

ing in it, *i. e.* Destroy not, or let not be destroyed the new wine found in the cluster." Now—what is the process by which "the new wine found in the cluster" is destroyed,—if not the vinous fermentation; and the result of that fermentation, to which we are conducted, if not alcohol? Thus we arrive at the meaning of the term "the cup of devils," in a very easy manner. It is fermented, or alcoholic—or intoxicating wine. But are there no other parts of Scripture which corroborate this conclusion?—Yes—we can refer to more than one parallel passage, *e. g.*, Deut. xxxii., the same chapter in which the good wine is spoken of with approbation. We find in allusion to the idolaters, at the 33rd verse, these words, "Their wine is the poison of dragons, and the cruel venom of asps,"—and in that most remarkable passage, Prov. xxiii 31, 32, we have the interdict—"Look not thou upon the wine when it is red, when it moveth itself aright," and the reason assigned for not doing so—"at the last it biteth like a serpent, and stingeth like an adder." These are figures of speech which cannot be mistaken.—They evidently imply physical and moral evil, as resulting from the use of such wine, for they are taken from "the old dragon and old serpent," "the devil," who was 'a murderer and a liar from the beginning.' But our proofs and illustrations need not be confined to the Old Testament. Let us turn to the New, where, Ephes. v. 18, we find the following words:—"Be not drunk with wine, wherein is excess, (*αἰνία*, from *αἰώριος* not saveable, incorrigible, dissolute, from a priv., and *αἰώω*, the principle of destruction, the poison alcohol, which, alas! often destroys both soul and body in hell,) "but be filled with the Spirit." Now we venture to express our opinion upon this passage to the following effect,—that it cannot be considered as merely forbidding drunkenness, in the ordinary acceptance of the term, because we have no instance in Scripture where anything less than complete abstinence from intoxicating wine is enjoined as a remedy for intemperance, (*vide* Deut. x. 9, 10, 11; Ezekiel xliv. 21; Prov. xxiii. 31,) and it would be contrary to the 'analogy of faith' if this passage were to be understood to tolerate the use of such wine up to a certain point below the degree necessary to constitute inebriety. Moreover the force of the antithesis would thus be destroyed. Let us invert the passage, and say,—“Be not filled with the Spirit, but be drunk with wine wherein (or in which) is excess, (the principle of destruction,)” words which might very aptly be put into the mouth of the devil, and what would his meaning be, if not that his votaries should take their fill of alcoholic wine, and thus become totally devoid of the Spirit; for to be fully intoxicated (vulgarly dead drunk) necessarily involves the fact of being utterly deprived of all spiritual influence. But can it be conceived that the Spirit of lies would be more zealous in carrying out his wicked devices than the Spirit of truth, who has said, "it is good to be zealously affected always in a good thing," (Gal. iv. 18,) in accomplishing his gracious purposes for the advancement of the Messiah's kingdom? We see no alternative, then, but to interpret the passage under consideration, (using the Greek word *μεθυσθε*, after the example of the Septuagint translation of Ps. xxxvi. 8, and lxx. 4, not in the sense of drunk, but satisfied or filled,) thus, "Be not filled with wine in which is excess, but be filled with the Spirit;" and when we analyse it into its component elements, as authorised by the reasons stated above, we extract the following meaning from these words,—“So far from being filled with wine in which is excess, or the principle of moral and physical ruin, be filled with the Spirit:”

implying entire abstinence from intoxicating wine, the synonyme of "wine wherein is excess;" for if a state of complete drunkenness must entirely destroy all spiritual influence, is it too much to believe that any quantity of such wine, however small, received into the body, (in man's normal state of health,) will proportionally diminish spiritual influence, and so prevent the individual using it, from being filled with the Spirit, which is the command of God? Thus we have ascertained by searching the Scriptures, and comparing "spiritual things with spiritual," that the meaning of the expression, "the cup of devils," is fermented or alcoholic wine; or in the language of the Bible itself, "the poison of dragons and the cruel venom of asps;" the red wine which at the last "biteth like a serpent and stingeth like an adder;" "the wine in which is excess," or the principle of moral and physical ruin—all Scriptural equivalents signifying wine in which the poison "alcohol" is found, and to which it gives its pernicious qualities.

III. What is the meaning of the declaration "Ye cannot drink the cup of the Lord and the cup of devils?" Or, as we have ascertained the signification of these two last clauses—"Ye cannot drink the pure blood of the grape or unfermented wine, and fermented or alcoholic wine." By the words, "Ye cannot drink," we are not to understand that there existed physical impediments to the Corinthians drinking unfermented and fermented, or non-alcoholic, and alcoholic wines, which could not be overcome by them, or that such obstacles now exist to the use of such wines;—but we are to look upon these words, as signifying a moral inability, on the part of the Corinthians and others, to drink alcoholic wine, because of its internal use by man in his normal state of health being forbidden by the Almighty. Let us endeavour to analyse the expression "Ye cannot drink the fermented and unfermented wine." It is plain that the use of unfermented wine by man is not contrary to the Divine Law, for the beloved friends of the Saviour are invited to drink abundantly of it, and it was one of the special blessings promised to the Israelites as already noticed; but the force of the expression turns upon the assumption that if a christian has been taught by the Holy Spirit that the use of alcoholic wine is contrary to the law of God, and will therefore be highly displeasing to Him, he must be in a state of mind which will effectually prevent his making use of that noxious wine which God has stamped with the brand of His execration, while he will thankfully receive from His bountiful hand, and joyfully drink that good wine which He has included amongst His special blessings to His chosen people. The words "Ye cannot drink the cup of the Lord and the cup of devils" might thus be paraphrased.—“Ye cannot drink the cup of devils without sin, and ye will not use the pure blood of the grape with thanksgiving to God for so good a gift—while at the same time you do not hesitate to violate His law in drinking that wine which He has denounced as 'a mocker,' and to which He has assigned the appalling name of 'the poison of dragons and the cruel venom of asps,' conveying the most terrific ideas of its vast powers of physical and moral evil to man." In short, the inspired Apostle means that "the pure blood of the grape" will be thankfully received by christians, taught by the Holy Spirit the truth in this matter,—as a blessing from God; and its opposite, the wine in which is the principle of moral and physical degeneracy, will be rejected by them as "an evil thing."

We infer then from the preceding considerations that it was the mind of the Holy Spirit—1st. That the Corinthian christians in their normal state of health