

absent at the last Conference, still wish it "farther West." It can be changed or quartered upon some other planet; or if it would secure a larger attendance, held in some of the brethren's "upper rooms," or front parlors.

By order of the chairman and delegates and secretary, et. al.

GEO. H. GOUDRY.

For the Christian Messenger.

The Wine Question.

Mr. Editor,—

I do not propose to further burden your columns with citations from writers, either ancient or modern, of which the number is practically unlimited, in support of the unalcoholic quality of the Passover, and Lord's Supper, wine of Scripture.

This question comes to us in modern times through about the same channel, i. e. the "Papal Swamp" of the last ages, as did Christian baptism, and has been demoralized in about the same way, so that it is just about as useless to quote modern authorities, Essays, Doctrines, &c., &c., as to what constitutes "wine," as it is what constitutes baptism. The principal thing needed in each case, in order to a right understanding of the matter, is a fair portion of that very necessary factor in the human make up which gave wisdom and accuracy to the views of such men as Aristotle of ancient, and Agassiz of modern times, i. e., good common sense, and a liberal use of it.

Bluenose says: "The truth is that the juice of the grape is not properly called wine, until after it has fermented." I assert on the contrary that such an avowal is entirely without any foundation, but that the reverse of that is nearer the real truth. The Bible uses both the Hebrew words *Yain* and *Tirosh*, when speaking of the newly expressed juice of the grape, the former bearing the widest genuine range, as grain, in English, means all kinds of cereals; and the latter more circumscribed, but still genuine as wheat in English, though covered by the former term grain, includes all kinds of wheat, so *Tirosh* includes not only the "vintage fruit," but is frequently applied to the "sweet wine," the "new wine" when just expressed from the grapes; here, as every where, the greater includes the less, but the less does not as it cannot include the greater; this is also true of *Oinos* and *Glukos* in Greek, these terms with some five or six others, are rendered uniformly in our version by the word wine, although in the original they varied, and often misrepresent the original idea or meaning as thoroughly as if you wrote the word fleece when meaning a suit of woollen clothes, because it is made from the fleece of a sheep, and because we now know but little of any wines, but those of commerce we are asked to believe the absurdity, that nothing is wine in a Bible sense but that article which is there called a "mockery," that "at the last bit like a serpent and stings like an adder," &c., and that this is the same article which is classed with "corn and oil," and "a blessing is in it," is the same article Daniel discarded, while fasting, Dan. x. 3, although he had already discarded the "mockery" from childhood, but he evidently used *Tirosh*, wine-juice just as they do now, and always did in eastern countries, as the venerable Dr. Duff tells us they do in India. In vine growing districts he says, "the peasant has a basin of pure unadulterated blood of the pure grape in its native state, not an intoxicating, but a nutritive beverage." This is the article we are after, nor are we careful whether you call it wine or not. Our Lord as you very properly remark, Mr. Editor, as did the evangelists call it the "fruit of the vine." The very same article, doubtless which is referred to in Gen. xlix. 11. Turn it up Bro. Bluenose and tell us if you think it was fermented, and if not, why is it called wine.

I will not waste any of your space in combating what science has long ago fixed, i. e., that ferment leaven, is merely the process of decay, whether in vegetable or animal substances, any technical difference covered by Prof. Prescott's explanation is only the results of the different nature of the materials undergoing decomposition. The Prof. is doubtless, correct in say-

ing there is no leaven in thoroughly fermented wine, nor does anybody in his senses suppose there is. But there was during fermentation. The wine, our Saviour was speaking of however, in connection with "new bottles," was not fermented but *new wine*, still possessing all the elements of fermentation. This article put into bottles, either new or old if allowed to ferment would be sure to burst them, but if it had been already fermented, as Prof. Prescott shews, and everybody knows, it would not burst bottles new or old, but this *new wine* would ferment if put in old bottles, for the reasons indicated in my former letter, but having been first filtered, or the gluten removed, as was customary in those days, and put in new bottles closely sealed would keep any length of time sweet and good, it was doubtless these well known facts the Saviour was alluding to.

What I said about good wine in my last was a quotation from Dr. N. Kerr, and he is abundantly sustained by proof indisputable, as he shews; that what was meant by "good wine" in Bible times, was what that Holy Book describes as good referred to above. Good both morally and physically, and that is the sense in which the Master of the feast meant it.

The closing paragraph of his letter is brim full of moral heterodoxy. I don't hesitate to say, that to intimate that alcoholic wine is a "good creature of God," and may be used as a beverage in the face of the prohibition of such in the Scriptures is indeed throwing "aspersions upon the Saviour's character," and it is about time our institutions of learning, educated our young men out of such untenable notions.

Science establishes the fact that alcoholic wine is a deleterious poison, and we are not only asked to believe that this is the article our blessed Lord characterizes "the fruit of the vine," but that it is a "good creature of God!" to be used or not, at pleasure, although we know that such use not only destroys health and life, but leads men into crime and misery, while such absurdities as these are held and proclaimed by young men educated in our Collegiate Institutions, no wonder infidelity and scepticism rears its hideous head in our midst, nor is it the abuse of it which alone produces the above results but medical science proves that the article is of such a nature that it cannot be taken into the system without injury, and we are asked to believe that this is what Divine wisdom and goodness has selected as the emblem of His shed blood. Nay rather hear the utterances of common sense as voiced by that leader of medical science, B. W. Richardson, F. R. S., a few weeks ago at a public meeting in London, Dr. Norman Kerr, had just delivered a lecture on the wines of Scripture, and Dr. R. remarks as follows: "I think I might say in reference to Dr. Kerr's remarks about the constitution of these wines that if there is anything in what you may call similitude and in pure symbolism as represented in the use of wine, on the solemn occasion to which he refers, all the question of similitude turns towards a wine that is expressed simply from the grape. I think there is a passage in the service which says, 'This is my blood.' Now if you take that at all, as meaning anything symbolic, then you have a common sense view in the similitude which does really exist between the expressed juice of the vine, and His blood. That is strictly true. If you look at this table on the wall, showing the composition of the two kinds of wine the one fermented and the other unfermented, you will see that the constituent parts actually of blood and of the expressed wine are strictly analogous. One of the most important elements of the blood that which keeps it together that which Plato speaks of as 'the plastic part of the blood' is the fibrine, and that is represented in the gluten of the unfermented wine. If we come to the nourishing part of the blood, that which we call the mother of the tissues we find it in the unfermented grape in the albumen, and that is also present in the blood; and if we come to all the salts there they are in the blood; and the proportion is nearly the same in the unfermented wine as in the blood; and if we come to the parts of the wine which go to support the respiration of the

body, we find them in the sugar. Really and truly on a question of symbolism if there be anything at all in that, the argument is all in favor of the use of unfermented wine." He then proceeds to discuss the nature of the fermented wine, and shews how thoroughly different that is in every respect, but it is too long to reproduce here. How completely true Science harmonizes with Revelation in the case, and how completely infidelity is silenced by this harmony, in reconciling seeming contradictions of Scripture.

If you can find room for this letter, I will promise to be silent, the subject ought not to be debatable with men of good common sense.

Yours,

TIROSH.

MISSIONARY INTELLIGENCE.

Missionary Servants.

Let us once for all explain this matter: When a missionary enters India, he at once learns, that, if he is to give his time and strength to missionary labors, he must have the usual help which the climate and the circumstances call for.

Servants, then, must be hired. But how many, and at what cost? The caste habits of the people prevent them from doing more than one thing; and, on whatever its wages may be, they manage to live accordingly. The man who supplies you and your neighbors with water, in a land where there are no water-works or pumps, and who has to pull up every gallon of it by a string from a depth of fifty or sixty feet below, is willing to serve you for four rupees (two dollars) per month, and he finds himself. Certainly you would rather pay the two dollars for the thirty days than do it yourself. But this *bleesetee* will not do any thing else; nor will the *dhoobee*, who washes your clothes, do any thing but that (and he does it well); and you pay him three dollars. So the *khasama*, who goes to the bazaar to buy your marketing, and then cooks and serves it, will not do any thing else; but three dollars and a half satisfies him. The *methee*, who sweeps twice a day in and around your house, attends to its sanitary condition, and keeps out the white ants, scorpions, and other unwelcome visitors, is satisfied with his two dollars, —and so on to the end of the chapter. If you expect to sleep during the hot months in the sweltering air of a closed house, you must entertain two *punka wallahs*, who, for two dollars each per month, are glad to sit on your veranda, and alternate in pulling the rope which keeps in motion the great fan over your bed, which makes you feel grateful for the refreshment it gives to your poor body in the hot night.

"Well," now, here we have nine of these "servants," and few missionaries are more "abundantly supplied." What does the whole staff cost? Just forty-one rupees and eight annas per month, without board or any further expense to you,—that is, twenty dollars and fifty cents. How does this compare with the one servant in an American family, that is, if she does what the nine out there accomplish for you,—cooking, washing, ironing, etc., not to talk of the *punka*? You pay "Bridget" two dollars and a half, or perhaps three dollars, per week, if she does all this; and her board probably costs you as much more, so that the expense of having her is about twenty-four dollars per month, or about three dollars more than the "abundant supply of servants" in India! You could probably keep ten of them on what she alone costs you. How harmless is the truth in this matter when it is fully stated and understood! *Zion's Herald*.

CHURCH MISSIONARY SOCIETY.—The Society calls for fourteen missionaries to re-enforce the missions and take up new work. Five of these are for the Nyanza mission. Twenty new missionaries in all will be sent out this year, and eleven will be returned to their fields. — Ahmed Tewfik Effendi, the distinguished Mohammedan Ulema who was arrested at Constantinople for assisting a Christian missionary in translating the Bible, condemned to death, but saved through the interposition of the British minister and banished to Chios, whence he escaped at the time of the great earthquake, and came to England, was baptized into the Church of England, Nov. 11. It is believed that no convert of equal eminence has ever been won from Mohammedanism. He was in the front rank of the Turkish hierarchy in learning and reputation.

The American "seat auction" is improved upon by the French *cures*. One of them recently put up the right to occupy certain chairs for sale by auction immediately after vespers.

The Christian Messenger.

Bible Lessons for 1882.

SECOND QUARTER.

Lesson I.—MARCH 2, 1882.

THE MISSION OF THE TWELVE.

Mark vi. 1-13.

COMMIT TO MEMORY: Vss. 10-12.

GOLDEN TEXT.—"He that receiveth you receiveth me; and he that receiveth me, receiveth him that sent me."—Matt. x. 40.

DAILY HOME READINGS.

M. The Lesson, Mark vi. 1-13.

T. Early Life of Jesus at Nazareth, Luke ii. 39-52.

W. First Visit to Nazareth, Luke iv. 16-32.

T. Warning against Unbelief, Heb. ch. 4.

F. Directions to the Apostles, Matt. ix. 35; x. 15.

S. Directions to the Apostles, Matt. x. 16-42.

S. Paul an Apostle, 2 Cor. xi. 21-33.

PREACHING THE WORD.

LESSON OUTLINE.—I. Christ at Nazareth, Vs. 1-6. II. The Apostles in Galilee, Vs. 7-13.

QUESTIONS.—How many preaching tours did Jesus make in Galilee before this? Where was Jesus brought up? Relate his previous visit and reception there.

Vs. 1-6.—Why did Jesus visit Nazareth again? What should we learn of mission work in our own neighborhood? What prevented the Nazarenes from believing? What did the Nazarenes lose by their unbelief? How did Jesus regard it? Why was it so exceedingly wonderful? After leaving them, what did Jesus do?

Vs. 7-13.—Whom did Christ send forth? To preach what? When? To whom only (Matt. x. 5, 6)? Why in pairs? With what proofs of being sent by him? What directions did he give? Explain the reasons for them. How ought ministers and missionaries to be supported? What will result from refusing the call to repentance? What should we learn of mission work in our own country? What society has this in charge? The Baptist Convention.

Special Subjects.—The wonder of unbelief. Jesus a working-man. Christianity the working-man's hope. Principles underlying instructions to the apostles.

The main circumstances in the two visits of Christ to Nazareth are the same. At the period of this visit, Jesus had for some time been living in Capernaum; whereas his making Capernaum his residence was a consequence of his former rejection at Nazareth. See Luke iv. 31; Matt. iv. 13.

NOTES.—I. Rejected at Nazareth, (Vs. 1-6).

Verse 1-3.—From thence, Capernaum, or its neighborhood. His own country. Nazareth, called here his fatherland; for though Jesus was not born there, it was his home from early infancy to manhood. In the synagogue. The place of worship which he had attended in his childhood and youth. "Here are exemplified two of our Lord's habits: that of personal attendance on the synagogue worship, and that of official or authoritative teachings upon such occasions."—Alexander. See i. 21, 39; iii. 1. Many hearing him. The many; meaning the greater part of those present. Astonished. They interrupted him with murmurs and caviling questions. These questions seem to be threefold: 1. Whence hath this man these things? 2. What wisdom is this which is given unto him? 3. Are such mighty works (really) wrought by his hands? They did not venture to deny either his wisdom or his miracles; but endeavored to disparage them by their sneers, as the Pharisees did, by attributing them to Satanic agencies. See iii. 22. Both parties bear witness to the wonderful works of Christ, by their efforts to break their force. The carpenter. Matthew (xiii. 55), reports that they called him the carpenter's son. The language of jealous and prejudiced men, it is not proof in itself that Jesus wrought at the trade of Joseph. But as it was the Jewish custom for every boy to learn a trade, and as Christ was subject unto his parents, (Luke ii. 51), it is most likely that he exerted daily toil by becoming, as the Greek word means, an artisan, or general worker in wood. The son of Mary. Perhaps Joseph was now dead. Jesus was called "Joseph's son" upon his first visit to Nazareth, (Luke iv. 22). The brother of James, etc. It has been a vexed question as to the relationship of Jesus to these whose names are here given. Some have maintained that these were simply cousins of our Lord, brother, in Scripture sometimes expresses any near relative. See Gen. xlii. 8. Offended. Made to stumble. He was to them "a stone of stumbling."

Verse 4-6.—A prophet is not without honor, etc. The same proverb, in essence, which he repeated to them upon his first visit, (Luke iv. 24). No arguments, however powerful, no evidence, however clear, can prevail against prejudice. Could there do no mighty work. Even Jesus was powerfully affected by the atmosphere of unbelief. A few sick folk. Compare his willingness with the paucity of results, and learn the deadly nature of unbelief. Marvelled. As he marvelled at the strong faith of those who had little light, (Matt. viii. 10; xv. 28); so did he marvel at the unbelief of those who had the largest opportunities. He went. Forsaking Nazareth forever. The Saviour, persistently rejected, leaves men to their fate. Round about the villages. The conduct of his townsmen neither discouraged Jesus, nor interfered with his ceaseless activity.

II. The Twelve Sent Out, (Vs. 7-13). Verse 7.—Jesus called the twelve. 1. "That they should be with him." 2. "That he might send them forth to preach." The first part had been fulfilled. The time had now come when they should go "forth to preach." Began to send. And will not cease until Christ comes again. Two by two. There is great wisdom in this simple plan. In union there are encouragement and strength. Gave them power. The Lord's economy does not contemplate powerless ministers and teachers. He qualifies and authorizes his servants to speak for him. Evil spirits. The ability to cope with them, and cast them out, carried with it all needed miraculous power.

Verse 8, 9.—Nothing for their journey. They were to start as they were, trusting everything to the Lord's care. If they had a staff, they might take it; but no scrip, or traveler's wallet, similar to a small knapsack; or bread, or money, (literally, brass or copper, the earliest metal used as money.) Sandals were soles of wood or skin fastened to the feet with leather thongs. They were not to encumber themselves with two coats. These were inner garments, with sleeves, and answered somewhat to the shirts of modern times. They were to go lightly laden; intent not upon personal matters, but upon the one work of the Lord.

Verse 10, 11.—There abide. Their mission was not one of social feasting, or of ceremonial greetings; for they were not guests, but heralds. Whosoever. New Version, whatsoever place. Shall not receive you. To reject Christ's messengers, is to reject Christ himself. Shake off the dust. A solemn and expressive sign, saying: "We free ourselves of responsibility concerning you." The same meaning was expressed by shaking the garments. See Acts xviii. 6. Verily, I say unto you, etc. Omitted in the New Version.

Verse 12, 13.—They went out. They obeyed with promptness; and made a systematic tour, going "through the towns," (Luke ix. 6). Their mission was two-fold: preaching repentance, and working miracles of healing. The oil was applied as a medium of blessing, as Jesus used spittle and clay, (vii. 33; viii. 23; John ix. 6). It may also have symbolized the anointing of the Holy Spirit. See James v. 14.

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SUGGESTED LESSONS.

Jesus has a profound sympathy with the working-classes; for he belonged to them.

Prejudice and unbelief are not only marvelous; they are unreasonable, wicked, fatal.

We see the beginnings of the great missionary movement. Equipped by Christ, the question with the Twelve was not one of their weakness, but of his almightiness. It is folly to plead inability when the Lord sends us forth.

We, like them, are to preach repentance, and to heal the sick. There are broken hearts to bind up, and bruised spirits, into which we may pour the oil of gospel gladness.

For the Teacher of the Primary Class.

The city where Jesus lived when he was a little boy? What was its name? Can you think of any one who probably still lived in Nazareth whom Jesus would like to see? His mother. One day, Jesus left Capernaum and walked to Nazareth.

Mary welcomed her son, and was glad to see Peter and James and John, and all the disciples. Jesus staid in Nazareth over the Sabbath. Can you tell where he must have gone? Read verse 2 and 3. Perhaps some said: "Why, he helped to build my house!" Then, instead of being glad to hear Jesus teach, the people would not listen. They would not believe that he was God's Son. They said he was only Mary's son; that he was nothing but a carpenter! Then Jesus went away to other villages to teach, although the first healed a few sick people.

—Abridged from the Baptist Teacher.

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