

must we, to arrive at a true conclusion, deal with no other liquor traffic but that one here present as a very palpable and portentous reality among ourselves. Having thus defined and narrowed the field of enquiry we are very safe in charging the traffic in strong drink as it exists in this country, with four faults of such a radical and serious character that to attempt the regulation or reformation of such an institution is like trying to make straight that which is in its nature crooked. We assert, therefore, that the modern liquor traffic is at fault, or crooked in its first foundation, in its further adulteration, in its common administrations, and in all its applications.

ITS FIRST FOUNDATION.

There are many excellent people who, temperate themselves, or it may be even abstainers, yet cannot altogether condemn the liquor traffic, because it is associated in their minds with Bible approval and Bible example. They reason that what the Bible praises, what Christ drank, what Christ made at the marriage feast, what Christians use in commemoration of their Saviour's death, cannot be, *per se*, or in itself, sinful, and, therefore, that it is its *abuse* and not its *use* which is the sin. So completely, indeed, have men been governed by this fallacy that we find many Christians reasoning (with this fallacy as one of their premises) that because our liquor traffic is bad therefore wine should not be used in the Sacrament of the Lord's Supper. We are not going to enter here on the question of Bible wine, its character and varieties. All that is necessary for our argument is simply this assertion, which is indisputable, that while the liquor of Bible lands and Bible times consisted, without exception,* of the juice of the grape, the liquors of our time and land consists mainly in spirit distilled from grain. And, further, even on the assumption that their wine was fermented, the proportion of alcohol in the common wines (*vin ordinaire*) of the vine-growing countries is only three or four per cent., while in

* We are aware that the juice of the pomegranate is mentioned in the Bible as a wine, but with this single exception, the only material ever in use for a beverage in Palestine, in Bible times, was the juice of the grape.