

tained or supported with CORN-FRUIT and VINE-FRUIT. In Proverbs 3, 9-10 it is promised to those who honor the Lord with the first-fruits of all their increase that their barns shall be filled with plenty, and their presses have abundance of grapes, as Gesenius correctly renders it: so also the Targum, the Sept, the Vulgate, and Syriac. The King of Assyria spoke of a land of corn and grapes, and of every one EATING his own vine and drinking the waters of his own cistern. Isaiah predicts a time of prosperity to Israel when the sons of the stranger shall not gather nor drink the vine-fruit, by which Gesenius understand grapes. The gathered grapes were either sucked or their juice was pressed and drank. Tirosh is applied to grapes in that beautiful passage in Zech. 9, 17: "Corn shall make the young men thrive, or cheerful, and grapes, the maids." Mr. Mearns, after a careful examination of all the passages, says that the great majority of the texts in which tirosh occurs clearly demand a solid. It thus appears that the blessing of which the Bible speaks in so many passages is to be found not in stimulating wine, but in nourishing food. Tirosh refers generally to the fruit in its unmanufactured state, that is, grapes or raisins, but probably sometimes to the fresh juice of the grape, or the syrup made from that juice, but NOT to the wine after it fermented and became intoxicating. Some assert that tirosh is ALWAYS A FLUID, and that if it was the fruit of the vineyard it would not be found in the cluster, as in Is. 65, 8—a mere quibble; that passage seems to refer, as it stands, to the juice in the ripe fruit: "When the new wine is in the cluster and one saith, destroy it not for a blessing is in it." There are some who hold that even the "new wine" spoken of in Scripture was fermented, or that it would ferment in a few hours after being exposed, and that all the wines spoken of in Scripture were fermented and could not otherwise be used. We have abundance of the best of testimony to disprove this. Barnes, and other expositors, stated that the "new wine" denotes wine newly expressed from the grape and unfermented, Psal. 24, 7; and Barnes says that the Sept-Jerome renders the term in Isaiah 65, 8—"a berry,"—that is the grape itself. This is also the view of Bishop Lowth, Adam Clarke, Cobbin, etc. Fawcett says: "and a blessing is in it—good wine-producing juice."—Judges 9, 13; Joel 2, 14. Alcohol is produced by the decomposition of sugar in fermentation, and it can be made from any juice which contains sugar. The ancients made intoxicating wine or strong drink from millet, dates, palm-juice, as well as from drugged grape-juice. But this intoxicating wine is always forbidden in the Word of God. Thus God commands by Solomon: "Look not upon the wine when it is turbid, when it giveth its bubble in the cup, when it moveth itself upward," showing that it is fermenting. Prov. 20, 1; 23, 20, 21, 29, 35; Is. 5, 10-13; Ps. 75, 8; Rev. 14, 10. Thus we see that fermented and intoxicating wine was strictly forbidden by God to be used by either Jews or Christians. Numb. 28, 7, may be supposed to favor the use of such wine: "In the holy place thou shalt cause the strong drink to be poured out before the Lord for a drink offering." The Hebrew is *shaker*, "sweet-drink." But the Jews were forbidden to use leaven and everything fermented at their sacred feasts; therefore it is not leavened or fermented but unfermented wine that is referred to. Dr. Kitto, (whom the Free Church Magazine described as "FACILE PRINCEPS")—among Oriental scholars on Bible subjects, states that this wine was a sweet juice derived from the palm-tree, or any sweet juice other than the grape.

The eminent Hebrew *Savant* and Jewish Rabbi, Dr. S. M. Isaacs, of New York, who is perfectly familiar with the subject, and fully competent to give testimony, states there was such a distinction among the ancient Hebrews and modern Jews as we have claimed between the two kinds of wine. And as the result he says, that among the 70,000 descendants of Abraham in the city of New York he does not know one confirmed drunkard; and that seldom any of them drink to intoxication. He says that in the Holy Land they do not commonly use fermented wine. The best wines are preserved, sweet, and unfermented—as we have described. In reference to their customs at their religious festivals, he says emphatically: "The Jews do not in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks." In their oblations and libations, both private and public, they employ "THE FRUIT OF THE VINE,"—that is fresh grapes—UNFERMENTED GRAPE-JUICE and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness. No higher authority

can be given than Rabbi Isaacs as to the practices of the Jewish people. Dr. Patton's new book on the "Law of Fermentation, and the wines of the ancients," takes the same view, and gives abundant proof of them.

This settles conclusively what was "THE BEST WINE" made by Christ at Cana, and also what was "the fruit of the vine" used by Him at the institution of the Lord's Supper, this Christian feast was confessedly a substitute for; and immediately followed the Jewish feast of the Passover, from which all fermented things are carefully excluded. This is the very term used by our Lord respecting the wine used by Him when instituting the Lord's Supper, using as He did the same wine that was used at the Passover.—Matthew 26, 29; Ps. 104, 15; Hosea 2, 21, 22. We learn from Scripture and history that the freshly expressed grape-juice was greatly used.—Gen. 40, 11, 21; Judges 9, 27; Deut. 32, 14. Captain Charles Stewart says that the unfermented juice of the grape and palm-wine are delightful beverages in India, Persia, Palestine and other adjacent countries at the present day. Dr. Duff says it is used with bread in France, Germany, and other grape growing countries as part of the common food of the people—just as we use milk. The Rev. Henry Holmes, American missionary at Constantinople, says: "The fabrication of an intoxicating liquor was never the chief object for which the grape was cultivated among the Jews." The remarkable fact is that in Asia Minor and Syria the largest part of the produce of the vine is used for other purposes than making intoxicating liquors. In the same article in the "Bibliotheca Sacra" for May, 1848, Mr. Holmes enumerates ten articles of solid food obtained from the produce of the vine in the East. "Nardenk is one of these, and it ordinarily has not a particle of intoxicating quality. It is used as a syrup for a beverage, one part of the syrup to from six to fifteen parts of water." He describes also three kinds of intoxicating drinks made from grapes or raisins. The fruit of the vine in a solid state is referred to under several Hebrew words. In 2 Sam. 6, 19; Hosea 3, 1, Ashishū is incorrectly rendered "a flagon of wine." The Sept. correctly rendered it "a pancake," that is a "cake of dried grapes;" as Pocock, the learned Orientalist says, the term denotes "grape-cake," and this is the rendering now usually given by the ablest critics. This rendering is adopted by Professors Gesenius, Robinson, Nordheimer, Eadie, and Douglas, and by Drs. Kitto, Nicholson, E. Henderson, and others. The grape-cakes of the Hebrews are mentioned in Scripture as delicacies with which the weary and languid were refreshed. Buckingham says this was presented to him by the Arabs. It was thus a refreshing condiment and not wine that David distributed to the people on a joyous occasion. And the request of the bride in Solomon's Song is "Refresh me with cakes of grapes." According to our notions founded on port-wine, the bride's request is decidedly bacchanalian, "Stay me with flagons of wine." Another term rendered wine in our version is Shemarim, and denotes grape-preserves, boiled syrup, or sweet unfermented wine, such as the Greeks and Romans often used according to Plutarch and Pliny. This was not liable to ferment. Aristotle, Plutarch, Polybius, Valerius, Maximus, Cato, Plato, Pliny, Xenophon, Horace, Josephus, Virgil, Homer, and others all speak in unequivocal terms of two kinds of wine—one "intoxicating," and the other "not intoxicating." Aristotle speaking of "sweet wine," says, "it would not intoxicate." Plutarch says, "wine is rendered old or feeble in strength when it is frequently filtered, the strength or spirit being thus excluded the wine neither inflames the head nor infests the minds and the passions, but is much more pleasant to drink,—the wine is reduced to a state both mild, and pleasant, and wholesome." Herodotus says, "the Egyptian priests were allowed to drink wine from the vine," which is defined to be "only the fresh juice pressed from the grape," and called *oinos ampelinos*. Polybius tells us that "the Roman women were forbidden to drink intoxicating wine, but could drink 'sweet wine,' which was used for the purpose of allaying thirst."—(Dr. Youmans, St. Catharines, 30 August, 1884, *Globe*.) Pliny (Natural History, 149.) Plutarch and others tell us that it was common among the ancients to boil wine to a syrup about one-third of the quantity to prevent fermentation, and this they kept in stone jars, and diluted with water when they needed it. This is confirmed by Jahn, Captain Treat, and Rev. H. Holmes. Jahn in his "Natural History of the Bible," says, "the boiled wine is preserved in firkins for any length of time." Captain Treat says, "it is a common practice in Italy to boil down the fresh juice of the grape, and bottle it, or put it in casks in the earth, or keep it cool in water." Smith's Bible Dictionary says, "Sometimes it (wine) was preserved in its unfermented state and drank as milk."

(To be continued.)