

# The Canada TEMPERANCE ADVOCATE,

DEVOTED

TO

TEMPERANCE, EDUCATION,



AGRICULTURE & NEWS.

**PLEDGE.**—We, the undersigned, do agree, that we will not use Intoxicating Liquors as a Beverage, nor Traffic in them; that we will not provide them as an article of Entertainment, nor for persons in our Employment; and that in all suitable ways we will discountenance their use throughout the Community.

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## TEMPTATION.

BY T. S. ARTHUR.

The maxim of "all things to all men," was not to be found in Mr. Fielding's rules of conduct. The moral pendulum of his mind swung to the other extreme. "I will do what is right for myself; and what is right for me cannot be wrong to others."

This was his doctrine; and, properly understood, it is the true doctrine. But most persons interpret religious and moral precepts in a way to favor their own inclinations. In fact, all of us do this to a certain extent.

On the subject of drinking spirituous liquors, the mind of Mr. Fielding was clear. He was satisfied that the introduction of alcohol into the human stomach was injurious. But, in regard to wine, he differed from the great body of temperance advocates. Wine, he said, was, like bread, a good thing; and it was not only lawful, but right to use it. He assumed that wine was not evil, from the fact that it was ordered to be used in the Sacrament of the Lord's Supper, that most holy of all acts of worship. For so holy a purpose, he argued, the Divine Being would not have selected any earthly thing that was not good in itself.

"Why were the elements of bread and wine chosen for so sacred a ceremony?" he asked, while in debate on this subject with a warm opponent of his peculiar belief.

"I don't know that I can answer your question," was replied.

"I will tell you," said Mr. Fielding, speaking with some enthusiasm. "All things in nature correspond to and represent spiritual things, because therein lies their origin. There is nothing in the material world which is not the product of a spiritual cause. Bread and wine, therefore, are the fixed ultimates of something spiritual; and the fact that they have been selected for use in one of the sacred mysteries of the church shows that they correspond to something pure and excellent. In the Holy Supper we find an image of regeneration, which is effected by the life of truth and the appropriation of goodness from Heaven. The natural reception of bread and wine, in the ordinance, corresponds, therefore, to the spiritual reception of goodness and truth; and I argue, from this use of these elements, that bread corresponds to good and wine to truth. In other words, that the Divine goodness, in descending through the heavens and flowing down to the lowest natural and fixed plain, subsides in bread, as that substance which, in the highest degree, nourishes the natural, as goodness nourishes the spiritual body; and that

the Divine truth in like manner finds its lowest ultimatum in wine."

"Then why?" asked the other, "does wine produce intoxication?"

"Pure wine will not do so, unless taken in immoderate quantities."

"Is there any pure wine to be obtained?"

"But little, I must acknowledge."

"Yet a vitiated appetite even pure wine will inflame and lead inevitably to excess."

"And so, to an inflamed eye, will the light of heaven come with a destructive, rather than a salutary influence. But, surely, for this reason, you would not exclude the light from all. Truth, to which wine corresponds, when received into the mind of an evil man, is changed into what is false, and injures rather than benefits. Yet not for this would you shut out the rays of truth and leave the world in mental darkness."

"Admit, for the sake of argument, what you say; and yet the general use of wine, even if it be pure, is to be condemned on the same principle that you would condemn the admission of strong light into the room of a man who was suffering from a diseased eye."

"Why so?"

"Because a tendency to excessive drinking has become hereditary in the community. Until this be overcome, even your pure wine cannot be taken without danger."

"I rather doubt that. Wine perfectly pure will not, I am inclined to believe, inflame the appetite."

"I thought, just now, that you made a different admission."

"If so, it was without proper reflection. Nine tenths of the stuff called wine is a decoction of drugs, and poisons the stomach. This is the reason why wine drinking is just as bad as brandy drinking, and sometimes worse; for brandy might almost be called harmless when compared with a great deal of the stuff that is sold under the name of wine."

"I should be afraid to put a glass of the purest wine that ever was made to the lips of a man who had once been in the habit of intoxication."

"I would not hesitate," said Mr. Fielding.

"You would not?"

"No. Every man, to be a true man, must be in rational freedom; and no one is in such freedom who cannot drink a glass of pure wine without being led astray."

"Yet many must inevitably be led astray under such a system of license."