

the lukewarm, he says, he will spew out of his mouth. This should convince every church of the necessity of rejecting from its bosom the "lukewarm" who have left their first love, unless they repent and do their first works. If such leaven is allowed to remain, it will leaven the whole Church, and subject it to the removal of its candlestick. The evidences of an active living Christian faith, should be demanded by every Church of all its members, and that in continuance. The withholding of such evidence by any member, demands the immediate action of the Church, which should labour in the spirit of meekness to restore such an one; if not successful therein it should reject him, for "the destruction of the flesh" that has eclipsed his Christian character, that his spirit may be saved in the day of the Lord, through the faithfulness of the Church, in not allowing him to sleep in their midst, while in a state that would subject the Church itself to be pronounced "lukewarm," and fit only to be cast out as a thing to be loathed and utterly rejected. Eternity will reveal the immense injury Churches have entailed upon themselves, and upon the Christian name, by tolerating the membership of individuals, the evidences of whose genuine piety, instead of commanding the belief and confidence of the brethren as it should—falls so far short of it as, in reality, not even to warrant such a belief at all—being barely sufficient to enable charity to indulge a faint hope, that the apparently dead member is, perhaps, not really dead but lukewarm and asleep. If nothing else will awaken such sleepers, let them be rejected by the Church on the authority of Christ's declaration, who says he will reject them. But, alas! this faithfulness on the part of the Church is seldom witnessed. The many divisions of the Church rendering it almost necessary that each should retain all the members it has, even the spiritually lukewarm and asleep, as they often very materially increase the numerical and monied strength of the body, and are generally the most loud and the most earnest in giving utterance and adhesion to party peculiarities.

The conductor of the *Gospel Tribune* took an active part in securing the union of all the liberally constituted Baptist churches in the United States; and having seen nothing to induce him to regret the part he then acted, he must be expected to cooperate with all who would promote a similar work in Canada; and hence the following letter is received; as indicating a move in the right direction.

LETTER ON UNION.

To the Editor of the *Gospel Tribune* :—

Sir,—At a quarterly meeting of the Free Baptist Delegates from their respective churches, held in the Township of Townsend on the 9th inst., the principles and aims of the *Canada Baptist Union* were brought fully before them by one of the brethren, and discus-

sed at considerable length. The subscriber, being present, endeavoured to give what light he possessed on the subject; when the following resolutions were passed with only one dissenting voice :—

1. *Resolved*, That in the opinion of this meeting, the principles of Christian Union as held by the C. B. U., are such as should characterize all evangelical Christian Associations.

2. *Resolved*, That we recommend the churches represented at this quarterly meeting to consider the propriety of connecting themselves with the C. B. U.

Yours, &c.

A. MILLER.

Woodstock.

THE HOUSEHOLD "GOOD NIGHT."

"Good night?" A loud, clear voice from the stairs said that it was Tommy's. "Dood night!" murmurs a little something from the trundle-bed—a little something that we call Jenny, that filled a large place in the centre of one or two pretty large hearts. "Good night!" lisps a little fellow in a plaid rifle dress, who was named Willie about six years ago.

"Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I w-a-k-e"—

and the small bundle in the trundle-bed has dropped off to sleep, but the broken prayer may go up sooner than many long petitions that set out a great while before it.

And so it was "good night" all around the homestead; and very sweet music it made, too, in the twilight, and very pleasant melody it makes now, as we think of it, for it was not yesterday, nor the day before, but a long time ago—so long that Tommy is Thomas Somebody, Esq., and has forgotten that he ever was a boy, and wore what the bravest and richest of us can never wear but once—the first pair of boots.

And so it was good night all around the house; and the children had gone through the ivory gate, always left a little ajar for them—through into the land of dreams.

TIME AND ETERNITY.—Time, like a river, carries all things away with a rapid course; they swim above the stream for a while, but are quickly swallowed up, and seen no more. The very monuments men raise to perpetuate their names, consume and moulder away themselves, and proclaim their own mortality, as well as testify that of others. But now, on the other side, the enjoyments above and the treasures proposed to us by our Saviour, are indefeasible in their nature and endless in their duration. They are still full, fresh, and entire, like the stars and orbs above, which shine with the same undiminished lustre, and move with the same unwearied motion with which they did from the first date of their creation. Nay, the joys of heaven will abide when these lights of heaven will be put out, and when sun & moon, and nature itself, shall be discharged their stations, and be employed by Providence no more. The righteous shall then appear in their glory, and being fixed in the Divine presence, enjoy one perpetual and everlasting day—a day commensurate to the unlimited eternity of God himself, the great Sun of Righteousness, who is always rising and never sets.—*Dr. South.*