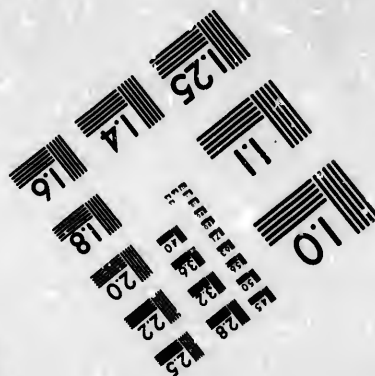
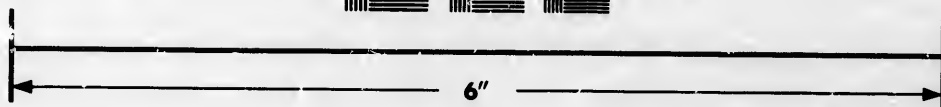
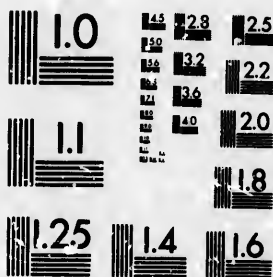


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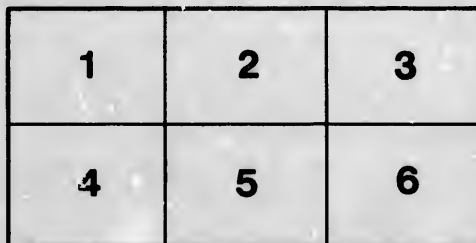
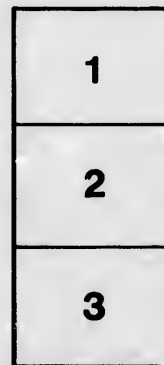
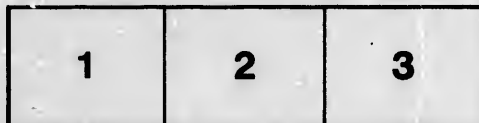
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THE
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OR,
TOTAL ABSTINENCE
The True Temperance

VINDICATED FROM THE ATTACKS OF DR WATTS.

(DIFFICULT TEXTS EXPLAINED)

BY

SAMUEL MACNAUGHTON, M.A.,

AUTHOR OF "THE DUTY OF THE CHRISTIAN CHURCH IN RELATION TO THE TEMPERANCE REFORM" (A Prize Essay); "OUR CHILDREN FOR CHRIST";
"THE CHRISTIAN A LIGHT," ETC.

"Wine is a mocker."—Prov. xx. 1.

"Let us, who are of the day, *be abstinent*."—1 Thess. v. 3.

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. xv. 1.

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LETTERS OF COMMENDATION



REV. PROFESSOR KIRK, D.D., EDINBURGH

“I have read your admirable pages on the WINE question with great delight. Most heartily I give your pamphlet my strongest recommendation.”

REV. WILLIAM ADAMSON, M.A.

“Many thanks for an early copy of your ‘WINES OF SCRIPTURE.’ I have read it with care, and think that it is vigorous, fresh, and lucid, and demonstrates the position taken by the temperance party. It has my cordial commendation.”

EX-BAILIE LEWIS, EDINBURGH

“Thanks for your able lecture in pamphlet form. I regard it as clear, logical, and convincing; and, as an argument on the ‘WINES OF SCRIPTURE,’ unanswerable. I hope it will be re-uttered broadcast among the people, that they may be enlightened upon this subject of clamant and growing interest.”

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TIROSH

TIROSH, translated "NEW WINE," means WINE IN THE CLUSTER and WINE IN THE VAT.

Proof texts:—Isa. lxx. 8; Micah vi. 15; Prov. iii. 10; Joel ii. 24. It occurs **38** times, is never intoxicating, and is always spoken of as a BLESSING.

YAYIN

YAYIN, translated "WINE," is a *generic term* for *all kinds of wine—fermented and unfermented*. It occurs **141** times. Its character known *only by the context*.

Proof texts:—(1). *Fermented*—Gen. ix. 24; 1 Sam. xxv. 37; Prov. xx. 1; Isa. v. 11. (2). *Unfermented*—Jer. xlvi. 33; Isa. xvi. 10; Jer. xl. 10; Gen. xlix. 11; Deut. xxviii. 39.

SHECHAR

SHECHAR, usually translated "STRONG DRINK," is highly intoxicating as a rule, occurs **23** times, is always spoken of with *warning* and *woe*, except Deut. xiv. 26, where it probably signifies DATES, for it is to be *eaten*; and Num. xxviii. 7, where it is "used for *yayin*," according to Fürst.

PREFATORY NOTE

I DEEM it necessary to explain, in a word, why this tractate has assumed its present form. Having complied with a request from the Edinburgh Total Abstinence Society, in December last, to preach the first of a series of Sabbath Evening Temperance Sermons in the Waverley Hall, Edinburgh, my attention was naturally turned to the Bible aspect of the temperance question as most suitable for the time and place. At the close of the service some Christian friends and City Missionaries expressed an earnest hope that I would give my views to the public in a more permanent form. I then prepared the introductory pages as they now appear, intending to discuss the whole subject—embraced in this tractate—as an independent treatise, without reference to any individual writer holding views differing from my own. However, in January, Dr Watts' article appeared in "The British and Foreign." At a conference in Edinburgh, shortly after, where Bible temperance was being discussed, I referred briefly to the article in question, and expressed my dissent from the views of the author. At the next meeting, at which I was not present, the chairman, in response to a gentleman in the audience, promised that I, as the lecturer for the next week, would reply in full to Dr Watts. Thus my lecture, unavoid-

ably on my part, took a more controversial form than otherwise it would have taken. At the close of the meeting a free invitation was given to any present to ask an explanation of any difficult texts bearing on the subject. This, then, accounts for the form of this lecture.

And now, at the request of earnest Christian friends, it is given to the public, with the fervent prayer that it may be helpful to some humble seeker after truth. If the ardour of *extempore* address has produced any utterances that may seem to have been intended to wound the feelings of any, instead of commanding the assent of the judgment, we can only say that we always wish to exercise the greatest possible charity towards all.

S. M'N.

EDINBURGH, *February 1876.*

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THE
WINES OF SCRIPTURE

OR

Total Abstinence the True Temperance

BIBLE truth is the grand agency in the reformation of society; and our blessed Lord has always employed human instruments for the dissemination of Gospel truth. When on earth He selected and carefully trained and instructed a little band of disciples that they might "shine as lights in the world, holding forth the Word of Life." He guided them in what they should speak—in what precepts they should record for the instruction and guidance and comfort of His followers. They recorded many of His own gracious utterances respecting purity, morality, sobriety, holiness. They uttered many notes of solemn warning against all who lived in open sin, such as idolatry, impurity, drunkenness, etc. They enjoined abstinence from all appearance of evil—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," (Rom. xiv. 21). Jesus still expects of all those who claim Him as their example and Master that they should make no compromise with the world and its vices. "Come out from among them, and be ye separate, and I will receive you," is the duty enjoined upon all His faithful followers. He will have no half-hearted service. He will have no *neutral* subjects, or allies,—“He who is not for Me is against Me; he that gathereth not with Me scattereth

abroad." He calls His disciples to self-denial—to taking up a cross, even to persecution for His sake. While *in* the world, they are to be *not of* the world. They are not to join hands with the gay, the fashionable, the vicious. In their habits of living they are not to be conformed to this world. They are to be a peculiar people, seeking elevation, boldness, inspiration, by being filled *not with wine*, but with the Holy Spirit. These are truths which all will readily admit, and they lead us to the consideration of this all-important question:—

WHAT IS THE VOICE OF SCRIPTURE IN REFERENCE TO
INTOXICATING DRINKS?

At the very outset an apparent difficulty meets us. We say *apparent*; for it is only apparent, not real. It admits of solution. And yet we must believe that many excellent Christian men and women, anxious to know and to do the will of God, have not satisfactorily solved the problem. It is this:—

IS THERE SCRIPTURAL WARRANT FOR TOTAL ABSTINENCE?

We shall not utter a single harsh word against any brother who may affirm the negative. We shall not think an uncharitable thought of any one who prefers not to affirm the positive. But we shall endeavour, in the spirit of christian charity, truthfully and faithfully to unfold the true teachings of Scripture on this most important question.

We claim a right to speak freely on this subject. With us it is not a "pet theory"—a preconceived opinion which we seek to establish from Scripture. The views we now hold are the outcome of earnest, laborious, biblical study. Some ten years since, when called upon publicly to advocate Total Abstinence from the platform and through the press, although practically a total abstainer all my life, and believing firmly in the principles and practice of Total Abstinence as good for society, as well as for the individual, I was met with this difficulty: "Have I Scriptural authority for this position?" If not, I cannot, I dare not

urge it *as a duty* upon those who accept the Word of God as their only rule of faith and manners. Several passages of Scripture passed rapidly before my mental vision. There *seemed* to be difficulties. There *seemed* to be contradictions. What could this mean? Is not the Bible consistent with itself? Can it be that the Spirit of inspiration in one breath permits the use of intoxicants as good gifts of a bountiful Providence to be received with thanksgiving, and in another breath denounces their use with woes and with bitter curses? Nor was the Gordian knot untied by distinguishing between the "prudent use" and the abuse or excess of the article; for the fact, patent to every intelligent, reflective mind, stood out in bold relief, *what was moderation for one man was excess for another*; and it was absolutely impossible for any fallible mortal to decide where the "blessed" quantity ended, and where the "woe-pronounced" amount commenced. But the line of demarcation must be drawn somewhere. That line must be a point—a particle. Omniscience alone could decide. And, furthermore, observation had convinced me that a man, commencing with one glass as his "moderate" portion, immediately finds that he can stand two, three,—an indefinite number of glasses.

I was, therefore, thrown back upon Scripture testimony, pure and simple. What does the Word say? It shall speak for itself. I then collated all the passages in the Bible, referring in any way to the use of wines or strong drinks, studying the passages one by one in the original languages, as well as in the authorised version. I was materially aided in this search by the valuable labours of that great and good man, that prodigy of learning, Dr Eliphelet Nott, late President of Union College, New York. And what was the result of this investigation? Cautiously, slowly, yet surely, I took in the grand fact that reconciled to my mind all apparent contradictions, and baffled all cavilling. It was this:—*The wines of Scripture, spoken of with approval and used at sacred feasts, I found to be an entirely different article from the wine and strong drink referred to with warning admonition, and denounced as a woe-bringing curse. The one is an innocent*

unintoxicating wine, the other fermented and highly intoxicating.

OUR POSITION STATED

1. The wines of Scripture are clearly distinguishable into two grand classes, namely, *fermented* and *unfermented*.
2. The fruit of the vine, or unfermented grape-juice, was a common beverage among the ancients.
3. This grape-juice was *wine*, and was expressly so called.
4. Intoxicating drinks are never spoken of as a blessing, but are referred to with warning and woe.
5. Where wine is spoken of with approval it is not intoxicating.

These statements or conclusions, as we hope to be able to show, are clearly and logically deduced from the plain teaching of Holy Writ, and abundantly confirmed by contemporary writings.

In this discussion nearly all, if not entirely all, who deny that total abstinence is taught in Scripture, start with the gratuitous assumption that all the wines and strong drink referred to in the Bible are of the same quality—that “wine is wine, and there was a wine that made Noah and Nabal drunk.” And because “wine” was permitted to God’s covenant people, and “new wine” is said to have “a blessing in it,” it is affirmed, with almost oracular authority, that alcoholic drink in any form, is a good creature of God, and not to be refused.

And not only so, but it is alleged that those who urge total abstinence from all that intoxicates are setting themselves against the teachings of Scripture, and come under the condemnation of those who seek to make themselves “wiser than God.”

It will be necessary for us, therefore, to bring up side by side, several texts of Scripture, at least a sufficient number to substantiate our position, so that the reader may see for himself the different terms used, and their true signification and bearing upon this question. We will assume

nothing, but let Scripture speak for itself; for we are not seeking to uphold a theory, or to come forward as the apologist of any class of interpreters, but simply to assist our brethren in their search for truth and the mind of the Spirit.

Since the above was written our attention has been called to an article, which has just appeared in *The British and Foreign Evangelical Review* by the Rev. Dr Watts, of Belfast; and, under the circumstances stated in the prefatory note, it was necessary that our treatment of this subject should assume a form differing somewhat from our original intention. Personally, we would have preferred avoiding the heat and the dust so common on the arena of controversy. But the antagonist has appeared. He has thrown down the gauntlet. The moderate drinkers have sent out their champion saying, "Give me a man that I may fight with him!" With many proud words has he magnified himself against us. He boastingly claims as his friends and allies the great men of all ages from the time of Moses to the beginning of the present century; but he signally fails to prove that they are at one with him. Is there, then, no one to go forth to meet him in defence of temperance, of truth, of the Word of God? Without our knowledge we were announced as he who was to go forth against him whose spear was as a weaver's beam. And, hence, it is necessary that we should not only show to the world how strong our fortresses are, as we originally intended, but that we also pay some attention to the man who has defiantly scorned our principles, and assailed our citadel of truth. In doing so, however, we will endeavour to keep in view the grand principles for which we contend, without being led away too far from our original purpose by any minute details or personalities in the article referred to.

In order, probably, to give his article more weight with the public, Dr Watts gives us at the outset a lengthy quotation from what he calls "a sermon" by the late Dr Edgar. In introducing his departed friend, he uses these words:—"Grieved to see the cause of temperance, so dear to his heart, marred by fanatics"—a polite term, I suppose, used

to designate Total Abstainers—"this venerable father of the Temperance Reformation in Great Britain and Ireland rushed to the rescue with all the ardour of a keenly sensitive nature stirred to indignation," etc. These opening sentences indicate, with sufficient clearness, the spirit in which the Reviewer sets about his work. He characterises as "fanatics" all who differ from *his* views on this question, and prefer to "abstain from all appearance of evil" by looking not upon the "wine when it is red," knowing that it is a "mocker." And, not only are we termed "fanatics," but we are represented as imperilling the safety of society—as placing humanity in imminent danger; for this "venerable father" with hoary locks and venerable mien must "*rush* to the rescue." And still a severer charge is implicitly preferred—immorality, or impiety, or something akin; for the aged saint is *stirred to indignation* at the sight of a Total Abstinence pledge.

The reviewer, still speaking of his venerable hero, says:—"His text was 1 Tim. iv. 3, 4, 'Forbidding to marry,'—well, *we* don't do that; then it cannot apply to us,—'and commanding to abstain from meats,'—Brōma used to designate manna (1 Cor. x. 3),—'and did all eat the same spiritual meat.' Is that all the same as recommending and persuading our fellow-men to abstain from alcoholic liquors? And because we choose to abstain from that which makes drunkards, whom God hath declared 'shall not inherit the kingdom of God' (1 Cor. vi. 10), are we, therefore, to be condemned as 'abstaining from meats which God has created to be received with thanksgiving?' And are we, therefore, to be identified as those who "in the latter times shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry," etc.

Were the Doctor preaching against Popish practices, probably we would have a different application of this text. And certainly when he has to go so far out of the way to find such a text to preach against total abstainers, two things are evident—FIRST, *that he has a bad cause to up-*

hold; and, SECONDLY, that his aim is not to seek truth, but to crush his opponents.

But, further,—“For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.” And they reason thus—“Intoxicating drink is a *good creature of God*, and therefore is *not to be refused.*” This is human wisdom—the product of a carnal mind; for, place beside it the wisdom of God, and see if they do not conflict. “Wine is a mocker” (Prov. xx. 1); “Look not thou upon the wine” (Prov. xxiii. 31); “Let us who are of the day be *abstinent*—*nēphō*” (1 Thess. v. 8); “Woe unto him that giveth his neighbour drink” (Hab. ii. 15); “They also have erred through wine” (Isa. xxviii. 7); “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak” (Rom. xiv. 21).

Now, I might ask, why does this “venerable father of the temperance reformation”—as he is styled by Dr Watts—this venerable doctor of divinity, in seeking, as we would naturally suppose, to give the true teaching of Scripture on this all-important question, select *this text* as his key-note—*this*, and not another? This is just such a text as the liquor-seller and drunkard would preach from. Then what shall we say of the temperance reformer who seeks to propagate *their* doctrines and encourage *their* pernicious practices under the garb of Bible exposition, and that too from the sacred desk? Truly now, as in the olden time, it might be uttered in words of lamentation and bitter wailing, “priest and prophet have erred through strong drink.” Yes, the secret hankering love of wine, and the desire to justify their own private habits, has blinded the judgment and destroyed the testimony of many a certificated preacher of the gospel.

To say the least of it, does it not seem as if he were on the wrong track—that he had a bad theory to defend, when he dare not take up those plain texts of Scripture which bear on the subject under consideration, and on no other, but is compelled to take a text which is capable of being adroitly manipulated to suit the preconceived ideas of the speaker? I don’t think I have spoken too strongly on this

point. Respect for the word of inspiration compels such an utterance.

Paul says (2 Tim. iii. 16),—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c. ; but did you ever hear those ministers who advocate "the prudent use," "the moderate use" of wine and strong drink, preach from those prohibitory and woe-pronouncing texts, or ever quote them even, for the instruction and warning of their people? I sometimes think that in their own private reading, even, that they must surely raise their spectacles as they approach these passages, they seem to be so utterly oblivious of any such strongly pronounced condemnation of wine and strong drink in the Bible.

THE PLEDGE AND LIBERTY

In speaking of the temperance society, of which he is the champion, Dr Edgar says, in the passage quoted by Dr Watts as a model utterance on the subject,—“Its simple, plain, and most comprehensive pledge is, *We resolve to abstain from distilled spirit, and promote temperance.*” By temperance, then, he must mean not only abstinence from distilled spirit, but the moderate use of fermented spirit. That, I think, fairly represents his position; and to “promote temperance,” therefore, must mean to promote the moderate use of fermented drinks.

He says further:—"We place no dependence on the power of a mere pledge to maintain sobriety." The simple answer to any such assertion is that hundreds, ay, thousands in Britain and America have been redeemed from drunkenness in its lowest form through the instrumentality of the pledge. So in Ireland also. Does Dr Watts know nothing of the Father Matthew movement? Does he mean to insinuate that not one of those millions that took the pledge was faithful? Dr Guthrie met one of them thirty years ago, whom *he* could not persuade to take a "drop of whiskey;" and the fidelity of the Irishman to his pledge, made *him* a believer in pledges, and a teetotaler too.

Again:—"It is not to take prisoners that the Temperance Society goes forth." Here is an insinuation that the Total Abstinence pledge destroys liberty. But is it true that the pledge destroys liberty? It is not. Am I deprived of my liberty because the law of the land, as well as the law of God says, "Thou shalt not steal," so long as I have no desire secretly and surreptitiously to appropriate to my own use the property of my neighbour? Is the Christian "made a prisoner," when from love to Christ, and a desire to serve, and honour Him, he engages to obey His commandments, and to "abstain from all appearance of evil," and to be "holy in all manner of conversation?" If his heart is right with God, then the law of God is his delight. He is not a bond-slave to law, but the Lord's freeman. And just so my freedom is not interfered with in the least by ever so many total abstinence pledges, so long as I have no desire to taste that which is the greatest curse of our country, and the temporal and eternal ruin of thousands of our countrymen. The grand secret, therefore, of all their opposition to pledges is—*they like their wine*; they are not willing to deny themselves their little indulgence. If they want legitimate warfare, therefore, let them fight against their own appetite, and not against the pledge. A vow to do good is a good thing. A pledge to abstain from an evil is a good thing. To assist a weak brother in struggling against his greatest foe, by our sympathy and mutual pledges, is a good thing. Hundreds and thousands have been reclaimed in this manner; and "the tree is known by its fruit."

He says again—"The temperance society has always recommended abstinence to the drunkard." Here, then, we have a tacit acknowledgment that *total abstinence alone* can save. And if so, might he not have added—"We who are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv. 1), as Paul enjoins as the law of Christian love. Thus, however they may seek to justify their own position, they cannot find any Scripture against our position—abstaining for the good of others.

But are they consistent in their pledge? We think they are not. Let us see. They enjoin *abstinence from distilled*

spirit on all their members. Then what about *their* liberty? Are they not "prisoners" also, to use their own term as applied to us? Abstinence is not only recommended to the drunkard, but he says—"The drunkard, who with a full understanding takes the pledge, and yet *muddles in beer or intoxicating liquor*, is an unprincipled sot." It would seem, therefore, that they expect the drunkard to be an out-and-out teetotaler, without the help of a pledge, and a band of brethren who cheerfully take the pledge with him to encourage and strengthen him. They thus have necessarily class legislation. And they must select this man and that, and say—"You are a drunkard, we recommend *you* to abstain entirely from beer or any intoxicating liquor." And hence the carrying out of their principles necessarily becomes offensive in the extreme. So much with reference to the principles for which Dr Watts contends as against total abstinence.

The first point which Dr Watts takes up critically is—

THE DERIVATION AND MEANING OF THE TERM YAYIN

He says—"As the standard authorities derive *yayin* from a root signifying to ferment, it was of course necessary (for the commentators) to set this meaning aside." He asserts, therefore, that the standard authorities derive *yayin* from a root signifying to ferment. But who are the "standard authorities?" One would naturally suppose the *dictionaries* were meant. But he, very conveniently for himself, although rather annoyingly for his readers, names no authority whatsoever—neither lexicographer nor philologist—not one. Perhaps he would have us believe that he himself has been constituted sole authority on this subject; and, therefore, his *ipse dixit* must be accepted. But we, who have never heard of him as an authority on this subject, must be excused for taking the derivations of dictionaries in preference to that of even Dr Watts. Now, I have not sought for dictionaries that might favour my own view; but I just take Fuërst's *Lexicon*, translated by Dr Davidson, which I have always used in studying the Hebrew language. It is a recent lexicon, and certainly the most reliable extant—having the

results of all recent research and scholarship; and Dr Watts himself quotes it as authoritative. Perhaps I should have said *misquotes*, but more of that anon.

Well, Fuërst says of *yayin*—"As to the derivation, a Semitic verb stem has been adopted for the word *yūn* = *yāvan*, to tread the grapes; consequently *yayin* is trodden out. The Greek *oinos*, Latin *vinum*, German *wein*, English *wine*, are obviously without any clear etymology in the Indo-Germanic; but they are identical with *yayin*, and seem to have come from the East." He defines the Arabic equivalent, "a bunch of grapes." Then, if I turn up the verb *yavan*, I find it defined thus, "to press the vine, to tread or to press out the grapes," and nothing else. He adds,—“According to this etymology one might take the noun *yayin* to mean a pressed or trodden thing, if that were not too general.” So far, then, as the derivation of the word goes it is entirely against Dr Watts. Fuërst cannot find "to ferment" in the root. O no; that discovery was left for the Belfast Professor. Perhaps we see now why Dr Watts contented himself with a general assertion rather than to quote an authority. Authorities, you know, are always troublesome when they happen to be opposed to our views.

What I have just quoted from an undisputed authority sufficiently answers the following:—"They (the commentators) let drop the very idea which the term *yayin*, in its various modifications in all the languages in which it is found, is used to convey—that of a fermented liquor." Here is assertion again—not a single authority quoted in proof. And yet he coolly assumes the one thing to be proved.

He says—"Just imagine a lexicographer venturing to give a meaning to a word which never had been given to it before! The critics would soon make short work of his new meaning. There is this much, however, in the reference to dictionaries—a dictionary may be cited in proof of the usage obtaining prior to its publication. Starting with this unquestionable principle, we may call upon our authors to quote a dictionary of any century which does not represent *yayin* as the fermented juice of the grape; or, failing the dictionaries, to quote a passage from any ancient author,

sacred or profane, in which *wine* has any other meaning." Again—"Let our commentators point out some instances, in plain prose, in which the term *yayin* means grape-juice in an unfermented state, and the first part of their task is achieved. Then let them show that where *yayin* is approved of it is always used in this sense, and their work is done."

Well, take Fuërst. He defines *yayin*—(1) *wine*, (2) *bunches of grapes*, (3) *intoxication*—in the passage, "Noah awoke from his wine" (Gen. ix. 24). These are the only definitions he gives. And yet Dr Watts would have us believe that all lexicons and all ancient literature represent *yayin* as always "the fermented juice of the grape."

So of TIROSH. Fuërst defines TIROSH—(1) *mead*, (2) *unfermented wine*, (3) *sweet mead*, (4) *the juice of the grape*, and nothing else. (Dr Watts could not find "unfermented wine" nor yet "the juice of the grape" here. He must have raised his spectacles, or the gas was not good. Of course, the doctor would not wilfully misrepresent.) *Tirosh* is invariably spoken of as a blessing. Hos. iv. 11 is only an apparent exception. For although "whoredom and *yayin* and *tirosh*" are said to "take away the heart," this does not prove, against the whole analogy of Scripture, that *tirosh* of itself is condemned. *Tirosh*, whether the grape itself, or grape-juice, may be said to take away the heart, if a man sets his heart upon his vineyard. Money is a good thing. Friendship is good. But if man sets his heart upon money or friends, so as to take away his heart from God, it may be truthfully said of money or friends, they "take away the heart," without condemning money or friends, *as such*.

ASIS (Joel iii. 18, Amos ix. 3) Fuërst defines "the pressed out juice of the pomegranate."

SOBHE (sō-věh), Generally *drink*, hence *wine*, Isa. i. 22 (thy wine is mixed with water); and *moisture* Nah. i. 10; Hosea iv. 18, 'their drink is sour.'

HHEMER is red grapes, or grape-juice generally; but if allowed to ferment, is of course intoxicating, as in Amos v. 11; "A vineyard of red wine," or grapes (Isa. xxvii. 2); "The pure blood of the grape" (Deut. xxxii. 14).

MESEC is *wine mingled*—either with milk, or water, or spices.

SHECHAR—according to Fuërst, “commonly intoxicating drink”—usually translated “strong drink,” always spoken of with *warning and woe*, with exception of Numbers xxviii. 7, where, according to Fuërst, it is used for *yayin*; and Deut. xiv. 26, where the date itself, and not its juice, is evidently meant, as it is to be “eaten.” In each of these instances it cannot be fermented, as no ferment or leaven (*hhamets*), whether found in bread or wine, could be used in sacrifice or at sacred feasts. Professor Moses Stuart, Gesenius, Rabbi Isaacs, Rabbi Herschell, &c., all affirm that *hhamets*, “any fermented substance,” applies to wine as well as to bread.

We have purposely digressed a little from the consideration of *yayin*, in order to give here a complete list, with definitions of the principal Hebrew terms, used in reference to wine and strong drink.

We have conclusively shown that lexical authority is entirely against Dr Watts in reference to *yayin* meaning “the fermented juice of the grape,” and nothing else.

But he also defies us “to quote a passage from any ancient author, sacred or profane, in which *wine* has any other meaning.” That is a wide range, including the Bible and all ancient literature. But as usual he does not quote a single authority out of so many.

Well, suppose we quote for him; and, first, take a few examples from the Bible.

I.—TIROSH

Joel i. 10, “The *tirosh* is *dried up*.”

Joel ii. 24, “The vats shall overflow with new wine.”

Prov. iii. 10, “They presses shall burst out with new wine.”

Isa. lxxv. 8, “The new wine is found in the cluster.”

Micah vi. 15, “They shall tread *tirosh*, and not drink *yayin*.”

Isa. lxxii. 8, 9, “The sons of the stranger shall not drink

thy *wine* . . . but they that have *gathered* it shall *eat* it, and praise the Lord."

Deut. xiv. 23 and xii. 17, "Thou shalt *eat* the tithe of thy corn and of *thy wine*."

II.—YAYIN

We may here state our opinion respecting *yayin*. It is a generic term, including all kinds of wines, fermented and unfermented, and occasionally "bunches of grapes," as in Fuërst's Lexicon. This is proved by the citation of texts in which *yayin* occurs. Such passages as—

1 Sam. xxv. 37, "When the *wine* was gone out of Nabal ;"

Prov. xx. 1, "*Wine* is a mocker ;"

Gen. ix. 24, "Noah awoke from his *wine* ;"

Isa. v. 11, "Woe to them that continue until night until *wine* inflame them ;"

Prov. xxiii. 31, "The *wine* that biteth like a serpent ;" prove that there was a *yayin* that was intoxicating ; and yet it would seem as if, in order to become intoxicated, they had to "tarry long at the wine," and, as in Isa. v. 11, "to continue from morning till night." Still it was intoxicating ; and any one who, in order to uphold any theory, maintains the contrary, had better spend his time to better purpose. To go beyond the plain teachings of Scripture can do no good to any scheme of social reform.

Dr Watts affirms that "the term *yayin* (the only term which it is at all necessary to discuss) throughout the Bible, *wherever its qualities are indicated*, designates an intoxicating drink ; whilst, on the other hand, there is no instance in which it can be shown to have any other meaning." That is a plain statement—"no instance in which *yayin* can be shown to have any other meaning" than "an intoxicating drink." A *single* instance produced, where *yayin* does not denote "an intoxicating drink," would suffice to prove the recklessness (or falsity, if you will) of his assertion. Can it be produced? Let us see. And you will permit me to quote more than one passage, that "in the mouths of two or three witnesses every word may be established."

That the term *yayin* is used to denote *unfermented wine*, or newly-expressed grape-juice, is evident from such passages as the following:—

Jer. xlviii. 33, "I have caused *wine* (*yayin*) to fail from the wine-press, none shall tread with shouting" (Hebrew *yayin*, Septuagint *oinos*, Latin vulgate *vinum*).

Isa. xvi. 10—"The treaders shall tread out no *wine* (*yayin*) in their presses"—newly expressed juice.

Jer. xl. 10—"Gather ye *wine*—*yayin* (Fürst—"bunches of grapes") and summer fruits;" also verse 12, "they gathered *wine*"—*yayin*.

Gen. xlix. 11—"Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in *wine* (*yayin*) and his clothes in the blood of grapes." Here the dripping juice of the bruised grapes is called *wine*.

Here, then, are several passages, as clear as day, where *yayin* does not denote "an intoxicating drink." The character of *yayin* is known only by the context. *Tirosh*, we have seen, never intoxicates, and is always spoken of as a blessing. *Shechar*, when referred to as an intoxicating beverage, is either spoken of with warning, or strictly prohibited. Here, then, we have a plain principle to guide us; and, applying it impartially, we find that *yayin*, when referred to with approval, is never intoxicating.

We have been challenged "to quote a passage from any ancient author, sacred or profane, in which *wine* has any other meaning" than, "the fermented juice of the grape." We have quoted of authors sacred, Moses, Solomon, Isaiah, Jeremiah, Joel, Micah, showing that *tirosh* and *yayin* HAVE "other meanings" than "the fermented juice of the grape."

We will now, secondly, quote passages from ancient secular authors, to show that the challenge of Dr Watts is a vain boast. For the sake of antiquity we will begin with Homer. *Odyssey*, Book ix. l. 195—"Having selected twelve of the bravest of my companions, I set out; I had, moreover, a goat skin of dark *wine* (*oinos*), *sweet* (*hēdus*), which Maron gave to me." Again, line 205, we have a *wine* (*oinos*), *sweet*, a divine drink." Line 208, "In order that he might drink this

honey-sweet ruddy wine, he poured in twenty measures of water." This *wine*, therefore, was reduced not only to a syrup, but to the consistence of honey. Pliny declares that this Maronian wine maintained its character, for in the time of Mucianus, their consul, it was mingled with eighty parts of water.

This thick grape-syrup, or "honey of grapes," is still found in the east. Dr Tischendorf, in his narrative of visits to the Coptic monasteries of Egypt, remarks that—"At the Eucharist the priest took the *thick juice of the grape* from a glass with a spoon."

Aristotle says—"Wine (*oinos*) which is sweet (*glukos*) does not intoxicate (*ou methuskei*)."—*Meteoro.* lib. iv. cap. 9.

Suidas, a Greek lexicographer, who lived several centuries before the Christian era, defines *glukos* as "the *wine* which dropped from the grape before it was trodden."

Nicander (B.C. 135), a physician, poet, and grammarian, a Greek who wrote in Greek, says—"Æneas, having squeezed the juice of the grapes into hollow cups, called it *wine (oinos)*." If Dr Watts would accept the authority of the ancients, he also would call grape-juice *wine (oinos)*.

This practice harmonizes with the custom at Pharaoh's court (Gen. xl. 11)—"I took the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand."

Josephus, the Jewish historian, in relating the dream of Pharaoh's butler, represents him as saying—"I pressed the grapes myself, methought, into a cup, after which I presented his majesty with the *wine*, and he found it excellent." He calls grape-juice *wine (oinos)*.

We have also the testimony of Plutarch to the fact that "before the time of Psammiticus (B.C. 650) the Egyptians neither drank fermented wine, nor offered it in sacrifice."

Polybius, an eminent Greek historian (B.C. 150), in a fragment of his sixth book, says—"Among the Romans the women were forbidden to partake of intoxicating drinks; they drank a *wine (oinos)* made from dried grapes or raisins."

Pliny and Varro both speak of *wine (vinum)* "permitted to women, because it did not intoxicate." They call it *wine*.

Columella, Book iii. chap. 2, speaks of a *wine (oincs)* which was *unintoxicating* (*amethystos*), and adds that it was "the good wine" and "harmless," and "would not affect the nerves."

Pliny says of Surrentine wine—"Surrentina vina caput non tenent"—Surrentine wine does not affect the head.

Ovid also affords testimony that *wine in the cluster* is properly called *wine*—"Vixque merum capiunt grana quod intus habent"—And with difficulty the grapes hold the *wine*, which they contain within.

Pliny affirms that "the best wine (*vinum utilissimum*) is that which has *all its strength broken* by the filter;" and again (Book iv. chap. 12)—"good wine is that which is destitute of spirit."

Plutarch also, a contemporary of the apostles, says—"That is the *best wine* which is harmless, and that the most wholesome to which *nothing is added to the juice of the grape.*"

Juvenal (born about A.D. 40) speaks of the Pylean king who lived to so great an age as one—"Quive novum toties mustum bibit"—who so often drank new must; and Pliny describes a wine by the words—"Mustum quod sponte profluit antequam uvae calcantur"—the *wine* which flows spontaneously before the grapes are trodden. He even gives a recipe for preserving wine from fermentation. It is very similar to Columella's. He says, "A *medium* between *dulcia* and *vinum* is what the Greeks call *glukos*. This is always *mustum*. It is obtained by care, seeing it is not allowed to ferment" (*fervere prohibetur*).—Pliny, Book xiv. 9. Here, then, is a plain reference to *wine* preserved by care *in an unfermented state*.

Columella's recipe is as follows (Book xii. chap. 29)—"In order that you may preserve your *wine* as sweet as the new, before you apply the press to the grapes, take the newest *must* from the lake (that is the juice that exuded from the vat before pressure), put it in a new amphora, bung it up, carefully cover with pitch, then immerse in a cistern of pure cold water. After forty days take it out, and it will remain sweet during the year."

Cato also uses *vinum* to denote the wine in the cluster.

The 147th chapter is headed—"Lex vini pendentis. He says—"Hac lege vinum pendens venire oportet"—by this regulation *the hanging wine* (the wine in the cluster) ought to be sold. And then, in the very next chapter, he uses the same term, *vinum*, to denote "wine in the casks"—*vinum in doliis*; *vinum pendens*—wine in the cluster, *vinum in doliis*—wine in the casks. O Cato, how could you write it! Little did you know that a very learned man in a little town of a little isle of the sea, nearly 2000 years after your decease, would arise, possessed of such vast powers of retrospection that he could determine the customs and language of your time with more infallible accuracy than yourself.

And you, too, Columella, writing when the Christian era was dawning, how strange that you should hold a view so antagonistic to the modern sages! Come, what do you mean by those "small Greek wines" (Book iii. chap. 2), and those "which the Greeks called *amethyston*"—unintoxicating, and the "*good wine*" and "*harmless*," so called because *it had not spirit enough to affect the nerves*, though it was not dull and flat to the taste." Ye shades of Homer and Aristotle, of Suidas and Nicander, of Pliny and Plutarch and Josephus, of Varro and Ovid and Columella, of Juvenal and Polybius and Philo, of Cato and Livy and Theophrastus—rise, rise from the dead, and make your apologies to Dr Watts! Bow low to the Belfast professor, and acknowledge that with all your learning and wisdom you have been entirely mistaken about your customs, your language, and your drinks. With due penitence confess that you were all drunk, and always drunk—that you knew not how you lived—that you knew not what you wrote—that you knew not what you drank. And seriously, Mr Chairman, is it not almost surprising how the ancients have preserved such unanimity on this matter, and *that* in opposition to our modern *savans*?

We have now produced lexical authority, the writings of ancient sacred writers in abundance, and also the testimony of ancient secular writers in super-abundance, all conspiring to prove the falsity of the position, and the groundlessness of the boastful challenge of our learned friend, the Belfast professor.

We consider we have now fully met the challenge, and entirely refuted the theory of Dr Watts respecting the character of *wine* from not one but *all* the sources which he has named. However, lest he should seek to shelter himself under the cover of some modern authority, we will quote a few acknowledged authorities among modern scholars to prove that the term "wine" is freely employed to denote *unfermented grape-juice* :—

"Sweet *wine* is that which not yet worked or fermented."
—*Ree's Cyclopædia*.

"Juice, when newly expressed, and *before it has begun to ferment*, is called *must*, and, in common language, *new wine*."—*Dr Ur's Dictionary of Arts*, 1836.

"Sweet wine is that which has not yet fermented."
—*Chambers' Cyclopædia*, Sixth Edition.

"If a flask be filled with grape-juice, and made air-tight, and then kept for a few hours in boiling water . . . the *wine* does not now ferment, but remains perfectly sweet."—*Professor Liebig's Letters on Chemistry*, page 198, Second Series.

"It may at once be conceded that the Hebrew terms translated 'wine' refer occasionally to an *unfermented liquor*."
—*Smith's Bible Dictionary*, 1870, Article on "Wine."

In the same article we read—"A certain amount of juice exuded from the ripe fruit from its own pressure, before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *glukos*, or 'sweet wine' noticed in Acts ii. 13." Again, "As to the subsequent treatment of the *wine*, we have but little information. Sometimes it was preserved in its *unfermented state*." Here we have the newly expressed juice repeatedly called "*wine*."

In the *Imperial Bible Dictionary*, edited by the scholarly Dr Fairbairn, Professor Douglas (now Principal), in his article on "Wine and Strong Drink," says—"No writer with whom we are acquainted has devoted so much time and research to this subject as Dr F. R. Lees. We believe his principal positions have not yet been successfully assailed. Without following him implicitly, we agree with him in the main, especially as to *Tirosh*, which we translate 'vintage-fruit.'"

Gesenius says that the "honey" sent by Jacob to Joseph (Genesis xliii. 11), was "WINE boiled down to the consistency of a syrup." The boiling must have taken place before fermentation, for fermented wine cannot be boiled to a syrup. Gesenius calls it *wine*.

Rev. Henry Homes, missionary to Constantinople, wrote in the *Bibliothica Sacra*, May 1848—"Simple grape-juice is boiled from four to five hours. . . . It ordinarily has not a particle of intoxicating quality, being freely used by Mohammedans and Christians. . . . In the manner of making and preserving it, it seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation of *wine*."

Dr Gobat, Bishop of Jerusalem, in his *Abyssian Journal*, speaks of receiving "some bottles of *grape wine*" for the sacrament. He adds, "the *wine* is the juice of dried grapes with water."

President Nott says "That *unintoxicating wines* existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary."—*Fourth Lecture on Bible Temperance, English Edition*, page 50.

Dr Ure (*Dictionary of Arts*, Article "Fermentation,") says, "If the gluten, or yeast, is removed from grape-juice by filtering, or by any other means caused to subside, *fermentation will not take place*." Hence it follows that all those wines were *unintoxicating* which are spoken of by Pliny, Varro, Columella, and others of the ancients as "filtered," as "having all their strength broken by the filter"—*Utilissimum vinum omnibus sacco viribus fractis*—as "being rendered old and deprived of vigour by the filter"—"*inveterari vina saccisque castrari*."—*Pliny*, Book 23, 1.

Dr Jacobus, Professor of Biblical Literature, Alleghany, says—"The present wines of Jerusalem, as we tasted them, were commonly boiled and sweet, without intoxicating qualities such as we have got in liquors called wines. The boiling prevents fermentation. Those were esteemed the best wines which were the least strong."

President Nott, with reference to the miracle at Cana, says

—"The wine declared by the master of the feast to be 'good wine' *was good wine*—in the sense that Pliny, Columella, or Theophrastus would have used the term 'good' when applied to wine—*good*, because nutritious and unintoxicating."—*Bible Temperance*, page 53.

Baron Tavenier, in his *Persian Travels* (A.D. 1652), says of the Jewish Christians—"To make their wine, they take grapes dried in the sun, and casting water upon them, let them steep for so long a time. The *same wine* they use in the consecration of the cup."

Horne's Introduction (vol. iii. page 322, 1846)—"The modern Jews, being forbidden to drink any fermented liquor at the Passover, drink either pure water, or a *wine* prepared by themselves from raisins. . . . The custom is very ancient, and is now almost universal among the modern Jews."

Dr Duffield (*Bible Rule of Temperance*, page 181), says—"The Jews, in celebrating the passover, which feast He was celebrating when He instituted the sacrament of the Supper, were prohibited from the use of anything whatever, whether food or drink, that was fermented (Exodus xii. 15; xiii. 7), and to this day they rigidly observe the original regulation."

Professor Moses Stuart of Andover, in the *Bibliotheca Sacra*, says—"I cannot doubt that *Hhamets* (any fermented substance) in its widest sense was excluded from the Jewish Passover, when the Lord's Supper was instituted." The *Encyclopædia Britannica* has the following:—"Considerable dispute has been raised as to whether the wine used on the occasion was fermented or unfermented—was the ordinary wine, in short, or the pure juice of the grape. Those who hold that it was unfermented appeal mainly to the expression 'unfermented things,' *which is the true rendering of the word translated 'unleavened bread.'* The Rabbins would seem to have interpreted the command respecting ferment as *extending to the wine as well as to the bread of the Passover.* The modern Jews, accordingly, use raisin wine, after the injunction of the Rabbins." Herschell, a converted Jew, says—"Hhamets (leaven) applies to the fermentation of corn in any form, to beer, and to all fermented liquors."

Principal Cunningham bore similar testimony. He says—

“What is now chiefly used by the Jews at the Passover *as wine*, is a drink made of an infusion of raisins in water, which is either boiled at once, or simmered during several days. . . . No Jew with whom I have conversed, of whatever class or nation, ever used any other kind.” Similar testimony is borne by the venerable Dr Duff, the great Indian Missionary. He says (I quote from notes taken in conversation with him in his own house)—“In India only the outcasts take intoxicating drink. After twelve hours the juice of the palm ferments, and then the natives won’t touch it. In Central India no wine is made. It is preserved as grapes. I never saw any preserved as a liquor made from the vine. The outcasts make an intoxicating drink out of rice.”

The testimony of Dr S. M. Isaacs, the eminent Hebrew savant and Jewish Rabbi, is that, “in the Holy Land, they do not commonly use fermented wines; for the *best* wines are preserved sweet and unfermented.” In reference to their religious festivals, he says—“The Jews, in their feasts for sacred purposes, including the marriage-feast, never use any kind of fermented drinks.” He also affirms that, in their libations, 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.” This testimony settles conclusively the question respecting the *good* wine at the marriage-feast at Cana, as also the unintoxicating qualities of the “fruit of the vine” used by Jesus in instituting the Supper.

We have also the testimony of Dr Tischendorf to the same effect, in his narrative of visits to the Coptic monasteries, as already quoted.

Did time permit, we could quote confirmatory testimony from Professor Taylor Lewis, Union College, New York; Dr Adam Clark and Rev. Albert Barnes, the commentators; the late Professor Miller of Edinburgh; Professor Newmann (1709); Rev. S. Robson, Missionary to Damascus; the eminent Professor Bush of America; Dr Alonzo Potter, Bishop of New York; and a host of others.

But we have said enough. In answer to the challenge of Dr Watts, we have quoted at least *fifty* authorities,—all men

of scholarship and position, and every one of whom is entirely opposed to his ill-digested theory and his groundless assertions. And what has he done to prove his position? He has not quoted a single authority, but has based his arguments solely on his own *ipse dixit*. You will agree with me, therefore, that the imposing fabric which he has sought to raise has a foundation less stable than sand, and that it cannot—it *will* not endure. Then, friends, I say, seeing we have such a noble array of witnesses to the truth—so many of the learned and illustrious of the living—so many of the great and good who have recently passed away, leaving a noble testimony behind them—so many of the ancients, who must have known their own customs and languages—and, above all, such a clear and unmistakable testimony from the Word of God, our only rule of life and manners—let us, girding ourselves for the battle, and stimulated to activity by the crying necessities of humanity, and inspired by a firm, unwavering dependence on our God—let us, I say, with one voice and one heart, in the language and spirit of the noble Paul, THANK GOD AND TAKE COURAGE.

The meeting was now thrown open, and an invitation was extended to the gentlemen on the platform, or any one in the audience, to ask an explanation of any text of scripture with which they had any difficulty.

Several texts were suggested and questions asked, which were responded to, in substance as follows:—

QUESTION I.—By the Chairman—"Prov. xxxi. 6, '*Give strong drink to him that is ready to perish*,' etc. *We have had difficulty with this text.*"

Well, this is one of the strong passages of our opponents. Surely, they say, here is not only permission to take, but a command to give, strong drink. Some have tried to soften down the term "strong drink," saying that because *shechar* is evidently not intoxicating in Deut. xiv. 26, and Num. xxviii. 7, it may not be intoxicating in this instance. Such a method of interpretation does not solve, but merely explains away, the difficulty. The context plainly shows, by a very strong contrast, that the reference is to *intoxicating*

drink—"It is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law," etc. Evidently the effects of an intoxicating liquor are here attributed to the wine and strong drink. We must accept the plain teaching of Scripture, whatever becomes of our pet theories. But a little acquaintance with ancient customs removes all difficulty. It is a matter of history that strong drugged wine was given to malefactors and criminals who were to suffer the pain of a violent unnatural death, to deaden their sensibility. It is referred to (Amos ii. 8) as "the wine of the condemned;" and it was offered to the suffering Messiah on the cross,—“They gave him to drink *wine mingled with myrrh*, but he received it not” (Mark xv. 23). Says Dr Richardson, in his Cantor lectures on alcohol:—"The Romans had a wine called murrhina, which is supposed to have been wine mingled with myrrh. It was administered to those who were about to suffer torture, in order to intoxicate them, and to remove the sense of suffering." A knowledge of this fact solves the difficulty at once. Here is humanity speaking for the condemned. Total abstinence from wine and strong drink is enjoined upon kings and princes; but mercy makes an exception in the case of those condemned to suffering or death. They are to receive the customary soporific that they may *forget* their poverty (wretchedness) and become oblivious to their misery.

QUESTION II.—“*Medical men tell us that alcohol is a POISON. Does Scripture agree with them?*”

There are several passages of Scripture which are very strong on this point. In that famous prohibitory passage at the close of the twenty-third of Proverbs, where intoxicating wine is clearly referred to, the injunction to abstain is enforced by this unmistakeable utterance, in which *poisonous effects* are attributed to it—"At the last it *biteth like a serpent and stingeth like an adder*." There are other passages, also, where it is expressly called "poison." The word *poison* occurs *eight* times in the English version of the Old Testament. In *five* of these the Hebrew term is *hhemah*, and in the remaining three *rosh*. In Deut. xxxii. 24, *hhemah* is

used to express "the poison of serpents." Again, Psalm lxxviii. 5—"Their poison (*hhemah*) is like the poison (*hhemah*) of serpents." Psa. cxl. 5—"Adders' poison (*hhemah*) is under their lips." Job vi. 4—"The arrows of the Almighty are within me, the poison (*hhemah*) whereof drinketh up my spirit." In Job xx. 16, *rōsh* is used to express "the poison of asps." Psa. lxix. 22—"They gave me poison (*rōsh*) for my food." And Jer. viii. 14—"Water of gall"—margin "poison"—*rōsh*. Now it is a very striking fact that these two terms, *hhemah* and *rōsh*, are both used to describe intoxicating wine.

In Deut. xxxii. 33—"Their wine is the poison (*hhemah*) of dragons, and the cruel venom—poison (*rōsh*) of asps." Here the two Hebrew terms for "poison" are applied to *yayin*—this "good creature of God"—this delicate harmless beverage for ladies and gentlemen! And note the contrast brought out in this chapter—the blessing and the curse. Under the blessing, "Thou didst drink the pure blood of the grape" (Deut. xxxii. 14); but after Jeshurun has "waxed fat and kicked"—has become rebellious, and is therefore under the curse, then his vine is the vine of Sodom, and his wine the *poison* of dragons.

There are several other passages also in proof, but not so clearly brought out in the English version. For example (Hosea vii. 5): "Made him sick with *poison* (*hhemah*) of wine." Also (Habk. ii. 15): "Woe unto him that giveth his neighbour drink, that putteth thy *poison* (*hhemah*) to him and maketh him drunken." (Jer. xxv. 15): "Take the wine-cup of this fury"—*hay-yayin*, *ha-hhemah*, the wine that is poison, or the poisonous *fury-inspiring wine*—"at my hand, and cause all the nations to whom I send thee to drink it; and they shall drink, and be moved, and be mad." Also (Isa. li. xvii.): "Thou hast drunk at the hand of the Lord the cup of His fury"—or poison, (*hhemah*); and in the 22d verse, when the curse is removed from Jerusalem: "Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury (*hhemah*); thou shalt no more drink it again." Thus we see that the Hebrew term

used in speaking of the "poison" of dragons, of serpents, of adders, of poisoned arrows, is repeatedly applied to intoxicating wine. The context clearly shows that *yayin* is intoxicating in these instances. So, friends, we may rest satisfied, I think, that science and Scripture are at one in this matter.

QUESTION III.—*The wine that cheereth God and man* (Jud. ix. 13). Those who make such passages as these a plea for getting merry over their cups, must show that the words "cheereth,"—"maketh glad," (Hebrew, *Sámah*)—must mean Bacchanalian cheer, and nothing else. But the very opposite of this is true—the cheer is a serene delight, such as is enjoyed through loving fellowship with God (Lev. xxiii. 40),—such gladness of heart as David enjoyed on the return of the ark,—rejoicing at the celebrating of harvest (Isa. ix. 2), &c.

But suppose, for argument's sake, that it *is* the cheer produced by a free partaking of intoxicating wine. Then what does the supposition involve? Nothing short of clothing God with a human body, and having Him to partake freely of intoxicants, and to receive as a result *elevation of mind and spirits*. Can God be thus cheered? To affirm it would be the grossest form of blasphemy against the Most High. What, then, is the true interpretation? Is it not this? God, our loving Father, who delights to see His people prosperous and happy, is well pleased in looking upon the abundant harvest of Tirosh—*tirosh*, mark, which is never intoxicating, but always either grapes or newly expressed grape-juice. So the vine says, "Shall I leave my *tirosh*—my fruit-bearing, and go to be promoted over the trees?" No! God and man are delighted—cheered by the abundance of my fruit. Thank you, I won't be king. I want to be not merely ornamental, I would be useful. No approval here of the use of brandied wines or Irish whisky. No, no. I presume his Satanic Majesty is well pleased at the results of these, as men are seen reeling through the streets of Edinburgh or Belfast, cursing the God who made them; or when ministers of the gospel are deposed, having "erred through wine;" but is God cheered thereby? Ah! friends, *theirs* is a hard logic. The outcome of it is shocking in the extreme.

QUESTION IV.—“*The Master made wine*” (John ii. 10). Ay; so He did, and that at a wedding, too. The point to determine is, “Was it intoxicating or not?” Our opponents say, “Of course it was intoxicating.” But we will show you, first, that the word *wine*—*oinos*—does not settle it either way. We have already shown that Homer knew of a wine (*oinos*) that was not fermented, but was a syrup, like honey; that Aristotle and Columella speak of a wine (*oinos*) that *did not intoxicate*; that Nicander (B.C. 135) and Josephus call the fresh grape-juice *wine* (*oinos*); that the Greek historian Polybius records that the Roman women drank a wine (*oinos*) made from dried grapes. The Septuagint (the Greek version of the Old Testament) also repeatedly translates *tirosh*, which is never intoxicating, by *oinos*; and in Rev. vi. 6 it is used for the *wine in the cluster*.

In Luke v. 37, 38 *oinos* is used with the qualifying adjective *neos*—“new.” Here we have a clear case, three times repeated in two verses, of *oinos* being used in speaking of unfermented grape-juice. Now if *oinos* were always intoxicating, would the Lord himself have used it here? He might have used *glukos*. It is clear, therefore, that they cannot claim the word. Neither do I claim it. *Oinos*, like the Hebrew *yayin*, is generic, including all kinds of wine, fermented and unfermented. So the context and the circumstances must decide. But does any one say “The expression ‘well drunk’ seems to point to an intoxicating wine?” If *methuō* always meant “to be intoxicated,” it would be conclusive in favour of an intoxicating wine. Our opponents “are not able to find” any other meaning. I suppose they are something like the Irishman, who could not see the town, *there were so many houses*. Suppose, then, we help them in their search. We ask them to turn up Ewing’s Lexicon, and they will find another meaning—viz., “Plentifully fed.” In Liddell and Scott’s Lexicon they will find “to water, to moisten, to drink freely.” Parkhurst’s Greek Lexicon gives the meaning as “To drink freely, but not to drunkenness,” and adds, “And in this sense it is plainly used in the Septuagint—Gen. xliii. 34, Cant. v. 1, Gen. ix. 21—for the Hebrew word Shechar, which, in like

manner, admits of a good as well as a bad sense." There are also many other instances in the Septuagint, more to our point than some of those quoted by the Lexicon, such as Psa. xxxvi. 8—"They shall be *abundantly satisfied* (*methuō*) with the fatness 'of thy house;' Psa. lxxv. 9—"Thou visitest the earth, and *waterest* (*methuō*) it;" Psa. lxxv. 10—"Thou *causest rain to descend*" (margin); Hag. i. 6—"Ye have eaten, and are not filled; ye have drunk, and are not *satisfied*," filled (*methuō*); Hosea xiv. 7—"They shall *revive* as the corn,"—Greek, *methuō*—*shall be satisfied* with corn. Therefore it is evident that neither *oinos* nor *methuō* decides that intoxicating wine was necessarily used. The logical outcome of the opposite theory is that after the guests were partially intoxicated—"pretty well on," as they say—that Christ himself supplied them with a large quantity of more highly intoxicating drink. If such were the facts, who would have undertaken to take the guests home? Now, it is impossible to believe that Christ, who taught purity and sobriety, should provide a hundred gallons, or more, of such wine as is used at marriage-feasts in this country at the present day, and that after the guests had "well drunk." But the record removes the possibility of such a supposition—"thou hast kept the good wine until now." We have seen that Pliny and Plutarch, and Columella and Theophrastus, contemporaries of Christ and the Apostles, all affirm that "the good wine" of that time was not intoxicating, was "destitute of spirit," had "nothing added to the juice of the grape," that the "*best wine*" was "harmless," and "would not affect the nerves or the senses;" and Rabbi Isaacs affirms that the Jews excluded fermented wine from even their marriage feasts. The evidence, therefore, is abundant and most conclusive against those who affirm that the wine of Cana was intoxicating. Give us such wine as Jesus made, and we will deny it to no one.

QUESTION V.—"*These men are full of new wine.*" This passage is found in the second chapter of Acts. Those who mocked at the gift of tongues sought an explanation of the wonderful phenomenon in the jabbering of drunkenness. But just as the false charge against Christ himself, "Behold

a man gluttonous and a wine-bibber," proves neither the charge of gluttony nor of wine-drinking; so here Peter repels the charge—"These are not drunken as ye suppose." But do you say, "They speak of *being filled with new wine*, as an equivalent expression to *being drunk*. Won't *new wine*, therefore, make people drunk?" And that is just the difficulty to be met. Well, what does it mean? It is evidently a bitter sarcasm. Just as if a teetotal preacher, full of enthusiasm and endued with power from on high, seemed for the time carried beyond himself in utterance, scoffers, and more especially those who are fond of their wine, would say sarcastically, "Look at him! See! he's drunk—*drunk on cold water!*" So here the mockers, in effect, say—"These men profess to be pure and holy, taking nothing stronger than new wine; but, see! they're drunk! they have been taking something stronger on the sly!" *Glukos*, however, is never intoxicating, as we have already shown by the testimony of Aristotle and Pliny (Book 14, 9).

QUESTION VI.—"*The old is better*" (Luke v. 39.) The fact is that unfermented wine, as well as fermented wine is improved by age; and Pliny speaks of the custom of his time of immersing the casks of grape-juice in the lake during the winter season, until the wine acquires the habit, as he naïvely observes, of becoming cold (xiv. 9). And as the word "wine" in this verse is supplied by the translators (there being neither *oinos* nor *glukos* in the original) we have no means of knowing whether it is old *oinos* or old *glukos* that is meant. Hence no point can be made against us. But I am willing to take the view most unfavourable to us, and admit that probably *oinos* is meant, as it occurs in the immediate context, although the connection is not close.

And now we will look at the parable from verse 36—"No man putteth a piece of a new garment upon an old," &c. The lesson that the Lord is seeking to impress upon the people, is, that they are not to seek to patch up their own righteousness by adding some of His righteousness. The old garment—"the filthy rags"—must be cast aside altogether. They must have His righteousness, and His alone; for, as in a garment, "the new agreeth not with the

old." You cannot patch up your moral characters; you must be renewed entirely. Observation might teach you this truth; for "no man putteth new wine into old bottles, else the new wine will burst the bottles; new wine must be put into new bottles." Old leather bottles, or bottles made of skin, would have some particles of ferment, or leaven adhering to them; and the smallest particle of ferment will induce fermentation; so to preserve new wine from fermentation new bottles must be used. Here is symbolized forth the same spiritual truth—purge out the old and be wholly new. Common customs are used to teach spiritual truths. So He says again, "No man also having drunk old straightway desireth new, for he saith 'The old is better.'" Here again, men are spoken of in accordance with their practice. There is no proof in the text either for an intoxicating, or an unintoxicating wine; and the meaning is the same either way. Jesus does not affirm that the old is better—whether it be old fermented or old unfermented; but, speaking of the customs of men as they existed, and using their own words, he adds, "for he saith, 'The old is better.'" The expression was common, and he uses it simply for illustration. We know from other sources that both fermented and unfermented wines are considered to be improved by age.

QUESTION VII.—*Was the wine used at the institution of the Lord's Supper intoxicating?* It is a note-worthy fact that the Lord, in instituting the Supper—according to the record of the three Evangelists (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18), never uses the word *oinos*—wine—but invariably "the fruit of the vine"—to *gennēma tēs ampelou*. If fermented wine was used on the occasion, the record, to be accurate, ought to have had *oinos*; for it is the only term to express it. Therefore, it is evident that no one can truthfully affirm that an intoxicating element was used.

But we must not stop here. Let us have the true teaching of God's Word in full, whatever be the result. If we refer to the record (Matt. xxvi, 17-29) we find that they were eating the Passover. But, as we have clearly shown already on the authority of Gesenius, Prof. Moses Stuart, Rabbi Isaacs, Herschell, Bythner and others, *hhamct*—

"leaven" applies to *wine* as well as to bread; and since all leaven was to be excluded during the passover season, therefore fermented wine could not be used at the passover without a wilful violation of law. And mark the words of the law (Exod. xii. 15); "Whosoever eateth *hhamets*—'any fermented substance'—that soul shall be cut off"—excommunicated. I hear that now-a-days they excommunicate men for keeping this law. It is beyond controversy, therefore, that fermented wine was not used at the Passover. It is not used among the Jews to the present day, as we have already seen. Now read verse 26, "*As they were eating*, Jesus took bread," etc. But where was the *fermented* wine to come from? Ah, there was none. And, see! Jesus says, verse 29, "I will not drink henceforth of *this fruit of the vine* until that day when I drink it *new* with you in my Father's Kingdom." Not only "fruit of the vine" is used as distinguished from the term "wine," which is ambiguous, but the epithet "new" is added. No! there will be no ferment there, no corruption, no decay. And setting aside all prejudices, let us look devoutly upon the propriety of the emblem—the bread broken, the broken body; the bruised, crushed grape (probably pressed at the time) yields its juice for refreshing and nourishing the body, how like the bruised, pierced body of Immanuel, yielding "the precious blood." Yes, we lose much of the beauty and significance of the emblem when we keep the bruised grape out of view even to imagination.

QUESTION VIII.—"*One is hungry, another is drunken*" (1 Cor. xi. 20-22). *Didn't the Corinthian Church use intoxicating wine?*"

Well, for the moment, suppose they did. Does the apostle approve of their practice? He expressly condemns their action—"This is not to eat the Lord's supper. . . . Shall I praise you in this? I praise you not." Their manner of observing the ordinance was such as to nullify it altogether. And a practice condemned by the apostle can never be adduced as Bible sanction of the use of the thing condemned.

I think, however, as the word *methuō*, translated "is drunken," may mean "is filled with wine," whether fer-

mented or unfermented, or "filled" without any reference to wine of any kind, as we have seen—that charity for a church otherwise so noble ought to lead us to adopt the milder explanation. *Methuō*, or *methusko*, standing alone, that is, without being followed by *oinos*, does not necessarily mean to be intoxicated; for in Eph. v. 18, *methusko* is followed by *oinos*, and is translated "Be not filled." Scarlett (1798) translates—"One is hungry, another takes to excess." In an old English translation of Calvin we have it rendered thus—"Some had enough to stuff their bellies full; other some had but thin and slender fare." Dr Macknight, in his *Apostolic Epistles*, translates, "One is hungry, and another filled." The learned Pool, in his *Annotations*, says, "I take our translation of the word *methusei* to be very hard and uncharitable; because the word does not signify." Dr Newcombe, Bishop of Armagh (1796) says—"The poor man scarcely satisfied his hunger, while the rich indulged to excess." He adds in a note—"The word *methusei* does not necessarily import drunkenness." These opinions are especially valuable, as being prior to the modern controversy on the "wine question." We are not now contending for our theory. It is vindicated in the first paragraph. But let us, if possible have the true teaching of the passage. The charge preferred, we think, is this:—Some of you, I hear, are accustomed to provide a bounteous and dainty repast on the occasion of celebrating the Lord's supper. You have not a common table, but family groups. Some of you bring of your abundance, and selfishly enjoy yourselves in feasting; and, by your unbrotherly conduct, the poorer members—"them that have not"—are put to shame. This appears to be the plain meaning of "in eating every one taketh before other his own supper; and one (the poor man) is hungry, and another (the rich man) *drinks freely of wine*," or, "is abundantly satisfied." If it is to eat and to drink you come together, if your sole object is feasting, then do so in the social circle—in your own homes. "What, have ye not houses to eat and to drink in?" They made a common feast of the ordinance, and did not recognise in it the emblems of the broken body and shed blood of the Lord.

This, then, was their sin and condemnation—putting the poorer brethren to shame (v. 22), and “not discerning the Lord’s body” in the ordinance (v. 29).

QUESTION IX.—“*Be not drunk with wine, wherein is excess.*”

This is the passage we have just referred to (Eph. v. 18). Those who are in favour of the free use of intoxicating wine interpret the word “excess” as referring to *quantity*—Be not *excessively* drunk; which really means, if it means anything—you may get pretty drunk, but not beastly drunk. It is evident, therefore, to the English reader even, that the clause, “wherein is excess,” does not refer to quantity. The Greek word *asotia* has no reference to *quantity*, but to *character*—“Be not drunk (or filled, *methuo*) with wine, in which is *debauchery* (beastliness); but be filled with the Spirit.” Here, then, it is evident that instead of a permission to drink freely of intoxicants, even to incipient drunkenness, there is a positive prohibition against being filled, or drunk, with wine; because *in it there is debauchery*; and there is a positive command to seek elevation from the true source, namely, by being “filled with the Spirit.” And I would like to say here that one of the greatest evils of stimulants or narcotics—whether wine, or opium, or tobacco—to the Christian minister or zealous labourer, *even when taken in moderation*, is that he thus teaches himself to seek elevation, or strength, or soothing, as the case may be, from wine or a cigar, when he should seek soothing from Him who promised a “Comforter”—elevation and strength by having the joy of the Lord as his strength. Whatever takes away the heart from God becomes to us, for the time, an idol. And if stimulants and narcotics are resorted to, instead of casting all our care upon Him who careth for us, can we expect heavenly comfort—can we expect God’s blessing, or hope to be filled with the Spirit? Ah, many a Christian man has lost his *power in service*, or fails to acquire power, by seeking comfort and elevation from the forbidden streams of sensuous gratification, thereby voluntarily excluding himself from the only true sources of comfort and strength for service. “Be not filled with wine, but be filled with the Spirit.”

QUESTION X.—“*Drink no longer water, but use a little wine for your stomach's sake*” (1 Tim. v. 23).

This is a favourite text with many good people. They repeat it more frequently than the Lord's prayer. And I fear some of them think more of their “stomachs” than of their reputation. I would like if they would always quote with it, as a corrective, one or two other passages, such as “Wine is a mocker,” “Look not *thou* upon the wine when it is red,” etc. Then they would find that the wisdom of God was superior to their wisdom; and that it is just because wine *is* a mocker that their stomachs trouble them so often. If intoxicating wine is a good medicine for the stomach, why does it not cure in a few days, or weeks at most? Is it not because it is a “*mocker?*” A man commenced taking wine for his “stomach's sake” twenty-five years ago, and he takes it every day still. He expected, when he commenced, to be all right in a few days—the tonic would do it. But it did not; and why? Because wine is a “*mocker.*” Just like quack doctors, who think so much of their patients (their pockets) that they wish to have them under their care all the days of their natural (or unnatural) life, and hence never cure them, wine inspires hope only to crush it—relieves for an instant the pain, only to ensure its becoming chronic.

But what is the teaching of the text? Let us have the truth, and the whole truth, whether we like it or not. In the first place, then, it proves conclusively that Timothy was a rigid total abstainer, and that it required an apostolic injunction to make him take medicated wine, even as a medicine, in his infirmity. Mark the expression, “Drink no longer,” or not only “water, but use a little wine (in it) for your stomach's sake,” &c. Here again a knowledge of ancient customs is valuable. A medicated wine was made of salt water, boiled grape-juice, and myrtle leaves, as a specific for weak stomachs. Timothy probably was using simply salt water, which does of itself promote digestion; but Paul urges him to take the more nourishing prescription. Dr Richardson, who is an authority on this subject, and who has availed himself of the valuable labours of Neumann, the distinguished chemist of last century, says:—“Certain

wines, named Myndian, Halicarnassian, Rhodian, and Coan, were made with salt water. They were considered not to be intoxicating, but to promote digestion" (Cantor Lectures, p. 7). The Romans, at the time Paul wrote, had the above-named and several other unintoxicating wines, useful and nourishing. Cnidian and Adrian were medicinal; Mulsum was a syrup of wine and honey; Sapa, Defrutum, and Carenum were boiled wines, boiled down to different degrees of consistency.

The tonic for the stomach, therefore, is not an intoxicating wine. If you wish to promote digestion, abstain from all intoxicants; masticate your food thoroughly, and take regular exercise; and don't forget that "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. xx. 1).

QUESTION XI.—"Not given to much wine" (Titus ii. 3).

This is counsel addressed to "aged women"—"not false accusers, not given to much wine" (*oino pollo*). Many thoughtlessly take for granted that this expression, in prohibiting *drinking to drunkenness*, gives liberty for the moderate use of intoxicating wine. But there is no authority for such an assumption. It is as if the apostle had said, "The women of the world are 'given to much wine,' now be sure that you instruct the Christian women that they do *not* give way to this custom." There is no permission whatever given by the use of the word "much." The emphasis is on *not*, giving it the force of a prohibition. "Not false accusers," does not give permission to accuse falsely occasionally, only not flagrantly. In the preceding verse, "the aged men" are enjoined to be *abstinent* (*nēphalios*), and in 1 Tim. iii. 11 the deacons' wives are to be "grave, not slanderers, *abstinent* (*nēphalios*)." Here, then, we have *abstinence* enjoined in other passages, and hence there cannot be permission given in this passage by the same apostle. We know also that the Romans of that age strictly prohibited intoxicating wine from the women, providing them with unfermented grape-juice, or wine made from raisins. Is the gospel standard of purity to be lower than that of the heathens?

We have the same injunction laid upon the deacons—"not given to much wine" (1 Tim. iii. 11); and in the second verse *abstinence* is enjoined upon bishops—"blameless, the husband of one wife, *abstinent* (*nēphaleon*), sober-minded (*sophrona*)." In Titus i. 7 it is put in another form, but very strongly—"not given to wine" (*paroinos*)—not near to it, but utterly opposed to it. These passages all seem to refer to classes; but the injunction is not on that account the less general, for we have the same term—"be abstinent"—applied frequently to Christians generally. For example—1 Peter iv. 7, "Be sober-minded and *abstinent*" (*nēpho*); 1 Peter v. 8, "*Drink not* (*nēpho*), be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may *drink down*" (*katapino*). How awfully suggestive! The same verb—*pino*, to drink—is compounded with *nē*, negative and declarative—*drink not*, or *dare not to drink*, for the devil thus seeks you that he may *drink you down* (*kata* and *pino*). *Katapino* is used in the sense of to *swallow up* in Heb. xi. 29, in reference to the drowning of the Egyptians in the Red Sea; in Rev. xii. 16, "swallowed up"; so also 2 Cor. ii. 7, Matt. xxiii. 24. Alas! how many thousands in this land does the devil every year literally drink down to hell by means of intoxicating drink. And should not every Christian man and woman, therefore, obey the injunction of the apostle (1 Thess. v. 8), "They that be drunken are drunken in the night," or "The drinkers of wine drink (*methuo*) in the night; but let us who are of the day *be abstinent*" (*nēpho*). Here certainly it is prohibited to all "who are of the day"—all Christians.

With reference to the English term "sober," we might remark that, when our translation was made, it signified abstinence. It comes from the Latin *sobrius* (abstinent), the exact opposite of *ebrius* (intoxicated). Dean Alford, moreover, although personally opposed to the teetotal theory, is compelled as a scholar to admit our rendering of *nēpho* and *nēphalios*:—"Without doubt," he says, "the word signifies *abstinence*."

QUESTION XII.—*Drink thy wine with a merry heart* (Eccl. ix. 7). "Go thy way; eat thy bread with joy, and

drink thy wine with a merry heart." We can know only from the context, whether the "wine" is intoxicating or not. The presumption is, that it is not intoxicating; for, as we have already shown, intoxicating drinks are denounced with woes, and unintoxicating wine is always spoken of as a blessing. So, then, the term "merry" must decide. If it denoted Bacchanalian cheer, then the case would be decisive against us. The expression, however, in the Hebrew is *b' lev tov*. *Tov* is the general word for "good." According to Fuërst's Lexicon it signifies (1) *Beautiful*, of outward appearance, *Kalos*. (2) *Good*, spoken of quality or character, *agathos*, hence, *gracious, benevolent, friendly, honest, pious, true, right*. (3) In a metaphorical sense of the disposition, *joyful, cheerful*. These are the strongest terms given. It is never used for drunken cheer. We have the same expression in 1 Kings viii. 66 rendered correctly, "glad of heart," not with the merriness of strong drink, but "glad of heart for all the goodness that God has done for David, and for Israel his people." The true meaning, therefore, of this expression, as also of "maketh glad the heart of man" (Psa. civ. 15), is the *cheerfulness of disposition and abiding happiness*, which God's people enjoy in prosperity and under his favouring smile.

We need not refer to Zech. ix. 17—"Corn shall make the young men *cheerful* (margin, grow), and new wine the maids." The marginal reading, grow, or speak, is correct. The word means *to sprout, to be marrowy*; and, metaphorically, *to speak*.

We have now gone over all the passages of greatest difficulty, and we think we have fairly, without any straining, shown that in all cases where wine is spoken of with approval that an innocent unintoxicating wine is meant. We have shown, we humbly think, that the Bible is not inconsistent with itself, by at one time condemning what at another time it approves. We have indisputably proven that the wines of Scripture are both fermented and unfermented; and so long as there remains *one* passage where *yayin* or *tirosh* refers to newly expressed juice, no man can truthfully affirm that either of these terms is always intoxicating. The mass of testimony, too, which we have adduced from ancient

secular authors, in confirmation of our position, ought to be accepted as conclusive, by all who are willing that truth should reign supreme.

And we might, did time permit, show that God, in all cases where men or women were to be specially favoured and honoured by Him, enjoined upon them the strictest abstinence from all that intoxicates. We need only name the Aaronic priesthood; the Israelites in the wilderness, for forty years a nation of abstainers; the wife of Manoah, when the birth of Samson is announced; Samson himself; the Nazarites and the Rechabites; Hannah and her Samuel; Daniel and his companions at the court of Babylon; John the Baptist; and, for anything that can be shown to the contrary, we ought to add Christ himself, and the whole college of the Apostles,—for certainly they never drank wine of the intoxicating quality used at the present day. And, let us add, the numerous woes denounced upon those who “go to seek mixed wine,” and “give their neighbour drink;” the condemnation of God upon priest and prophet “erring through wine;” the prohibition of it to kings and princes (Prov. xxxi. 4); such startling unmistakeable utterances as “Wine is a mocker,” “Look not *thou* upon the wine when it is red,” &c., and the gentler, broader advice of the Apostle, “It is good neither to eat bread, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”

In the face of all this, who will dare affirm that total abstinence principles are opposed to the teaching of the Word of God? If there be any one so bold, we cordially invite him to take up all the passages in the Bible, where wine is spoken of as a blessing, and show that in every instance the wine referred to is intoxicating. It has never been done; it can never be done. God himself has branded intoxicating wine as a “poison,” as a “mocker,” and “deceiver.” He has pronounced woes upon it in the drinking, and woes upon it in the giving. God has shown it to us as the primal source of Noah’s folly and of David’s sin. And shall we change the truth of God into a lie by removing from it God’s warning words and God’s withering

woes? That be far from us, Lord. Let thy wise counsels be our only rule—our constant companion for ever!

Seeing, then, that these things are so, what is the duty of the Christian Church in reference to intoxicating drinks? Many, very many of the noblest in the Church and in the land have determinedly set their face against this terrible evil. But why should not every individual Christian and every Christian Church take the same noble stand? Then the time would speedily come when iniquity as ashamed would hide its face, and righteousness would flow down our streets like a mighty stream.

Alcohol is certainly Satan's surest, keenest sword, by which he slays his tens of thousands year by year. By it he nerves the assassin's hand and lights the incendiary's torch. By it he destroys the magic of the statesman's voice, and hurls him into an untimely grave. By it he sends the physician staggering to the couch of the dying, and the preacher of the gospel to a drunkard's doom. By it he banishes love and happiness from our sacred homes, and fills them with brutal scenes of violated faith. By it he has deluged our land with vice and crime, and peopled our prisons with wretched wrecks of humanity. By it he squanders the millions of money that should send the gospel to the ends of the earth. Shall we, then, O Church of the living God, form any alliance with this king of evils? Nay; we dare not hesitate or hold back, for we hear those burning, warning words—"Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord—to the help of the Lord against the mighty." Watchman on Zion's towers, the blood of the fallen may be required at your hand. Therefore, "Cry aloud, and spare not. Tell Judah her transgressions and Israel her sins," that Zion may awake and put on her beautiful garments—that, purged from this terrible iniquity, she may go forth to the conquest of the world for King Jesus, "fair as the moon, clear as the sun, and terrible as an army with banners."

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