

by an old silver-headed man, the inmate of the cot. The gentleman being an abstainer, embraced the opportunity afforded of exhorting his favourite beverage, when he very soon recognised a brother in the person of the venerable host, who, by a very hearty shake of the hand, informed him that he was also a temperance man. The old shepherd (for such was his calling) began then to converse freely on the subject; and continued he, "Is it not strange that so many of our clergy stand aloof from the cause?" The gentleman said that it certainly was unaccountable; but observed, that, "If they don't come forward, we must just do our best without them." Upon which the old shepherd remarked, "I've got a speech prepared for our minister, and now, sir, that I see you take an interest in the cause, I shall let you hear it; if you can suggest any improvement, I shall willingly adopt it."

We give the speech, clothed in its original simplicity.—"I intend," said the shepherd, "to call upon him, and ask him, first, the reason of his not being a teetotaler. Whatever his reply may be," he continued, "I shall proceed thus—'You know, sir, that I am a shepherd, and that every year hundreds of sheep are committed to my care: these sheep, as you well know, are subject to some very deadly diseases, such as the rot. Suppose, for instance, the rot were to enter in among my sheep, and to be cutting them off in great numbers, what would be my duty? Why, sir, to be first in the fold, stripping among them, and separating the clean from the infected. But suppose I were to stand aloof myself, and that some of my neighbours, taking pity upon the sheep dying beside them, were to enter into the fold and commence my work; but notwithstanding their exertions, a number of the sheep should die. At the end of the year my day of reckoning would arrive: my master would ask me what had become of all the sheep committed to my charge. I might tell him that the rot had cut them off. He would then ask, 'What did you do to cure the disease?' I would answer, 'Nothing!' He would then call me a very ungrateful and a very unworthy servant, and tell me I should no longer be his steward. Now, sir, you are a shepherd; every year numbers of souls are committed to your care: the disease of intemperance has entered in among them, and is cutting them off in numbers. You, sir, are standing aloof, and allowing your neighbours to enter the fold and do the work. But, remember, sir, your day of reckoning will come—your master will ask you, 'What became of all the souls intrusted to your care?' You may answer, 'They died of intemperance.' But what will you answer to this question, 'What did you do to stay the evil?' The reply you must give, sir, I trouble to think of—you must answer. 'Nothing!'"

THE "ALCOHOL-IN-GRAPE" QUESTION.

Facts must lie at the basis of every correct theory. This is equally true of the theories on what is now called "the wine question," as of any other. Without entering into this subject critically ourselves, for which we have neither ability nor desire, we may be permitted to say, that the discovery and diffusion of facts bearing upon it, is, for many reasons, highly important to the temperance cause.

First, it is intrinsically interesting to know what is the precise relation which the Word of God sustains to the temperance doctrines, and even what were the views of the ancient Hebrews upon it. It would be satisfactory to think—even with that degree of probability of which such subjects at best admit—that Science and Scripture were not at variance on this point.

Second, inasmuch as this question always has been, and always will be, agitated and discussed to a greater or less extent, until facts and principles are made sufficiently manifest, on one side or the other, to determine the point in dispute, it is of importance to reach this consummation as soon as may be, if only to economise the time, efforts, and expense of those engaged in it, and direct them into a more useful channel.

For example: Dr. Nott, one of the most venerable of the Temperance Reformers in the United States of America, has recently given currency to a new theory of Scripture Wines, to which that truly noble-minded man, Mr. E. C. Delavan, of Albany, has given extensive currency, by diffusing co-

pies of the lectures, at a vast expense, throughout America and Europe. These lectures, it appears, are vitiated by the dogma that "the good wine" of Scripture contained alcohol, (though not in quantity sufficient to intoxicate), and that this wine (*tirosk*) was "the fresh-express juice of the grape"—or vat-wine. This view naturally excited great surprise both in America and Europe. In the former country, Mr. Marsh, Mr. Sargent, and other leaders, deprecated the circulation of the lectures, on the ground of the inexpediency of promulgating the notion that alcohol was good in any quantity, and not necessarily included in the rank of intoxicating liquors!—while in this, the most learned of the writers on the Scriptural question have characterized the theory as critically unsound, as well as practically pernicious.

The matter, in its minutiae, has been sufficiently examined elsewhere, (*Vide Tectotal Topic*, Nos. 1, 2, and 3; and the tract entitled the "*Alcohol-in-Grape Question*" Solved; both published by Dr. Lees, Leeds); we are here only anxious to diffuse the knowledge of some facts which strike at the root of the theory in question, and also negative the assumptions on which not a few of the writers against teetotal views have proceeded. We extract the following from the *Truth Seeker Magazine*, vol. iii. p. 223:—

"The Committee of the British Temperance Association having received the detail of the following experiments conducted by a practical chemist, in the presence of competent witnesses, are prepared to offer a premium of £50 to any person who will extract any appreciable quantity of alcohol from grapes, ripe or otherwise, provided the fruit has not in any way been meddled with by art; believing that the intervention of man is necessary to the placing of fruit in a condition such as will permit of the vinous fermentation."

"Experiments and Analyses of an English Chemist."

Dr. Pereira (*Elements of Materia Medica*, p. 1221), speaking of the manufacture of wine, says—

"Grape juice does not ferment in the grape itself. This is owing, not [solely] as Fabroni (*De l'art de faire le Vin*; Paris, 1801) supposed, to the gluten being contained in distinct cells, to those in which the saccharine juice is lodged, but to the exclusion of atmospheric oxygen, the contact of which, Gay Lussac (*Ann. de Chim.* lxxvi. 245) has shown, is (first) necessary to effect some change in the gluten; whereby it is enabled to set up the process of fermentation. The express juice of the grape, called *must* (*mustum*), readily undergoes the vinous fermentation when subjected to the temperature of between 60 and 80 deg. F. It becomes thick, muddy, and warm, and evolves carbonic acid gas."

Here we find two celebrated philosophers, natives of wine countries, quoted as knowing that grape juice does not ferment in the grape itself; and how each attempted to account for the fact. Yet now, after a lapse of forty years, we hear the assertion (from the other side of the Atlantic, indeed) that alcohol is contained in ripe grapes, whole or bruised! It may be asked, reasonably we think, what new evidence these new-world luminaries have to adduce: for, after it has been ascertained that a certain sort of decomposition, in a certain substance, cannot take place, we are entitled to remain incredulous till doomsday, or until proof shall be produced, that Nature's laws no longer continue the same as formerly. Nevertheless, we have been willing to make a few experiments, in order to see, with our own eyes, whether the old truths, or the new assertions, best agree with the laws of nature.

1. One pound of fully ripe grapes (black Hambro's) were put into a glass retort, with half a pint of water, and distilled very slowly until three fluid ounces had passed into the receiver. This produce had no alcoholic smell. It was put into a small glass retort, with an ounce of fused phos-