

and under the sanction of law, have been done under this urgent plea of "state necessity." Bonaparte slew the prince of the blood, and, as we believe, perpetrated murder, from "state necessity." The star chamber of England was established and justified on this Protean plea of "state necessity," Aye, sir, to come to our times—what is the justification for the imprisonment of the Madiai? "state necessity"—the "public good." Not says the Catholic, because they are Protestants, but because they propagate Protestantism in a Catholic state, and that is injurious to the state; and therefore they are imprisoned.

Hence, sir, this light of "public good," of "state necessity," is a very unsafe one to follow; and to all Protestants, wherever and however the law of god is directly and clearly revealed, that is sufficient. There is no state necessity, there is no public good that ever requires or should tolerate an infraction of a Divine precept. Now, my argument was this, Mr. Chairman: that God, speaking expressly by his servants, frequently during a space of two thousand years—and not once, twice, or three times, as the gentleman says—not two or three times, but all through the sacred record, has pronounced wine a blessing.

Now Mr. Chairman, you will see the point. I did not say that God had blessed wine because Melchisedec, a priest of the Most High God, brought it out, and presented it to Abraham—a distinguished man and an eminent saint—and he took it, as a part of the blessing, from the hands of Melchisedec. However significant that fact, it was not the argument; it only proves that a good man used it. It might have been right or wrong; the point I made, Mr. Chairman, and which you will recollect, was this: that according to all the commentators who receive the scriptures as an inspired record revealing to us the will of God, when Isaac pronounced the blessing upon Jacob, he did it under the Divine inspiration; and what he blessed under Divine inspiration, was a blessing, is a blessing, and will continue to be a blessing, to the end of the world. One part of that blessing was, that he should have plenty of corn and of wine.

Now, I say, there is a divine sanction, a divine blessing upon wine, in the revealed will of God, through Isaac; and the same I said in relation to the blessing pronounced by Jacob, upon his dying bed, when he predicted the coming of the Messiah—and every one who has ever assumed the inspiration of the Scriptures, believes that Jacob spoke by inspiration—and he predicted as a blessing upon one of his sons, that he should have a magnificent vine upon his hills, and be blessed with its clusters and its *wine*. I remark, also, that in the provision made for priests—made by divine direction—wine was the part of that blessing, and the people were permitted to buy it, to sell it, to traffic in it, by divine direction:

Now, sir, this, as you very well know, and as the gentleman from Chelsea must know—for I will not say to him as the Western editor said to one of his subscribers, who complained that he got no news from his paper. "Look into your Bible," says the editor, "and you will have news enough. It will be new to you." Now I presume the Scriptures are not new to that gentleman, and he knows that from Genesis to Malachi, all through the Old Testament, wine is one of the blessings, sanctioned, reiterated in various forms: in history, in prose, in poetry, in almost every conceivable form it is pronounced a blessing.

Then we turn to the New Testament, the new covenant, the revelation of God's will by his own Son. Are these blessings reversed? Is the tide turned back, and are these blessings, so thickly strown upon the pages and books of the Old Testament, turned to curses? Does that hand which was an unerring hand, sweep through them and wipe them away? No! It puts the seal upon them all by its first mirical of the changing of water into wine, and presenting it on a festive occasions. Now the argument, if it be an argument—the objection—for this is the only objection that seems to lie upon men's minds, is this. The wine that is so blest in the Old Testament, the wine the Saviour made and presented to the guests at the marriage festival at Cana; the wine of which he un-