

should do with pure hearts fervently. "If God so loved us as to give his Son for us, we ought to love one another." "If I have the gift of prophecy and know all mysteries, and all knowledge, and if I have all faith so as to remove mountains, but have not love I am nothing." Brethren, we should cultivate love. "God is love, and he that dwells in love dwells in God."

Love and good works go together, as effect follows cause. "To do good and to communicate, forget not, for with such sacrifices—priestly acts—God is well pleased." "Our Savior Jesus Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." "As much as lieth in you, do good to all especially to the household of faith;" for "in as much as ye have done it unto the least of these ye have done it unto me." "All that are in their graves shall hear the voice of the Son of Man and shall come forth; they that have done good to the resurrection of life." If we are cherishing the hope of a resurrection to life; and if in this we are not willing to make a failure we should wake up and make the best of our opportunities; we should seek opportunities for doing good. Jesus went about doing good and said, "I must work while the day lasts, the night comes when no man can work." We should be foremost in good works, and thus provoke others to do good. Most of us are awake to opportunities for making money—desirous of accumulating, though we can remain here but a little while—then we must go and can take nothing with us. Is not this momentous fact worthy of a thought? We may send a part of our possessions—such part as can be spared—before us to heaven where it will be kept a treasure there till we arrive. Hear the Teacher, "Sell that ye have and give alms, make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. Would we not like to have a treasure there to go and possess when we leave here? Now is the time to secure it. "I was hungry and ye gave me meat, thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited; in prison, and came to me. Come therefore ye blessed of my Father inherit the kingdom

prepared for you."

Having considered priestly duties in the church assembled, and out of the assembly among neighbors, doing good to all; the family must not be forgotten. Abraham the father of the faithful, had his family altar as should all his children who have families, as it is among their highest privileges. To be constituted priests, and as such, permitted in the family to draw near to God, cost the Son of God his life's blood. He himself lived a prayerful life, and was earnest in teaching his disciples to pray—told them they ought always to pray—to persist in prayer without growing weary, and to this end spoke a parable of the unjust judge who complied with a request because urged; then added, "Will not God avenge his own elect who cry unto him day and night, or morning and evening? Christ thus incidently spoke of the prayerful habits of the elect, the approved of God, whom he answered speedily. Luke 18. Incense was burned upon the golden altar morning and evening. This takes the altar into the family. "Pray without ceasing," morning—and evening, "and in everything give thanks." Saints not prayerful and wishing to justify themselves in neglecting to worship God in their families, ask for a direct command to do so, not esteeming the privilege worth anything! Paul says, "I would that men pray everywhere." Does not this include his own house? It is not so much a command that such want; but faith in God, whose ears are open to the prayers of his people, and a heart devoted to his service. Here woman's service as priest, and as man's help is of the greatest moment. She should encourage, urge, assist, arrange, quiet the family, take such part as husband requests, and in his absence fill his place. Every morning thanks for protection and refreshment in sleep should be given, with a petition for needed aid through the day—thanks for every meal, and before retiring for all the blessings of the day, with a petition for protection through the night, not omitting singing his praise, reading his word and talking of his works—his wonderful works to the children of men. Such exercises were common in Christian families 40 and 50 years ago. Surely ceasing to pray does not make us more Christ like, does nothing towards strengthening us in one struggles to overcome the world, to resist the devil, to walk

with God and having done all to stand. The rich man in hades had reached a place where prayer availed nothing, though his wants were pressing. Here the prayer of the righteous avails much, but alas! the privilege to pray is lightly esteemed. "Awake to righteousness."

### NEW WINE.

BY JAS. W. LOWBER.

"Others mocking said, These men are full of new wine; but Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these men are not drunken, as ye suppose, seeing it is but the third hour of the day." Acts 2: 13-15.

At the Preachers' Convention, in Lexington, Prof. McGarvey called attention to this Scripture. I wanted to say something on it at that time, but at Conventions I am generally quiet, as there are usually others ready and willing to occupy the time.

When I resided in the State of New York I was requested by the ministers of different religious bodies to prepare a lecture on the original terms for wine in the Old and New Testaments, for the special benefit of a preacher who occupied Dr. Crosby's position on the subject. That lecture was delivered before a large audience, and but one objection was urged by the ministers, and that was in reference to the Hebrew word *shaker*. I had no difficulty in showing that it is related to the word sugar in all the Indo-European and Semitical languages. It has, however, by usage, acquired a generic sense, and is sometimes applied to wine in a partial state of fermentation. It partially corresponds to *gleukos*, the word translated new or sweet in Acts 11: 13. The word *gleukos* is, however, sometimes translated by the Hebrew word *ahsis*, which, so far as I know, never denotes fermented wine. There are thirteen words in the original of the Bible translated by the English word wine; nine are Hebrew and four Greek. Some of them are used in a generic sense and some in a specific. The safe way to determine the character of Bible wines, is by the context. I am satisfied that those who will study the Bible critically can never reach the conclusion that it sanctions the use of

fermented wine as a beverage. The Holy Bible never sanctions the use of an article that is poisonous to the body, seductive to the soul, and corrupting to society. It is in perfect harmony with the teaching of science on the liquor question.

Liddell and Scott translate the word *gleukos* (new wine) of Acts 11: 15, thus: "Latin, *mustum*, must, *i. e.*, sweet new wine. Authorities clearly teach that it is sometimes applied to sweet wine in a partial state of fermentation," and if men drink until they are full of it, it will make them drunk. A sufficient quantity of cider that is sometimes called sweet, will inebriate the person who drinks it. The mockers, on the day of Pentecost, said: "These men are full of new wine." This implies that it took a good deal of such wine to make men drunk. The slander insinuates that those who spoke with tongues were under the influence of intoxication. The jeerers may have believed that; for Philo, who lived at that time, says: "That the most sober persons, when under the influence of inspiration, seemed to others in a drunken state."

It is supposed by some that *gleukos* in this passage retains its primary signification of unfermented wine, and that fact formed part of the mockery connected with the charge. When, therefore, the apostles were accused of being full of sweet wine, the real meaning was that they had taken some more potent beverage. A good man may be mocked by calling him a saint, or a wise man by calling him a Solomon.

I hardly think this the true explanation, for Peter's reply seems to indicate that the mockers thought the apostles really drunk. The mockery, then, was not in the phraseology, but in the real charge of intoxication. We explain the passage on the ground that the *gleukos*, or new wine, denoted wine in a partial state of fermentation. This is not its usual signification, but it was sometimes used in that sense, and we believe such to be its meaning as used on the day of Pentecost. We can, now, understand the import of the language, "These men are full of new wine."

In his answer Peter resorted to the *argumentum ad usum*, which was the best answer that could be given to the mockers. It was not usual for men to get drunk at 9 o'clock in the day, for those that are drunken are drunken in the