

chosen by the Lord Jesus Christ, *aptly* to symbolize the eternal enjoyments of heaven. All these separate rays of evidence in favour of "the fruit of the vine" being the right symbol of Christ's blood, to be used for that purpose at His table, when brought into one focus form a powerful concentration of evidence *also* in favour of the sublime doctrine that "the fruit of the vine" is the heaven-born antidote of alcoholic intemperance. Some space back, reference was made to the following passage in Isaiah lxx. 8: "Thus saith the Lord, as the new wine is found in the cluster, and saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

I would again advert to the striking points in this passage in a more particular manner. I mentioned before that there were three leading ideas embraced in it:—1. The new wine, something good, worthy to be preserved, as signified by the words "Destroy it not." 2. Something bad into which it might be perverted, signified by the words "Destroy it." 3. A certain connexion between the good thing, "the new wine in the cluster" and God's servants, "that I may not destroy them," and between the new wine capable of destruction, perverted into the fermented alcoholic wine, and those who are not his sincere servants, implied in the terms, "I will not destroy them all;" i. e., that a certain indefinite number would be left to be destroyed.

Thus the points particularly demanding attention are, the good thing—"the new wine,"—the bad thing, the same fruit of the vine after having undergone the vinous fermentation, and become tainted with "alcohol"; and the connexion between "the new wine" and God's servants or elect people,—and that between the fermented—alcoholic—wine, and those left to be destroyed, or impenitent sinners. But a bond of connexion is evidently wanting, something to show the nature of the mysterious relation subsisting between "the new wine" to be preserved for the sake of God's servants (elect ones); and between the corrupted wine, and those left to be destroyed (impenitent sinners). The purpose of the Lord is plainly revealed, i. e., to grant the prayer of the petition offered up to Him by the cluster for the preservation of the new wine in its natural, healthy state; and the design of his granting the prayer—"for my servants' sakes"—is also plainly revealed; but how the new wine is to benefit his servants, to the extent of saving them, and how the fermented, alcoholic, intoxicating wine is to injure those who are left for destruction, is not revealed in this Scripture. That the use of intoxicating wine, and other alcoholic drinks, has destroyed the bodies and souls of innumerable professors of the true religion in every age, is incapable of contradiction, and can be distinctly proved, from sacred writ, as well as by the annals of modern churches. To confine attention at present to the latter:—Thus, the Rev. B. Parsons says: "Let our church books be examined, and we shall find, that nineteen out of twenty of every act of backsliding and apostasy, may be traced directly or indirectly to drinking." The Rev. Mr. Dickenson says:—"Ninety cases out of every hundred calling for church discipline are through strong drinks." The pastor of a church in Northamptonshire has publicly stated that every case of exclusion from the church during the last fifty years, has, by reference to the church books, been traced to intemperance. It is intimated that about thirty thousand, if not more, members of Christian churches in Great Britain, are, every year, ejected, whose fall may be traced to the habitual use of intoxicating drinks. So much for the prevalence of intemperance amongst the mem-

bers of churches. Now in regard to ministers:—The Rev. W. Jay, of Bath, states "that in one month not less than seven dissenting ministers came under his notice, who were suspended through intoxicating liquors. 'I have my eye at this moment on three highly popular and zealous dissenting ministers, who are now dead while they live. Strong drink has slain them.'—Rev. B. Parsons. "Nearly all the blemishes which have been found in the characters of ministers for the last fifty years, have arisen from the use of intoxicating drinks."—Rev. R. Knill. "I remember that, at a particular period, I was able to count up nearly forty ministers of the Gospel, and none of them at a very great distance, who were either drunkards, or so far addicted to intemperate drinking that their reputation and usefulness were greatly injured, if not entirely ruined."—I. Woods, D. D. The necessity for an antidote to alcoholic intemperance in the church, in modern times, is thus distinctly proved; and if the statistical tables of crime, disease, poverty, insanity, &c., were collated, a body of evidence which would excite astonishment might be added, to show what damage to the masses the Church has been doing by her example. That all or the chief part of these crimes, and evils, in the church, and the world, has arisen from the use of alcoholic wine at the communion table, seems to me matter of moral certainty, because the remedy which God has provided for these tremendous evils, has been altogether ignored, and His law concerning the use of His own fruit of the vine, at His table, has been disregarded. What then is that remedy? I shall endeavour to explain it in terms as simple as I can command, and as perspicuous. The disease is an undue attachment on the part of the church-members to alcoholic drinks, which has often terminated in apostasy; the remedy must be of such a nature, as to root out the disease, in those in whom it has begun to operate, and to prevent it in others. This is the antidote which is indicated by the evangelical prophet Isaiah in the passage so often referred to. He also refers to it, when speaking of the glory of the millennium, and the privileges of Christians at that blessed era of the renovated church, *verse* 21st of the same chapter,—and they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit thereof." *It is "the fruit of the vine," in its relation to the sacrificial death of Christ, rendered particularly sacred, by the fact of Jehovah having set it apart from all eternity to be the sole symbol of Immanuel's sin-atoning blood, to be made use of at this supper, in remembrance of Him;—and of its having been chosen by Him at the institution of that ordinance, and indissolubly blended with His vicarious sufferings and death for the sin of the world. The barrier to the reception of the truth is removed by his disciples' acquiescence in the command of Jesus "to drink of this cup" containing the unfermented "fruit of the vine" in its fluid form, and then the constraining motive will take effect,—then it will be seen plainly that Jesus, by His selection of "the fruit of the vine" to be the sole symbol of His blood, to be drunk by them, in remembrance of Him, did actually authenticate and ratify in the most solemn manner, the night in which He was betrayed into the hands of sinners, all that had been written in the law and the prophets respecting "wine, and strong drink"—and then they will be willing to abandon that poisonous liquor, when they are convinced that their master has set his face as a flint against it—when they see that it has been repudiated and denounced by Him, except for benevolent medicinal purposes. Love to "the fruit of the vine," for Jesus' sake, will by the mighty power of a new and victorious affection, expel the love of*