

tice. And when men shall everywhere accept it as such, without addition or subtraction, we may hope for that unity among Christians which ought to be the sincere desire of all who are not hopelessly wedded to sects.—*Ex.*

SPECIMEN ERRORS.—The National Temperance Society published some excellent books. Its testimony in favor of total abstinence and prohibition is admirable. It has made some mistakes of interpretation, which we have more than once exposed, and we are glad that it now proposes to correct them. The organ of the Society publishes the following in its last issue:

“As to the falsehoods about the quotations in support of the unfermented wine theory, the Committee of Publications, at a meeting held the 19th of last month, adopted the following resolution:

“Whereas, Sundry charges have been made that the National Temperance Society publishes books which contain atrocious falsehoods and twisting of Scripture; therefore,

“Resolved, That we invite each and all by whom said charges are made, or who may have such charges to make, to definitely specify the passage or passages which contain the alleged falsehoods or false quotations and references, and we pledge ourselves to give a fair examination to the charges, and if they are proven we will strike from our publication all such passages or quotations.

“It is understood that the Society holds itself responsible only for the examinations of such charges, as are presented in writing, with name and address, to our Corresponding Secretary, J. N. Stearns, 58 Reads Street, New York City.”

It looks a little bit lofty to refuse to consider any printed “charges.” Nevertheless, we herewith give a few specimens of errors and leave the responsibility with the publishing committee of ignoring them.

The volume by Norman Kerr, M. D., entitled “Wines, Scriptural and Ecclesiastical,” republished by the Society, maintains (p. 83) that the word “drunken” in 1 Cor. xi. 21, should have been *filled or satel*, as with sweet drink; and asserts that Clement, of Alexandria, held this interpretation. Clement of Alexandria neither gave nor held such an interpretation.

Dr. Kerr says (p. 29) that the

protropum of Pliny “was *mustum* flowing from the untrodden cluster, from the pressure of the grapes on each other,” and gives this the first place among “Greek and Roman unfermented wines.” Pliny says of it that after allowing it to finish its fermentation (“*defervere*,”) they repered it (“*torrent*”) in the sun forty days. This would seem less favorable than Columella’s cool pond for producing Dr. Kerr’s harmless grape juice. To represent it as unfermented is plainly incorrect.

As a “twisting of Scripture,” we may give Dr. Kerr’s words (p. 71): “In Deut. xxxii, 33, it (wine) is called “the poison of dragons and the cruel venom of asps.” This exposition is plainly incorrect.

In the “Bible Wines” by the late Dr. Patton, we have (p. 41). “According to Plautus, the Latin *mustum* signified both wine and sweet juice.”

This is taken from Dr. Nott’s “Lectures” (p. 95). Dr. Patton did not find it for himself in Plautus; and the fact is that the word *mustum* does not occur in Plautus at all.

Dr. Patton (p. 71), quotes Plutarch as saying that before the time of Psammetichus the Egyptians drank no wine. Plutarch makes that statement only of the royal priest.

Dr. Patton, in common with many advanced temperance writers, represents Ulysses as making Polyphemus drunk (“Odyssey” B. IX.) on unfermented wine. This is a plain misinterpretation.

Dr. Nott’s “Lectures” (p. 114) deal largely, like most of the Bible wine writers of the National Temperance Society, with the subject of strained or filtered wine. Plutarch is quoted as saying that the filtering takes away all the strength; while the fact is that Plutarch makes a silly fellow say so in a dialogue, and then makes a wise man contradict him. Pliny reproaches the winebibber because they strained their wine in order to get down more. Besides, these gentlemen seem not to have taken into account the slight difficulty of straining the alcohol out of wine. Dr. Samson has a large discourse (“Divine Law as to Wines,” p. 41 and elsewhere) about straining fresh grape-juice so as entirely to prevent fermentation. But no one can find a syllable of allusion to such a process in any ancient book.

Dr. Samson asserts (p. 216) that Ambrose, Chrysostom and Augustine “accorded in commending the

use of unfermented wine at the Lords supper.” Such is not the fact.

Dr. Samson asserts (p. 454) that we have “the direct statement” of Clement and of Jerome that the wine of the Last Supper was unfermented. Such is not the fact.

The same writer tells us that Cyril, Bishop of Jerusalem, “directly states” (p. 212) and “expressly declares” (p. 453) that the wine of the Cana miracle was like the juice in the grape. Such is not the fact. The poet Plautus, says Dr. Sam-

son, (p. 133) “pictures the vice of wine-drinking, and compares its influence with that of those who drink only ‘mustum’ or unfermented grape juice.” The word *mustum* has quotation marks as here. The word *mustum* is nowhere found in Plautus, and Plautus nowhere makes any such comparison.

Dr. Samson asserts that in the Arabic translation of the Bible, made in the eight century, we have in John ii, 10, not “good wine” but “new wine.” Such is not the fact.

We do not so much blame the Society for having first published these mis-statements as for sticking to them when they have been again and again exposed, and for stating, in the very article quoted above, that the books containing them have “never been successfully impeached.” We are glad that revision is now considered; but several books can be corrected only by melting the plates.—*N. Y. Independent.*

“ONE MASS OF MISERY.”—One of the greatest causes of misery among the working classes is early marriages. Thousands marry for what is called love without the least comfort. The poor wife is continually at her wits’ end how to make both ends meet; the care, the misery, the suffering she has to go through it is impossible to describe. The family is continually living from hand to mouth, the husband fears to be out of work, he cannot look the future in the face, and there is nothing left for them but a continued struggle against poverty. Home to them is not a home; it is only a name. If the husband happens to die the wife and children are left utterly destitute; nothing for them but the poorhouse and the pauper’s grave. The very love they have for their children makes them miserable. Will love make these poor people happy? I say no. Love can never make people happy under such circumstances. John Bright says: “It is one mass of misery from the cradle to the grave.”

Missionary Column.

MISSIONARY BOARD.

Church of Christ in Oregon.

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All communications relating to the employment of evangelists, protracted meetings, cooperation in securing pastoral work, etc., all pledges of assistance with requests for the same, and all business properly coming before the Board will be addressed to the Cor. Secretary. All collections, payments of pledges, etc., will be addressed to the Treasurer.

Minutes of the Executive Board.

The Executive Board of the C. M. C. of O., met in Portland, Jan. 1, 1884. A letter from the Cor. Sec., was read, stating that the people of McMinnville and The Dalles want the aid of the Evangelist, and have expressed their willingness to defray his expenses.

A motion carried that the Cor. Sec., be instructed to correspond with brethren at Coquille City stating the condition of the treasury and ascertain the least amount that will be necessary to carry on the work there, and inquire if it would be possible to carry it on without help from the Board.

Moved that the Cor. Sec. confer with the church at Forest Grove to ascertain what prospects there are for securing funds enough to employ Bro. Burnett one half his time at that point, and what amount, if any, will be needed from the board to ensure the success of the work at that place.

The Cor. Sec. was also instructed to endeavor to arrange with the Wasco county brethren for some other than the State Evangelist, Bro. Morrison or Burnett, or both to do the contemplated work there, and arrange to have the Evangelist go to McMinnville about the 1st of February.

Upon motion the Board adjourned to meet at eleven A. M., Saturday the 26th of Jan. 1884.

W. H. ADAMS, President.
BELLE WALKER, Rec. Sec.

An Appeal for Bro. Edmunds.

Brethren:

Last summer Bro. Edmunds was induced by the brethren to go to Coos county, and try to establish the cause at Coquille City and in other parts of Coose Co. It was hoped that the Board would be able to aid Bro. Edmunds in this work, and relying on aid from our missionary fund he quit his work at North Yamhill and Carlton and