

MR. CARRY'S LETTERS.

No. v.

(To the Editor of the Mail).

SIR,—This miserable strife over the wine of the Eucharist was not only unknown to antiquity, but never had an existence until long after some of us were born. The late Moses Stuart, a man of learning, who maintained that our Lord, in instituting the Sacrament, employed unfermented grape juice, says: "The fact that the early Churches made use of common wine stands unquestioned and unquestionable." He also tells us what he meant by wine. "Wine is not properly wine in the usual and strict sense of the word until it has been fermented." He admits the universality of the custom of mingling wine and water in the Eucharist, and thence infers, "It must be conceded that the Churches in general regarded it as probable that the Saviour had employed fermented wine." Dean Stanley, in his "Christian Institutions," admits that this custom was "beyond question, in accordance with the universal practice of the ancient world. To drink wine without water was like drinking pure brandy now. The name for a drinking goblet was *krater*, which means a mixing vessel. To this day wine in modern Greek is called *krasi*, 'the mixed.' " But it will be more satisfactory to all who desire certain information on this subject to go direct to ancient witnesses, and hear their testimony. Justin Martyr, in his Apology, A.D. 139 describing the Eucharistic rite, says, "Bread is brought, and a cup of water and mixture" (*i.e.* wine) as in Otto's translation, "*poculum aquæ et vini*." Clemens Alexandrinus knew all the learning of his time (A.D. 190), and was besides of ascetic temper, so his testimony will be all the more valuable. I can only quote a few words, but let all who care or can read his *Pædagogus*, lib. ii., c. 2. "I admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far possible from wine, shunning it as they would the danger of fire." But after the day's work he allows some use of it, and to the aged to "warm the chill of age." "It is best to mix the wine with as much water as possible, and not to have recourse to it as to water, and so get enervated to drunkenness, and not to pour it in as water from love of wine. For both are the works of God." "If He made wine at the marriage He did not give permission to get drunk." "In what manner do you think the Lord drank when He became man for our sakes? As shamelessly as we? * * For, rest assured, He himself also partook of wine, for He too was man. * * That it was wine which was drunk by the Lord, He tells us again when He spake concerning himself, reproaching the Jews for hardness of heart. 'For the Son of man,' He says, 'came, eating and drinking, and they say, Behold a glutton and a wine-bibber, a friend of publicans.' Let this be held fast by us against those that are called Encratites"—the "temperance men" of that day. Tertullian (A.D. 190), describing the Agapæ or Love Feasts of the Christians, says,—"They drink as much as is useful for modest men." After which they were each called to some religious act "by which is proved how he has been drinking." Surely all this implies the use of an intoxicant. Next come Cyprian, bishop of Carthage and martyr, A.D. 250. He writes a long letter to Cœcilius on the Sacrament of the Cup of the Lord. The "argument" states:—"Cyprian teaches, in opposition to those who used water in the Lord's Supper, that not water alone, but wine mixed with water, was to be offered." But, as the dispute is as to the character of wine, be it observed that St. Cyprian includes in his condemnation those who refused wine at the morning celebration, lest by its *smell* they should be discovered to be Christians in that time of persecution. Now Pliny has noticed the difference of smell between the fermented and the unfermented grape juice: "*Vina mustis odoratiores*—wine has a stronger smell than must; whence may be seen the sort of wine used by Catholic Christians. Those who used water only were simply heretical sects, called *Aquarii* or *Hydroparastatæ*."

I shall quote in full a rather long paragraph from this letter, both for the light it throws on this particular question, and also on a special line of

thought, which I shall notice more by-and-bye: "The Holy Spirit, also, is not silent in the Psalms on the sacrament of this thing, when He makes mention of the Lord's cup, and says, 'Thy intoxicating cup, how excellent it is.' Ps. xliii., 5. Now, the cup which intoxicates is assuredly mingled with wine, for water cannot intoxicate anybody." But because the intoxication of the Lord's cup and blood is not such as is the intoxication of the world's wine, since the Holy Spirit said in the Psalm, 'Thy intoxicating cup,' He added, how excellent it is, because doubtless the Lord's cup so inebriates them that drink, that it makes them sober; that it restores their minds to spiritual wisdom; that each one recovers from that flavour of the world to the understanding of God; and in the same way, that by that common wine the mind is dissolved, and the soul relaxed, and all sadness is laid aside, so, when the blood of the Lord and the cup of salvation have been drunk, the memory of the old man is laid aside, and there arises an oblivion of the former worldly conversation, and the sorrowful and sad breast which before was oppressed by tormenting sins is eased by the joy of the Divine mercy: because that only is able to rejoice him who drinks in the Church, which, when it is drunk, retains the Lord's truth." Everyone sees that this spiritual inebriation is the counterpart of the earthly intoxication. Nor let the old Latin version, "*Et poculum tuum inebrians quam preclarum est*," be thought absurd. For the Syriac Peshito, as an American professor translates in "The Hebrew Student," reads, "My cup intoxicates even as ardent wine." In my next I shall follow the testimonies of the third into the fourth century.

Yours, &c.,

JOHN CARRY.

Port Perry.

Paragraphic.

I know not whether the dictionary defines gossip better than he that said, "Gossip is putting two and two together and making it five."—*Ivan Panin*.

On the 10th of November the fourth centenary of Luther's birth will be observed at Eisleben with more than usual solemnity. The German Emperor has promised to unveil a statue of the reformer.

The once famous William and Mary College, at Williamsburg, Va., the *alma mater* of Jefferson, Marshall, Monroe, and Randolph, and among American colleges second only to Harvard in point of age, had but a single student last year, and is now closed.

Yung Wing, a Christian, and a graduate of Yale College, who married some years ago in Hartford and is now a resident there, has received the appointment of chief magistrate of the city of Shanghai. Such an event can but have a great influence in the extension of Christian civilization in China.

The late Mr. Garthwaite, of Newark N. J., had a pleasant way of doing his beneficences. The ground on which St. Paul's Church stands, at High and Market streets, had originally belonged to him. One Sunday morning he quietly dropped into the contribution box as it was passed to him a deed for the land, which was worth \$20,000.

The Bishop of Central New York, in his diocesan organ, denounces with deserved severity the recent sermons of the Rev. Heber Newton on the Bible. He says: "This man, doubly a son of the Church, has done worse than to teach heresy. He has had the hardihood sweepingly and unblushingly to impute heresy to his brethren—that they would be as heretical as himself if they dared. The entire ministry is outraged."

Recently at the Mosque of Sultan Achment, in Constantinople, the Imam was on the point of reciting the prayer for the Sultan, when suddenly a Sofia, or religious student, drew a yataghan, and exclaiming, "What! you would pray for a man who is bringing this country to ruin?" split his head open. Although no attempt was made by those present to arrest him, the assassin was ultimately captured by the police, and by the Sultan's orders removed to Yildiz Kiosk.

The election of a Bishop for the diocese of Aberdeen will take place on the 29th inst.

Mission Field for March says: "Arrangements have been made for the Rev. W. H. Cooper to start for a special Missionary tour in North-West Canada on April 12th."

The Hon. J. B. Howe, who died recently at Lima, Indiana, has left \$50,000 to Nashotah House, to be paid when \$450,000 is subscribed as an endowment.

The funeral services of the late Alexander H. Stephens took place at Atlanta, March 8th. They were held in the Capitol. It was estimated that there were 8,000 people in the streets.

* In San Francisco, the Rev. William S. Neales, son and brother of the Fredericton clergymen of that name, has been appointed Missionary of the Church Society for Promoting Christianity amongst the Jews, and has entered on his duties.

It is satisfactory to know that among the large number of persons arrested in connexion with the recent revelations at Kilmainham there is not a single Protestant.

The Census reports show that the average life of temperate people is 64 years and 2 months; while the average life of those who are intemperate is but 35 years and 6 months. There is food for reflection in such figures.

The *North American Review* says: "During the century just passed the population of the United States has increased elevenfold, and while a hundred years ago there was one Church to every 1700 inhabitants, there is now one to every 259." That's the way "Christianity is dying out!"

The Rev. J. Bridger, the Society's Organising Secretary for the diocese of Liverpool, proposes to leave that port, in connection with his work as S.P.C.K. Emigrant Chaplain, on April 19th, with a party of emigrants for Canada. It has also been arranged for the Rev. R. O. Greep, Mr. Bridger's assistant in emigration work, to leave with a party early in June.

The Berlin committee in connection with the London Society for the Abolition of the Gambling Tables at Monte Carlo, has presented a petition to the Imperial Parliament and Government, praying them to use their influence in furthering the object of the association. It is likely to be favourably received by Prince Bismarck, who was the first to propose the abolition of all the public gambling tables in Germany.

The English proprietor of an extensive landed domain at Larchwood, Northwestern Iowa, has offered an endowment of \$350 per annum and a glebe of 160 acres of land, with a house rent free, for the clergyman at this point. This generous donor will make provision for the endowment in perpetuity by making it a charge upon a quarter-section of valuable land. Meanwhile, till the land yields this amount, he will pay the above stipend to the incumbent.

Missionaries labored in Foochow for thirty years among 2,000,000 people. Eleven years of that thirty left behind them not one convert, not one visible token of good. Even the Church Missionary Society said: "There are no results; we must give up the Mission." But Mr. Wolfe, their Missionary, answered: "I will not give up this mission." A few months after he gained the first convert, then three more; and eighteen years after there were 3,000 native disciples in Foochow!

Trinity House, Boston, was established a year ago in one of the most degraded parts of the city, with the view of reaching and benefitting the poor and the reckless, the young and the tempted. All kinds of active agencies are adopted, such as mothers' classes, sewing, cooking and housekeeping classes, a day nursery and laundry, besides the visitation of the homes of the poor. A matron and assistants are regularly employed, and some sixty ladies of the parish have voluntarily rendered help as teachers and visitors. The estimated expenses for the current year are \$4,500. The rent and taxes are assumed by two members of the congregation. The usefulness of the House has been so thoroughly tested during the past year that it is no longer to be regarded as an experiment.—*Churchman*.