

oldest version, the Syriac, understand it : 'obar 'al khamro "a transgressor over wine," as Etheridge literally translates it." So Herodotus says Cambyses "treated with insolence the laws of the Egyptians." So Hesychius, the old Greek lexicographer. "Paroinia is the injuriousness, and every sort of sin that springs from wine." In Atheneus it is the climax of "wine, drunkenness, madness, and even paroinia," where it is the effect of all the rest. Clem. Alex. : "Paroinia is the indecency and disorder that springs from the use of wine." St. Chrysostom so understood the text : "Paroinos does not here signify a drunkard, but an injurious, a proud, self-willed man." And so Alford, Ellicott, and Wordsworth, all excellent commentators on the Greek Testament. Again, in p. 8, "Deacons must be not given to much wine," addicting themselves to. Surely the "much" and "given,\* or addicting themselves to," most clearly imply that a reasonable and modest use of wine is allowed, or words cease to have any meaning; and yet even such language must mean "total abstinence"! Can the Bible be of any use to such interpreters?

In TITUS II. 3, the "aged" Christian "women" of Crete are charged not to be "given to much wine." But the Greek is stronger here than in the places just discussed, and is properly represented by the Revised Version, "Not enslaved to much wine." Such is Etheridge's translation of the Syriac : "Enslaved to much wine." The verb is *sha'aved*,

\* The same verb *prosechein* is translated "give heed to" in 1 Tim. iv. 1, Tit. i. 14; and "give attendance to," 1 Tim. iv. 13; Heb. vii. 13.