

giving us tokens of His regard, so every way calculated to convey correct views of His essential attributes, and for debarring us from the use of those counterfeit signs, which would, if at all attended to, produce the very opposite results, and cause us to harbour doubts of the perfect righteousness, immutability, and incorruptibility of His nature, and consequently of His ability to save us from our sins, the primary and glorious object which He had in view in becoming God manifest in the flesh.

5thly. As the judicious use of pure fruit of the vine, and pure bread, contributes largely to the formation of pure vital life, the great source from which all the constituent parts of the human body are derived, and by which it grows, waxes strong, and is perfected, so by the reception of a whole Christ, "whose body is meat indeed, and whose blood is drink indeed," so by faith in Him, the soul of the sinner, is not only first justified, but subsequently sanctified, under the influence of the Holy Spirit, and grows up to Him in all things, at length, attaining by continued increments of grace, "unto the measure of the stature of the fulness of Christ." The admirable adaptation of the means appointed by the Lord Jesus Christ, to the end to be subserved by them, *i. e.*, to aid the minds of communicants in forming correct views of their Maker's character, and the blessings prepared for them by His sacrificial death, ought to afford an additional motive for making use of unfermented bread, and wine, at His table, and to cause them forever to reject *fermented* bread, and especially *fermented alcoholic* intoxicating wines, at that sacred ordinance, as contrary to His special commandment, dishonoring to His name, and opposed to the interests of His Church and Kingdom.

4. The fact of "the fruit of the vine," "new," being chosen by the Lord Jesus Christ aptly to symbolize the enjoyments of Heaven.

This is a striking particular in the history of the "fruit of the vine," that it should not only have been honored by Immanuel, to be the symbol of his precious blood, upon earth, but that it should be exalted to the dignity of representing in an exquisitely beautiful figure the felicities of the paradise above. The author of Paradise Lost, has repeatedly, in that most sublime of human productions, spoken of the Fruit of the Vine, with commendation, thus :

"Though in heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs, each morn,
We brush mellifluous dews, and find the ground
Cover'd with pearly grain; yet God hath here
Vari'd his bounty so with new delights,
As may compare with Heaven; and to taste
Think not I shall be nice."

"Meanwhile, at table, Eve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd; O innocence,
Deserving Paradise!"

"All in circles as they stood,
Tables are set, and on a sudden jil'd
With Angel's food; and rubied nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of Heaven.
On flower's repos'd, and with fresh flow'rets crown'd,
They eat, they drink; and in communion sweet
Quaff immortality and joy, secure
Of surfeit, where full measure only bounds
Excess, before the all bounteous King, who shower'd
With copious hand rejoicing in their joy."

It is well worthy of remark that in the last stanza, the Heaven-born muse, uses the very language of scripture for which I have been contending, with the addition of an appropriate epithet, as the most proper language to express the mind of Jehovah in all its delicacy of meaning, viz: "the fruit of delicious vines," and that He has given the mind of the spirit in His interpretation of it:—

"They drink, and in communion sweet,
Quaff immortality, and joy, secure
Of surfeit, where full measure only bounds
Excess,"—

Or, in plain prose, they drink *freely*, not afraid of becoming intoxicated, because the fruit of the vine has no alcoholic poison in it. How different the views of Milton, from those of alcoholic sacramentalists! who think it no shame to use the most villainous compounds of alcohol, and other poisons, to show forth the death of their adorable Redeemer! How different the views of this sacred poet from those of the Rev. W. H. Medhurst, who expresses himself in the following terms in his Sermon on "Temperance" in regard to the passage, Mark xiv. 25., "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it *new* in the kingdom of God:" To us, however, the expression *καινον* (*new*) does not refer so much to the quality of the wine, as to its constant supply—ever new, and still increasing, without any possibility of its cloying or palliating the appetite; *that is*: viewing the expression, *new wine*, as a significant figure of the enjoyment of the celestial regions, and that wine being intoxicating, according to his hypothesis.—that these pleasures in an incessant round, would never cloy the appetites of the spirits of just men made perfect; although analogous in their nature to those derived from the *continuous* *potation* of such highly inebriating wine, or rather *abominations*, as professing Christians unhesitatingly partake of at "the table of the Lord!"

Milton had drunk more abundantly out of the wells of salvation than to fall into such a delusion of the devil. We know full well that *only the purest* nectar, the product of the heavenly vine, could suitably represent *that blood* which Immanuel had shed for the salvation of sinners of the human race, in the Paradise above, of which the theme of His immortal lay, before it was blasted by the entrance of sin, was the emblem.

But to be brief: the choice of the "fruit of the vine," by Immanuel, to represent the felicities of heaven, affords another cogent reason why communicants should drink of it as pure as they can obtain it, to call to remembrance *His* death for them.

In the preceding we endeavoured to bring out facts, preparatory to the grand decision of this momentous question; nothing under the head of "facts from the domain of nature" was discovered, but that the "fruit of the vine," as "a good creature of God," should be preserved, as nature in the vine has taught, for the dietetic use of man, *unfermented*, and that it *might* be made to subserve the benevolent designs of the Almighty for the prevention of physical and moral evils.

Under the second head, the following facts from "the domain of grace," were enunciated:—

1. *That*—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 to be the sole symbol of that blood.

2. *That*—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.

3. *That*—of the admirable adaptation of this symbol, "the fruit of the vine," to aid communicants in forming right views of Christ's atoning sacrifice and its blessed results.

4. *That*—of "the fruit of the vine," "new," being