

he falls into convulsions that rack every fiber and which are succeeded, for a brief space, by insensibility.

He wakes a raging madman. Delirium has become *manu a potu*. Though he has not eaten for three days, though he has undergone every privation and hardship, though, in his convulsive struggles, he has covered himself with wounds and bruises, he is endowed with superhuman strength and it takes two or three men to prevent him from doing a mischief to himself or others. After an hour, or it may be more, of agony beyond expression, convulsions again afford him relief and he relapses into insensibility.

Why dwell upon a picture so dreadful. Again and again he suffers in like manner, till he sinks into the cold, but kind embrace of death.

Twelve men stood round the body of a fellow man in a rough pine coffin in the dead-house, and settled the business by saying that they know not who he is, but that he came to his death by intemperance and exposure. The corpse is then put into a cart and rattled off to Potter's Field, where the grave-digger sings or whistles the Black Joke, while the clouds rattle on the coffin lid.

At midnight come two ruffians with picks and spades and speedily unearth the body. They tear off the habiliments, and if any of them be worth keeping, cram them into their pockets. Then they thrust the naked carcass into a sack, throw it into a cart and drive back to the city. They pull up at a surgeon's door, unload the cart, receive fifteen dollars for their merchandise, and drive away, leaving the doctor alone with the subject.—*Washingtonian*.

[We design to reprint the following Pamphlet, section by section, in the *Advocate*, as being the most complete and satisfactory review of the wine question, which has come under our notice. We invite particular attention to it.—Ed.]

A BRIEF ILLUSTRATION OF THE EVIDENCE IN FAVOUR OF THE USE OF UNINTOXICATING WINE IN THE LORD'S SUPPER, WITH A REPLY TO SOME OBJECTIONS.—By Peter Mearns, Glasgow.

"For one, I rejoice in this discussion at the present time. Some are now what they denominated a few years since as ultra's. They have examined the subject and changed their minds. It is impossible now to avoid the discussion of the question respecting the use of wine, and that, too, in connection with all that the Bible says on the subject."—N. S. Berman, D. D.

"We hope this subject will soon be set at rest by the testimony of facts and experience; and in the meantime while the higher and more questionable points of controversy that have arisen out of our movement, are occasionally attracting our attention, let us never forget the simple scriptural and incontrovertible principle in which all the total abstinence, and which few of our opponents can dispute, namely, that it is our duty to abstain from all intoxicating drink, in order to discourage its use by others, preserve the temperance, reclaim the drunkard, and secure our own stability."—R. Kettle, Esq.

INTRODUCTORY OBSERVATIONS.

1. It is our object, in the present publication, to furnish our readers with a brief statement of what has been said on both sides of a much controverted point, and to illustrate and defend those views which we have adopted regarding it. We deem it proper to state, in the outset, how much is acknowledged on both sides. All agree that the kind of wine at present used by British Christians generally, in the celebration of the Lord's Supper, is very different from that with which our divine Redeemer originally instituted it. Of course we do not include in this statement those churches who have lately adopted unfermented wine for this celebration. It is well known that all the wines sold by our wine-merchants are more or less adulterated; that, in fact, pure wine cannot be obtained from them, and that much that is sold under the name of wine has not one particle of the juice of the grape in it. Abundant evidence of this has been furnished by Morewood in his *History of Inebriating Liquors*, and in the well known works of Drs. Henderson and Grindrod, as well as in Reviews and Periodicals altogether unconnected with the temperance movement, so that, so far as we know, no one disputes it. What Mr. Delavan

says of the United States of America, in his excellent periodical, *The Enquirer* is probably true also of the churches in Britain:—"There now appears to be an almost universal acknowledgement that the church has been using for a long time, at the Lord's Supper, a vile fabrication under the name of wine, and that it is now her duty to procure the 'Fruit of the vine' in the purest state in which it can be procured. It is now also admitted, that, in the early history of the church, water was admixed with the 'Fruit of the vine' on Sacramental occasions"—(Enq. p. 49.) The Rev. W. H. Medhurst, Missionary to the Chinese, made a similar admission in a Sermon on the Wine Question, published by him several years ago, and very widely circulated. Towards the close of it he recommended to Ministers and Deacons, to procure the lightest sort of wines, made as much as possible, from the grape, without spirituous admixtures, for the Eucharist." We are opposed to many of Mr. Medhurst's sentiments, but we most cordially approve of this recommendation. So much for what all must admit.

2. It may be proper here to state distinctly what our sentiments are regarding the kind of wine proper to be used in the celebration of the Lord's Supper, in order that our readers may understand what we mean when we refer to opponents on the one hand and friends on the other. The opinion which we hold, and shall endeavour to establish, is that unfermented wine is the only kind proper for this ordinance. The opponents of the temperance question retain their position in reference to this branch of it, and those friends of the temperance movement who think that alcoholic wine ought to be used in the Eucharist, or, that it is a matter of indifference whether or not the wine be intoxicating, are also our opponents here. Some of our friends have separated from the communion of the churches with which they were connected, because they could not induce their brethren to make the proposed change in the wine used at the communion; others remain in the communion, but endeavour, by the diffusion of information, and the calm discussion of the subject, to prepare the church for removing what they conceive to be an impropriety; and others deem the subject of too little importance to run the hazard of injuring the temperance cause by its discussion. We belong to the second of these classes, and this position secures us from the opposite extremes of the first and third. We deem the course we have adopted the only proper one, but we have at present no quarrel with our friends who, in this particular point, differ from us. The propriety of this course is very well vindicated by the Rev. John Burder in the *Congregational Magazine* for May, 1843.

3. We shall have occasion subsequently to examine the more prominent objections that have been advanced by our opponents, but we may here observe that remarkable admissions are made by some of them. The Rev. J. M. Daniell, of Ramsgate, in his discussion with Dr. F. R. Lees, (Anal. of Dis. pp. 7, 8.) said that "it was right to use unfermented, but it was also right to use intoxicating wine; he only contended for Christian liberty." It is right to use either, the former is, for many reasons, greatly preferable. We trust we shall make this abundantly evident in the course of the present essay. The Rev. Dr. Sprague, of Albany, in his controversy with the Rev. Dr. Stuart, of Andover, (Enq. p. 89.) said "It is readily admitted that there is nothing in the language which our Saviour used, in the original institution of the Lord's Supper, from which it can be determined whether it was the fermented wine or the unfermented juice of the vine which was used on that occasion, as the fruit of the vine may legitimately mean either." Similar sentiments might be quoted from others on the same side, but let these suffice as a specimen. They are considerably in advance of those generally entertained on that side of the question. Those who hold them have but to take another step, and then they are with us. The