

been guilty. If the intoxicating wine which they used in celebrating the Lord's Supper was a violation of the Apostle's practice and the original institution is it conceivable that he would have passed over the fact in silence? If this scandal was caused by the use of fermented wine instead of unfermented how did it remain uncorrected? The remedy was very simple. Why was it not applied?

The fact is an "unfermented wine" is unknown to the New Testament. Possibly must is referred to in two or three passages but no traces of "unfermented wine" can be discovered. A champion of this innovation has had the temerity, recently, to assert that "γλυκος is sweet unfermented wine" in the face of Acts ii. 13, 15, "These men are full of new wine" (γλευκος) "These are not drunken as ye suppose." And again, "we shall find that all the way down through the ages before and since the time of Christ we can trace the words translated 'wine' used in senses which utterly preclude the thought of fermented liquors." The word wine occurs about forty times in the New Testament. It is with its usage that we are concerned in this matter. Will this gentleman point out *one* case among these in which the thought of a fermented liquor is "utterly precluded?" What are the facts of the case? Two terms γλυκος and οινος are used in it to designate wine. The single passage in which the former occurs has already been quoted. Οινος occurs thirty-eight times, five of these in composition. Once (Rev. xix. 15) it is used in a phrase to designate the wine press. Twice (Rev. vi. 6; xviii. 13) it is joined with corn in passages from which nothing can be certainly inferred regarding the matter at issue. In the great majority of the thirty-three that remain the fact that it was fermented lies on the surface and in every one of them may be legitimately inferred. In the face of a usage so clear and unequivocal it is useless to attempt to bury the issue under a mass of irrelevant quotations from travellers and others regarding *dibs*—equally so to glean exceptional and doubtful passages from the wide field of classic literature bearing on the meaning of οινος and *vinum*. Such a course may serve to perplex the ignorant but it contributes nothing to the settlement of a question which is essentially Scriptural.

"The fruit (γεννημα) of the vine" then, which our Lord chose