as a beverage. Yet as a beverage it was always thought of as a mixed drink. For example, in the Bible, wine was sometimes mixed with water, and the mixture was referred to as "strong drink." In fact, the Bible contains numerous references to the mixing of wine with water, often for religious or medicinal purposes.

In ancient times, the practice of mixing wine with water was widespread. This was likely due to the fact that wine was expensive and could be easily diluted to stretch the supply. Additionally, mixing water with wine was believed to have medicinal properties, and it was thought that this mixture could help to prevent or alleviate the effects of alcohol consumption.

Today, while mixing wine with water is still practiced in some cultures, it is generally considered to be a more modern practice. However, the tradition of mixing wine with water can be traced back to ancient times, and it is an important part of the history of wine culture.
Younger Christians today tend to view the academic and the spiritual as opposing spheres, as either-or choices, at best as a relation of inferior to superior. Let me illustrate this with five examples. (1) After three years in seminary, a dear recently confessed that he had come to the therapy to "grow spiritually" and to become a more true Christian person, but that all he had done was untheology. The implication was that the seminary had failed him, that the spiritual had been sacrificed to academic. (2) In a conference on the ministry, several persons expressed fear that their newfound faith in God and their intense personal commitment to him would be weakened or even lost in the halls of academia. The assumption was that somehow books and learning were threats to faith and commitment and piety; that spiritual was opposed to rational; that rationality and critical thought threaten faith and commitment and piety; that rationality and critical thought threaten faith and commitment and piety; that rationality and critical thought threaten faith and commitment and piety; that rationality and critical thought threaten faith and commitment and piety. (3) A student told me that he saw no connection between the literal interpretation of a biblical text and his spiritual life, and that the study of historical theology was really irrelevant to his Christian faith and his experience of the faith. The implication was that the experience of faith was ultimate good, that understanding a biblical text is a historic Christian doctrine with the mind is not essential.

These examples suggest the mood in America's young Christians, a mood that is paralleled in American life generally. The historian Richard Hofstadter calls it an anti-intellectualism that manifests itself in a demand for immediate relevance and in an indissolvability toward academic disciplines. E. Earle Ellis expressed it well:

One no longer is to "learn theology" of a past age; rather, one is to "do theology" in the present... It is like making a lemon meringue pie with a purchased pie-shell, ready-mix cake, and second-topping—one is "doing cooking" without having to bother with "learning to cook." [Wha, Good Are Hebrew and Greek? Christianity Today, May 26, 1972, p. 5].

In this mood, "doing theology" is judged superior to "learning theology." And since the "doing" often grows out of an intense personal experience of the grace of God and the Lordship of Christ, it is generally judged as more "spiritual" than the academic ventures of biblical exegesis, of historical study, of critical theological thinking. This latter is then seen, at best, as a sort of inferior forerunner, a John the Baptist preparing the way for subjective, personal experience and faith.

Why this dichotomy? Why this divorce between reason and faith, between mind and spirit, between the order of understanding and knowledge and the order of faith and devotion and commitment? Why this suspicion of intellectual activity, of man's rational capacities, of his thirst for knowledge, of the thoughtful exploration of all areas of his life, including faith?

There is really nothing new in this anthropological approach. Indeed, it may be said that the history of Christianity, and particularly the history of Christian thought, is the history of a conflict between faith and reason.
Wine-Drinking in New Testament Times

ROBERT H. STEIN

The ratio of water to wine varied. Homer (Odyssey IX, 268) mentions a ratio of 20 to 1. Twenty parts water to one part wine. Play (Natural History XIV, vi, 54) mentions a ratio of eight parts water to one part wine. In one ancient work, Atheneus's The Learned Banquet, written around A.D. 200, we find in Book Ten a collection of statements from earlier writers about drinking practices. A quotation from a play by Aristophanes reads: "Here, drink this wine, mingled three and two. Demus. Zeus! But it's sweet and bears the three parts well!" The poet Euphoris, who lived in the fifth century B.C., is also quoted:

The best measure of wine is neither much nor very little;
For 'tis the cause of either grief or madness.
It pleased the wine to be the fourth, mixed with three nymphs.

Here the ratio of water to wine is 3 to 1. Other mentioned are:

- 4 to 1—Hesiod
- 5 to 1—Aristophanes
- 7 to 1—Pliny

Sometimes the ratio goes down to 1 to 1 (and even lower), but it should be noted that such a mixture is referred to as "strong wine." Drinking wine unmixed, on the other hand, was looked upon as a "Scheithor" or barbarian custom. Athenaeus in this work quotes Menecrates of Athens:

The gods have revealed wine to mortals, to be the greatest blessing for those who use it right, but for those who use it without measure, the opposite. For it gives food to those that take it and strength in mind and body. In medicine it is most beneficial; it can be mixed with liquids and drugs and it brings aid to the wounded in daily intercourse, to those who mix and drink it moderately, it gives good cheer; but if you overstep the bounds, it brings violence. Mix it half and half, and you get sadness; unmixed, bodily collapse.

It is evident that wine was seen in ancient times as a medicine (and as a solvent for medicines) and of course