For the Christian Messenger.

Ancient and Modern Wines.

Dear Sir,—

Your correspondent "Bluenose," under "Clippings from Class Room," having produced some terribly heterodoxical doctrine, both scientific and theologic, will you please suffer a little orthodoxy on the same subject. It is well for Prof. ——. of Michigan University that your correspondent has withheld his name, because modern science is terribly mangled by his utterances. Prof. ——, of Chicago University is also prudently kept out of sight for his statements will not bear the test of examination, either in the light of Biblical doctrine, or the well established facts of modern science or historic research.

Your correspondent seems to fancy that our Saviour's remark that "men do not put new wine into old bottles" &c., sustains the belief that the wine was intoxicating, or that it would become so after being bottled, and if put in the old bottles or skins would burst them while fermenting, but that new bottles being stronger would successfully, resist the pressure of fermentation. But clearly established scientific facts, much more effectually burst this fallacy than the expanding new wine would the bottles; although under fermentation it would do that most effectually because "must or grape juice one-fifth sugar developes or expands during fermentation forty-seven times its volume of carbonic dioxide, equivalent to a pressure of 34.3 atmospheres. This would be equal to 500 lbs. on the square inch or ten times the pressure an ordinary high-pressure steam engine has to withstand."—*Thud. and Dupre p.* 478.

"That this immense pressure which would result from the fermenting of unfermented juice would burst bottles asunder was a phenomenon every one could understand, poured into new bottles with very simple precautions to prevent fermentation, the juice would keep quiet and still, and the bottles remain whole. But if the bottles had been previously used to contain any kind of fermentable material minute portions of albuminoid matter might be left adhering to the skins, and this would serve as food for the yeast germs from the air, and set up fermentation which would extend to the new unfermented contents with the speedy issue of a tremendous explosion." *Norman Kerr, M. D. F. L. S.*, on Unfermented Wines p. 24, 25.

This "new wine" was undoubtedly unfermented, and was to be put in new bottles so as to remain in this state, for it is clear that neither the new nor old bottles could withstand one-fiftieth part of the strain they would be subjected to during the process of fermentation.

Sir Wm. Gall in giving his evidence before a committee of the House of Lords recently said "I know that alcohol is a most deleterious poison," and Dr. Norman Kerr, after elaborating the scientific process of the production of fermented or alcoholic wines, says: "Therefore it is patent that all alcoholic beverages are simply mixtures of poison and water, the melancholy proof of this being found everywhere in mental eclipse, increased disease and shortened life." And in commenting upon the miracle at Cana, he says:—"This being the plain verdict of science and experience can we entertain the thought that the Saviour of mankind who gave His life to benefit man would make and offer to any human being, even the smallest quantity of that which is a poison to both body and brain." The very supposition is monstrous and the slander, if blasphemy be not the appropriate term is as groundless as it is gratuitous, as unjust as it is ungenerous. *When such aspersions are allowed to be thrown upon our Saviour's character in the very heart of His visible church, can we wonder at the prevalence of modern atheism.* Christ turned water into wine. What kind of wine? "Good wine," Yes, but intoxicating wine is bad wine, and unintoxicating wine is good wine. So that the wine at the marriage at Cana, must surely have been unfermented and unintoxicating. Looked at in this light the miracle has a peculiar beauty and meaning for as St. Augustin, Bishop Hall and others hold, He at the Marriage at Cana wrought in a moment that miracle which He is working though more slowly every year—the conversion of the water (or sap) of the vine into wine in the grape."

There is abundant proof that the Jews have always, as the more orthodox of them do still use only unfermented wine at the Passover, as well as at all their religious feasts. With reference to this it is sufficient to quote the "Eucyclopedia Britanica;" The Rabbins would seem to have interpreted the command respecting ferment as extending to the *wine* as well as to the *bread* of the Passover. The modern Jews accordingly generally use raisin wine after the injunction of the Rabbins."—*8th ed. art. Passover.* p. 333.

Prof. Moses Stewart, p. 16 says: "The Hebrew word *Khahmatz* means fermented p. 20," all leaven i. e, fermentation was excluded from offerings to God." Lev. ii. 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 New York, says: "In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented." He says further, "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 public and private they employ the fruit of the vine—that is fresh grapes—unfermented grape-juice, and raisins as the symbol of benediction. Fermentation is to them always a symbol of corruption 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*."

Under date of Feb. 15th, 1881, Hon. P. J. Joachimson, who is a Judge and eminent Jewish scholar in New York, addressed the following letter te Rev. G. W. Samson, D. D.

Rev. and dear Sir, "In answer to your favor of yesterday's date I repeat that the great majority of conforming Jews in this City use wine made from raisins at the Passover Feast; of course the raisins are *fresh*. Such raisin wine is used in all conforming Synagogues for the sanctification of Sabbath, and holy days, i. e. for Kiddash, and also for services at circumcisions and weddings, some but not many people use imported wine: Italian, Hungarian, and German,—which is certified as "Perach" or Kosher" wine."

I am yours most truly,
P. J. JOACHIMSON.

"Fermentation is nothing else but the putrefaction of a substance containing no nitrogen. *Ferment* or *Yeast* is a substance in a state of putrifaction the atoms of which are in continual motion. (Turner's Chemistry, by Leibeg) "Kitto ii. 236. It was predicted as a peculiarity of the Messiah, ps. xvi. 10. "Neither wilt thou suffer thine Holy One to see corruption—that is, decomposition or putrifaction. This prediction the Apostle recognised, Acts ii. 31 as fulfilled in the resurrection of Christ. "Neither his flesh did see corruption," contrasted with David, Acts xiii. 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 unlevened—had not the putrifaction or formentation—and was therefore the proper emblem of the body of Chriat, which "saw no corruption." For the same reason there was a necessity that the wine should be unfermented that it might be a fit emblem of the great sacrifice which "saw no corruption."

Who can doubt as to the sort of wine He used at the supper therefore. It was the same they had just been using at the Passover, and in reference to it he says, "I will not drink henceforth of this *fruit of the Vine*, i e., there was none of the "sting of the adder or the bite of the serpent" in this wine be assured, nor will it compare at all with the death-dealing poisoned drug and Brandy mixture which passes for wine and is desecrating the Lord's table in our times. Nor is there the least necessity for it, because there is abundance of the pure unadulterated juice of the grape to be had in every Christian country. The writer has before him at this time, a bottle of the pure unalcoholic article put up three years ago by the Messrs Wright, Chemists, of London G. B. and it is as sweet and cheering as when it came from the grape. It has passed the most searching chemical tests in London and Edinbourgh and is certified by the leading chemists of the day to be pure-grape juice. It is used at the Lord's Supper by more than 1500 churches in Great Britain, and has been for more than fourteen years past, by many of them.

That the ordinance of Christian Baptism was performed in Christ's time with His command and example by immersion in water, is not more clearly established than that the wine used at the Supper and made at the wedding of Cana, were unfermented juice of the grape, and that this ordinance cannot properly be celebrated now unless the same elements are used; as well call "sprinkling" immersion," for

"Facts are chiels that winna ding,
And dawna be disputed."

Yours,
TIROSH.

For the Christian Messenger.

From England.

Dear Editor,

I was very sorry Bro. J. R. H. on his way to Telugu-land had such an unhappy experience in England, if one may judge from his letter in *Christian Messenger* of Nov. 23rd, 1881. Certainly he was very unfortunate. I would not like to question the truthfulness of his report, but must say that his experience was most exceptional.

The public are cautioned by printed notices as I have frequently seen at stations, not to fee the railway employees or the latter to receive fees "upon pain of instant dismissal."

* * * * * * * * *

Our railway men as a rule are as respectful, polite, and well-conducted so far as my experience goes, as any I I have met either in the States or Canada. A short time since a brother visiting this country had also a poor report to render, he like Bro. H. seemed to see the dark side of things very vividly. One of our ministers some time since visiting the States sent home a very gloomy report of that good land, who also failed to see the brighter side.

"Come, let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can."

Yes, "the best" of countries as well as of men. I am beginning to think after all that it was perhaps Bro. H.'s own fault after all that he was so troubled with so many attentions. An anecdote will explain. Mr. Spurgeon once met a man with a large hand-truck containing a very small parcel. Mr. S. remarked to the man: "Well, my friend this looks rather odd, so large a truck for so small a parcel." The man letting go the truck, and brushing the sweat from his forehead with his coat sleeve replied: "Well now, you are about the first chap I've seen to-day what looks like a man as would give a fellow a pint of beer if he asked him. What d'ye say guvnor?" Those who have seen Mr. Spurgeon's face will appreciate the shrewdness of the man of the truck, and his skill in reading the human face. I have never seen Bro. H. but I guess the many who introduced themselves to him with an eye to business had been in the same school as Mr. Spurgeon's friend. Should Bro. H. after I trust a most successful career among the Telugus, think of revisiting this, and his native land, if he will steer for my address (should I be still in the flesh) right welcome shall he be, and I will try to keep the mosquitoes at bay. Any missionary going or returning will be equally welcome.

Mr. Spurgeon's bazaar for the Girl's orphanage realized only about eighteen thousand dollars. It served him right.

Mr. Gladstone and his son attended the Tabernacle a Sunday or two ago. It has caused quite a rustle among the papers. He was in the vestry both before and after the service; shook hands with all the elders and deacons, addressing a few words to each, and congratulated Mr. Spurgeon upon having such a band of workers around him.

I was interested in the hint given in the *Messenger* of, I think, Nov. 2nd, 1881, to the effect that parents in naming their children should try to avoid giving such names, the initials of which might form a ridiculous word, D.O.G., and C. A. T., were given as examples. On another page of the same paper a R. A. T., may be found; combinations of this kind are not uncommon. Among Reverends I have noticed two or three J. A. W's. This is suggestive but not insinuative. I happen to know one E. G. G. who is always full of good matter, and not unknown in the foremost pulpit in this land. Then there is one, Rev. J. A. M., who, if his initials be any clue to his preaching, must be just the preacher for children. Am sorry to find four W. A. G's.

I find also among laymen the suggestive initials of G. A. B. and G. A. S. There is a Rev. H. A. G.!! This however is compensated for, by his surname being Gem., another Rev. is only in his A. B. C. Two others bear the gloomy initials of S A. D. and W. O. E.

The official initials of a gentleman in the States who welcomed our Samuel Morley a short time since, figured as P. I. P. E. Should the above G. A. S. ever rise to the honor of being a P. I. P. E., whatever that may mean, the combination would be interesting.

I hope your new venture in connection with the C. M. may be very successful, and far exceed your highest expectations.

With most affectionate remembrances,
As ever and for ever.
Yours,
J. BROWN.

Melksham, Wilts, G. B., Jan. 23, 1882.

The Christian Messenger.

Bible Lessons for 1882.

FIRST QUARTER.

Lesson IX.—FEBRUARY 26, 1882.

THE GROWTH OF THE KINGDOM.

Mark iv. 21-34.

COMMIT TO MEMORY: Vss. 30-32.

Read the following texts in connection with the verses, as numbered:

(21). Luke viii. 16. (24). Luke viii. 18; Matt. xiii. 52. (25). John xiii. 35. 36; Hos. vi. 3; Heb. v. 12. (26). 2 Cor v. 20. (27). John iii. 8; 1 Cor. iii. 6, 7. (28) Gen.-i 12; Isa. lxi. 11; 1 John ii. 12 14. (29). Matt. xiii. 39; John iv. 36; 1 Thess. ii. 19. (31). Jas. i. 18; 1 Cor. i. 21. (32). John xv. 8; Eph. iv. 13; v. 27; Prov. iv. 18. (34). Matt. xiii. 35.

GOLDEN TEXT.—"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." — Psalm cxxii. 16.

DAILY HOME READINGS.

M. The Lesson, Mark iv. 21-34.
T. Light from the Bible, Psalm xix.
W. Wisdom from the Bible, Pss. cxix. 97-112.
T. The Increase from God, 1 Cor. iii. 1-9.
F. Looking for the Harvest, 1 Thess. chap. ii.
S The Glorious End in View, 1 Thess. chap. iii.
S. Christian Character, 1 Peter ii. 1-12.

GROWTH OF THE SAVIOUR'S WORK.

LESSON OUTLINE.—I. Progress in Knowledge, Vss. 21-25. II. The Growing Seed, Vss. 26-29. III. The Grain of Mustard, Vss. 30-34.

QUESTIONS.—Vss. 21-25.—To whom was Jesus talking? For what had he called them? (Matt. xiii. 52.) What illustration, explanation, and admonition in vs. 21-33? Why do we have light and knowledge? What depends on our improving our opportunities?

Vss. 26-29.—What is meant by the seed, and who sows it? What will those who labor for souls do at the harvest? When will that be?

Vss. 30-34.—What is the size of this seed? Of the full-grown plant? What is Christ's great work? How will the end of this work compare with the beginning? Were these all the parables used at that time?

Special Subjects.—Conditions of increasing our knowledge of divine things. Causes of falling into fatal error. The mysterious in God's work. Call for patience, faith, and prayer. Our part in work of character building. The harvest at the "end of the age."

Two of the sayings in the early part of this lesson are recorded by Matthew in the Sermon on the Mount, and others are found, in different connections, in the same Gospel. It is most likely that all of these sentences belonged to aphorisms and maxims which our Lord used, with some diversity of application, upon various occasions.

NOTES.—*I. Truth Revealed, not Concealed,* (vs. 21-25.)

Verses 21, 22.—*Candle.* Lamp The lamp's place, when lighted, is not *under a bushel,* but *on a candlestick* (or lamp-stand). (Matt. v. 15). So "the mystery of the Kingdom of God," of the last lesson, though sometimes hidden from the people in parables, was not to be kept to themselves by the disciples. The design was to publish the gospel secrets abroad to every creature. The dawn of day is gradual. No eye can bear the sudden transition from darkness to blazing noon. A lamp's true place is on the lamp-stand, and its true work to give light to all. What is now concealed (the whole gospel mystery) shall be made known. It is now concealed *in order* to make it known. The parables which partially hide the truth from the people, shall preserve the truth for the people, and in the future reveal it to them.

Verse 23-25.—*Take heed what ye hear.* In Luke, *how* ye hear. The matter and manner of hearing spiritual truth, are both of greatest importance. *With what measure ye mete,* etc. If we would *receive* instruction, we must *give* heed, or attention. If we measure out large attention, we shall have measured to us large instruction. *For he that hath,* etc. This is a continuation of the same thought. He that hears and heeds, shall have more given to him.

II. The Seed Growing Secretly, (vs. 26-29).

So is the Kingdom of God. Such its growth in the world, and in individual hearts. *As if a man.* That is, as if any one. *Should cast seed into the ground.* This, by the teaching of this parable, is all that he can do; hence, the man is not Christ. His promise is, "Lo, I am with you always," etc. *Should sleep,* etc. Take away the comma after "sleep," as in the New Version. The idea is not that he rises "night and day," as if wakeful from his responsibility; but the reverse. He sleeps and wakes as usual, and occupies his "night and day," according to his ordinary habit; for, having sown the seed, he can do nothing more but wait for the harvest. There is a secret process of germination and growth going on, which is beyond his sight, or his power to aid. *For the earth bringeth forth fruit of herself.* That is, independent of man's power, but not of the agency of God. *First the blade.* The development is gradual. After the gospel seed is sown, we cannot tell what is going on in the heart; and in its first stage of development, the blade looks so much like grass, that we may not be able to distinguish. We cannot expect the ripened Christian experience in the young convert. "Each stage of the growth is more apparent than the preceding. The germ is unseen; the blade of corn is not easily distinguished from that of an unfruitful grass; the ear is more apparent; there is no mistaking the full corn in the ear." *The harvest is come.* By the harvest, is not meant the end of the world, for there Christ is the reaper; but the success in winning souls here, to which all of God's sowers may attain. The Lord's servants should be sowing and reaping together,—always sowing, and always putting in *the sickle.*

III. The Mustard Seed, (vs. 30-34).

Verse 30-32.—The smallness of the *mustard seed* was a proverb in Christ's day. It represented the most diminutive quantity, and is so used by Christ in Luke xvii. 6: "If ye had faith as a grain of mustard-seed," etc. It was the smallest used in Jewish husbandry, and the disproportion between its size and the plant that sprang from it, was greater than in any other case. Dr. Thomson says: "I have seen, on the rich plain of Akkar, the mustard-plant as tall as the horse and its rider." The history of the Church of Christ is a commentary upon this parable, as is also the growth of the Kingdom in the individual heart. The one vital seed of Christianity, that now is extending over the world, once lay as an apparently helpless babe in the manger of Bethlehem. The Church began with a few Galilean fishermen. The great Reformation of the Sixteenth Century lay in the heart of "the solitary monk who shook the world." A little seed of faith in the soul of William Carey, developed into the modern missionary movement. So faith "as a grain of mustard-seed" now removes mountains.

Verse 33, 34.—*Many such parables.* These that are related are but samples of the boundless stores of wisdom given forth in this form. But they were spoken *as they were able to hear.* For the disciples were but as children, and were slow in putting aside Jewish prejudices, and in coming into the light of the truth. *Without a parable,* etc. He abounded in parables in his public instructions.

SUGGESTED LESSONS.

It is not enough that we have a lamp, and put it upon a lamp-stand. The oil is, after all, the main thing. What is needed is, to let our light shine. Some are so intent upon embellishing the lamp, that they neglect the oil and the light.

That Christian experience which reverses the order of nature, and has the "full corn in the ear" first, and retrogrades to the "ear" and then to the "blade," will soon run into the ground, and know no resurrection.

How unbecoming and wicked to fret about small means or fewness of numbers in a church, when God can bring such great things from such small beginnings. The mustard-seed had to die before it sprang up to be a great tree.

For the Teacher of the Primary Class.

When the farmer's seeds have all grown up and the wheat is ripe, what does he do? What time is it when the grain is ripe? Harvest. Where does the farmer put his grain?

I want to tell you of another great harvest-time. "The harvest is the end of the world." Who will be reapers then? The angels; and they will gather into heaven all those who are *Jesus' friends.*

At first, when Jesus came to live on the earth, he had very few friends; but his kingdom has grown and grown, and when the harvest-time has come, how many will there be? "A great multitude that no man can number."

Pray every day, "Thy Kingdom come."

—Abridged from the *Baptist Teacher.*

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