

moderns in Canada, and the customs of their country also. They also call it wine under all forms used, and even after it has been boiled down to one-third, or to a syrup if you so choose to call it.

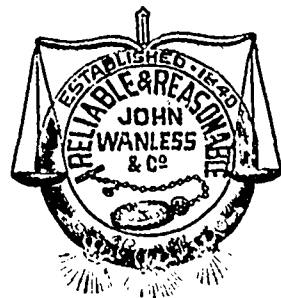
How was this un-intoxicating wine prepared? Pliny, Plutarch and others tell us that it was common to boil this wine down to about one-third of the quantity to prevent fermentation, and this they kept in stone jars and diluted with water when they used it. This is confirmed by John Captain Treal and Henry Holmes, missionary to Constantinople. John says, "Boiled wine is preserved in skins for any length of time." Smith in his Bible dictionary says, "Sometimes it (i.e. wine) was preserved in its unfermented state, and drank as milk." Dr. F. R. Lees, the greatest authority on wines, shows in Kitto's Cyclopedia that the term syrup is derived from an oriental term for wine, which in Prov. ix. 25 refers to a boiled wine or syrup, the thickness of which rendered it necessary to mingle water with it previous to drinking. He adds that the Mishna, the greatest Jewish authority, states that the boiling improves it, and Wisdom is aptly represented as "mingling her wine" because such was the richest and best wine; and yet it was neither fermented nor intoxicating. Dr. Lees has shown that the term Sobbia is applied only to boiled wine (Isa. i. 22; Hosea iv. 18; Nahum i. 10), and that the increase of the strength of wine by stimulating or strengthening ingredients called down severe reprobation from God (Prov. xxiii. 31; xxix. 35; Isa. v. 11, 12). He states that the choice wine of Hebron was thus boiled to a syrup until it appeared like honey, and is thus extensively used by the modern Turks about Aleppo even as it was in the marts of Tyre in the time of Ezekiel (xxvii. 18).

Eshkha denotes boiled or cooked wine, grape or raisin cake according to the best authorities (Pococke Gopenius, etc.) though rendered in II. Samuel vi. 11; I. Chron. i. 63; "a flagon of wine," though more correctly in the revised version "a cake of raisins." Anthon, Potter and Smith in their dictionaries, and Sir William Dawson, of Montreal, all agree that sweet un-intoxicating wine was boiled down to a third or less and dissolved with water when used. And many of the Rabbis tell us that either the fresh juice of the grape or boiled grape syrup diluted with water and therefore unfermented wine, was only used by the Jews at the Passover in ancient times, and even at the present day. This was doubtless the kind of wine the people of Israel were allowed by Moses to provide when they went to the sacred feasts (Deut. xiv., 26), and also the kind of wine that Nehemiah purchased for the people of Jerusalem. This un-diluted grape-wine, "the fruit of the vine," as our Lord called it (Matt. xxvi., 29), and that only was used at the Lord's Supper by our Lord and His Apostles, for it was the wine used by the Jews at the Passover. Cavo in his "Primitive Christianity" says that the early Christians diluted wine with water just as the Jews had ever done. The Jews of Russia, Poland, etc., when they cannot obtain unfermented wine they dilute raisins or dried grapes in water and express the juice out of them, and this they use at the Passover. This is the almost universal testimony of Jewish Rabbis that both in ancient and modern times fermented wine was not used at the Passover, and therefore certainly not at the Lord's Supper. Miss West, of the American Board in Turkey, in her "Romance of Missions," says that in the Syrian church, "the oldest in the world," fermented wine is not used at the Communion. When the fresh juice of the grape cannot be obtained, raisins are soaked and the juice expressed for the purpose. (Temperance Bible Commentary, page 481). Fermentation is putrefaction. Leibig, the great chemist, declares that it changes the character and quality of the wine so that it ceases to be the good creature of God that it was in its natural state. Fermented wine is no more the good creature of God than miasma or putrid meat, and this was always the case, notwithstanding the sneers of conceited Canadians. Besides, our Lord called it the "fruit of the vine," a term properly applied to fresh grape juice. Should not Christians then use only unfermented wine at the Lord's Supper, more especially as reformed

drunkards are in danger of falling again by taking unfermented wine at the holy ordinance? There is no doubt that the unfermented wine now used by many churches is similar to the wine used by our Lord and his apostles. Yet because it does not help the sinner's liquor traffic it is sneered at and misrepresented. I have used it in my congregation, West church, Toronto, for many years, and know that it is utterly false what is said about it, that it is nauseous stuff which nobody could suppose was like that used by our Lord and his Apostles. This is utterly untrue, and it is the only kind of wine that Christians ought to use who have any regard for our Lord and His practice. Some years ago Dr. Youmans, of St. Catharines, said that he had in his cellar unfermented wine made after a receipt written by Pliny 1,800 years ago. He says it is not "insipid," "does not clog," "it is not distressing to the stomach," as some affirm of such wine, but like the wine of which Pliny, Plutarch and other ancient authorities speak, is mild, salubrious and wholesome, and that unfermented wine properly made is far more delicious and wholesome than a yalcoholic wine of the market. Such, then, was the unfermented wine used by our Lord, the same as that which was always and only used by the Jews at the Passover. We are not surprised at the opposition to these views by those engaged in the liquor traffic and those interested in upholding the devil's kingdom. But what shall we say of the conceit and presumption of some Christian ministers in Canada, who, in direct opposition to all the leading authorities, both Jewish and gentile, both ancient and modern, declare that there were not two kinds of wine referred to in Scripture, and that the wine used at the Passover and at the Lord's Supper was fermented wine. They sneer at unfermented wine as syrup, and declare that they set aside our Lord's appointment who use it at the Lord's Supper, just as if the Jewish writers had not known their own language and customs, when they describe wine in all the forms we have mentioned as "wine" still! Though the Jews did not know about Leibig, they did know how to prevent the fermentation of wine in order to prevent intoxication, as several of their best writers tell us. As to the converts getting drunk at the Lord's Supper: at Corinth (1 Cor. x. 11), this arose from their being accustomed as heathen to the use of intoxicants at their oligious festivals, and hence drunkenness was their besetting sin for a time after they professed Christianity, even as it is with converts in our modern missions. They were not Jew, and instead of keeping to the unfermented wine at the Lord's Supper, as the Jewish converts did, they in the time fell back into the old heathen habit of feasting at a religious service and of using fermented wine at the Lord's Supper; for which they were severely rebuked by the great Head of the Church through the Apostle (1 Cor. xi. 18-22). Again, in Eph. v. 18, Paul says, "Do not drunk with wine, wherein is excess," or, rather, "rot." Now, the danger was in the wine in common use at Ephesus, fermented wine, and there was danger that if they used it at all it would lead to riot or trouble. The Ephesians are therefore advised not to use it at all, but to be "filled with the Spirit." (See Doddridge, Barnes, Bloomfield, Eadie, etc.)

Communion Wines.

CONSIDERABLE attention has been given recently to the question of pure and unadulterated wines for communion purposes. Foreign wines were formerly used, but owing to their being largely adulterated, attention was directed to wines produced in Canada, recognizing this fact Messrs. J. S. Hamilton & Co., the well known wine manufacturers and vinegrowers' agents, of Brantford and Pelee Island, gave the question their attention, and in 1875 introduced their now well known brand of communion wine, "St. Augustine." This brand they registered at Ottawa and today it is used in hundreds of Presbyterian and Anglican Churches in Canada. If not kept by local wine merchants it can be obtained direct from Messrs. J. S. Hamilton & Co., Brantford, Ont.



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