

What the Bible says of Strong Drink.

Concluded.

11. Does strong drink lead to worldly prosperity? He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.—Prov. xxi. 17. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.—Pro. xxiii 20, 21. 12. What is the New Testament warning? And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.—Luko xxi. 34. 13. What are the consequences of using strong drink? Who hath wee? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.—Pro. xxiii. 29, 30. 14. How may we avoid these consequences? Look not upon the wine when it is red, when it giveth his color in the cup when it moveth itself aright. 15. What is said about keeping company with drunkards? But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.—1 Cor. v. 11. 16. What is said about the salvation of drunkards? Not thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—1 Cor. vi. 10. 17. What is said of those who tempt others to drink? Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and makes him drunken also, that thou mayest look on their nakedness.—Hab. ii. 15. 18. Who is the first person mentioned in Scripture as overcome by strong drink? And Noah began to be a husbandman and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent.—Gen. ix. 20, 21. 19. Who is mentioned in the Bible as taking the pledge of his own accord? But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, not with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.—Dan. i. 8. 20. What was the result of this temperance? And at the end of ten days their countenances seemed fairer and fatter in flesh than all the children which did eat the portion of the king's meat.—Daniel i. 15, 20. 21. When was the first temperance society formed of which the Bible speaks? But they said, we will drink no wine: for Jehoadab the son of Rechab our father commanded us saying, Ye shall drink no wine, neither ye nor your sons forever; Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.—Jer. xxxv. 6, 8. 22. What blessing was pronounced upon this society? And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel: because ye have obeyed the commandment of Jonadab your father, and kept all his precepts and done according unto all that he hath commanded you. 23. What does the Apostle Paul say of wine? And be not drunk with wine, wherein is excess: but be filled with the Spirit.—Eph. v. 18. 24. What should be our position on temperance, for the sake of others? It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. xiv. 21. 25. What was prophesied in regard to John the Baptist? For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.—Luko i. 15. 26. What is said of the prayers of such as injure their fellow-men in making and selling strong drink. And when ye spread forth your hands, I will hide my eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash ye make ye clean; put away the evil of your doings from before mine eyes cease to do evil.—Isaiah i. 15-17.—Ec.

Correspondence.

We do not hold ourselves responsible for the statements or opinions of our correspondents

Parnell and His Mission.

To the Editor of the Examiner. DEAR SIR,—The leading article in the Patriot of Saturday last is made up of five extracts from the New York Herald and the New York Tribune, which condemn and criticise unfairly Mr. Parnell's mission and speeches, and question his motives in coming to the United States. One would imagine from reading those extracts that the man and his mission is a failure. But the reverse is the case. It is a notorious fact that the New York Herald, as the Patriot, is unreliable; for any fair-minded man has got to read over the articles in those two mighty journals several times to bring himself to believe half a dozen lines of them, and even then it will require a great stretch of the imagination to do so. No body ever dreams of taking the New York Herald for its views, but for its news. The Herald has, ever since Mr. Parnell arrived in America (and before he arrived), belittled him, condemned the means he was adopting to relieve the starving Irish people, taken the Landlord side of the question, and done its best to prejudice American sentiment against him. But, thank God, it has not been successful. To prove that the Herald had, before Mr. Parnell arrived, roundly abused him and advised the Irish in the United States not to assist him, I will quote from the Boston Daily Globe—a respectable and influential journal. Mr. Parnell did not arrive in the United States till the 2nd January; the Globe of the 14th December, in an editorial on the "Irish Land Troubles," has the following:—"The New York Herald, after a savage attack on Parnell and Finnegun and their mission to America, says: 'What we say, therefore, to the Irish of the United States is, not one cent for Parnell and his crowd, but millions to help emigration to this country. Here is room enough and to spare for all who come. Here are cheap and fertile lands, and every Irish family may easily, with but common industry and economy, own its own acres. Here is work at good wages. Here are no landlords and no bailiffs.' On the strength of this statement, which was promptly cabled to London, the Times of that city boasts that the land agitation in Ireland has no moral support and may expect none in the United States. This is not true. There are millions of Irishmen and Irishwomen in America who are willing to contribute money to 'Parnell and his crowd,' if they can have a guarantee that it will be applied to the prosecution of the ideas Mr. Parnell has so far enunciated. We doubt if the people of America will take the advice of the New York 'Herald,' and repudiate this man, who comes here to explain what he has done and what he proposes to do for a people who cry out to be freed from his bondage. We know that the liberty-loving and patriotic people of the United States will give encouragement to Mr. Parnell, and assistance and sympathy to a people who are looking for only simple justice." The Globe was correct. Just two months ago the following appeared in the N. Y. Herald:—"Most races of men seem a little shy of the friendships that become financial; but if there ever was a race of men who loved their relatives 'out of pocket,' it is certainly the Irish, as thus test d, through many and many a weary year of separation and exile." Every impartial reader can plainly see that the paper which, a few days after publishing the paragraph, turns round and advises those very same Irish people to forget and not to assist their starving countrymen "at home," is not sincere, nor actuated by the purest of motives. In the Patriot's article is the following from the New York Tribune:—"Whatever reports may go back of 'enthusiastic receptions' and 'mass meetings,' our friends across the water in both islands may rest assured that all the enthusiasm and all the money raised by Parnell for political purposes were of Irish origin. As far as the Americans are concerned his visit has been a most flat and unprofitable failure." Shame on the American journalist that would print the above. The American who could refuse his word of cheer to an oppressed and starving nation, more particularly when that nation is Ireland, is the kind of American that misunderstands and disgraces his country. I cannot give a better reply to this quotation from the Tribune than the following paragraph out of the eloquent sermon of the Rev. T. Dewitt Tabnacle, a short time ago:—"Oh! sirs, Ireland, in the day of her sorrow, has a right to call upon America. She has always been our friend. Benjamin Franklin, at the close of the last century, wrote to this country, saying: 'The Irish people are the friends of the American people.' So it was proved in 1778; so it was proved in 1812; so it was proved two centuries ago, when there was famine in New England, and a shipload of breadstuffs came from Ireland to Boston; so it was proved in 1864, when our national troubles broke out, and in the front rank of armed courage flashed the Irishman's bayonet, and from the first conflict to the last was heard the Irishman's battle shout. Some of you know the name of Thomas Francis Meagher, and what he did at Malvern Hill and Cold Harbor. Did the Irishman prove himself self-sacrificing, and brave and true to the flag under which he had come to live in our days of civil strife? Let Chickamanga, and Antietam, and South Mountain, and Gettysburg answer." Before Mr. Parnell touches American soil we see a revenue cutter of the United States placed at the disposal of the "Parnell Reception Committee," and the names on that Committee are among the first of America's eminent statesmen, lawyers, clergymen, politicians and merchants. Again, in accordance with a resolution passed in the House of Congress at Washington, Mr. Parnell appeared before that body on the 2nd of February and delivered an address on "Ireland's Wrongs." These

facts, to which we may add the substantial sympathy that has been given the people of Ireland, and the thousands who have turned out to welcome Parnell in the different cities he has so far visited, proves pretty conclusively that he has met with a good reception, not only from Irishmen, but also from Americans, the opinions of the "powerful" Patriot, Herald and Tribune to the contrary notwithstanding. Yours, FAIRPLAY.

Ch'town, Feb. 9, 1880.



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