*ARTICLE XXII**

Matthew 26:26-29 (26) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
(27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
(28) For this is my blood of the new testament, which is shed for many for the remission of sins.
(29) But I say unto you, 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.
People should study God's word that they may be established in the truth. Historically, the world has been negligent due to various reasons and even today is unsettled in the 'present truth' that Peter spoke about. The worship having been selected and announced, one can obey and be acceptable to God, or disobey and be unacceptable to God. What we do and why, are of great significance and needs be addressed from time to time, for doctrine, for reproof, for correction, for instruction in righteousness. Which is why Peter said:
Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth (2Pet 1:12). *Todays message is about communion of the Lord's body and blood, what we do and why. Why do we break bread before distribution to the Saints? Why one cup?? Why the fruit of the vine?* Come now, and let us reason together, saith the Lord: (Isaiah 1:18).
***From Myrters Mirror*; {Article 22** Translated from Edition of 1660
Of the Lord's Supper or the breaking of bread, we believe and confess: As baptism is an ordinance and institution of the Lord, by which believers are united with each other by one Spirit in fellowship with Christ; so the Supper is a worthy ordinance and institution of Christ, by which believers who have been

baptized according to the ordinance of Christ, are taught and admonished, to live and walk in Christ even as they have received Him by faith in baptism, and to be bound by brotherly love to their neighbors, with whom they are to live and walk in the unity of the Spirit, according to the same rule of the divine Word; and that they are to remember hereby, with heartfelt contemplation, the bitter suffering and death of the Lord.

Bread is of many grains broken and prepared as bread, and wine is of many grapes pressed and made a beverage; so also, many believers, from various places, are by one faith become one church, and bound together in fellowship.

Hence, believers are to use this worthy institution of Christ among each other, and thereby, through an ordained blameless minister, proclaim with great reverence the bitter suffering and death of the Lord.

And after God has been thanked with an humble heart, for His boundless grace and mercy, and been called upon by fervent prayers, the bread shall be broken by the minister, the wine poured out, and be received by all believers baptized according to the ordinance of Christ, and each shall, examining himself, use, and avail himself of the same, with heartfelt contemplation of the broken body and shed blood of the Lord Jesus.

Of this institution and ordinance of Christ, read, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, 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." Matt. 26:26-29; Mark 14:22; Luke 22:19. How the bread and wine in the Supper are not the real body and blood of Christ, but signs of His communion with the believer, read, "The cup of blessing which we bless, is it not the

communion of the blood of Christ? The bread which we break', is it not the communion of the body of Christ? For we being many are one bread, and one body': for' we are all partakers of that one bread.**}**
Observe the words Jesus used to indicate the beverage, I will not drink henceforth of the fruit of the vine*, 'fruit of the vine' is not translated from a word meaning wine. The design of this expression may mean His remaining time on earth would be short: The fruit of the vine is the "blessing in the cluster." It's blessing is short in the cluster, therefore the grape skins need to be broken, the blood of the grape bled out and cut off from fermentation to preserve the blessing. Listen to this;*
{Dr. S. M. Issacs, a Jewish rabbi, (1841-1904) said, "In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented." In reference to their customs at their religious festivals, he repeatedly and emphatically said: 'The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vine--that is, fresh grapes -- unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to them a symbol of corruption, as in nature and science it is itself decay, rottenness'."**}** *(Laws of Fermentation by William Patton)*.
Another prophecy Jesus stated was, He would not drink of the "fruit of the vine" again until He took it new in the Kingdom of God (Mat 26:29). So from that time until the "Kingdom come" Jesus would not drink of the "fruit of the vine." Now there are interesting analogies in this prophecy. Turn with me to;
John 19:28-30 (28) After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
(29) Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

(30) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
Jesus said He would not drink of the "fruit of the vine" until the Kingdom come, His Kingdom had not come when He drank the bitter wine, translated vinegar in the KJV. By John actually stating that Jesus did receive bitter wine, the gospels are in harmony that Jesus did receive wine before He died, indicating intoxicating wine was not the "fruit of the vine."
Consider this:
{Jewish writers give us full descriptions of the Passover feast, from which we gather a few particulars. Those who were to partake having performed the required purifications and being assembled at the table, the master of the feast took a cup of unfermcnted wine, and blessed God for the fruit of the vine, of which all then drank.**}**
A dictionary of the Holy Bible 1859, W. W. Rand.
Now there is a theory that because wine was banned during prohibition (1920-1933) churches began to use unfermented grape juice for communion, however, 1859 was well before prohibition.
I once read this statement; "there is no such thing as unfermented wine." If that is the case, then why is the device that is employed to press the grapes called a "winepress? Never has intoxicating wine burst out of a winepress. Unfermented wine is what burst out of the winepress which is in agreement with the Bible; So shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Pro 3:10). *Some say that "new wine" is considered new even after fermentation and up to one year old. However, unlike mans rendition, the Bible says the new wine is in the cluster and that is what shall burst out of the presses. It is said the ancients did not have the knowledge to store unfermented wine, but they did know how to make intoxicating wine that would keep for **y-e-a-r-s**. If the ancients did not have a technology suitable for storing grape juice, where were the*

technology for storing intoxicating wine?
It has been asked, where did they get the grape juice for passover which is six months after the grape season seeing there were no suitable technology? Well there was, boiling grape juice down to the consistency of sorghum was popular during the time of Jesus. There is abundance of evidence that the ancients mixed their wines with water; not because they were so strong with alcohol, as to require dilution, but because, being rich syrups, they needed water to prepare them for drinking. It is agreed, almost universally, that unleavened bread was used at the Passover. And it is agreed that unleavened bread was used by Christ and his disciples at the Last Supper. Would not the same argument apply to the cup of blessing? If no yeast is allowed to even be in the house, why would fermented beverages be allowed?? The passover law explicitly states the 'blood of the sacrifice' cannot be offered with leaven. Are you listening?; **Thou shalt not offer the blood of my sacrifice with leaven**; (Exodus 34:25) .
The new says; How much more shall the blood of Christ, who through the eternal Spirit offered himself **without spot** to God (Heb 9:14). *May I submit that the blood of Christ was offered without corruption, decay and rottenness.*
The way of man says, the yeast in fermented wine is dead and therefore, in a sense, no yeast was in the wine. However, this does not meet the clear scriptural requirements. There is yeast in leavened bread and so it is forbidden. The yeast is put into the dough and causes it to rise. When it is risen sufficiently, it is baked. The baking process kills the yeast but the dead yeast remains in the bread and therefore the bread is forbidden, not only to be eaten, but its very presence in the house is unlawful during the entire feast of the Passover.
Now when the process of fermentation is complete, we know there is yeast in the wine because without yeast, fermentation will not begin. When the wine has reached the maximum concentration of alcohol and the resulting toxicity has killed

the yeast, there is dead yeast in the wine. Then, like the leavened bread, it is excluded by the law of the Passover. There is a process called racking that is used to remove sediment and dead yeast from the wine. However the racking process is after the fact, after the blessing has been lost. Intoxicating wine can never be emblematic of; "the blessing is in the cluster". The original state is destroyed by the fermentation process and is become a symbol of corruption, decay and rottenness. Listen to this; **{**According to the synoptic Gospels, it would appear that on the Thursday evening of the last week of his life Jesus with his disciples entered Jerusalem in order to eat the Passover meal with them in the sacred city; if so, the wafer and the wine of the mass or the communion service then instituted by him as a memorial would be the unleavened bread and the unfermented wine of the Seder service."**}** **(Jewish Encyclopedia 1904 edition).**
The Bread Breakers, as we are called; maintain the Bread must be broken significantly before it is passed to the congregation. There are historical evidences of the Church of Christ breaking bread, as an act of praise, long before the early 1900's.
The Breaking of the Loaf, by Alexander Campbell, Dec 1830
{We have said the loaf must be broken before the saints partake of it. Jesus took a loaf from the paschal table and broke it before he gave it to his disciples. They received a broken loaf, emblematic of his body once whole, but by his own consent, broken for his disciples. In eating it we then remember that the Lord's body was by his own consent broken or wounded for us. Therefore, he that gives thanks for the loaf should break it, not as the representative of the Lord, but after his example; and after the disciples have partaken of this loaf, handing it to one another, or while they are partaking of it the disciple who brake it partakes with them of the broken loaf--thus they all have communion with the Lord and with one another in eating the broken loaf. And thus they as priests feast upon his sacrifice. For the priests eat of the sacrifices and were

thus partakers of the altar. The proof of all this is found in the institution given in Matthew xxvi. Mark xiv. Luke xxii. and 1 Cor. xi. In each of which his breaking of the loaf, after giving thanks, and before his disciples partook of it, is distinctly stated.}

Breaking bread dates back in history to the days of the Apostles. Ignatius wrote in the latter part of the first century: {"For there is one flesh of the Lord Jesus Christ, and his blood which is shed for us is one. One loaf is broken for all, and one cup is distributed among them all."} (Anti-Nicene Fathers, Vol. 1, Page 81)

Adam Clark on Matt 26:26, {The breaking of the bread I consider essential to the proper performance of this solemn and significant ceremony, because it was designed by our Lord to shadow forth the wounding, piercing, and breaking of His body upon the cross; and, as all this was essentially necessary to the making a full atonement for the sin of the world, so it is of vast importance that this apparently little circumstance, AS THE BREAKING OF THE BREAD, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body. That the breaking of this bread to be distributed, and is a necessary part of this rite is evident, first by the continual mention of St. Paul and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. Secondly, our Lord said, "1 Corinthians 11:24 And when he had given thanks, he brake it, and said, "*Take, eat: this is my body, which is broken for you.*" But when the elements are not broken, it can no more be said, "this is my body broken for you", than were the elements not given. Thirdly, our Lord said, "*this do in remembrance of me*", eat this bread, broken in remembrance of my body broken on the cross; now when there is no body broken is distributed, there, nothing can be eaten in memorial of this broken body. Lastly, the Apostle, by saying "*The bread which we break, is it not the communion of the*

body of Christ?" sufficiently informs us that the eating of a BROKEN body is necessary to that end. (1 Cor.10:16). Hence it was that this rite, of distributing bread BROKEN continued for a thousand years, and was, as Hambertus testifies, observed in the Roman church in the eleventh century. At the present the opposite is as boldly practiced as if the real scriptural rite had never been observed in the church of Christ."**}** *(Clark's Commentaries)*

In addition to His flesh broken at His scourging and the nails breaking through His flesh, when the spear pierced His side, His flesh was broken significantly that blood and water came gushing out. In all of this inhumane treatment, not a bone was broken. When He died, all scripture was fulfilled concerning Him. Some say when we break the bread, we break a bone. This is not true in the sense of the law of language nor scripture, For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken (John 19:36) .

This prophecy was fulfilled according to John 19:36 and there is nothing anyone can do to reverse that fulfillment. When the spear pierced His side, His flesh was broken significantly and out came blood and water. Yes Jesus had lost blood throughout the entire proceedings, when they put the crown of thorns on his head, when they scourged him, when they nailed Him to the cross. But the piercing of the spear, while on the cross, caused blood and water to flow from His side. This was the final act in the redemption scheme. And, having made peace through the **blood of his cross**, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven (Col 1:20) .

Other unauthorized practices keep coming into and try to replace the very word that was made flesh, full of grace and truth? In the late 1800's a false doctrine made it's way into the hearts and minds of people, and the Church was fractured again. How true is the saying, "the devil as a roaring lion

seeking whom he may devour." He never lets up. As one false doctrine slithers in, another is on it's tail seeking to devour the remaining faithful. The false doctrine of the late 1800's? The fractured cup. One cup made into many little ones by man!! But brethren, the cup is the new testament in His blood. If I am to choose from many little cups on a tray, which one would be the new testament? Scripture reveals there is only one. May I suggest none of the little cups on a tray is the new testament in His blood, because none qualify as such having already been divided before the blessing. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: (Luke 22:17). *Notice; the brethren are to accept one cup and then divide it among themselves by partaking of the one. Not divide it and then give many to the brethren.* And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it (Mark 14:23) . *The one cup/one broken bread practice dates back in history to the Apostles. Ignatius wrote in the first century:* {"For there is one flesh of the Lord Jesus Christ, and his blood which is shed for us is one. One loaf is broken for all, and one cup is distributed among them all."}
(Anti-Nicene Fathers, Vol. 1, Page 81)
Two of the most hotly contested ordinances of the Bible are the two that Jesus established while He was on earth, the ordinance of baptism and communion. Before His death Jesus said; It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. (John 6:63).
God has therefore determined that those who receive His gift of grace are those who obey His requirements. It begins with believing. That is, Faith in Christ is the effect of belief, and repentance, confession, and baptism is the effect of faith. To the believing repented soul, baptism is the final act of receiving a formal, distinct, and specific absolution, or release from guilt. It is only those who have first believed the

testimony of God, and by faith repented of their sins, and by faith confess Christ, and by faith are baptized into His death, that have the full and explicit testimony of God assuring them of pardon. It is hardly necessary here to remark, that as the disciples of Christ are declared to be in a pardoned, justified, sanctified, reconciled, adopted, and saved state, they are the only persons in such a state. If there is one here desiring a change of state from sinner to saved, we ask you to believe and repent, by faith confess Jesus Christ is the Son of God and be baptized into Him for remission of your sin. Want of prayer is in order also, but not a sinners prayer for it cannot take the place of; He that believeth and is baptized shall be saved. *Please come and make your request known while we gently persuade with song.*

This message approved by
Jack Warford
a minister for Christ

Laws of Fermentation by William Patton (edited)
The laws of fermentation are fixed facts, operating always in the same way, and requiring always and everywhere the same conditions.
Donovan, in his work on Domestic Economy (in Lardner's Cyclopaedia), says:
"1. There must be saccharine (sugar) matter and gluten (yeast).
"2. The temperature should not be below 50° nor above 70° or 75°.
"3. The juice must be of a certain consistence. Thick syrup will not undergo vinous fermentation. An excess of sugar is unfavorable to this process; and, on the other hand, too little sugar, or, which is the same thing, too much water, will be deficient in the necessary quantity of saccharine matter to produce a liquor that will keep, and for want of more spirit the vinous fermentation will almost instantly be followed by the acetous.
"4. The quantity of gluten or ferment must also be well regulated. Too much or too little will impede and prevent fermentation." - Anti-Bacchus, p. 162. Dr. Ure, the eminent chemist, fully confirms this statement of Professor Donovan. - Anti-Bacchus, p. 225.
The indispensable conditions for vinous fermentation are the exact proportions of sugar, of gluten or yeast, and of water, with the temperature of the air ranging between 50° and 75°.
Particularly notice that a "thick syrup will not undergo vinous fermentation, and that an excess of sugar is unfavorable to this process." But it will undergo the acetous, and become sour. This our wives understand. For, when their sweetmeats ferment, they do not produce alcohol, but become acid, sour. This is not a secondary, but the first and only fermentation - by the inevitable law that where there is a superabundance of saccharine matter and more than 75° of heat, then the vinous fermentation does not take place, but the acetous will certainly and immediately commence. It may be well to notice just here a few items in relation to the production of alcohol.
Count Chaptal, the eminent French chemist, says, "Nature never forms spirituous liquors; she rots the grape upon the branch; but it is art which converts the juice into (alcoholic) wine." - Bible Commentary, p. 370.
Professor Turner, in his Chemistry, says of alcohol, "It does not exist ready formed in plants, but is a product of the vinous fermentation." - Bible Commentary, p. 370.
Adam Fabroni, an Italian writer, born 1732, says, "Grape-juice does not ferment in the grape itself." - Bible Commentary, p. xxxix.
Dr. Pereira (Elements of Materia Medica, p. 1221); speaking of the manufacture of wine, says: "Grape-juice does not ferment in the grape itself. This is owing not (solely) as Fabroni supposed, to the gluten being contained in distinct cells to those in which the saccharine juice is lodged, but to the exclusion of atmospheric oxygen, the contact of which, Gay Lussac has shown, is (first) necessary to effect some change in the gluten, whereby it is enabled to set up the process of fermentation. The expressed juice of the grape, called must (mustum), readily undergoes vinous fermentation when subjected to the

temperature of between 60° and 70° F. It becomes thick, muddy, and warm, and evolves carbonic acid gas." - Nott, London Ed., F. R. Lees, Appendix B, p. 197.

Professor Leibig, the eminent chemist, remarks: "It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the cause of fermentation. The opinion that they take any share in the morbid process must be rejected as an hypothesis destitute of all support. In all fungi, analysis has detected the presence of sugar, which during their vital process is NOT resolved into alcohol and carbonic acid; but, after their death, from the moment a change in their color and consistency is perceived, the vinous fermentation sets in. It is the very reverse of the vital process to which this effect must be ascribed." "Fermentation, putrefaction, and decay are processes of decomposition." - Bible Commentary, xxxix.

WARM CLIMATE AND SWEET FRUITS.

We all know that a cold season gives us sour strawberries, peaches, etc., and that a hot season produces sweeter and higher-flavored fruits. The sugarcane will not yield rich, sweet juice in a cold climate, but matures it abundantly in hot countries. Heat is an essential element in the production of large quantities of sugar. In climates, then, where the temperature at the vintage is above 75°, and the saccharine matter preponderates, the vinous fermentation, if the juice is in its natural condition, cannot proceed, but the acetous must directly commence. It is a well established fact that "the grapes of Palestine, Asia Minor, and Egypt are exceedingly sweet." - A.-B. p. 203.

Mandelslo, who lived A.D. 1640, speaking of palm wine, says. "To get out the juice, they go up to the top of the tree, where they make an incision in the bark, and fasten under it an earthen pot, which they leave there all night, in which time it is filled with a certain sweet liquor very pleasant to the taste. They get out. some also in the daytime, but that (owing to the great heat) corrupts immediately; it is good only for vinegar, which is all the use they make of it." - Kitto, vol. i. p. 585. Here, true to the law which God has fixed, this juice, so largely saccharine in this hot climate, immediately turns sour. A Mohammedan traveller, A.D. 850, states that "palm wine, if drunk fresh, is sweet like honey; but if kept it turns to vinegar." - Kitto, vol. L p. 686.

Adam Fabroni, already quoted, treating of Jewish husbandry, informs us that the palm tree, which particularly abounded in the vicinity of Jericho and Engedi, also served to make a very sweet wine, which is made all over the East, being called pahn wine by the Latins, and syra in India, from the Persian shir, which means luscious liquor or drink. - Kitto, vol. L p. 588.

Similar statements are made by Cap. Cook, Dr. Shaw, Sir G. T. Temple, and others as quoted by Kitto.

The Rev. Dr. Mullen, Foreign Secretary of the London Missionary Society, and long a missionary in Persia, stated at the meeting of the A.B.C.F.M. at Brooklyn, Oct., 1870, that the nations draw from the palm tree the juice, which they boil, and of which they also make sugar.

The Hon. I. S. Diehl, a traveller in Persia and other Eastern lands, at a meeting of ministers in New Haven, Conn., stated that the inhabitants made good use of the juice of the palm tree, which they collect as above named, which they boil to preserve it; of it they make sugar, and that foreigners have taught them to make an intoxicating drink.

Rev. Norman Macleod, D.D., one of the chaplains for Scotland for the Queen, in his "Peeps at the Far East," p. 27, says: "But palm toddy, being a genuine product of nature, and the very blood of the tree, would be tolerated even by the severest teetotaler, however unpalatable it might be to him. A jar is fixed near the top of the tree, just under the great tuft of leaves, and, a tube having been inserted through the bark, the juice is drained off into the jar. This beverage is largely drunk by the people."

PALESTINE A HOT CLIMATE.

The blessing which the patriarch Jacob pronounced upon Judah contains this remarkable prediction, Gen. xlix. 11: "Binding his foal into the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." Thus the future territory of Judah's descendants was to be so prolific of strong vines that domestic animals could everywhere be hitched to them. The vines were to be so fruitful that the garments of the inhabitants could be washed in their juices. God's promise to the Hebrews, Deut. viii. 7, 8, was, "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey." We also read that Rabshakeh said to the Jews, 2 Kings xviii. 32, "I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey." These texts settle the fact that Palestine abounded in sweet fruits - that the Hebrews cultivated the grape and made wine.

Dr. Jahn, professor Oriental languages in the University of Vienna, in his Biblical Archaeology, first published in this country from the Latin abridgment of 1814, says: "The Hebrews were diligent in the cultivation of vineyards, and the soil of Palestine yielded in great quantities the best of wine. The mountains of Engedi in particular, the valley of the salt pits, and the valleys of Eshcol and Sorek were celebrated for their grapes." "In Palestine, even at the present day, the clusters of the vine grow to the weight of twelve pounds; they have large grapes, and cannot be carried far by one man without being injured. (Num. xiii. 24, 25.) The grapes are mostly red or black; whence originated the phrase 'blood of the grapes.' (Gen. xxix. 11; Deut. xxxii. 14; Isa. xxvii. 2.) In Num. xiii. 23, we read of 'one cluster of grapes from Eshcol' borne by two men upon a staff." "Clusters weighing from twenty to forty pounds are still seen in various parts of Syria." "Nau affirms, p. 458, that he saw in the neighborhood of Hebron grapes as large as one's thumb." "Dandini, although an Italian, was astonished at the large size to which grapes attained in Lebanon, being, he says (p. 79), as large as prunes." "Mariti (iii. 134) affirms that in

different parts of Syria he had seen grapes of such extraordinary size that a bunch of them would be a sufficient burden for one man." "Neitchutz states he could say with truth that in the mountains of Israel he saw and had eaten from bunches of grapes that were half an ell long, and the grapes two joints of a finger in length." "A bunch of Syrian grapes produced at Welbeck, England, sent from the duke of Portland to the Marquis of Rockingham weighed nineteen pounds, its diameter nineteen inches and a half, its circumference four feet and a half, its length nearly twenty-three inches. It was borne to the Marquis on a staff by two laborers." - Bible Commentary, p. 46, note.

Thomas Hartwell Horne, in his Introduction to the Study of the Bible, vol. iii, p. 28, says of Palestine, "The summers are dry and extremely hot." He quotes Dr. E. D. Clarke that his thermometer, sheltered from the sun, "remained at 100° Fahrenheit." He states "that from the beginning of June to the beginning of August, the heat of the weather increases, and the nights are so warm that the inhabitants sleep on their housetops in the open air; that the hot season is from the beginning of August, to the beginning of October; and that during the chief part of this season the heat is intense, though less so at Jerusalem than in the plain of Jericho: there is no cold, not even in the night, so that travellers pass whole nights in the open air without inconvenience. These statements are fully confirmed by Rev. J. W. Nevin" - Bible Antiquities, and other authorities.

In the summer of 1867, Captain Wilson, of the English exploring expedition in Palestine, states "that the thermometer after sunset stood at 110° Fahrenheit in July at Ain, the ancient Engedi." Captain Warren, of the same expedition. "was compelled by the ill health of his party during the summer heat at Jerusalem to retreat to the Lebanon range." - Advance, February 3, 1870.

Chemical science prohibits the vinous fermentation if the heat exceeds 75° and ensures the acetous if above 75°. Also, that very sweet juices, having an excess of sugar, are unfavorable to vinous fermentation, but are favorable to the acetous. The valleys of Eshcol and Sorek were famous for their hiscious grapes; but the temperature there in the vintage months was 100°.

SWEET IS THE NATURAL TASTE.

Sweet is grateful to the newborn infant. It is loved by the youth, by the middle-aged, and by the aged. This taste never dies. In strick keeping with this, we find that the articles, in their great variety, which constitute the healthful diet of man, are palatable by reason of their sweetness. Even of the flesh of fish and birds and animals we say, "How sweet! "

Whilst this taste is universal, it is intensified in hot climates. It is a well authenticated fact that the love of sweet drinks is a passion among Orientals. For alcohol, in all its combinations, the taste is unnatural and wholly acquired. To the natural instinct it is universally repugnant.

I do therefore most earnestly protest that it is neither fair, nor honest, nor philosophical, to make the acquired, vitiated taste of this alcoholic age, and in cold climates, the standard by which to test the taste of the ancients who

lived in hot countries; and, because we love and use alcoholic drinks, therefore conclude that the ancients must also have loved and used them, and only them.

FRUITS PRESERVED.

As grapes and other fruits were so important a part of the food of the ancients, they would, by necessity, invent methods for preserving them fresh. Josephus, in his Jewish Wars, b. vii, c. viii. s. 4, makes mention of a fortress in Palestine called Masada, built by Herod. "For here was laid up corn in large quantities, and such as would subsist men for a long time: here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together. These fruits were also fresh and full ripe, and no way inferior to such fruits newly laid in, although they were little short of a hundred years from the laying in of these provisions?'

In a footnote William Whiston, the translator, says: "Pliny and others confirm this strange paradox, that provisions thus laid up against sieges will continue good an hundred years, as Spanheim notes upon this place,"

Swinburn says "that in Spain they also have the secret of preserving grapes sound and juicy from one season to another. - Bible Commentary, p. 278.

Mr. E. C. Delavan states that when he was in Florence, Italy, Signor Pippini, one of the largest wine manufacturers, told him "that he had then in his lofts, for the use of his table, until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had, at any time of the year, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation in wine countries at any period. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months." - Bible Commentary, p. 278.

Rev. Dr. H. Duff, in his Travels through the South of Europe, most fully confirms this view. - Nott, London Ed. p. 57, note.

FERMENTATION PREVENTED.

Professor Donovan, in his work on Domestic Economy, mentioned three methods by which all fermentation could be prevented:

"1. Grape-juice will not ferment when the air is completely excluded.

"2. By boiling down the juice, or, in other words, evaporating the water, the substance becomes a syrup, which if very thick will not ferment. "3. If the juice be filtered and deprived of its gluten, or ferment, the production of alcohol will be impossible." - Anti-Bacchus, p. 162.

Dr. Ure, the eminent chemist, says that fermentation may be tempered or stopped:

"1. By those means which render the yeast inoperative, particularly by the oils that contain sulphur, as oil of mustard, as also by the sulphurous and sulphuric acids.

"2. By the separation of the yeast, either by the filter or subsidence.

"3. By lowering the temperature to 45°. If the fermenting mass becomes clear

at this temperature and be drawn off from the subsided yeast, it will not ferment again, though it should be heated to the proper pitch." - Anti-Bacchus, p. 225.

Baron Liebig, in his Letters on Chemistry, says: "If a flask be filled with grape-Juice and made airtight, and then kept for a few hours in boiling water, THE WINE does not now ferment." - Bible Commentary, xxxvii. Here we have two of the preventives, viz., the exclusion of the air, and the raising of the temperature to the boiling point.

The unalterable laws of nature, which are the laws of God, teach these stern facts:

1. That very sweet juices and thick syrups will not undergo the vinous fermentation.

2. That the direct and inevitable fermentation of the sweet juices, in hot climates with the temperature above 75°, will be the acetous.

3. That to secure the vinous fermentation the temperature must be between 50° and 75°, and that the exact proportions of sugar and gluten and water must be secured.

4. That all fermentation may be prevented by excluding the air, by boiling, by filtration, by subsidence, and by the use of sulphur. Augustine Calmet, the learned author of the Dictionary of the Bible, born 1672, says: "The ancients possessed the secret of preserving wines sweet throughout the whole year." If they were alcoholic, they would preserve themselves. The peculiarity was preserving them sweet. Chemistry tells us that the juice loses its sweetness when, by fermentation, the sugar is converted into alcohol. Preserving them sweet throughout the whole year meant preserving them unfermented. Chemical science instructs us that by reason of the great sweetness of the juice and the heat of the climate at the vintage, the vinous fermentation would be precluded, and that, unless by some method prevented, the acetous would certainly and speedily commence. Four modes were known and practised by the ancients which modern chemical science confirms.

BOILING, OR INSPISSATING.

By this process the water is evaporated, thus leaving so large a portion of sugar as to prevent fermentation.

Herman Boerhave, born 1668, in his Elements of Chemistry, says, "By boiling, the juice of the richest grapes loses all its aptitude for fermentation, and may afterwards be preserved for years without undergoing any further change." - Note, London Edition, p. 81.

Says Liebig, "The property of organic substances to pass into a state of decay is annihilated in all cases by heating to the boiling point." The grape-juice boils at 212°; but alcohol evaporates at 170°, which is 42° below the boiling point. So then, if any possible portion of alcohol was in the juice, this process would expel it. The obvious object of boiling the juice was to preserve it sweet and fit for use during the year.

Parkinson, in his Theatrum Batanicum, says: "The juice or liquor pressed out of

the ripe grapes is called vinum (wine). Of it is made both sapa and defrutum, in English cute, that is to say, BOILED WINE, the latter boiled down to the half, the former to the third part." - Bible Commentary, xxxvi. This testimony was written about A.D. 1640, centuries before there was any temperance agitation.

Archbishop Potter, born A.D. 1674, in his Grecian Antiquities, Edinburgh edition, 1813, says, vol. ii. p. 360, "The Lacedaemonians used to boil their wines upon the fire till the fifth part was consumed; then after four years were expired began to drink them." He refers to Democritus, a celebrated philosopher, who travelled over the greater part of Europe, Asia, and Africa, and who died 361 B.C., also to Palladius, a Greek physician, as making a similar statement. These ancient authorities called the boiled juice of the grape wine, and the learned archbishop brings forward their testimony without the slightest intimation that the boiled juice was not wine in the judgment of the ancients.

Aristotle, born 384 B.C., says, "The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water." - Bible Commentary, p. 295, and Nott, London Edition, p. 80.

Columella and other writers who were contemporary with the apostles inform us that "in Italy and Greece it was common to boil their wines." - Dr. Nott. Some of the celebrated Opimian wine mentioned by Pliny had, in his day, two centuries after its production, the consistence of honey. Professor Donovan says, "In order to preserve their wines to these ages, the Romans concentrated the must or grape-juice, of which they were made, by evaporation, either spontaneous in the air or over a fire, and so much so as to render them thick and syrupy." - Bible Commentary, p. 295.

Horace, born 65 B.C., says "there is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine; that it was perfectly harmless, and would not produce intoxication." - Anti-Bacchus, p. 220.

Virgil, born 70 B.C., in his Georgic, lib. i. line 295, says:
"Aut dulcis musti Vulcano decoquit humorem,
Et folils undam tepidi despumat aheni"
Thus rendered by Dr. Joseph Trapp, of Oxford University:
"Or of sweet must boils down the luscious juice,
And skims with leaves the trembling caldron's flood."
More literally translated thus by Alexander: "Or with the fire boils away the moisture of the sweet wine, and with leaves scums the surge of the tepid caldron."

"The Mishna states that the Jews were in the habit of using boiled wine." - Kitto, vol. ii. p. 477.

W. G. Brown, who travelled extensively in Africa, Egypt, and Syria from A.D. 1792 to 1798, states that "the wines of Syria are most of them prepared by

boiling immediately after they are expressed from the grape, till they are considerably reduced in quantity, when they were put into jars or large bottles and preserved for use." He adds, "There is reason to believe that this mode of boiling was a general practice among the ancients."

Volney, 1788, in his Travels in Syria, vol. ii. chap. 29, says: "The wines are of three sorts, the red, the white, and the yellow. The white, which are the most rare, are so bitter as to be disagreeable; the two others, on the contrary, are too sweet and sugary. This arises from their being boiled, which makes them resemble the baked wines of Provence. The general custom of the country is to reduce the must to two-thirds of its quantity." "The most esteemed is produced from the hillside of Zouk - it is too sugary." "Such are the wines of Lebanon, so boasted by Grecian and Roman epicures." "It is probably that the inhabitants of Lebanon have made no change in their ancient method of making wines." - Bacchus, p. 374, note.

Dr. Bowing, in his report on the commerce of Syria, praises, as of excellent quality, a wine of Lebanon consumed in some of the convents of Lebanon, known by the name of vino d'or - golden wine. (Is this the yellow wine which Volney says is too sweet and sugary?) But the Doctor adds "that the habit of boiling wine is almost universal." - Kitto, ii. 956.

Caspar Neuman, M.D., Professor of Chemistry, Berlin, 1759, says: "It is observable that when sweet juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that exhaled from them." - Nott, Lend. Ed., p. 81.

Adams' Roman Antiquities, first published in Edinburgh, 1791, on the authority of Pliny and Virgil, says; "In order to make wine keep, they used to boil (deconquere) the must down to one-half, when it was called defrutum, to one-third, sapa."

Smith's Greek and Roman Antiquities: "A considerable quantity of must from the best and oldest vines was inspissated by boiling, being then distinguished by the Greeks under the general name Epsuma or Gleuxis, while the Latin writers have various terms, according to the extent to which the evaporation was carried; as Carenum, one-third; defrutum, one-half; and saps, two-thirds." Professor Anthon, in his Greek and Roman Antiquities, makes the same statement.

Cyrus Redding, in his History of Modern Wines, says: "On Mount Lebanon, at Kesroan, good wines are made, but they are for the most part vins cult (boiled wines). The wine is preserved in jars." -Kitto, ii. 956.

Dr. A. Russell, in his Natural History of Aleppo, considers its wine (Helbon) to have been a species of saps. He says: "The inspissated juice of the grape, saps vina, called here dibbs, is brought to the city in skins and sold in the public markets; it has much the appearance of coarse honey, is of a sweet taste, and in great use among the people of all sorts." - Kitto, ii. 956.

Leber, who visited Crete in 1817, says: "When the Venetians were masters of the island, great quantities of wine were produced at Rettimo and Candia, and it was made by boiling in large coppers, as I myself observed." - Nott. Mr. Robert Alsop, a minister among the Society of Friends, in a letter to Dr. F. R. Lees in 1861, says: "The syrup of grape-juice is an article of domestic manufacture in most every house in the vine districts of the south of France. It is simply the juice of the grape boiled down to the consistence of treacle." - Bible Corn., p. xxxiv.

Rev. Dr. Eli Smith, American missionary in Syria, in the Bibliotheca Sacra for November, 1846, describes the methods of making wine in Mount Lebanon as numerous, but reduces them to three classes: 1. The simple juice of the grape is fermented. 2. The juice of the grape is boiled down before fermentation. 3. The grapes are partially dried in the sun before being pressed. With characteristic candor, he states that he "had very little to do with wines all his life, and that his knowledge on the subject was very vague until he entered upon the present investigation for the purpose of writing the article." He further as candidly confesses that the "statements contained in his article are not full in every point"; that "it was written in a country where it was very difficult to obtain authentic and exact information." Of the vineyards, he further states that in "an unbroken space, about two miles long by half a mile wide, only a few gallons of intoxicating wine are made. The wine made is an item of no consideration; it is not the most important, but rather the least so, of all the objects for which the vine is cultivated." He also states that "the only form in which the unfermented juice of the grape is preserved is that of dibbs, which may be called grape-molasses." Dr. E. Smith here confirms the ancient usage of boiling the unfermented juice of the grape. The ancients called it wine; the present inhabitants call it dibbs; and Dr. E. Smith calls it grape-molasses. It is the same thing under these various designations. "A rose may smell as sweet by any other name."

The Rev. Henry Homes, American missionary to Constantinople, in the Bibliotheca Sacra for May, 1848, gives the result of his observation. He wrote two years subsequently to Dr. Eli Smith, and has supplied what was lacking in Dr. E. Smith's statements which were "not full on every point." He did not rely upon information from others, but personally examined for himself, and in every case obtained exact and authentic knowledge. He says: "Simple grape-juice, without the addition of any earth to neutralize the acidity, is boiled from four to five hours, so as to reduce it ONE-FOURTH the quantity put in. After the boding, for preserving it cool, and that it be less liable to ferment, it is put into earthen instead of wooden vessels, closely tied over with skin to exclude the aft. It ordinarily has not a particle of intoxicating quality, being used freely by both Mohammedans and Christians. Some which I have had on hand for two years has undergone no change." "The manner of making and preserving this unfermented grape-liquor seems to correspond with the recipes and descriptions of certain drinks included by some of the

ancients under the appellation of wine."
"The fabricating of an intoxicating liquor was never the chief object for which the grape was cultivated among the Jews. Joined with bread, fruits, and the olive tree, the three might well be representatives of the productions most essential to them, at the same time that they were the most abundantly provided for the support of life." He mentions sixteen uses of the grape, wine-making being the least important. "I have asked Christians from Diarbekir, Aintab, and other places in the interior of Asia Minor, and all concur in the same statement."
Dr. Eli Smith, as above, testifies that "wine is not the most important, but the least, of all the objects for which the vine is cultivated." These statements are fully confirmed by the Rev. Smylie Robson, a missionary to the Jews of Syria, who travelled extensively in the mountains in Lebanon, as may be seen by his letters from Damascus and published in the Irish Presbyterian Missionary Herald of April and May, 1845.
The Rev. Dr. Jacobus, commenting on the wine made by Christ, says: "This wine was not that fermented liquor which passes now under that name. All who know of the wines then used will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities, such as we here get in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were least strong."
The ancients had a motive for boiling the unfermented juice. They knew from experience that the juice, by reason of the heat of the climate and the sweetness of the grapes, would speedily turn sour. To preserve it sweet, they naturally resorted to the simple and easy method of boiling.
The art of distillation was then unknown; it was not discovered till the ninth century.
FILTRATION.
By filtration, the gluten or yeast is separated from the juice of the grape. Whilst the juice will pass through the filtering implements, the gluten will not, and, being thus separated, the necessary conditions of fermentation are destroyed.
Donovan, already quoted, states, that, "if the juice be filtered and deprived of its gluten or ferment, the production of alcohol is impossible." Dr. Ure says, as previously stated, that fermentation may be prevented "by the separation of the yeast either by the filter or by subsidence."
The ancient writers, when speaking of the removal of the vim, vi, vices, that is, the potency or fermentable power of the wine, use the following strong words; eunuchrum, castratum, effoeminatum - thus expressing the thoroughness of the process by which all fermentation was destroyed. - A. B. 224. Plutarch, born A.D. 60, in his Symposium, says: "Wine is rendered old or feeble in strength when it is frequently filtered. The strength or spirit being thus excluded, the wine neither inflames the brain nor infests the mind and

the passions, and is much more pleasant to drink." - Bible Corn. p. 278. In this passage, we are instructed that the filter was not a mere strainer, such as the milkmaid uses, but was such an instrument as forced the elements of the grape-juice asunder, separating the gluten, and thus taking away the strength the spirit, which inflames the head and infests the passions.
Pliny, fiber xxiii. cap. 24, says: "Utilissimum (vinum)
omnibus sacco virrbus fractis. The most useful wine has all its force or strength broken by the filter." - Bible Commentary, pp. 168 and 211.
Others hold that the true rendering is: "For all the sick, the wine is most useful when its forces have been broken by the strainer." This does not relieve the difficulty; for, when the forces of the wine, which is the alcohol, have been broken (fractis, from frango, to break in pieces, to dash to pieces), what then is left but the pure juice? The next sentence of Pliny clearly states that the vires or forces of the wine are produced by fermentation: "Meminerimus succum esse qui fervendo vires e musto sibi fecerit." "We must bear in mind that there is a succus, which, by fermenting, would make to itself a vires out of the must." The succus represents the gluten or yeast, the detention of which in the filter would effectually prevent all fermentation. - Nott, edition by F. R. Lees, p. 211. The strainer (saccus) separates the gluten; for in no other way can it break the forces, the fermenting power. Smith, in his Greek and Roman Antiquities, says: "The use of the saccus (filter), it was believed, diminished the strength of the liquor. For this reason it was employed by the dissipated in order that they might be able to swallow a greater quantity without becoming intoxicated." Again: "A great quantity of sweet wines was manufactured by checking the fermentation." Prof. C. Anthon makes a similar statement in his Dictionary of Greek and Roman Antiquities.
Again, Pliny: "Inveterari vina saccisque castrari." "Wines were rendered old and castrated or deprived of all their vigor by filtering." - Nott, London Ed.
"Ut plus capiamus vini sacco frangimur vires"; that we may drink the more wine, we break in pieces, vires, the strength or spirit, sacco, by the filter. He adds that they practised various incentives to increase their thirst. - Bible Commentary, p. 168.
On the words of Horace, "vina liques," Car. lib. i ode ii., the Delphin Notes says: "Be careful to prepare for yourself wine percolated and defecated by the filter, and thus rendered sweet and more in accordance with nature and a female taste." Again: "The ancients filtered and defecated their must repeatedly before it could have fermented; and thus the faeces which nourish the strength of the wine being taken away, they rendered the wine itself more liquid, weaker, lighter and sweeter, and more pleasant to drink." - Bible Commentary, p. 168, and Nott, London Edition, p. 79.
Captain Treat, in 1845, wrote: "When on the south coast of Italy, last Christmas, I enquired particularly about the wines in common use, and found that those esteemed the best were sweet and unintoxicating. The boiled juice of the grape is in common use in Sicily. The Calabrians keep their intoxicating

and unintoxicating wines in separate apartments. The bottles were generally marked. From enquiries, I found that unfermented wines were esteemed the most. It was drunk mixed with water. Great pains were taken in the vintage season to have a good stock of it laid by. The grape-juice was filtered two or three times, and then bottled, and some put in casks and buried in the earth - some kept in water (to prevent fermentation). - Dr. Lees' Works, vol. ii. p. 144.

Gluten is as indispensable to fermentation, whether vinous or acetous, as is sugar. It is a most insoluble body until it comes in contact with the oxygen of the atmosphere; but by frequent filtering of the newly-pressed juice, the gluten is separated from the juice, and thus fermentation prevented.

SUBSIDENCE.

Chemical science teaches that the gluten may be so effectually separated from the juice by subsidence as to prevent fermentation. The gluten, being heavier than the juice, will settle to the bottom by its own weight if the mass can be kept from fermentation for a limited period. Chemistry tells us that, if the juice is kept at a temperature below 45°, it will not ferment. The juice being kept cool, the gluten will settle to the bottom, and the juice, thus deprived of the gluten, cannot ferment. Dr. Ure says: "By lowering the temperature to 45°, if the fermenting mass becomes clear at this temperature and be drawn off from the subsided yeast, it will not ferment again, though it should be heated to the proper pitch." - Bible Commentary, p. 168.

Pliny, fiber xiv. c. 9, when speaking of a wine called Aigleuces, that is, always sweet, says: "Id evemt cura." "That wine is produced by care." He then gives the method: "Mergunt earn protinus in aqua cados donec bruma transeat et consuetudo fiat algendi." "They plunge the casks, immediately after they are filled from the vat, into water, until winter has passed away and the wine has acquired the habit of being cold." - Kitto, ii. 955; A.-B. 217; Smith's Antiquities. Being kept below 45°, the gluten settled to the bottom, and thus fermentation was prevented.

Columella gives the recipe: "Vinum dulce sic facere oportet." "Gather the grapes and expose them for three days to the sun; on the fourth, at midday, tread them; take the mustum lixivium; that is, the juice which flows into the lake before you use the press, and, when it has settled, add one ounce of powered iris; strain the wine from its faeces, and pour it into a vessel. This wine will be sweet, firm or durable, and healthy to the body." - Nott, London Ed. 213; A: B. 216.

We notice in this recipe: 1, the lixivium, which the lexicon (Leverett) defines "must, which flows spontaneously from grapes before they are pressed;" 2, this is allowed to settle, the gluten thus subsiding; 3, pounded iris is put into the juice, and then it is strained or filtered. Here are three combined operations to prevent fermentation.

The same author, fiber xii. cap. 29 (see Nott and A.-B. 216), mentions a recipe: "That your must may always be as sweet as when it is new, thus proceed:

Before you apply the press to the fruit, take the newest must from the lake, put into a new amphora, bung it up, and cover it very carefully with pitch, lest any water should enter; then immerse it in a cistern or pond of pure cold water, and allow no part of the amphora to remain above the surface. After forty days, take it out, and it will remain sweet for a year." Prof. C. Anthon gives the same recipe in his Dictionary of Greek and Roman Antiquities. We here notice: 1, that the newest - the unfermented juice - is taken; 2, it is put in a new amphora or jar free from all ferment from former use; 3, the air is perfectly excluded; 4, it is immersed in cold water for forty days. Being below 45°, fermentation could not commence. Thus there was ample time for the gluten to settle at the bottom, thus leaving the juice pure and sweet. Columella, liber xii. cap. 51, gives a recipe for making oleum gleucinum: "To about ninety pints of the best must in a barrel, eighty pounds of oil are to be added, and a small bag of spices sunk to the place where the oil and wine meet; the oil to be poured off on the ninth day. The spices in the bag are to be pounded and replaced, filling up the cask with another eighty pounds of oil; this oil to be drawn off after seven days." - Bible Commentary, p. 297. Here notice: 1, The best must - the unfermented juice - is taken; 2, This, when in the cask, is covered with oil, which excludes the air from the juice; 3, A bag of spices is placed in contact with the juice; 4, After nine days, in which the gluten would settle, the oil is poured off; 5, The spices are pounded and replaced, oil again is poured in, to remain seven days, and then drawn off, leaving the juice pure and unfermented.

The ancients preserved some of their wines by depurating them. "The must, or new wine," says Mr. T. S. Carr, "was refined with the yolks of pigeon eggs (Roman Antiquities), which occasioned the subsidence of the albumen or ferment. But on the new wine being allowed to stand, this principle would subside by natural gravity; hence the ancients poured off the upper and luscious portion of the wine into another vessel, repeating the process as often as necessary, until they procured a clear, sweet wine which would keep." - Kitto, ii. 955.

Harmer, on the authority of Charden, observes that "in the East they frequently pour wine from vessel to vessel; for when they begin one, they are obliged immediately to empty it into smaller vessels or into bottles, or it would grow sour." Chemistry teaches that sweet juices in hot climates, if left to themselves, immediately pass into the acetous fermentation and become sour. To avoid this the above process was adopted.

FUMIGATION.

Dr. Ure states that fermentation may be stopped by the application or admixture of substances containing sulphur; that the operation consists partly in absorbing oxygen, whereby the elimination of the yeasty particles is prevented. Adams in his Roman Antiquities, on the authority of Pliny and others, says "that the Romans fumigated their wines with the fumes of sulphur; that they also mixed with the mustum, newly pressed juice, yolks of

eggs, and other articles containing sulphur. When thus defaecabantur (from defaeco, 'to cleanse from the dregs, to strain through a strainer, refine, purify, defecate'), it was poured (diffusum) into smaller vessels or casks covered over with pitch, and bunged or stopped up."

Miller's Gardener's Dictionary, article Wine, says: "The way to preserve new wine, in the state of must; is to put it up in very strong but small casks, firmly closed on all sides, by which means it will be kept from fermenting. But if it should happen to fall into fermentation, the only way to stop it is by the fumes of sulphur." - Dr. Lees' Works, vol. ii.

Here we notice two important facts. The first is, that the exclusion of the air from the fresh juice will prevent fermentation. The second is, that, when fermentation has commenced, the fumes of sulphur will arrest it. How more certainly it will prevent fermentation if applied to the new wine.

Cyrus Reading says of sulphur, "Its object is to impart to wine clearness and the principle of preservation, and to prevent fermentation." " - Nott, London Ed. p. 82.

Mr. T. S. Carr says that the application of the fumarium to the mellowing of wines was borrowed from the Asiatics, and that the exhalation would go on until the wine was reduced to the state of a syrup." - Kitto, ii. 956.

"Such preparations," says Sir Edward-Barry, "are made by the modern Turks, which they frequently carry with them on long journeys, and occasionally take as a strengthening and reviving cordial." - Kitto, ii. 956.

"In the London Encyclopaedia 'stum' is termed as unfermented wine; to prevent it from fermenting, the casks are matched, or have brimstone burnt in them." - Nott, London Ed. p. 82.

Count Dandalo, on the Art of Preserving the Wines of Italy, first published at Milan, 1812, says, "The last process in wine-making is sulphurization: its object is to secure the most long continued preservation of all wines, even of the very commonest sort." - Nott.

A familiar illustration and confirmation may be had from the expressed juice of the apple. If the fresh unfermented apple juice is not cider, what is it? Every boy, straw in hand, knows that it is cider - so does every fanner and housewife. After it has fermented, it is also called cider. It is a generic word, applicable to the juice of the apple in all its stages, just as yayin in the Hebrew, oinos in the Greek, vinum in the Latin, and wine in English are generic words, and denote the juice of the grape in all conditions. When the barrel is filled with the fresh unfermented juice of the apple, add sulphur, or mustard seed, make the barrel airtight, and keep it where it is cold, and fermentation will not take place. When the gluten has subsided and, by its specific gravity, has settled at the bottom, the pure unfermented juice may be bottled and kept sweet. This, men call cider; they have no other name for it.

In all these four methods, but one object is sought - it is to preserve the juice sweet.

DID THE ANCIENTS USE AND CALL THEM WINE?

In all the extracts we have made in the preceding pages, the writers call the grape-juice wine, whether boiled or filtered, or subsided or fumigated. It may be well again to refer to a few cases.

Pliny says "some Roman wines were as thick as honey," also that the "Albanian wine was very sweet or luscious, and that it took the third rank among all the wines:" He also tells of a Spanish wine in his day, called "Inerticulum" - that is, would not intoxicate - from "iners," inert, without force or spirit, more properly termed "justicus sobriani," sober wine, which would not inebriate. - Anti-Bac. p. 221.

According to Plautus, B.C. 200, even mustum signified both wine and sweet wine. - Non, London Ed. p. 78.

Nicander says: "And Aeneus, having squeezed the juice into hollow cups, called it wine (oinon)," - Nott, p. 78. "The Greeks as well as the Hebrews called the fresh juice wine." - Nott, London Ed. p. 78.

Columella says the Greeks called this unintoxicating wine "Amethyston," from Alpha, negative, and methusis, intoxicate - that is, a wine which would not intoxicate. He adds that it was a good wine, harmless, and called "iners," because it would not affect the nerves, but at the same time it was not deficient in flavor. - A.-B. p. 221.

Aristotle says of sweet wine, glukus, that it would not intoxicate. And that the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and dissolve the scrapings in water. - Nott, London Ed. p. 80.

Homer (Odyssey, book ix.) tells us that Ulysses took in his boat "a goat-skin of sweet black wine, a divine drink, which Marion, the priest of Apollo, had given him - it was sweet as honey - it was imperishable, or would keep for ever; that when it was drunk, it was diluted with twenty parts water, and that from it a sweet and divine odor exhaled." - Nott, London Ed. p. 55.

Horace, liber i. ode xviii. line 21, thus wrote:

"Hic innocentis pocula Lesbii
Duces sub umbra."

Professor Christopher Smart, of Pembroke College, Cambridge, England, more than a hundred years since, when there was no controversy about fermented or unfermented wines, thus translated this passage: "Here shall you quaff, under a shade, cups of unintoxicating wine."

Again, we read in Horace, fiber. iii. ode viii. line 9:

"Hic dies, anno redeunte, festus,
Corticem adstrictum pice divomebit
Amphorae fumum bibere institutae
Consule Tullo. Sume, Maecenas, cyathos amici
Sospitis centum; et vigiles lucernas
Perfor in lucem: procul omnis esto
Clamor et ira."

I take again the translation of Professor Smart: "This day, sacred in the

revolving year, shall remove the cork fastened with pitch from that jar which was set to fumigate in the consulship of Tullus. Take, my Maecenas, an hundred glasses, on account of the safety of your friend, and continue the wakeful lamps even to daylight: all clamor and passion be far away."
This Horace calls wine - it was fumigated - the amphora was corked and fastened with pitch, and that an hundred glasses might be drunk without clamor or passion. The Dolphin Notes to Horace state, "The ancients filtered their wines repeatedly, before they could have fermented."
Athenaeus says: "The sweet wine (glukus), which among the Sicilians is called Pollian, may be the same as the Biblinos oinos." "Sweet kinds of wines (oinos) do not make the head heavy," as Hippocrates says. His words are, "Glukus is less calculated than other wine (oinodeos) to make the head heavy, and it takes less hold of the mind." He speaks of the mild Chian and the sweet Bibline, and Plautus of the toothless Thanium and Coan, all of which are comprehended under oinos, wine. - Mott, London Ed. p. 80.
Professor M. Stuart, on pages 44 and 45 of his Letter to Dr. Mott, published 1848, mentions that some forty years ago Judge Swift told him that, when the Hon. O. Elsworth, the first Chief Justice of the U. S. Supreme Court, was on his way to France as ambassador, accompanied by Judge Swift, of Connecticut, as secretary, they were shipwrecked and cast upon the coast of Spain. On their way to Paris, among the mountains of Spain, a wine was strongly urged upon them which would not intoxicate. Judge Swift first made the experiment on himself. He found that it did not produce any tendency of the kind. The Chief Justice and himself used to drink a bottle each with their dinner, and a small bottle at night. It was found to be a precious bahn to the ambassador, who had become fearfully exhausted by continued seasickness.
Judge Swift, continues the Professor, assured me that "he never, before or since, tasted of anything that would bear comparison with the delicacy and exquisite flavor and refreshing effect of this wine, when taken with due preparation of cooling and mixing with water. He expressed his confident belief that a gallon of it drunk at a time, if a man could swallow down so much, would not affect his head in the least degree."
Polybius states that "among the Romans the women were allowed to drink a wine which is called passum, made from raisins, which drink very much resembled Aegosthenian and Cretan gleukos (sweet wine), and which men use for the purpose of allaying excessive thirst." - Nott, London Ed. p. 80.
Henderson, in his History of Wines, p. 44, commenting on the boiled wine of the Roman women referred to by Virgil (Georg. i. 293), truly says, "The use of this inspissated juice became general." Rev. W. H. Rule, in his Brief Enquiry, confesses that it was the protropos or prodromos oinos of the Greeks." - Nott, London Ed., Lees' Appendix, p. 221.
Smith's Greek and Roman Antiquities says: "That which flowed from the clusters, in consequence of their pressure upon each other to which the inhabitants of Mytelene gave the name of protropos."

The prohibition of intoxicating wines to women was enforced by the severest penalties. "Plato, Aristotle, Plutarch, and others have noticed the hereditary transmission of intemperate propensities, and the legislation that imposed abstinence upon women had unquestionably in view the greater vigor of the offspring - the 'mens sana in corpore sano' (healthy minds in a healthy body)." - Bible Commentary, p. 72.

"Modern medical enquiries have made clear the fact, surmised by some ancient philosophers, of the powerful influence of maternal regimen on the uterine condition and future health of children." "That indulgence in the use of strong drink by expectant mothers would be injurious to their offspring was known to the learned and wise among the ancients." - Bible Commentary, p. 72.

Matthew Henry, in the case of Samson, remarks, "Women with child ought conscientiously to avoid whatever they have reason to think will be in any way prejudicial to the health or good condition of the fruit of their body. And perhaps Samson's mother was to refrain from wine and strong drink, not only because he was designed for a Nazarite, but because he was designed for a man of strength, which his mother's temperance would contribute to."

That old Roman prohibitory law, which forbade intoxicating wine whilst it allowed the pure juice, was founded in common sense and benevolence. It is to be regretted that they were not as wise and merciful towards themselves as they were towards their wives and the health and strength of their offspring.

"There exists a strong tendency to hereditary descent of certain conditions and peculiarities of body, and many of these conditions are purely the result of habit.

"Any morbid condition of body, frequently repeated, becomes established by habit. Once established, it affects the man in various ways, and makes him more liable to certain diseases, as gout, scrofula, insanity, and the like. This liability or tendency he transmits to his children, just as surely as he transmits likeness in form or feature. Now, the use of alcohol certainly induces a morbid condition of the body. A given dose excites the animal nature to ungovernable activity, and paralyzes reason, conscience, and the will; but a smaller dose does the same thing in a lesser degree. It is morally certain that the frequent or habitual overthrow of conscience and will, or the habitual weakening of them, soon establishes a morbid condition, with morbid appetites and tendencies, and that these appetites and tendencies are surely transmitted to offspring.

"Again, an intemperate mother nurses her babe with alcoholized milk; but it is not enough considered that the father gives to his offspring certain tendencies which lead surely to craving for stimulants. These cravings, once indulged, grow to a passion, the vehemence of which passes the comprehension of common men.

"It is known to physiologists that the human system, once tainted with certain diseases, the taint remains a black drop in his blood for life. Every outward symptom may have gone never to reappear in him, but

children born to him years after his apparent cure may show that black drop in some of the protean forms of scrofula. So it is with alcoholic poison. It vitiates the system, but has this peculiarity, that, while it affects the solid tissues of offspring less than some poisons do, it affects the moral tendencies more. It does not give positive disease so much as intensification of the lower propensities, or what is called the animal part of our nature, and diminution of the restraining powers, or the peculiarly human part of our nature.

"Now, if it could be proved that the use of any imported or manufactured article vitiates the breed of horses and cattle, farmers would look for some power to interdict it; nor would they hesitate about using that power. But the race of men is of vastly greater importance, and the purity of the human stock should be far more carefully guarded." - Board of Charities' Report.

Dr. Laurie, who holds that "it is the nature of wine to be fermented," and "that fermentation is essential to its becoming wine," still admits that there are "traces of unfermented wine in classical authors," and that it "is known in history"; which he thus strangely qualifies - known in history "only as one of the unnatural and rare luxuries of the most corrupt period of the Roman Empire." Queer logic this, that unintoxicating wine should indicate the most corrupt period of the Roman Empire! Human nature must have greatly changed, for now the course of history is rum, rugs, ruin. And experience teaches that the use of intoxicating drinks is associated with desecrated Sabbaths, loose views of morality and religion, and the increase of pauperism, crime, and taxation.

The Rev. W. H. Rule, already named, says: "This very grape-juice, notwithstanding its purity, was chiefly known in antiquity as the casual drink of the peasantry, or, when carefully preserved, as the choice beverage of epicures. It was sweet to the taste, and had not acquired the asperity consequent on the abstraction (conversion) of saccharine matter by fermentation." - Nott. London Ed., Appendix C, p. 222. Smith, in his Greek and Roman Antiquities, says: "The sweet, unfermented juice of the grape was termed gleukos by the Greeks and mustum by the Romans - the latter word being properly an adjective signifying new or fresh." "A portion of the must was used at once, being drunk fresh." "When it was desired to preserve a quantity in the sweet state, an amphora was taken and coated with pitch within and without, it was filled with mustum lixivium, and corked so as to be perfectly airtight. It was then immersed in a tank of cold fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, was found to remain unchanged for a year, and hence the name, aeigleukos - that is, `semper mustum,' always sweet."

Chas. Anthon, LL.D., in his Dictionary of Greek and Roman Antiquities, gives the same recipe and definitions, and fully sustains the position that these preparations of the unfermented grape-juice were by the ancients known as wine.

We have a great variety of ancient recipes for making different kinds of wine.

Some of them, as we have seen, were not fermented, and therefore not intoxicating. Others were intoxicating. The recipes mentioned the different articles out of which wines were made, such as millet, dates, lotus tree, figs, beans, pears, pomegranates, myrtle, hellebore, etc. Foreign ingredients were formerly added to wines to make them intoxicating. These wines were not approved, and towards these not temperance but total abstinence was enjoined. Various drugs are specified by which the juice was made more potent, as wormwood, hellebore. We learn from Homer that Helen prepared for Telemachus a cup in which a powerful drug was infused. Also, that Circe made use of "direful drugs." Such preparations were common in the East. The Orientals of the present day have a knowledge of drugs which they combine with beverages for profligate purposes. We read in Isaiah v. 22 of "men of strength to mingle strong drink." The juice of the grape was "mixed' with pungent and heady drugs in order to gratify a base and insatiable appetite." Particularly, in Lamentations of Jeremiah iii. 15 we read, "He bath made me drunk with wormwood." J. G. Kohl, in his navels in Austria, mentions a wine of wormwood. To make it, the juice is boiled with certain herbs. This wine decoction is as renowned in Hungary as the Tokay Essence. - Bible Commentary. p. 203.

The divine anger is symbolized by the cup which is "full of mixture;" Ps. lxxv. 8; "cup of his fury," Isaiah li. 17; "wine cup of his fury," Jer. xxv. 15.

We cannot imagine that Pliny, Columella, Varro, Cato, and others were either cooks or writers of cookbooks, but were intelligent gentlemen moving in the best circles of society. So when they, with minute care, give the recipes for making sweet wine, which will remain so during the year, and the processes were such as to prevent fermentation, we are persuaded that these were esteemed in their day. That they were so natural and so simple as to like these sweet, harmless beverages is rather in their favor, and not to be set down against them. That there were men in their day, as there are many in ours, who loved and used intoxicating drinks, is a fact which marked their degradation.

WINE WITH WATER.

There is abundance of evidence that the ancients mixed their wines with water; not because they were so strong, with alcohol, as to require dilution, but because, being rich syrups, they needed water to prepare them for drinking. The quantity of water was regulated by the richness of the wine and the time of year.

"Those ancient authors who treat upon domestic manners abound with allusions to this usage. Hot water, tepid water, or cold water was used for the dilution of wine according to the season." "Hesiod prescribed, during the summer months, three parts of water to one of wine." "Nicochares considers two parts of wine to five of water as the proper proportion." "According to Homer, Pramnian and Meronian wines required twenty parts of water to one of wine. Hippocrates considered twenty parts of water to one of the Thracian

wine to be the proper beverage." "Theophrastus says the wine at Thasos is wonderfully delicious." Athenaeus states that the Taeniotic has such a degree of richness or fatness that when mixed with water it seemed gradually to be diluted, much in the same way as Attic honey well mixed. - Bible Commentary, p. 17.

Captain Treat says, "The unfermented wine is esteemed the most in the south of Italy, and wine is drunk mixed with water." - Lees' Works. Also in Spain and Syria.

"In Italy the habit (mixing wine with water) was so universal that there was an establishment at Rome for the public use. It was called THERMOPOLIUM, and, from the accounts left of it, was upon a large scale. The remains of several have been discovered among the ruins of Pompeii. Cold, warm, and tepid water was procurable at these establishments, as well as wine, and the inhabitants resorted there for the purpose of drinking, and also sent their servants for hot water." - Nott, London Ed. p. 83.

"The annexed engraving of the THERMOPOLIUM is copied from the scarce work of Andreas Baccius (De Nat. Vinorum Hist., Rome, 1597, lib. iv. p. 178). The plan was obtained by himself, assisted by two antiquaries, from the ruins of the Diocletian Baths (Rome). Nothing can more clearly exhibit the contrast between the ancient wines and those of modem Europe than the widely different mode of treating them. The hot water was often necessary, says Sir Edward Barry, to dissolve their more inspissated and old wines." - Kitto, ii. p. 956.

"Nor was it peculiar to pagans to mingle water with wine for beverage and at feasts; nor to profane writers to record the fact. It is written of Wisdom, she mingled her wine - Prov. ix. 2 - and so written by an inspired penman." - Nott, London Ed. p. 84.

This mixed wine must be different from that named in Ps. lxxv, 8. "full of mixture," which we have seen is the symbol of the divine vengeance, the cup prepared for his enemies. But in Prov. ix. 2, it is a blessing to which friends are invited. If in this passage the mixture is of aromatic spices, in addition to the water necessary to dilute the syrup, it was not to fire the blood with alcohol, but to gratify the taste with delicate flavors.

The Passover was celebrated with wine mixed with water. According to Lightfoot, each person - man, woman, and child - drank four cups. Christ and his disciples have celebrated the Passover, he took of the bread and the wine that remained, and instituted the Lord's Supper. The wine was, as we believe, the rich syrup diluted with water. This kind of wine met all the requirement of the law concerning leaven - the true rendering of Matsah, according to Dr. F. R. Lees, being unfermented things.

"The Rev. R. M. Pattison, of Philadelphia, showed, from authorities of the highest repute as exegists or personal observation, some of them adverse to the main question, by their unanimous concurrence, that the sweet wine, or unfermented juice of the grape, was of old a popular beverage in Palestine." -

New York Evangelist.
The conclusion to which these varied sources of proof bring us may thus be stated:
1. That unfermented beverages existed, and were a common drink, among the ancients.
2. That to preserve their very sweet juices, in their hot climate, they resorted to boiling and other methods which destroyed the power and activity of the gluten, or effectually separated it from the juice of the grape.
3. That these were called wines, were used, and were highly esteemed.
Prof. M. Stuart says, "Facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine." - Letter to Dr. Nott.
That they also had drinks that would intoxicate cannot be denied. All that we have aimed to show is that intoxicating wines were not the only wines in use. With the teachings of chemical science, and with the knowledge of the tastes and usages of the ancients, we are the better prepared to examine and understand the Bible, which was written when these tastes and usages were in actual operation. Common honesty demands that we interpret the Scriptures with the eye, the taste, and the usages of the ancients, and not with the eye, the taste, and the usages of the moderns. We should interpret each text so as to be in harmony not only with the drift and scope of the whole teachings of the Bible, but also with the well ascertained and established laws of nature. It certainly is as important to harmonize the interpretations of the Bible with the teachings of chemistry and the laws of our physical, intellectual, and moral nature, violated by alcoholic drinks, as it is to harmonize the interpretations of the same word of God with the ascertained facts of geology and astronomy. To these latter topics, Biblical scholars have given most praiseworthy attention. Let the same anxious interest animate our endeavors to harmonize the Bible teachings with clearly ascertained facts and with the truth which the temperance reformation has made indisputable.
The will of God registered in the laws of nature, and the will of God registered in the inspired revelation, cannot possibly contradict each other. They must harmonize. Whatever difficulties may now stand in the way of this harmony, we know that, as science becomes more intelligently informed of the laws of nature, and as the interpretation of the Bible becomes more thorough and emancipated, the testimony of God's works and word will perfectly harmonize.
"The books of nature and revelation were written by the same unerring hand. The former is more full and explicit in relation to the physical, the latter in relation to the moral, laws of our nature; still, however, where both touch on the same subject, they will ever be found, when rightly interpreted, to be in harmony." "Nature and revelation are as little at variance on the wine question as on other questions, and when rightly consulted it will be found to be so. It is not in the text, but in the interpretation, that men have felt straitened in

their consciences; and though his feeling should continue, unless the providence of God changes, it will not alter the facts of the case." - Nott, London Ed. p. 75.

THE LORD'S SUPPER.

Matt. 24:26, 27. Having finished the Passover, our Lord "took bread," unleavened, unfermented bread, and blessed it. This was done always at the Passover, and was by Christ transferred to the Supper. He gave it to his disciples as the symbol of his body.

Then he took the cup, and gave thanks. This also was done on giving the third cup at the Passover. This he also transferred, and gave it to his disciples as the symbol of his blood, "shed for the remission of sins." The bread and the cup were used with no discrimination as to their character. To be in harmony with the bread, the cup should also have been unfermented. It was the Passover bread and wine that Christ used. In Ex. 12:8, 15, 17-20, 34, 39, and other places, all leaven is forbidden at that feast and for seven days. The prohibition against the presence and use of all fermented articles was under the penalty of being "cut off from Israel." "The law forbade seor—yeast, ferment, whatever could excite fermentation—and khahmatz, whatever had undergone fermentation, or been subject to the action of seor."—Bible Commentary, p. 280.

Professor Moses Stuart, p. 16, says: "The Hebrew word khahmatz means anything fermented." P. 20: "All leaven, i.e. fermentation, was excluded from offerings to God.—Levit. 2:3-14."

"The great mass of the Jews have ever understood this prohibition as extending to fermented wine, or strong drink, as well as to bread. The word is essentially the same which designates the fermentation of bread and that of liquors."

Dr. S. M. Isaacs, an eminent Jewish rabbi of this city, says: "In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented." In reference to their customs at their religious festivals, he repeatedly and emphatically said: "The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vinethat is, fresh grapes—unfermented grape—juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness."

Gesenius, the eminent Hebraist, says that "leaven applied to the wine as really as to the bread."—Thayer, p. 71.

The Rev. A. P. Peabody, D.D., in his essay on the Lord's Supper, says: "The writer has satisfied himself, by careful research, that in our Saviour's time the Jews, at least the high ritualists among them, extended the prohibition of leaven to the principle of fermentation in every form; and that it was customary, at the Passover festival, for the master of the household to press

the contents of 'the cup' from clusters of grapes preserved for this special purpose."—
Monthly Review, Jan., 1870, p. 41.
"Fermentation is nothing else but the putrefaction of a substance containing no nitrogen. Ferment, or yeast, is a substance in a state of putrefaction, the atoms of which are in continual motion (Turner's Chemistry, by Liebig)."—Kitto, ii. 236.
It was predicted as a peculiarity of the Messas, Ps. 16:10, "Neither wilt thou suffer thine Holy One to see corruption"—that is-decomposition or putrefaction. This prediction the apostle recognized, Acts 2:31, as fulfilled in the resurrection of Christ, "Neither his flesh did see corruption." Contrasted with David, Acts 13:35-37, who "was laid with his fathers and saw corruption," it is written, "But he whom God raised saw no corruption." All admit that the bread was unleavened—had not passed the putrefaction or fermentation—and was, therefore, the proper emblem of the body of Christ, which "saw no corruption." For the same reason, there was a necessity that the wine shoud be unfermented, that it might be the fit emblem of the great Sacrifice which "saw no corruption." Leaven, because it was corruption, was forbidden as an offering to God. Ex. 34:25: "Thou shalt not offer the blood of my sacrifice with leaven." But salt, because it prevents corruption and preserves, is required. Levit. 2:13: "With all thine offerings thou shalt offer salt." If leaven was not allowed with the sacrifices, which were the types of the atoning blood of Christ, how much more would it be a violation of the commandment to allow leaven, or that which was fermented, to be the symbol of the blood of atonement? We cannot imagine that our Lord, in disregard of so positive a command, would admit leaven into the element which was to perpetuate the memory of the sacrifice of himself, of which all the other sacrifices were but types. Our Lord blessed the bread, and for the cup he gave thanks. Each element alike was the occasion of devout blessing and thanksgiving. This cup contained that which the Saviour, just about to suffer, could bless, and which he, for all time, designated as the symbol of his own atoning blood. Having finished the Supper, in parting with his disciples he said, "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."
The Saviour does not use oinos, the usual word for wine, but adopts the phrase "genneematos tees ampelou," "this fruit of the vine." Was it because oinos was a generic word, including the juice of the grape in all its stages, that he chose a more specific phrase? Was it because he had previously selected the vine as the illustration of himself as the true vine, and his disciples as the fruitbearing branches, and the juice as "the pure blood of the grape"? (Dent. 32:14.)
It will not be questioned that unfermented wine is as really "the fruit of the vine" as fermented. If fermented wine is "the fruit of the vine," then wine

vinegar is also. But neither of them is properly the "fruit of the vine," as both vinous and acetous fermentations are the result of chemical agencies outside and independent of the vine. In each there is decomposition of the original juice.

By "this fruit of the vine," did he intimate that "in his Father's kingdom" there was something to be looked for there answering to

intoxicating wine? This cannot be tolerated for a moment. By "this fruit of the vine," did he mean inebriating wine? Dr. Laurie,

Bibliotheca Sacra, June, 1869, says, "The Bible never requires the use of wine (intoxicating) except at the communion-table, or as a medicine prescribed by another than the party who is to use it."

This is emphatic, and promptly answers the question in the affirmative. It is strange, very strange, that our Lord should require his disciples perpetually to use, as a religious duty, at his table, the article which Dr. Laurie says "all good men agree is dangerous, and not to be used except as a medicine prescribed by another." Does Christ, who has taught us to pray "lead us not into temptation," thus

require his disciples to use habitually, in remembrance of him, an article too dangerous to be used anywhere else?

The fact that the Passover was six months later than the vintage is not an invincible objection, since, as we have seen in the preceding pages, on the authority of Josphus, of travellers Niebuhr and Swinburne, and of Pippini, the wine-merchant of Florence, and

others, that grapes are preserved fresh through the year, and that wine may be made from them at any period.

Is it probable that Christ took an intoxicating liquor, which in all the ages past had been the cause of misery and ruin, and which in all the ages to come would destroy myriads in temporal and eternal

destruction; that he took the wine which his own inspired

Word declared was "the poison of asps," "the poison of serpents," "the poison of dragons," whose deadly bite is like a serpent, and whose fatal sting is like an adder, and made that the symbol of his atonement, saying, "This is the New Testament in my blood"? But, in "the fruit of the vine," pure, unfermented, healthful, and life-sustaining, and which the Scriptures called "the blood of the grape" and "the pure blood of the grape," there was harmony and force in making it the symbol of atoning blood by which we have spiritual life and eternal blessedness.

The Apostle Paul, 1 Cor. 10:15, not only avoids the word oinos (wine), but calls the liquor used "the cup of blessing which we bless, is it not the communion of the blood of Christ?" And in 11:25 he quotes the exact words of Christ, "This cup is the New Testament

in my blood." Clement, of Alexandria, A.D. 180, designates the liquid used by Christ as "the blood of the vine."—Kitto, ii. 801. Thomas Aquinas says, "Grape-juice has the specific quality of wine, and, therefore, this sacrament

may be celebrated with grape-juice."—Nott, London Ed. p. 94, note.
Mark 2:22: "New wine in new bottles." See Matt. 9:17.
Mark 12:1: Vineyard, wine-fat. See Matt. 21:33. Mark 14:23-25: Lord's Supper. See Matt. 26:26.
Mark 15:23: "Wine mingled with myrrh." This is a specially prepared article, and not the pure juice of the grape. This Christ refused.
Luke 1:15: "Drink neither wine nor strong drink." This had reference to John as a Nazarite, and, so far as it is applicable to the case in hand, favors total abstinence as favorable to physical and spiritual strength.
Luke 5:37-39: "New wine in new bottles." See Matt. 9:17.
Luke 7:33-35: John the Baptist. See Matt. 11:18, 19.
Luke 10:7: "Eating and drinking" This direction to his disciples is simply to take of the ordinary hospitality. Only by violent construction can it imply that alcoholic were the only drinks offered them.
Luke 10:34: "Pouring in oil and wine." This was an external and medicinal application. The mixture of the two formed a healing ointment. Pliny mentions "oleum gleucinum, which was compounded of oil and gleucus (sweet wine), as an excellent ointment for wounds." "Columella gives the receipt for making it."—Bible Commentary, p. 297.
Luke 12:19: "Eat, drink, and be merry." this is the language of a sensualist, and is used by Christ to illustrate not the propriety
of drinking usages, but that covetousness is living to self.
Luke 12:45: "Eat, drink, and be drunken." See Matt. 24:49.
Luke 17:27, 28: "Drank," etc. See Matt. 24:38. Luke 20:9: Planted vineyard. See Matt. 21:33;
Luke 21:34: "Surfeiting and drunkenness," literally, in debauch and drunkenness.
Robinson, "properly, seizure of the head: hence intoxication."
Christ here warns equally against being "overcharged with surfeiting, and drunkenness, and cares of this life." This text decides nothing in respect to wine which would not intoxicate, but warns against the drinks that would. Nor does it bear upon the
propriety of moderate drinking.

'Vinegar--Sour wine' John 19:29-30--see 'Bible Commentary by E.M. Zerr,' or 'Bible in Basic English'

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