

drinking wine, like anyone else; and they said of him "Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners."

One is reminded here of a pithy saying of Miss Willard, the leader of the woman's prohibitory movement in the United States, that "Prohibition is Christianity applied." How comes it then, that the Founder of Christianity did not apply it in that way?

While preaching against drunkenness and charging them strictly to be temperate, He laid on his followers no prohibition, nor any command for abstinence from wine, but even ordained it to be drunk by his people in remembrance of Him. And so, a little later, we find Paul advising the deacons not to be given to too much wine; and again urging his pupil Timothy to take a little wine for his stomach's sake; and again setting down as "speakers of lies in hypocrisy, their conscience seared with a hot iron, giving heed to the doctrines of devils," those who should command to abstain from meats which God had created to be received with thanksgiving. "For," he says, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

The prohibitionists of these latter days have tried in every possible way to get over, or around, these stumbling blocks. The favorite theory in the infancy of the movement was that there are two kinds of wine intended, namely, a fermented, or true wine, and a syrup, or simple grape juice; and that it is the latter of these only which is praised and commended. But, when they were referred to the Hebrew and Greek, and found that the same word is used by Solomon in denouncing woe to those who drink too much wine, as occurs in David's psalm of praise for the good wine which rejoiceth the heart, and that the wine which is spoken of as bursting the bottles is the same as that which was drawn out of the jars at the marriage feast at Cana, they had to give up that foolish position. And it is now acknowledged on all sides that the scriptural praise is a recommendation of the moderate use of ordinary wine, and that the condemnation is of excess in the same. So that prohibitionists are now left, so far as the Bible is concerned, without a leg to stand on.