

first it means a trial of principle for the purpose of strengthening the good. In the second a trial of heart for the purpose of seducing to evil. Again, It is asked "shall there be evil in the city and the Lord hath not done it" And it is declared, "*Thou art of purer eyes than to behold evil.*" In the first of these passages the term evil is equivalent to judgement, and the meaning is, shall there be judgement from God upon sinners in the city, and the Lord hath not sent it. In the second, it is equivalent to transgression of the law of God, or sin, and in this sense God cannot behold it. So, when I read that *wine* is a *Mocker*, and a *Deceiver*; and that it maketh glad the heart of man—I believe that though the term used is the same, the substance designated is very different—In the one case it is a vile subtile poisonous compound, which does indeed mock, and deceive men, to their very face. In the other it is a simple, nutritious beverage, which does indeed make glad the heart of man, by refreshing all his powers.

(b) I argue the existence of different kinds of wine, as spoken of in the Bible. *Secondly*, from the fact that different words are used in the original Scriptures. In the Hebrew of the old Testament, there are no less than nine distinct terms, and in the Greek of the new two, *all* unfortunately in our version rendered by the word *wine*. Now it is impos-