

# The Evangelical Inquirer.

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WHOLE NO. 19.

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## Poetry

### THE TWO MAMMAS.

FOR HENRY AND EDWARD.

BY FANNY FORSTER.

"This strange to talk of two mammas!  
Well, come and sit by me,  
And I will try to tell you how  
So strange a thing can be.

Years since, you had a dear mamma,  
So gentle, good and mild,  
Her Father, God, looked down from heaven,  
And loved his humble child.

"Come hither, child," he said, "and lean  
Thy head upon my breast;"  
She had told long and wearily,  
He knew she needed rest.

And so her cheek grew wan and pale  
And fainter came her breath,  
And in the arch beneath her brow  
A shadow lay like death.

Then dear papa grew sad at heart,  
Oh, very sad was he!  
But still he thought 'twould make her well  
To sail upon the sea.

He did not know that God had called,  
But thought she still might stay,  
To bless his lonely Dorman home,  
For many a happy day.

And so she kissed her little boys,  
With white and quivering lip,  
And while the tears were falling fast,  
They bore her to the ship.

And Abby, Pen, and Emma went—  
Oh that was sad to see—  
Thus parted—three upon the land,  
And three upon the sea!

But poor mamma still pined for,  
As far the vessel sped,  
Till wearily she closed her eyes,  
And slept among the dead.

Then on a distant rocky isle,  
Where none but strangers rest,  
They broke the cold earth for her grave,  
And heaped it on her breast!

And there they left her all alone—  
Her whom they loved so well—  
Ah! me! the mourning in that ship,  
I to the Lord be tell!

As how they wept and how they prayed,  
And sleeping or awake,  
How one great grief came crushingly,  
As if their hearts would break.

At length they reached a distant shore,  
A beautiful bright land,  
And crows of pitying strangers came,  
And took them by the hand.

And Abba found a pleasant home,  
And Pen, and Emma too;  
But poor papa's sad thoughts turned back  
To Dorman and to you.

He talked of wretched heathen men,  
With none to do them good;  
Of children who are taught to bow  
To gods of stone and wood.

He told me of his darling boys,  
How orphaned far away,  
How mamma to kiss their lips,  
Which them how pray.

I to their new mamma,  
Who like a dove,  
Saw the light of the Saviour's sake,  
Well in a heathen land!

And when I knew how good he was,  
I said that 'twould come;

I thought it would be sweet to live  
In such a precious home,  
And look to dear papa for smiles,  
And hear him talk and pray:  
But then I knew not it would grow  
Still sadder every day.

Oh, if your first mamma could see,  
From her bright home above,  
How much of happiness is here,  
How much there is of love,

'T would glad her angel heart, I know,  
And often would she come,  
Gilding with noiseless step, step,  
About her olden home.

Much do I love my darling boys,  
And much do they love me—  
Our heavenly Father sent me here,  
Your new mamma to be.

And if I closely follow Him,  
And hold your little hands,  
I hope to lead you up to heaven,  
To join the angel bands.

Then with papa, and both mammas,  
And her who went before,  
And Christ who loves you more than all,  
I'll dwell for evermore.

—Maudlin, 1840.

From and Enna, names of endearment among the  
Burmese, very commonly applied to children.  
The second Mrs. Johnson died on her return to America,  
and was buried on St. Helena.

## Bible Teetotalism.

BY E. SAVAGE.

No. II.

We have already referred to the Bible, as reproving  
the course of all persons interested in the  
progress of temperance. Unhappily, there is a diversity  
of opinion respecting its teachings on total abstinence  
from intoxicating liquors as a beverage, and that among  
good men. This is indeed unhappy. We all do, and must  
respect the scriptures; and we all seem to feel that the  
Bible is the true and reliable guide, and we all seem  
to agree in this, that one simple thought might serve  
as a key to unlock every passage relating to temperance.  
And that thought is this: God, as a benevolent  
Being, must have consulted the true interest of  
man, in the gift of the scriptures. The sentiments  
which they inculcate, and the duties which they enjoin  
in every case, must aim at his greatest good—his  
highest interest. Every interpretation of those  
sentences which allow or prohibit wine and  
"strong drink" therefore, must accord with man's  
true interest, the thing all along consulted by God's  
benevolence.

Before noticing the passages, regulating the use  
of these substances, we may briefly notice the articles  
themselves. The scriptures know nothing as the  
means of intoxication, but "wine" and "strong  
drink." They know nothing of ardent and distilled  
spirits. Such spirits are only half as old as the  
New Testament. They were not known to exist  
until about 900 years after Christ. They were the  
product of an Arabian chemist, and not of an Al-  
mighty Creator. So that our nice Bible-men may  
pledge and sign off against them without the least  
fear of biblical transgression or Divine punishment.  
As to "wine" it was fermented, fermented, and  
sometimes drugged. The new, sweet, unfermented  
wine would not intoxicate. Some of the wines of  
scripture were evidently fermented, for they  
are spoken of as the means of intoxication.—  
Other wines were drugged, "wine mingled with  
myrrh" was offered our Lord at his crucifixion, but  
"he received it not." Similar mixtures, the Rabbins  
told us, it was customary to give to criminals con-  
demned to die, at their execution, to stupefy them,  
and kill the sense of pain. Solomon speaks of  
"spiced wine." "Strong drink" is mentioned 19  
times in the Bible. According to John, in his Bibli-  
cal Archeology, and Robinson and Donegan in their Li-  
berations, it was a kind of artificial wine, a fermented  
liquor, prepared from various substances as fruit,  
honey, dates, nuts, and nuts. It is then, of the use  
of unfermented, fermented, and medicated wine, and  
strong drink the Bible treats.

Now, it has struck me, that in approaching and  
consulting the Bible on the subject of temperance,  
we labor under an embarrassment in coming to a  
sound and satisfactory judgment of its teachings,  
arising from the want of a distinction in the views of  
scripture times. Wine is sometimes mentioned as  
good and allowable, and sometimes as bad and to be  
avoided. And here, unless we distinguish between  
good and bad wines, the Bible might seem to con-  
tradict itself; and to be inconsistent with itself.

When the scriptures, therefore, speak of wine as  
good and allowable as a beverage, most evidently the  
"pure blood of the grape" must be intended; a drink  
as common in grass-growing countries and as innocent,  
as new sweet cider or milk with us. David  
speaks of the "herb for the service of man, and wine  
that maketh glad the heart of man, and oil to make  
his face to shine, and bread which strengthened man's  
heart." Here wine must be understood of the pure  
unfermented article, really nutritious, and suited like  
the "herb," and the "oil," and the "bread," with  
which it is grouped to subserve the real good of man.  
Whereas, if it were fermented, and so possessed of  
alcohol, it would be a poison, detrimental to the in-  
terests of man, and a reflection upon the benevolent  
God.

Again, Isaiah speaks of "water, wine and milk"  
to represent the best provisions of the Gospel. Now  
if the wine here, were fermented and alcoholic, it  
were unworthy of such yoke-fellows—as pure water  
and milk; and it were an emblem totally unfit to  
represent the blessings of spiritual and eternal life.—  
Again, the same prophet says: "The Lord of hosts  
shall make unto all people a feast of fat things, a  
feast of wines on the lees, of fat things full of marrow  
of wine of the lees, well refined." Here, we have  
another favorable notice of wine, as something that  
is suited to a joyous festival and propitious times.—  
But mark its character: "wine on the lees" that is  
wine on its dregs; and so new, sweet, rich and un-  
fermented. Wine in all these instances, is spoken of  
as a beverage.

The wine made by our Lord at the marriage of  
Cana in Galilee, was provided purposely as a beverage.  
It was new, rich, unfermented, from the na-

ture of the case. If he had fermented wine it was  
in part poison; positively an injury to the guests and  
equally a dissonance to himself. It must have been,  
such wine, then, as is spoken of in scripture and as  
good and allowable as a beverage; a wine suited to  
the happiness of man and worthy of the benevolence  
of God; in no sense injurious, in every sense happy-  
making; a wine that may be classed with a multitude  
of divine provisions, not necessary to the subsistence  
of life, but suited and designed for his happy enjoy-  
ment—a luxury and not a necessary of life. It  
was all to drink such wine every day would be scrip-  
tural and temperate.

Again, when the scriptures speak of wine as  
to be avoided as a beverage, reference must be  
had to wine fermented, or medicated, or to "strong  
drink," and therefore, liquors possessing thos-  
totoxicating principle. For example: "Wine" a  
mocker, strong drink is raging and whosoever  
devised thereby is not wise." "Who hath wine  
which causeth contentions? babbings? wouldst  
thou out of care? redness of eyes? They that tar-  
get at the wine, they do seek mixed wine." "Look  
not on the wine that is red, where it giveth life; but  
on the cup which it moveth itself right." At the  
last it breath like a serpent and stingeth like an  
adder." "Was unto them that rush up and in an  
adverser." "Was unto them that follow strong  
drink." "Be morning that they may follow strong  
drink." "How long will you wherein is excess? How  
long will you be drunken, put away thy wine from  
thee." "It is not for kings to drink wine, nor  
princes strong drink, lest they drink and be  
lashed."

In all these, and a multitude of other passages  
of the same class, fermented, alcoholic wine and  
strong drink are plainly meant, and they are clearly  
prohibited as a beverage. And the inducement of such  
prohibition is seen in the baneful influence of such  
stimulants on man; a fact, which cries upon us  
the face of God's benevolence and regard to man's  
true interest. The same benevolence which allows  
"fermented wine," because it is good for man, for-  
bids "strong drink," because it is bad. God knows  
that when taken in health is an enemy to all man's  
true interests; an enemy to his life and his property,  
to his intellectual improvement, his moral cul-  
tivation, to his salvation, to his happiness in any  
sense, here and hereafter. All the interests, God  
owns provided for, by express command, or direct  
enjoining, and therefore, cannot go, much less en-  
joy, without that article that contains the ruin of  
all his interests.

Another thing indicating the benevolent re-  
gard to man's welfare is the spirit of wine and  
strong drink. "Give strong drink to him that is  
ready to perish." That is, give powerful stimu-  
lants in case of extreme low exhaustion and debility.  
The Bible allows these things in no other case.  
Never was truth plainer than that the Bible  
limits powerful stimulants to a medical use.  
For the same purpose wine is allowed in two cases:  
"Give wine unto those that are of a weak heart."  
That is, in cases of general depression, when the  
mind is depressed, when it is gloomy and tending  
to despair. Assisted by gently stimulating the  
body. Again, "Drink" longer water but use  
a little wine for thy stomach's sake and often infir-  
mities." The wine intended in both these cases was  
probably fermented, and as directed to be used  
cautiously, and therefore purely and benevolently.

There is still one other use of wine required  
by the scriptures, which does God's same benevolent  
regard for man. We see in the sacrament of the  
Lord's Supper. Our Lord speaks of "drinking the  
fruit of the vine with his disciples in his king-  
dom." This wine was certainly the "pure blood of  
the grape," unfermented, and the benevolence  
wisdom of Christ is seen in choosing of such  
resembling blood suited to a most lively im-  
pression of its richness on the mind of the com-  
municant.

Another thing, showing God's strong regard to  
the true interest of man, and thus to man's well-  
fare, is his fearful punishment of drunkards. The  
drunkenness of jankars mentioned in Scripture  
was a judgment God upon them for two reasons:  
First, The fermented state of their wines might have  
been prevented. They might have been "well re-  
fined" by the fire. Or, as Phleg expresses it, "well  
broken by the dreg." A process which reduced the  
quantity of watery and alcoholic parts, and left  
the essential part of strength, heavy, rich, and nutri-  
tious; thus forming a kind of syrup, heavy, rich, and nutri-  
tious; and capable of fermentation. This may be  
the better understood, if it be remarked, that their  
grapes were first as large and sweet as ours, and  
contained double the quantity of saccharine, and so  
fermentation might be easily prevented. It was a  
law in Rome that females should not use "strong  
drink" or "strong drink." Wine was filtered and  
kept pure for them at feasts. So that the fer-  
mented wine was prevented, and therefore, could  
and should have been. If, therefore, the pure  
juice of the grape might have been preserved unfer-  
mented, unspiced, and so unnoxious, and was  
not, the drunkenness resulting from it with all its  
train of evils, must be regarded as a just judgment  
of God. Another reason, they did not wish to prevent  
the fermentation of their wines. They loved to  
"tarry by the wine," they chose to "follow strong  
drink." "Come ye, say they, I will fetch wine,  
and will flourish with strong drink, and to-morrow  
shall be as this day, and much more abundant." "Their  
fermented liquors, fit and allowable as medicine  
to the thirsty, ready to perish, of "heavy hearts" or  
"often infirmities," they would still drink down as  
"a drink water." And therefore, God, in the language  
of just judgment, says, "Thou shalt be filled with  
drunkenness and sorrow; with the cup of astonish-  
ment and desolation." "Thus, shall the Lord of  
hosts, the God of Israel; Drink ye, and be drunken,  
and spew, and fall, and rise no more!" Add to the  
fearful and righteous judgments of the Almighty, on  
the drunkard for his drunkenness, his heavy "woe"  
against the selfish seller of intoxicating drinks, as  
another demonstration of the stern teetotalism of Heav-  
en. "Woe unto him that giveth his neighbor drink;  
the potent who bottle to him, and maketh him drunken  
also, and thus mayest look on their nakedness." —  
Hab. ii. 15. In this fearful passage, there is a distinct  
recognition of three things. First, The seller's volun-  
tary agency in making man drunk, as his neighbor  
bought. Mark the language, "Giveth his neighbor  
drink,—putteth thy bottle to him, and maketh him  
drunken." Here is direct presentation of the bottle,  
and actual intention to drink its poisonous contents.

Second, The seller's corrupt and crooked motive in this  
transaction. "That thou mayest look on their naked-  
ness." That is, that thou mayest enrich thyself  
at the expense of his poverty; that thou mayest  
supply thyself at the cost of his destitution. And a  
thousand facts in a thousand places, justify this inter-  
pretation. How this startling passage sustains the  
charge of avarice, calculating selfishness. Third, The  
seller's guilt and danger, we have here also. "Woe  
unto him!" And have we not in those Divine  
teachings the direct agency in making man  
drunk, his unbecoming selfishness in this matter,—  
his positive inhumanity,—his manifest guilt and aw-  
ful danger of the instant execution of Jehovah's threat-  
ened wrath! "Woe unto him!" "Woe unto him,"  
personally! "Woe unto his family!" "Woe" un-  
to his estate! "Woe," death! "Woe," damnation!

All, then, that God has said in his holy word on  
the subject of Temperance, whether it relate to allow-  
ances, prohibitions or threatenings, may be explained  
in perfect accordance with his own benevolence to  
man, and with man's true interest, the thing all along  
most closely eyed. And have we not in those Divine  
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are several who, I hope, will soon be added to us by  
baptism.

The 21st of last month we had a meeting,  
which was attended by all the brethren, even those  
from the country. On this occasion, several resolu-  
tions were passed respecting things which might be  
done to the church. I rejoice to say that we are all  
of one heart, and one mind. We build all upon Christ  
and his merits, and with respect to the doctrines of  
salvation by free, unmerited grace, we are all  
of one heart, and one mind, and righteous, and  
sanctified, and redemption. There are thus, blessed  
God, no contentions among ourselves. But,  
without, persecution breaks in upon us, and  
threatens to destroy the work which has begun  
to show itself; but the Lord will no doubt promote  
his own cause by these means. The people in Sweden  
have seen as present with more for religious liberty  
and redemption, the reverence of the saints, we  
all agree. We also believe that, in and by ourselves,  
we are nothing but poor, miserable sinners; but in  
Christ, we have wisdom, and righteousness, and  
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One of the great difficulties to be got over when the Canadian Reciprocity Bill comes to be considered in congress will be the admission of sugar duty free into Canada. There is little doubt that this will be insisted upon, and as little doubt that the consequent cheapness of the necessary article of consumption in question would be a great boon to the people of Canada.

THE TEMPERANCE MOVEMENT.—It is stated in the Journal of the American Temperance Union, that a man of immense wealth (the John Jacob Astor of Calcutta) a native and a lea... of the greatest kind, has put himself at the head of a Temperance movement now making its way with a rapidity and energy which has not been introduced, and is aided on by nominally Christian nations.

SPRING GOODS.

RESPECTFULLY ANNOUNCE THE FIRST delivery of their NEW SPRING GOODS, IMPORTED DIRECT FROM LIVERPOOL, per Ship "Montezuma," to New York, and just received to hand, per Steamer "America."

INSPECTION INVITED. Toronto, corner of King and Church Streets, April 3, 1850.

A Wonderful Relief for the Afflicted. FROM RHEUMATIC PAINS. PREPARED BY WILLIAM JEFFERY, Stamford, Niagara Falls, C. W.

THE UNBROUGHTEN TO COUNTRY that we have taken Mr. Jeffery's preparation for Rheumatism, and found effectual relief, and recommend the same to such as are afflicted in that way.

R. D. WADSWORTH, YORK STREET, HAMILTON, C. W. In Agent in Western Canada.

THE SUBSCRIBER, grateful for the patronage extended to him during the last six years, begs to return his sincere thanks, and take the opportunity of informing his numerous friends and the public generally, that he will always ready to serve them, on the shortest notice, and most favorable terms.

THE CHEAPEST ON THE CONTINENT! We hope this system of sale will encourage Sunday Schools, and secure religious reading to both rich and poor.

TEETOTAL LECTURES. BY MR. R. D. WADSWORTH. Will be delivered in the following places, at the dates specified.

THE FOLLOWING ARE MR. SAVAGE'S APPOINTMENTS for Preaching, taking public collections, and subscriptions next quarter: Hudsonville, April 11, 3. "

ROBERT LOVE, Wholesale Dealer in English and American Drugs and Chemicals. No. 5, King Street, near the Corner of Yonge Street, Toronto, Dec. 1842.

LEECHE'S LEECHE'S. 5,000 PURELY SWEDISH LEECHE'S just received, and for sale by ROBERT LOVE, Druggist, Toronto, Dec. 1849.

TO my Old and Well-known Customers. WHEN you visit the City, give me a call, and your medicines will be supplied "pure and genuine" at the lowest rates.

DYE STUFFS, DYE STUFFS. 100 BARRELS, assorted kinds. ROBERT LOVE, Druggist, Toronto, Dec. 1849.

TO Bakers and Confectioners. 100 POUNDS OF LEMON. ROBERT LOVE, Druggist, Toronto, Dec. 1849.

NEW BOOK & JOB PRINTING OFFICE IN TORONTO. THE EVANGELICAL PIONEER Printing Office having been removed to Toronto, the Subscriber would inform the Public, and business men of this city, that he is now prepared to do the following business.

THE CURE OF RHEUMATISM. ACUTE OR CHRONIC. RHEUMATIC GOUT, NEURALGIA, AND DISEASES OF THAT CLASS.

THE CURE OF RHEUMATISM. THIS extraordinary and potent compound is made according to a favorite prescription of the above mentioned Physician. Sir Ashley Cooper, who, frequently referred to in his works, has written in his own handwriting, that he has cured many of the most obstinate cases of Rheumatism, and other diseases of that class.

THE CHEAPEST ON THE CONTINENT! We hope this system of sale will encourage Sunday Schools, and secure religious reading to both rich and poor.

PAPER HANGINGS! JUST received from NEW YORK, 2,000 Pieces at Very Low Prices, at JAMES GILLEAN'S, Book and Stationery Store, in the new Brick Block, lately erected by Mr. D. Smith. James Gillean, London, November 1849.

WHOLESALE Dry Goods Establishment. M'KEAND, BROTHER, & CO., 35 King Street, West, Hamilton, (New Stone Building opposite Mitchell's Hotel).

New Book Store. T. EVAN'S, Bookseller and Stationer, Colborne Street, BRANTFORD.

SCHOOL BOOKS. Which he intends selling for Cash at prices that will suit "The Million."

Ridout's Hardware Store. No. 41 DUNDAS STREET, LONDON, C. W.

DR. HALSEY'S FERTILE WINE. WINE OF SARSAPARILLA, A NEW DISCOVERY.

DR. HALSEY'S FERTILE WINE. THE Blood is the Life. The principle of man in the blood, no sooner are these organs of the stomach which make and nourish the blood.

THE FARMER'S PAPER, THE CANADIAN AGRICULTURIST. The best and Cheapest Farmer's Paper published in Canada, and the only one now published in Upper Canada.

TO DISTRICT OFFICERS, COLLECTORS, &c. TAKE NOTICE, that JOHN S. BUCHANAN, District Officer, has been appointed Treasurer of the London District.

PRINTERS' FURNISHING WAREHOUSE. THE Subscriber would inform Distillers throughout the United States and Canada, that he has opened a PRINTERS' FURNISHING WAREHOUSE.

RELIGIOUS BOOK STORE. THE Subscriber keeps constantly on hand a vast assortment of carefully selected books of Religious Books, at very low prices.

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EVAN'S Millinery and Bonnet Warehouse. MILLERY AND BONNET WAREHOUSE. COLBORNE STREET, BRANTFORD.

FARMERS' INSURANCE. Washington County Mutual Insurance Co., GRANVILLE, N. Y.

APOTHECARY AND DRUGGIST. G. CARTWRIGHT, (Sign of the Red Star), corner of King and Colborne Streets, Hamilton.

WATCHES, CLOCKS, JEWELRY, &c. WILLIAM DAVENPORT, Watch and Clock Maker, Sheffield, Wolverhampton, and America.

CAPITAL, \$900,000. MUTUAL LIFE INSURANCE COMPANY OF New York, No. 35 Wall Street.

THE GREAT NORTH AMERICAN REMEDY. Wm. Hewitt's ANODYNE CORDIAL, FOR BOWEL COMPLAINTS, &c.

LONDON STOVE WAREHOUSE. M. ANDERSON keeps constantly on hand a Large Assortment of Stoves which he will sell cheap.

MORE ASTONISHING CURES PERFORMED BY DR. L. FRANCIS, 430 BROADWAY, New York.

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