

formly represented, lest the support derived from that quarter by the delinquent should be taken away, and he should consequently sink in his own estimation, and in the good opinions of others. Moreover if a man has a bosom friend indispensable to his happiness, who it is apprehended is not pure, he would rather have his bad qualities concealed from him than that they were paraded in the light, lest he should be compelled to drop his intercourse with him, feeling that "where ignorance is bliss 'twere folly to be wise." This bosom friend may be, and often has been alcohol—not unfrequently transformed into "an angel of light."

Still I believe it is not the custom in the churches to make use of "unfermented bread" at the Lord's Supper. Why so? Probably this is a part of the great delusion practised by Satan, for the advancement of his cause, and the ruin of the church, because he clearly sees that if he were to countenance the employment of unfermented bread, and allow it to be made matter of conscience, at the Lord's Table, the eyes of professing Christians might be opened, to the gross inconsistency of being punctilious in the use of "unleavened bread" (like the Pharisees of old who paid tithe of mint, anise and cummin, and omitted the weightier matters of the law, justice, mercy and faith,) and at the same time having no hesitation whatever in drinking highly intoxicating, and often drugged wine, as the symbol of their Redeemer's blood—"straining at a gnat and swallowing a camel!"

The only other direct argument I shall bring before you at this time, to prove that the use of intoxicating wine at the Lord's Table, is contrary to God's law as contained in the Holy Scriptures, is deducible from the solemn charge addressed immediately by Jehovah to Aaron, and his sons, after the fiery destruction of Nadab and Abihu, when they violated His sacred commandment, by offering strange fire before the Lord—(Levit. x. 1, 11,) and renewed by the prophet Ezekiel, with reference to the times of the Messiah, and particularly the Millennium (Ezekiel xlv. 21, 23, 24.) That these wicked men had been tampering with some sort of alcoholic intoxicating drink, seems evident from the words uttered by Jehovah, when he enacted the law forbidding the use of "wine and strong drink" by the priests, when about to exercise their sacred functions in the tabernacle. Upon no other supposition can its announcement at this particular time be accounted for. By this law, couched in the following terms: "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses," total abstinence from wine, and other strong drink, is clearly enjoined upon the priests, when in the tabernacle, or about to go into it, and the spirit of the law would seem to be that as its main object was to preserve these holy men, in a sound state of mind, capable of distinguishing between right and wrong, and of yielding instruction in God's statutes, that abstinence from intoxicating liquor would at all times have been their duty, as they might on any emergency have been called upon to arbitrate on some delicate point—to distinguish between clean and unclean in cases of leprosy, &c., or to impart counsel to the ignorant, beyond the precincts of the tabernacle or temple. At least however they were in the most authoritative and solemn manner required to abstain from every kind of alcoholic intoxicating drink, when engaged in the service of these sacred places. Especially such abstinence

would have been demanded of them when offering sacrifices typical of that one great sacrifice of the Lamb of God, who was to come in the fulness of time, and be offered up as an atonement for the sins of the world. If then the priests under the shadowy and imperfect economy of Judaism were required to exercise total abstinence, from all intoxicating drinks when offering the sacrifices of "bulls and of goats," the blood of which "it is not possible should take away sin," how much more shall not the priests and kings under the bright light of "the Sun of Righteousness," when the substance of these types has been revealed, and has finished His work; that is to say, all true Christians, be required to abstain from all intoxicating drinks, and joyfully to partake of the pure and innocent "fruit of the vine," when, according to their beloved Saviour's appointment, they are called upon to commemorate His death, by eating of that bread, and drinking of that cup, which He set apart as the expressive emblems of His body broken, and blood shed for them, while with genuine humility they ejaculate the earnest petition "God be merciful to us sinners?"

That the primary law is morally binding upon all Christians, although the penalty of death is not now annexed to its infraction, appears to me to admit of no doubt. It is conceded by all, and explicitly revealed in Scripture that, while the privileges of the spiritual dispensation in which our lot is cast are much greater than were those of the Jews, so are our responsibilities proportionally enhanced; and therefore if it was sinful in the Aaronic priesthood to use intoxicating drink of any kind when employed in the sacred duties of the Sanctuary. (which I have shown that it was,) it must be more sinful in Christians to do so, when occupied in the most holy ordinance of their holy religion, the communion of Christ's body and blood. But the prophet Ezekiel has republished the law under the inspiration of the Holy Spirit, with additional arguments in support of it, and additional motives to stir up to the observance of it: thus (Ezekiel xlv. 21,) "neither shall any priest drink wine when they enter into the inner court. \* \* and they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean; and in controversy they shall stand in judgment, and they shall keep my laws, and my statutes, in all my assemblies." This portion of Scripture I believe to be a second edition of the law delivered to Aaron, applicable especially to gospel times, and the approaching millennium. It is binding upon all Christians, and its requirements will be fully carried out, when "nation shall not lift up sword against nation, neither shall they learn war any more; when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea, and when they shall not hurt nor destroy in all God's holy mountain." That it applies to the Christian dispensation, and to the palmiest times of Christianity, is clearly indicated by the 9th verse of the same chapter, where it is written "Thus saith the Lord God, no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." I would remark upon the two last clauses of the passage recently quoted, where it is said, "They shall keep my laws in all my assemblies;" that a very intimate connexion subsists between the observance of the law of the Lord's Supper, as regards "unfermented wine," and the law of the Sabbath. Can it be expected that the Lord's Sabbath will be kept sacred, when His Table is desecrated by the use of the wine, which is a mocker, and strong drink which is raging;" (Prov. xx. 1)