

in admitting as probable that wine was not a part of the passover service in the original. On page 236, in his comments upon leaven, he also states that there exists the same distinction between Seor and Khametz in the Hebrew, as between leaven and ferment in the English. He also states that leaven is more correctly applied to solids. He further states that it would be an obvious impropriety to speak of leavened wine. At the same time he is continually striving to make himself and others believe that fermented wine was condemned by the temporary prohibition of leaven during this feast.

Now it appears quite certain that it would be at variance with the natural order of things, which this passover was intended to keep the Israelites in mind of, for wine to have been a part of it. But admitting for the moment that it did, and that leaven did apply to wine, in this instance it can be taken, and correctly too, to teach the very reverse of condemnatory to leaven. In this feast un-