

to our view: "Thus saith the Lord, as the new wine is found in the cluster, and (omitting *one* in italics) saith, Destroy it not; for a blessing (omitting *is* in italics) in it: so will I do for my servants sakes, that I may not destroy them all."

The meaning of this interesting and important portion of Scripture, plainly is,—that 'the new wine' contained in the grape is a good thing, is a blessed thing, and worthy to be compared with 'God's elect,'—as may be seen by referring to the 22nd verse of the same chapter:—"They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree are the days of my people, and *mine elect* shall long enjoy the work of their hands." Jehovah there assents to the prayer offered up to Him, that 'the new wine' may not be destroyed. (See also Psalm cxvi. 13, for another scriptural equivalent of this good wine.)

But what is meant by 'the new wine in the cluster,' in its full sense? The meaning of this expression is—wine which has not undergone the vinous fermentation, or wine possessing the same essential qualities which it had when contained in the bottles (grapes with their air-tight tunics), formed by the Divine hand—for preserving it incorrupt—or without the formation of alcohol; for when once alcohol has been generated in or added to the expressed juice of the grape, it can no longer be justly affirmed respecting it that 'a blessing is in it.'

But is there no other passage of Scripture which can be brought to confirm this solitary testimony in favour of this interpretation? Yes,—we point to Deut. xxxii. 14, where we find these words, "and thou didst drink the pure blood of the grape;"—one of the blessings in store for the Israelites, when they should inherit the promised land, in conjunction with other good things enumerated by Moses, viz. "butter of kine, and milk of sheep, with fat of lambs," &c. We also direct attention to Canticles, v. 1., where Christ the bridegroom invites His friends to partake of His choice gifts:—"I am come to my garden, my sister, my spouse, I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey: I have drunk my wine with my milk: eat O friends; drink, yea drink abundantly O beloved;"—and to Proverbs ix. 5. where Jesus under the figure of wisdom says,—“Come eat of my bread and drink of the wine which I have mingled.” And we may add

NOTE.—Various processes have been used for preventing vinous fermentation in the juice of the grape, and other saccharine fruits, such as boiling, filtering, &c.; but this is not the place for enlarging on this subject. It may, however, be noticed, that in ancient times, must, or unfermented wine, could be kept for the space of a year without damage, as may be seen by referring to the writings of Cato, Columella, and others;—and the names given to certain of their wines by the Greeks, such as *adynamic*—or impotent,—and *amethystic*—or incapable of producing drunkenness,—*ethical*,—&c., might be sufficient to show that the use of such wines was not uncommon amongst them: thus Columella—"Inerticula tamen nigra, quam quidem Græci *amethystos* appellant, potest in 2da quasi tribu esse quod et boni vini est et innoxia, unde etiam non traxit, quod iners in tentandis nervis, quam vis in gustu non sit hebes." The following quotation from Thenard the illustrious French chemist, shows that some years since, the preparation of sweet or unfermented wine, formed a considerable branch of commerce in the south of France:—"On préparait il ya quelques années dans le midi de la France, pour le besoin de commerce un assez grande quantité de sirop de raisin. La préparation s'en faisait comme celle du sucre cristallisé et se faisait que, pour prévenir la fermentation du mout, et le bravailler à loisir, il était nécessaire de le muter, et qu au lieu de l'évaporer jusqu'à bouilliant, il fallait seulement l'évaporer jusqu'à 32, &c."—Traité de chimie, par L.I. Thenard, Tome iii. p. 175.

that Milton, the sublime author of Paradise Lost, borrowing his thoughts from the fountain-head of inspiration, favours this view of the subject, for he says of Eve, when by request of Adam preparing a repast for Raphael their heavenly visitant:

—"For drink the grape  
she crushes, inoffensive must, and meath from many a berry,  
and from sweet kernels press'd  
She tempers dulcet creams."—

He would be a bold man indeed, who in the face of such facts would contend for the doctrine that the Holy Spirit never intended that any other wine should be used by holy men of God, but that which Solomon says 'biteth like a serpent and stingeth like an adder'—and Moses calls 'the poison of dragons and cruel venom of asps';—and who would dare to assert that Jesus invited his beloved friends to drink abundantly of such wine, and chose it to be the symbol of His sin-atonng blood.

We hold it, then, to be established that the wine spoken of 1 Cor: x. 16. was the pure blood or juice of the grape, in which the process of fermentation had not taken place, and in which there was no alcohol.

So much towards the explanation of the term 'the cup of blessing', or 'the cup of the Lord'—its synonyme. But it may be remarked still further upon this part of the subject, that to the term "the cup of blessing", some specific meaning must have been attached, or some intrinsic good quality ascribed by the inspired Apostle of the Gentiles; otherwise God's blessing could not have been invoked upon it, if it had been an evil thing. The phrase is "the cup of blessing which we bless," or literally, the blessed wine, upon which we implore a blessing, as the symbol of Christ's blood. By which we are to understand that it was a good thing by creation, before the special blessing of God was invoked upon it, and when that prayer should be answered by Jehovah, it would be rendered a double blessing by Him. In confirmation of this view we refer on the authority of Dr. Lightfoot, to the thanksgiving of the Jews at the passover-supper: "Blessed be Thou, O Lord, who hast created the fruit of the vine." They thanked God for so good a gift, as "the fruit of the vine," which they used unfermented, and unadulterated. They did not thank Him for fermented, alcoholic wine, which is never spoken of as a blessing in the Bible, but which we often read of in connexion with God's judgments upon the wicked (vide Lev. x. 8, 9, 10, 11. Ps. lxxv. 8. Prov. xx. 1. Prov. xxiii. 20, 21. Jerem. xxv. 15, 17. Jerem. li. 7. Rev. xiv. 10; xvi. 19; xviii. 3). By the cup of the Lord, then, is to be understood simply "the wine of blessing," or "the good wine," which on account of its intrinsic excellence, the Lord Jesus Christ has selected to be the appropriate emblem of His precious blood, similar in its qualities to "the pure blood of the grape," Deut. xxxii. 14, and the new wine in which is a blessing, Isaiah lxv. 8, but not necessarily involving the idea of its being specifically set apart at the "table of the Lord"—to be drunk as the *unique* symbol of His blood.

Let us now pass on to the consideration of the question.

II. What is the meaning of the expression "the cup of devils?" If we have been successful in finding out from Scripture the precise acceptation of the term "the cup of the Lord"—a clue has been provided by means of which, we may be able to thread our way to the exact meaning of the opposite term, "the cup of devils." By referring again to Isaiah, lxxv. 8, we meet the words "Destroy it not; for a bless-