

truths of revelation, which tend in any degree to the solution of this moral problem. Personal observation and the experience of others, as recorded in the annals of art, or science, give no indications of the existence of a principle in the fruit of the vine, or in grape juice, which, as *vaccina* prevents *small-pox*, would exert a similar power in the prevention of drunkenness, and the thousand ills proceeding from it. Many men have eaten abundantly of grapes, fresh and dried, but it has never been observed that they obtained immunity from drunkenness, as those who milked the cows in Gloucestershire affected with cow-pox, with scratches on their hands, did from small-pox, in consequence of being inoculated with the vaccine virus. All that the natural history of the grape teaches, is, that exquisitely-formed air-tight bottles have been provided, and a perfect mechanism by which the gluten of the grape is prevented from coming in contact with the saccharine matter by the wisdom and goodness of God for preventing the fermentation of the new wine, in the cluster, and that wise precaution has been taken by a gracious Providence for preventing the formation of the deadly poison "alcohol" in all living structures, both of vegetables, and animals;—*whence* it may be inferred that it is the duty of man to preserve the *one unfermented*, and use it in *that state* as a good creature of God, and to eschew the use of the other, at least in his normal state of health, and that the pure blood of the vine *may* be made use of by the Almighty to subserve His benevolent designs for the prevention of physical and moral evils:—but no human sagacity could ever have discerned any peculiar adaptation in the fruit of the vine, fitting it to be the preventive of alcoholic intemperance—either as affording a powerful moral motive to abstinence from intoxicating drinks or as a physical antidote.

II. Facts from the domain of grace, in favor of the fruit of the vine being the Divinely appointed antidote of alcoholic intemperance.

1. The fact of the pure blood of the grape, or the fruit of the vine, having from all eternity been viewed by the Divine mind, in relation to the blood of the Lamb, and approved of by Jehovah, to be used at the Lord's Supper, as the sole symbol of that blood, is one which cannot fail to be admitted by all believers in revelation, when they bring to recollection the solemn declaration that by Jesus, "all things were created, that are in heaven, and that are on earth, visible, and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him, and He is before all things, and by Him, all things consist," in connection with that remarkable passage, Isaiah, ix. 6., "and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." For these passages, if there were no other in the Scriptures of Divine truth, would alone be sufficient, to prove the Divinity of Jesus, and that He created all things; but it is a truth lying at the very basis of Christianity, that the Father, Son, and Holy Ghost, the three in one Jehovah, are all of one mind, and to these three Divine persons one day is as a thousand years, and a thousand years as one day; all things are always naked and open unto them;—therefore if Jesus made all things for himself, it was with the concurrence and approbation of God the Father, and God the Holy Ghost—and amongst these *all things* was the creation of the vine, and especially of its fruit, to be the symbol of His blood,—but this design must have been in the mind of the Triune Jehovah, from everlasting, because if an idea were to originate in his mind in time, it would denote im-

perfection in Him, which is impossible. *Forever*, then, it was the purpose of Jehovah, that, the pure fruit of the vine, should be set apart in time, to signify and illustrate the virtue of that precious blood of Immanuel, which cleanseth from all sin. Where can a more ennobling association than this be found, which has eternally existed between "the fruit of the vine" and the blood of Jesus? Ransack all the repositories of science, the museums of art, the cabinets of antiquaries and men of taste. Search out all the splendid ensignia of royalty, and all the badges of distinction which have been conferred upon men for their illustrious deeds; which have been handed down from the remotest antiquity, to the present time; and out of all the vast collection, select one, the most admired object, around which cluster the most endearing and cherished associations, of power, wisdom, and virtue; and it must sink into utter insignificance when compared with that which Jehovah chose from all eternity to honor, and by which, are celebrated the praises of Him who was set up from everlasting, of whom He saith "Thy throne, O God! is forever and ever," and let all the angels of God worship Him. But I have before endeavoured to show that the fruit of the vine takes precedence of any created material object in the estimation of Jehovah. It was in vain, therefore, to institute a comparison between it and any thing—the workmanship of men's hands however time-honored or splendidly allied—is a constraining motive required then to secure the employment of the pure blood of the grape at the Lord's Supper by any one who loves the Lord Jesus Christ, in sincerity, and is it not to be found in the fact, which cannot be controverted, that it was forever in the mind of Jehovah united with the precious blood of Christ, as of a Lamb without blemish and without spot, as its Divinely appointed emblem, like that blood pure, holy, and uncorrupted?

2. The fact of Immanuel at the awful crisis when He was about to be betrayed into the hands of sinners, to be crucified, having set apart "the pure blood of the grape," or "unfermented fruit of the vine," to be the sole symbol of His sacrificial blood, to be used by His church, in remembrance of Him, till His second coming. This development of the counsel of Jehovah, afforded the next powerful motive to be advanced in favor of the use of unfermented wine at the celebration of the Lord's Supper; and hardly anything can be conceived which should have a more powerful influence upon christian Communicants, than the great truth, for it appeals to the most tender and lively sensibilities of the renewed heart, in the most direct and persuasive manner. Language more express or emphatic, was probably never made use of than that which proceeded from the hallowed lips of Jesus, upon the solemn occasion referred to. He spake as never man spake, when with God-like dignity, mild and earnest entreaty, He uttered these never-to-be-forgotten words, "Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins." It was the pure blood of the grape, which graced the cup he held in His hand, and which He presented to His disciples; and nothing can be plainer than His intention that this wine, and this wine *only*, should be the representative of His sin-atoning blood throughout all generations. Will then any true lover of the Lord Jesus Christ any longer turn a deaf ear to His voice announcing His will so clearly in this precious ordinance, and instead of "the pure blood of the grape" make use of a highly intoxicating liquor, such as has, alas! for ages past been dispensed at the communion table, in open defiance of the Redeemer's sacred and pathetic injunction? What saith the Scripture? "Ye