

4. The purchasing of drunkard's votes. The operation of our absurd "license systems" gives power and poignancy to each of these hindrances.

And can all these mighty obstacles be overcome, and perfect sobriety be made to bless our land and the world? Yes, they can. The past is an earnest of what faithful, diligent perseverance through the instrumentality of Temperance Societies will effect.

We know, indeed, that all efforts to destroy vice and crime, and make mankind happier, by making them better, is in our sinful world an up-hill business. But we have counted the cost, and, by the aid of Heaven, will never cease our efforts, until in the language of our beloved President, "the time comes when men will no more think of selling ardent spirits as a drink, than casting poison into a neighbour's well,"—till the flag of Temperance, accompanied by the cross, waves over every habitation of our fallen world.

THE WINE QUESTION.

From the Preston Advocate.

MY DEAR FRIEND,—I have taken much interest in the wine question, and have been reading, in your paper, on that subject, Dr. Stuart's remarks in reply to the Rev. Dr. Sprague, as to fermented and unfermented wine, in which, though he gives some very strong arguments to shew that it was unfermented wine that was used at the institution of the Lord's supper, he seems, to me, to have omitted the strongest, and one that, with me, sets the matter entirely at rest,—viz, that the Jews, even at the present day, use an unfermented wine at their Passover. This fact I first saw stated in one of the Preston Advocates, with a recipe for making the wine, which, in this country, they always use at their feast. It is made by steeping bloom raisins in water *near a fire, till all their flavour is abstracted, and it is then used in the unfermented state.* This I have since seen farther confirmed, in a little work "On the present state and future expectation of the Jews" by Herschell, a converted Jew, in which he says, that the Hebrew word, *Hometz*, translated leaven, literally means *fermentation*, and that the Jews, in keeping the passover, carefully avoid having any thing fermented in their houses at that time. He says that some of the more devout Jews, on the Continent, are so scrupulous on this point, that a merchant has been known to have casks of spirits staved and thrown away, because he could not retain them on his premises at that time. Now as the Jews have been ever careful to keep up all the minor points of their law, may we not suppose they would retain this custom in the same form as originally given them, or if they had changed, they would have been more likely to do so in favour of the fermented wine. This fact, and the argument that may be deduced from the circumstance of our Saviour's having said he would drink more of the fruit of the vine until he drank it *new* in his Father's kingdom, does, I think, most satisfactorily settle the point.

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Street, 3d Month 14th. 1837.

LEWIS XII.

Lewis XII., of France, first gave permission to distil spirits on a large scale. So terrific were the effects, twenty-two years afterwards, that Francis, his successor, was obliged, for the safety of his subjects, to enact a law that the drunkard who remained incorrigible, after severe monitory punishments, should suffer amputation of the ears, and be banished from the kingdom. How much more wisely would Francis have acted, if, instead of banishing the drunkard, he had banished the pernicious material of drunkenness! Let us take another example: Sweden was a temperate country, on account of ardent spirits being, to a great extent, prevented from coming into ordinary use. In 1783, however, Gustavus king of Sweden, gave permission for opening spirit-shops in all the villages of his kingdom. His object was to increase his revenue, and that object he apparently for a time accomplished: for immediately ardent spirits were loaded with fictitious excellencies, by those who loved them, and those who were interested in their sale; the drinking of them, which had formerly been carried on in secret, now become respectable; and the consumption of them was greatly increased. But mark the consequence: Such was the increase of drunkenness and crime, of fatal accidents and premature mortality, that the very same king who gave the permission, was obliged, for the preservation of his people, to withdraw it, and by the repeal of his law put ardent spirits under the same bondage as before.

We need not travel so far, however, for the wisdom of experience, as either to France or Sweden. Take two examples for illustration. In 1556, the Irish parliament passed an act at Drogheda against distilling spirits at all; and men in those days understood the matter well, for distilled spirits are described in the act as "a liquor nothing profitable to be daily drunken and used." This was a simple dictate of truth, before prejudice and intemperate appetite had warped the judgment.

It is mentioned by Colquhoun, in his work on the police of London, as a curious and important fact, that during the period when distilleries were stopped in 1795 and 1796, though bread and every necessary of life were considerably higher than during the preceding year, the poor in that quarter of the town where the chief part resided, were apparently more comfortable, paid their rents more regularly, and were better fed, than at any period for some years before, even though they had not the benefit of extensive charities. This can only be accounted for by their being denied the indulgence of gin, which had become in a great measure inaccessible from its very high price. It may be fairly concluded, that the money formerly spent in this improper manner had been applied to the purchase of provisions and other necessaries, to a great amount. The effect of their being deprived of this baneful liquor was also evident in their more orderly conduct.—Quarrels and assaults were less frequent, and they resorted seldomer to the pawnbrokers' shops; and yet, during the chief part of this period, bread was 15d. the quarter loaf, and meat higher than the preceding year. — *Visitor.*