

topic, and must refer the reader to the work under review; where he will be sure to find the most ample and satisfactory information respecting every material point connected with it. The author's general conclusion should, however, be given in his own words:

"From the foregoing examination, it is apparent that the fruit of the vine, in the state in which it exists in the vat, the vineyard, and the cluster, is called in the original by the sacred writers of the Old Testament, *tirosh*, *yayin*, *ausis*, &c.; that in the Greek translation of these terms by the Seventy it is called, *oinon*; in the Latin translation, *vinum*; and in the English, *wine*. And it is further apparent that the fruit of the vine, in the same state, is called by the same name by profane writers; hence we meet in Aristotle with (*oinon*) wine of the vat; in Livy, with (*vinum*) wine of the field; and in Cato, as well as Isaiah, with (*vinum pendens*) wine of the cluster; and hence, also, when we do so meet with these terms, though the presumption will be that they refer to the fruit of the vine in some state, it can only be determined in which by considering the attendant circumstances; and for the obvious reason, that the terms, *yayin*, *oinos*, and *vinum*, are generic terms, and embrace, in their comprehensive meaning, the fruit of the vine, or pure blood of the grape, in all the states in which it exists.

"But whatever question may be raised about the quality of other kinds of wine, there can be no question about this pendent wine of Cato; for it is the wine of the cluster of Isaiah. This wine must be good wine, for it is wine approved by God; and there was, as we have seen, a time when it was approved of man also; and however it may now be spoken against, we believe it still to be, not the less worthy of commendation on that account, because we believe it still to be, what it then was, (in the sense in which we use the terms,) un-intoxicating wines. Not that we affirm the pure blood of the grape, as expressed from the ripened cluster, to have been always absolutely unaffected by fermentation, but only slightly and insensibly affected by it. In olden time wine, as we believe, was appreciated not as now, according to its strength, but according to its weakness.

"I am aware that there are those who consider the question of fermentation in wine, a question not of degree, but of totality. Pure alcohol, say they, is poison; and because it is so, every beverage in which alcohol is contained, however minute soever the quantity, must be poison also. This, though plausible, is not conclusive; and, were it so, the water we drink, nay, the very air we breathe, would be poison; for oxygen and nitrogen, of which it is composed, are so; and so is every mixture of the two in any other proportion than the proportion in which the God of nature has united them in the vital air; and yet, when so united, they are breathed not only with impunity, but of necessity, as an essential element of life. In like manner, though alcohol be poison, and though every mixture of it in any greater proportions than that in which God has united it with those other elements in the 'pure blood of the grape,' may also be poison, it does not follow, if so united, it must be so. On the contrary, the beverage thus formed may be not only innocuous, but nutritious and renovating, as the noble Canaro found when he drank the fresh new wine of the recent vintage: and yet this same beverage, so bland and healthful while its original elemental proportions are maintained, may increase in potency as its contained alcohol is increased by progressive fermentation, till, changed in its nature, it becomes, what the Bible significantly calls it, 'a mocker;' executing, on those who drink it, a vengeance which the Bible no less significantly describes, by comparing it to the bite of the serpent and the sting of the adder.

Who ever thought, because bread and milk are sanctioned in the Bible, that therefore bread must be eaten after it had become mouldy by age, or milk, after it had become sour by fermentation? From the moment the animal is slain,

the herb gathered, or the cluster of the vine plucked, the process of decay commences, which, unless arrested, is rendered unfit for use by progressive fermentation. With wines, as with herbs and meats, some were originally comparatively good, and some comparatively bad; and some, which were originally good, became bad through mistaken treatment, the progressive process of fermentation, or some other incidental process through which they may have passed. Meats recently slaughtered, herbs recently gathered, and wines recently expressed from the cluster are usually the most healthful, nutritious, and refreshing. And though wine perfectly free from alcohol may not be obtainable, and though its most perfect state be the state in which it is expressed from the cluster, still it may be more or less objectionable as it deviates more or less from that state, till it becomes positively deleterious and intoxicating. Though God's grant to man covers wine among other good things, it designates no particular kind, it gives no directions as to the mode of preparation, or the time when it is most fit for use. These and similar instructions are to be looked for, not in the book of revelation, but of nature. Man is a rational creature, and God treats him as such. The great storehouse of nature is flung open before him, and permission is given him to slay, or gather, and eat: not, indeed, inconsiderately and indiscriminately, but of such, and such only, as are suited to his nature, and as are good for food. In the selection and preparation of the articles, reason is to be exercised, experience consulted, the good distinguished from the bad, the precious from the vile."

#### TEMPERANCE IN THE NAVY.

We have more than once brought before our readers the evils attendant upon the system of *Canteens* in Barracks, and the intention of the Government to prohibit in future the sale of intoxicating drinks in those Canteens. We have now to report a similar determination on the part of the Government in reference to the *Navy*. An Admiralty order has recently been issued, having reference to the voluntary substitution of Tea and Coffee for ardent spirits, in the daily rations to the seamen. The circular containing the minute in question, is to be read to the different ships' companies, and it is to be explained that the proposed change is to be entirely voluntary on their parts. It is said that this sanitary movement has emanated from the First Lord of the Admiralty; be that as it may, it is a movement in the right direction, and will tend, more than almost any other, to raise the character of the British seamen in a very high degree.

The *Morning Herald*, in referring to this order, says:—

"This excellent, humane, and prudent order of the present Board of Admiralty, we view not only as the mainspring of a better system of things in the Royal service, but as the preliminary to a salutary and valuable improvement in the character and condition of the sailors employed in our mercantile marine. Let our readers study the subjoined evidence of Captain Briggs, of the American mercantile service, given before the navigation committee last session, and they cannot fail to glean much from it which will give high value and enhancement to the recent Admiralty order.

"Admiral Dundas.—Have you any punishment upon men who desert?—Yes; we have three months' imprisonment and all their goods and chattels are forfeited.

"If those men who have deserted your ships were found in New York, have you any power of taking and punishing them?—Yes, but it is not exercised.

"Have you any apprentices?—Yes.

"You are not bound to take them in your ships?—No.

"You have commanded ships 20 years?—No; for 16 years I have commanded.

"Do you consider that the morals of seamen have improved?—I think they have, since the temperance movement.