

## THE NATIONAL DIVISION.

Meet next year at Richmond, Virginia, on the ——— day of June.

## THE SCRIPTURES AND TEMPERANCE.

To the Editor of the Son of Temperance.

NEWMARKET, August 25, 1851.

DEAR SIR & BROTHER,—

It is astonishing to what uses the Scriptures may be applied. One set of men will justify by the scriptures polygamy; another set will justify the enslaving of our fellow-men; and with another class it is a great authority for wine bibbing and moderate drinking. The Saviour drank wine they say and why may we not follow his example? It cannot be denied that Jesus Christ did some times make use of a drink called wine. But let us first examine what it was and the evils of drunkenness; and what evidently produces it, viz., moderate drinking.

The first step to all the evil is moderate drinking, for without this there could be no drunkenness.

The moderate drinker is master of himself. He does what he does freely with his eyes open; knowing its probable consequence and the power of his example. The moderate drinkers goes on as such; drinking, fearing nothing; until a deep taste, a *knowing thirst* is kindled in his stomach for the alcohol. It is then that the man is in danger. He stands on the line between liberty and slavery. He so stands until as a poor drunkard he passes the Rubicon when his thirst becomes insatiable and he is the *desperate drunkard*. This was your moderate drinker. Is this a system that the bible countenances?—When he has passed the Rubicon with raging thirst the poor drunkard will pass through fire and bars of iron; will sacrifice the health of himself—his family's welfare; all that his dear to him in life for whiskey to fire the soul. What leads to it?—moderate drinking. Is it a system sanctioned by Christ? Christ was a Nazarene; the most temperate of men whilst living as a man on earth; and no one ever saw him countenance the practice of even moderate drinking of what is known as alcohol. He who has the appetite formed within him knows its overruling power. Take care moderate drinker you may be forming that appetite.

The drunkard has a claim upon our sympathy because he is surrounded with constant temptations.

He goes to the tavern and the enemies of temperance tell him a little will do him no harm; and thus he is led off by appetite and solicitation of the venders of the poison like an ox to the slaughter. Look at the drunkard what are his circumstances and places of resort; what his companions and leisure hours?

All are such as to hurry him to destruction. Who would tell his children to go and do as he does? What father would not give all he has to keep his little lambs from the drunkards fall? Oh! fathers, Oh! mothers! think of it!! Men of the finest feelings and education.—Ministers, scholars, fathers, brothers, and friends; are daily hurried before our eyes to the hungry grave in the prime of their life, through the habit of drinking; yet this is a custom sanctioned by Scripture! Out upon such horrid perversion.

Scripture condemns drunkenness and it condemns all from which it proceeds.

It cannot be denied that our Saviour drank the juice of the grape or of the wine of Assyria, but whether that was wine that would intoxicate is another question. Drunkenness such as we now see in our country and such as has existed in

America and Europe for two hundred years past, did not exist in Judea. Rum, brandy and whiskey were not then known or made. The juice of the grape itself would not intoxicate any more than newly made cider would. The fresh juice of the grape is not unwholesome and only becomes so when converted by some process into alcohol.

If the Holy Spirit in describing the articles used as a symbol of the blood of Christ avoids the word *wine*, which might mean intoxicating drinks; and uses the phrase *fruit of the vine*, which we have no reason to believe implied intoxicating drink, it surely affords evidence that the *intoxicating wine* was not sanctioned.

By the law of the *passover* everything *leavened* that is *fermented*, was excluded by the Jews. This custom is still observed by the Jews. Why if it was right in the eyes of God should not fermented wine have been used? It is therefore to be said that there is no proof that Christ or any divine authority ever recommended the use of fermented wine. To recommend the use of the juice of the vine in itself, is one thing; and in those times could lead to no bad results; but to recommend the use of what intoxicates is quite another thing.

Yours in the bonds of the Order,  
WM. MCG—

Temperance men have nothing more frequently thrown up to them than this. Did not Christ make water into wine? Does not God sanction the use of Alcohol? We have had ourselves to combat this objection with moderate drinkers and drunkards for hours. We know its force with ignorant men. We know its force with weak men; we know its force with wine bibbing Christians. When all other arguments fail us we put it to the conscience and judgment of such cavillers thus—Friends do you think if Christ were now on *earth incarnate* bound as in the days of expiring Judaism to preach the Gospel for three years in Europe and America; beholding the evils of modern drunkenness; he would be a *moderate* drinker or a *teetotaller*? Would he follow a custom that leads to evil, or would he deny his body an animal pleasure that he might save some man from death and shame. As Christ would do go ye cavillers and do. We have to look at the circumstances of the world now and then—and act in view of the greatest good.—EDITOR SON.

## PAY YOUR OWN POSTAGE.

RICHMOND HILL, Sep. 24, 1851.

To Chas. Durand, Esq:

Mr. Editor,—Permit me to occupy a small space in your valuable *Gem*, in order to point out what some of us deem a sore grievance. I mean the custom some Divisions have of sending communications to other Divisions without prepaying the postage, when the business is solely their own. Now, Sir, I think we as a Division have seldom troubled our neighbours with postage, if the business contained in the communication was our own. During the past summer scarcely has a week elapsed without our having to pay the postage of one or more letters; and if the letter was an invitation to a demonstration, and a soiree, a large handbill has accompanied the letter with a penny postage in addition.—Again, if a Division has been so unfortunate as to have one or more of its members violate article second of our Constitution, and choose not to pay the fine; every Division within ten miles has to

be taxed with the postage of a letter informing them of it. Now, Mr. Editor, as some of those Divisions are not very richly stocked with funds being newly organized and having to lay out their money in fitting up a division room and other fixings, these weekly drafts on their funds are a sore grievance to them. I think, Sir, the better way is, when the business solely belongs to the Division sending the letter, (if it be necessary to send at all) to prepay the postage. If a Division is about to get up a demonstration and a soiree, and would wish other Divisions to join with them on the occasion, if the communication came to them free of any charge, (and in nine cases out of ten it might be sent by hand,) I think, Sir, they would be more likely to secure their attendance, than if the invitation came through the mail and cost them three or four pence. The evil complained of does not very well accord with the principles of our order; or at least, in my opinion it is a very singular way of expressing those principles. If those few hints should in any degree tend to a reform in this practice, your inserting this short epistle will confer a great favor on the grieved.

Yours in the principles of the order,

EDMUND DYER, D.G.W.P.

[N.B.—By the late alterations in the Constitution of the Order, we think it is made incumbent on Divisions to pay their own postage. At all events every Division should uniformly do so in all cases relating to its own matters.—ED. SON.]

## THE BACKWOODS.

There are new settlements being formed on Lake Huron and upon the country lying between its shores and the old settlements of Waterloo, Guelph, London, and the County of York. A hardy and worthy race of our fellow countrymen have braved the dangers of the wilderness—having made up their minds to put up with the great deprivations that new settlements always present; encountering at the same time the warfare of the wild beasts—the mosquitoes, and the loss of their accustomed society; and often the administration of the Gospel. Their children have not the blessings of schools and they are shut out from the passing news of the day. It is pleasant for these our fellow countrymen when the elements are raging without;—the woods roaring before the rushing wind; whilst seated before their blazing fire of wood in a happy family circle; to know that we have not forgotten them. Some one must be pioneers in our new settlements and personally we always will have a sympathy for the backwoodsman. We have never ourselves undergone hardships, such as he will see; but we cannot but remember that our cherished and departed farther left the mighty and civilized city of London; and the lap of wealth and comfort in the year 1800 as a merchant to brave the then wilderness of Western Canada. He was one of its earliest pioneers, and at that time the cities of Toronto, Hamilton, Kingston, and Bytown, were more of a wilderness than the newest Back settlements of Huron are now.

We feel a great pleasure in contributing in any way to the intellectual recreation of the Backwoodsman; especially if our humble arguments can convince him of two things; and those are the necessity of always living soberly, and of cultivating a communion with his God. It affords