

words used in Holy Scripture for wine, nine in the Old Testament, and two in the New, and they have all differences of meaning, the difference sometimes being very wide indeed. Let not this seem strange, or a mere confusion of language. We have many specific expressions for things that have one generic name. There are many different varieties of the genus *canis*, or dog. The royal Bengal tiger and the domestic mouser both belong to the *felis*, or cat tribe. There are seventy different sorts of oaks, and nearly as many kinds of pines. The number of different wines are still greater. Cyrus Redding, Esq., the greatest authority on the subject, in his book on wines, enumerates over twelve hundred distinct varieties, besides over eighty kinds of wine known to the ancients. Yet they are all wines. He would be a bold man indeed, but a poor logician, who would assert that everything said of one of these wines was equally applicable to the whole of them.

Let us in the next place examine—it can only be very briefly—the uses and meanings of those different words employed in Scripture for wine. This subject has been exhaustively treated by Dr. F. R. Lees, the Revs. Dr. Nott, Moses Stuart, W. Ritchie and others, to whose writings I would here acknowledge my obligation, and direct the reader for further information on this important subject.

Although nine words are used in the Old Testament for wine, three of these occur most frequently, the others being rarely employed. These words are—*tirosh*—*shechar*—and *yayin*.

The first of these—*tirosh*—with one single exception (Hosea iv. 1) to be hereafter explained, “is spoken of,” to use the language of Mr. Ritchie, “as a blessing, without one word of disapproval or caution against it. The second—*shechar*—is almost with the same uniformity represented as a curse, and is in every case but one in the early history of the Hebrew people, spoken of as an evil, only evil, and that continually. The third—*yayin*—is spoken of as very doubtful in its character, a possible good, yet generally an evil; hence for *one* text in Scripture which speaks of its use with approval there are *three* which point to it with warning.”\*

The word *tirosh* occurs thirty-eight times, and is derived from the root *yarash*, to possess, and is probably used as peculiarly appropriate to an object which was an important part of the

\* “Scripture Testimony against Intoxicating Wine,” page 3.