

dition." But hear Solomon, on the other side : "Thy presses shall burst out with *tirosh*," Prov. iii. 10 ; and Isa. lxii. 8. "The sons of the stranger shall not drink thy *tirosh*." Again, Dr. Samson says : "Modern investigations lead to the conclusion that *tirosh* was *must*, or unfermented wine," p. 70. So Dr. Norman Kerr, who says that Hos. iv. 11, is "the only apparent exception ;" while Dr. Patton says : "So uniform is the good use of this word that there is but one doubtful exception." I deny that there is a particle of doubt about it. But the most unlearned can judge in this case. Here are the words : "Whoredom and *yayin* and *tirosh* take away the heart," i. e., the *understanding*, as "heart" in Hebrew so often means.

Now can it be thought that a sweet syrup is to be classed with whoredom and the excessive use of intoxicating drink in its immoral effects ? None but such as are besotted by this modern idiocy can believe it. But, it is asked by Dr. Patton, "if *yayin* and *tirosh* each means intoxicating wine, then why use both ?" Even if we could not answer, that would not destroy a fact which exists independently of our understanding. The answer, however, is not far to seek : *yayin* was the ordinary drink all the year round, whether casked or bottled ; but the coming in of the new wine, *tirosh*, would be the occasion of special indulgence, the chief drinking-bout of the season. Read Isa. xvi. 10. But most appositely is an illustration found in tract No. 214, p. 12, of the society's list. It is the testimony of two American Missionaries from Persia. "They, the Persians, have large earthen jars, one-third sunk in the ground, and still so high