

(1 Cor. v. 8) that it is thus condemned ; forgetful of the fact that leaven is a figure of doctrine, true or false. Thus, Christ compares His kingdom to leaven in one place (Matt. xi. 35) and condemns the leaven of the Pharisees in another (Matt. xvi. 6). This latter leaven Paul, no doubt, had in his mind when he wrote to the Corinthian church. Furthermore, F. R. Lees, probably the most honored of these so-called temperance scientists, in his comments upon the passover, in trying to make out a case against fermented wine, refers to the daily oblation being offered during this feast, only at a different hour than usual ; but omits to notice that the strong wine was part of that daily service and blessed of God as a drink for man's happiness and good. By this omission the whole structure of his argument, like the temple of Dagon, falls over his head and the heads of his deluded followers. (See Kitto's Cyclopaedia, page 476).

Yet again, this same F. R. Lees on the next page, 477, destroys the very foundation of this argument,