understanding of it by men has been gradual. More correct views of divine truth have been arrived at during the course of time. The development of doctrine within the church has been going on from age to age. It took centuries before there was a general consensus or agreement on evangelical doctrines as now held by Christendom in regard to the Trinity, the divinity of Christ and the Holy Spirit, justification by faith, regeneration and sanctification. The time was, and that not long since, when slave-holding was defended from the pulpits of Orthodox Christians. Now, under the influence of increasing light, and the quickened conscience of Christians, good men have universally come to believe that such a practice is entirely contrary to the mind of Christ, and to the golden rule which he has given to his people. In like manner a very great change has come over public opinion in Christian lands in regard to the liquor traffic. Sixty years ago the liquor traffic was looked on as reputable as well as profitable, and many good men were engaged in that traffic. But during that period the light of Scripture, reason and experience has been let in on its dark and unchristian character and results.

(To be continued.)