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The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess. v. 21.

Vol. 4. Charlottetown, Prince Edward Island, Saturday, July 12, 1862. No. 2

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AND EVANGELICAL WITNESS,

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BY

DAVID LAIRD, EDITOR AND PROPRIETOR.

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Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.

A Little While.

A little while to toil along
This weary, winding way,
And we shall join the ransomed throng,
And we shall sing love's choral song,
In yonder land of day.

A little while for doubt and gloom,
And feeble trust in God,
And faith shall spread her eagle plume,
The soul her palm and crown assume,
Forever with the Lord.

A little while to pour our love
On fading forms of clay,
To weep with tears of bitter grief,
With anguish that hath no relief,
And death shall pass away.

A little while to scatter smiles,
Like sunshine on our way,
With willing heart and kindly hand,
To help each trembling, outcast band,
To hope, to watch, and pray.

A little while to do the work
Our Master's hand hath given;
Fast fleet away the hours of grace,
Night falls upon our dwelling place,
Short space to work for heaven.

A little while to face the storm,
And breast the angry billow,
And Christ shall whisper, "Peace, be still,"
And ransomed by our Lord's sweet will,
His breast shall be our pillow

A little while. Take heed my soul,
These words of love and warning:
That ere thou reach th' appointed goal,
Thou go to Christ and be made whole,
And enter heaven's bright morning.

—The Banner of the Covenant.

Monthly Letter of the Protestant Alliance.

Protestant Alliance, 7, Serjeants' Inn,
Fleet Street, London, E.C., June, 1862.

704. A letter, dated April 15, 1862, has been addressed by Mr E. Ryley, to the Right Hon C. P. Villiers, President of the Poor Law Board, proposing a clause to be inserted in any Bill on Poor Relief As Mr Ryley is an active Roman Catholic, he may be considered as speaking on behalf of that body; in his preliminary observations he states that the proposed clause would not "meet the requirements of the case unless it compels the Guardians of the Poor to provide out of the rates for the religious necessities of adults and for the education of children in their religion by Roman Catholic instructors—I mean Priests, Schoolmasters, and Schoolmistresses—separately from Protestant children." The Committee of the Alliance sent a letter containing the clause to every Chairman and Clerk of every Union, and pointed out the following effects of the proposed clause:—

"1. A compulsory Creed Register in all Workhouses and Workhouse Schools.

"2. Register to be opened to the Romish priest and ratepayers.

"3. Guardians *compelled* to appoint a Romish chaplain named by a Romish bishop.

"4 Guardians to provide a 'decent room' for Romish worship.

"5. Poor Law Board and not the Guardians may give orders for Romish priests to perform Romish worship.

"6. Guardians are compelled to pay such salary and to *make other allowances to priests* as Poor Law Board *may order*.

"7. Guardians may be ordered by Poor Law Board to build schools for Romish pauper children.

"8. Guardians to appoint such Romish chaplains to schools as the Romish bishop may name.

"9. Guardians to pay Romish chaplains, masters, mistresses, and teachers, such salaries as Poor Law Board shall direct.

"10. Guardians compelled to send Romish pauper children to any schools Poor Law Board may appoint

"11. Guardians may be compelled to farm out at considerable expense children in Roman Catholic families, convents, or monasteries.

"12. Guardians will be deprived of all supervision and management of Romish pauper children.

"13. The principle of this clause would ultimately damage, if not break up Workhouse and District Schools by dispersing the children in small institutions at increased express.

705. Sir Stafford Northcote and Mr Lyall having introduced a Bill for the Education of Pauper Children containing the following objectional clause, "No Child shall be sent under this Act to any School which is conducted on the Principles of a Religious Denomination to which such Child does not belong," the Committee, upon the following grounds, opposed it, but without success:—

"1. That the Bill would revive the old system of farming out pauper children, and the evils attending that system. That it would deprive the Guardians of the control and authority over the children. That the Bill would seriously damage and interfere with District Schools.

"2. That with very rare exceptions, provision is made in Workhouse District, or Industrial Schools, for the support and education of children contemplated by the Bill.

"3. That the provision in Clause 9 would intensify the sectarian spirit, and perpetuate religious strife among the subjects of the kingdom

"4. That Clause 9 would require *separate* Institutions for children of every religious denomination, and also as a consequence an increase of expense for *Officers* and Management."

706. The Committee have recently prepared a petition on the unjust treatment of British residents in Spain, setting forth—

"That for British Protestants resident at Valencia, Alicante, Denia and other places, no adequate provision is by the law of Spain permitted for the exercise of their religion, or the education of their children in the Protestant faith. That at Bilboa a public service for 300 English persons was prohibited

"That in April, 1862, the Cardinal Archbishop of Seville interdicted the Protestant worship, conducted by a Clergyman of the Church of England, in the house of the British Vice-Consul at Seville; and that in pursuance of such ecclesiastical prohibition, the Governor of Seville ordered such service to be discontinued.

"That the Protestant service in even a Consul's house is only tolerated; and that at any time it may be stopped by the secular authorities; and that such interference has at times recently taken place.

"That by the law of Spain, Bibles and Prayer-books are liable to be condemned as contraband.

"That by the law of Spain it is declared that there is but one religion professed in Spain, the Roman Catholic, and no other form of worship is tolerated; that no foreigners shall be able to profess in Spain any other religion than the Catholic Apostolic Roman religion; and that the children of British Protestants resident in Spain are totally inadmissible by law into Roman Catholic schools, except by becoming Romanists; that, in many places, burials conducted according to the Protestant service are denied to British subjects in Spain.

"That in Great Britain, Roman Catholics, whether British subjects or foreigners, have full power, by the law of the land, to perform their religious worship, to bury their dead, and to educate their children, according to the principles and practices of the Romish Church; and they strongly and indignantly protest against such religious intolerance towards British subjects resident in Spain, on account of which they are denied the rites of worship and of sepulture, and the privilege of educating their children in the Protestant faith."

Copies of the petition may be had at the office on application to the Secretary. * * * * *

708. The Romish priesthood in Ireland have lately set themselves against the system of national education and have resolved to break off all connection with the model schools in Dublin, and have ordered the nuns (pupil-teachers) to give up their situations in all model schools, and no more teachers are to be trained in them; but the prelates *will not sacrifice or compel the priests to sacrifice the public funds by which their schools are almost exclusively supported, and to adopt the voluntary system.*

In pursuance of the same object, Dr Cullen in his recent pastoral, in reference to education, "directs that after the 1st of next month all priests and 'religious' shall cease to have anything to do with the model schools. On Sunday they were denounced from several altars in Dublin. The question at issue here is, whether an ecclesiastical body, under foreign jurisdiction, shall wrest from the State absolute control over the education of the mass of the population, using without real responsibility the public funds set apart for educational purposes, and likely to wield this enormous power in as pirit of hostility to the institutions of the country.—*Times*, May 16 & 28, 1862.

709. By a return relating to Maynooth College, and presented to the House March, 1862, it appears that 875 persons have completed their education there from 1845 to 1861, at an average cost of £550 per head, a sum more than sufficient to give persons in that rank of life a good and sound education at either of our universities.

710. A Romish priest of the name of Peter Conway, complained to the Board of Guardians at Tuam, of the distress in his neighbourhood. A committee of inquiry was appointed. "They state that the charges made by the Rev. Peter Conway have not been sustained," and they express regret that the Headport Committee had ceased to exist on account of the "unbecoming and exciting language used by the Rev. Peter Conway. Mr Stanton, a highly respectable Roman Catholic, left not only the committee but the neighbourhood, because he was denounced at the chapel. There is a widespread and deep feeling among the most enlightened and independent portion of the laity that the arrogant and domineering conduct of some of the priests cannot be much longer endured. It arises, no doubt, from the way in which the students are hurried through Maynooth and other colleges, and made priests before their education is half completed, without any compensation in the refining influence of good society. The metamorphosis of a peasant youth of moderate abilities into a priest, by means of a monastic education in a state of exhusion from the world, is too abrupt for the proper culture of the mind, manners, and habits.—*Times*, May 14, 1892.

"The O'Conor Don very conveniently omits all mention of Maynooth, which is really the only case in the kingdom, and, indeed, to the best of our knowledge, in the whole world, of a State giving a very large annual grant for religious education without any real equivalent or security; in fact, without any return for the money."—*Times*, May 23, 1862.

711. At the annual meeting of the French Canadian Missionary Society, held on the 30th January, in Montreal,

It was resolved—"That the position of the Church of Rome in this Province—viewed in reference to its rich endowments, thorough organization, increasing political influence, growing ultramontanism and especially the strong hold her unscriptural dogmas and idolatrous practices have upon her adherents, numbering half the population of this country—should alarm and arouse us to those consequences to ourselves and children, which history shows to result from such power and influence; as well as excite deeper sympathy for our beloved fellow-subjects, more immediately held under her sway."

712. At the last election of Guardians for Barton-upon-Irwell, in Manchester, the Rev. C. Kershaw, a Romish priest, was a candidate. Through the exertions of the Eccles. Protestant Association he was defeated. At the request of the Eccles. Committee a large supply of our papers were sent for distribution, and many persons after reading them refused to vote for the priest.

713 We have been informed that *all* the Protestant nurses of the London University College Hospital, or North London Hospital, have been removed, and their places filled by Popish nurses.—We trust some of the governors or subscribers will insist upon an explanation of this extraordinary course

714. We are informed by a gentleman well acquainted with the proceedings in the House of Commons, "that any reference to the political action of the Jesuits in Parliament is almost invariably suppressed in the Reports."

715. The Rev. Robert Maguire, M.A., incumbent of Clerkenwell, delivered lectures on behalf of the Alliance on April 11, at Clapham; on May 16, at St. John's Upper Holloway; and on May 21, at Gravesend, on "The Temporal Power of the Papacy; How it was got, how it was used, how it will cease. With detail of the operatinos of the Protestant Alliance."

A Lecture was delivered in connection with the Birmingham Protestant Association, in St. Peter's Schoolroom, Dale End, on May 22, by Dr Newey, on "The Intercessors of the Church of Rome, and the Intercessors of the Bible." The Rev. Peter Sibree in the chair.

JOHN MACGREGOR, Hon. Secretary
CHARLES BIRD, Secretary.

Synod of the Canadian Presbyterian church.

This Synod held, what may be termed, its second annual meeting at Toronto, on the 5th June. It was a season of much interest to its members. Our Union is but recent, and much anxiety must still be felt for the success of so important a movement; but whatever fears were entertained of the result, were completely dissipated by the entire absence of sectional feeling, the high tone of all its proceedings, and the brotherly affection which pervaded the assembly. It was felt that we were one, beyond all fear of separation; and, that the piety and wisdom of the adherents of both the late churches were equal to the settlement of any questions of debate that might arise.

The Synod was opened with an excellent sermon by Dr. Taylor, of Montreal, the Moderator of last year, from the words: "Go ye into all the world and preach the Gospel to every creature." As a mark of affection to the venerable Dr. Burns, now in the vale of an honorable and laborious life, he was elected Moderator; but on account of the increasing infirmities of age, he, with much feeling, declined the honor. The Rev. Mr Ure, of Streetsville, was unanimously elected in his stead, and ably discharged the duties of the chair.

A good deal of the Synod's time was taken up with complicated appeal cases from the Presbyteries of Ontario, Grey, and Paris, which, for the most part, arose out of circumstances that had occurred prior to the Union. These cases were all heard with extreme patience, discussed with manifest ability, and settled in almost every instance, in a way which it is confidently hoped will be for the peace and welfare of the church.

The subject of Missions occupied some attention, and was considered with deep interest. Since the Union, the Synod has sent a Missionary to Vancouver's Island, with the two-fold object of supplying religious ordinances to the Presbyterian settlers there, and of ascertaining the best locality for the establishment of a Mission among the much neglected Indians of Vancouver. It is hoped that with the assistance of the Free and United Presbyterian Churches of Scotland, we shall ere long be able to send two or three other Missionaries to the new Colony on the Pacific.

Another Missionary has been sent to Red River, partly with the view of assisting Mr Black, who has for about ten years occupied that field, and partly to open up, if possible, a Mission among the roving tribes of Indians who people that vast district of country. The Synod further purposes to lend a helping hand to the sister church of Nova Scotia, in their most interesting Mission at Tana and Erromanga.

Home missions also occupied the attention of the Synod. Reports of the past year's work were interesting and promising. The number of ministers was reported far below the actual requirements of the church, and an urgent call was made for more laborers. The Buxton mission, among the colored people, under the care of Mr King, reported progress. A colony of French Protestants in Sandwich asked for aid to erect a school-house for the religious instruction of their children, and their case was commended to the Presbytery of London and the Home Mission Committee. The French Canadian Mission, conducted in Canada East, was represented by the Rev. Mr Duclos in an interesting speech, and was commended anew to the sympathy and aid of the congregations. Among the matters worthy of notice was the appearance of the Rev. Mr Chiniquy, requesting, on behalf of himself and his church at St. Anne's, recognition by the Canadian Church. They have evidently not got on well with the Old School Presbytery of Chicago, and have been in difficulties of a very perplexing kind, almost since the time they went into connection with that church. Mr Chiniquy was heard, and stated his case with much candor and simplicity. A Committee was appointed to confer with him, which resulted in the appointment of a deputation to visit St. Anne's to investigate the condition of the church and the matters affecting Mr Chinquy; and, if satisfied, they were instructed to commit both minister and church to the care of the Presbytery of London. The report of the Committee will be looked forward to with much interest.

That which excited the warmest debate was perhaps the now celebrated University question. Information from good sources is now current that the so-called affiliation of the several denominational colleges to the University of Toronto, or Upper Canada, is but the precursor of a division among these colleges, which comprise two Roman Catholic institutions, one Episcopalian, one Wesleyan, and one Church of Scotland, of a large amount of University or other public funds. It was said that $10,000 per annum and an immediate sum of $40,000 for buildings and museums, were to be appropriated to each.

This is a proposal which has long been regarded as unjust and iniquitous, by both sections of the United Church. We have all but unanimously petitioned against it before, and now it is felt, more than ever, necessary to make the most decided opposition to the perpetration of so flagrant a wrong. With the exception of Drs. Willis and Burns, and two other ministers, the Synod came to a hearty vote condemning any such proposal, and authorizing a Committee by petition to the Governor and Legislature, and otherwise to give the scheme the most strenous opposition.

The result of this vote was, that Dr. Willis resigned connection with Knox's College and the Church. As a member of the Senate of Toronto University, it was felt and remarked that his influence there had been exerted in direct opposition to the well-known and often-expressed opinions of the Synod. This was deeply regretted, as tending to compromise the church on a question conceived by it to be vital to the interests of religion in the country. The fact was pointedly alluded to by more than one of the speakers on the question. The Dr's defence did not mend matters. He seemed willing, for the sake of a higher literary education, containing the religious element, that even Roman Catholic Colleges should be endowed. A Committee was appointed to confer with Dr. Willis, and in the event of his persisting in his resignation, they were instructed to call a special meeting of the Synod to provide a successor.

A pleasing feature of the meeting was the presence of a deputy from the Congregational Union of Canada. He was received with affection, and in response to his congratulations, the Synod appointed Dr Burns and Mr Young to convey their brotherly greetings to the Union then in session in Hamilton.

Other business of ordinary importance was transacted, and then terminated this most pleasing, although laborious meeting of Synod. It was felt that the Lord was with us. Much prayer was offered for the divine blessing, and gratitude expressed for the divine goodness. Affection for one another was deepened and confidence confirmed. All seemed to rejoice in the Union, and to be of one mind in making it conducive to the edification of the Church of Christ.—*Montreal Witness.*

Preach Christ for Christ's own sake.

The glowing words addressed by the late John Angell James to a body of students leaving college, bear a striking likeness to the earnest utterance of our own James W. Alexander. Such words from the lips of such men should be thoughtfully pondered, as furnishing the secret of their own "fragrant preaching," and large success in winning souls.

"Preach Christ, and for Christ's own sake. Exalt Christ, not yourselves. Exhibit Christ in the dignity of his person, the efficacy of his atonement, the prevalence of his intercession, the fulness of his grace, the freeness of his invitation, the perfection of his example; in all his mediatorial offices and scriptural characters, and as the Alpha and Omega of your whole ministry. Let your sermons be fragrant with the odors of his name. Carry this precious unguent to the pulpit, break the alabaster box, and let the precious perfume fill the house in which you minister. Christ has himself told you the secret of his success, when he said, 'And I, if I be lifted up, will draw all men unto me.' With this divine loadstone magnetize your sermons; here lies the attraction. Preach as in full view of all the wonders of Calvary, and let it be as if, while you spoke, you felt the Saviour's grace flowing into and filling your soul, and as if at that moment you were sympathizing with the apostle in his sublime raptures; God forbid that I should glory, save in the cross of our Lord Jesus Christ."

From the Halifax Provincial Wesleyan.

Wesleyan Conference of E. B. A.

The eighth annual meeting of the Conference of Eastern British America was commenced, pursuant to notice, in the Brunswick Street Church in this city, on Wednesday, the 25th ult., at 9 a.m. The Meeting was opened with the usual devotional exercises; the 446th hymn, commencing, "Jesu, the word of mercy give," was sung; the Rev. J. McMurray read the 33rd chapter of the second Epistle to the Corinthians, and the Rev'ds. Messrs. H. Pope, senr., and McNutt engaged in prayer

The names of the ministers deputed to attend the Conference were read by the several Chairmen of the Districts.

The vote being taken for the election of Secretary, resulted in the choice of Rev. J. McMurray, who nominated the Rev'ds. R. A. Temple, H. Pope, junr., and D. D. Currie, as Assistant Secretaries. The Rev. J. Taylor was elected Journal Secretary, and nominated the Rev. G. S. Milligan, A. M., Assistant Journal Secretary. The answer of the British Conference to our Address of last year was read, after which the President—the Rev H. Pickard D.D. addressed the Conference as follows:—

"Dear Brethren:—I need not say, in taking my position, that I feel grateful to the God and Father of our Lord Jesus Christ, for His mercy shown to me in giving me to know the Saviour, and calling me to the work of the ministry, and supporting and saving me in a long life till now, entering my fiftieth year. Almost all here know me to some extent. I see before me some whom in childhood I knew, and reverenced as the ministers of Christ. I feel grateful to the brethren for their confidence in me, I have the assurance in my present position of their confidence in the sincerity of my professions of desire to serve the Church. When I gave myself to the work of the ministry, I resolved that the offering should be unreserved—it is so now; I have, in all sincerity, labored in accordance with this desire. I am conscious of great unfitness for this duty; I cannot discharge it in my own strength, but only through Divine help, and as aided by your sympathies and prayers. I cast myself on the promises of a covenant keeping God

"Though a more tedious time than usual has been spent at the Committees, yet the work is in a more finished state than ever before. I hope, therefore, that we shall get through our business earlier than usual."

The Co-Delegate, the Rev. C. DeWolfe, D.D, said:—

"Dear Brethren:—From my earliest connection with the denomination, I have been a great lover of Methodism—my sympathies have been fully identified with it. The position I occupy to-day is owing to the affection of my brethren, and though I could have wished that some one else were selected, I did not feel justified, in view of the circumstances, in refusing—and especially if I could in any way add to the comfort of the overworked President. I regard your selection more as a tribute to the affections, than as a tribute to my intellectual or administrative ability; for I believe it has been generally known—and no man shall rob me of this my glorying—that the character of my brethren has ever been as my own, that I have at least always endeavored to be a peacemaker in the Church of God."

The President intimated that it was his duty to see that order should be duly observed, and the rights of each brother regarded; and referred to certain rules of debate which have been supposed to obtain in our Conference He suggested the desirability of recognizing especially the following: That no person speak more than twice on the same subject, without leave of the Conference, and only once until all have spoken who wish to The suggestion was adopted.

The Rev. C. Churchill moved that the hours for the meetings of the Conference should be from nine to half-past twelve, and from three to half-past five. The motion was seconded by Rev. J Brewster, and passed the Conference

The first Question—Who are now admitted as ministers into full connexion with the Conference? was asked The names of those candidates, recommended by the District Meetings, were then presented. Arrangements were subsequently made for the theological examination of these candidates.

At ten minutes before twelve the doors were thrown open for the reception of the public to the Conference prayer meeting. A large number of persons from the city were present, notwithstanding the rain which fell heavily at the time for assembling. The President gave out the 653rd hymn, commencing "Come Holy Spirit, raise our song," after the singing of which the Rev ds. J. G. Heuniger and H Daniel engaged in prayer. Subsequently the following ministers led in prayer, alternately with the singing: the Rev'ds. Messrs Crane and Jordan, Smithson and Lockhart, R. Smith and Ingham Sutcliffe, after which the meeting closed with the benediction A hallowing influence rested upon the assembly, and many were led to renew the unreserved consecration of themselves to God and his service.

The afternoon session opened at three, with singing, and prayer by Rev. W. Smith. A discussion arose in reference to the state of health of some of the young men recommended for ordination A committee—consisting of Rev'ds J. Snowball, W Smith, F. Smallwood, W. Wilson, and R. Johnson—was appointed to enquire into their cases

The members of the Missionary Committee, the names of whom were to be present at the ensuing Anniversary, were appointed.

A committee was appointed to conduct the theological examination of the candidates for ordination, consisting of the Co-Delegate, the Rev'ds Messrs Daniel, Botterell, W. Smith, Allison, Stewart and Desbrisay.

On Wednesday evening the Anniversary Meeting of the Missionary Society was held in the Brunswick Street Church, commencing at half past seven. Notwithstanding the continued inclemency of the weather, the congregation was good The meeting was opened with singing, and prayer by Rev. J. Snowball. The Co-Delegate of the Conference took the chair, and in a brief address presented the business of the meeting Selections from the Report—the whole of which will be duly published, and which is an admirable paper—were read by the Secretary, the Rev. C. Stewart, by whom the Report was prepared.

The first resolution was moved by Rev. Mr Lockhart, seconded by the Rev. J. Cassidy, and supported by Rev. D D. Currie.

The second resolution was moved by Rev. Mr Jordan, a Missionary from St. Kitts, and seconded by Rev J. Hart. The third resolution was moved by Rev. Mr Harris, and seconded by Rev. Mr Nicelson, after which the collection was taken up The last resolution was moved by Rev. Mr. McMurray, and seconded by Rev. Mr Snowball. The meeting was closed with the Benediction.

[Though on this occasion the time of the speakers was limited, and they had not the exhilirating influence of a crowded assembly, yet their addresses were interesting, some of them highly so, and from their varied character, gave a more than ordinary completeness to the service. Mr Lockhart gave some encouraging details respecting our cause in Newfoundland and some affecting notices respecting his own afflictions there. The remark of Mr Cassidy here upon the historic value of our mission cause; and Mr Currie eloquently discoursed on the adventurous character and persevering efforts of our Ministers who are stationed along the upper banks of the St. John river; who by canoe, and on horseback, and on foot follow the lumbermen into their camps and the newly arrived emigrants to their homes, amidst the dense forest lands of New Brunswick. With great felicity, Mr Jordan showed the efficiency of Divine grace not only in saving souls from death, but also in elevating and liberalizing the negro race in the West Indies While on the one hand it had enriched many of that once trodden people, who now gave largely to the support of Christianity, on the other it enabled and induced those who were still poor to afford, even of their poverty, something for the extension of the glorious gospel of Christ Mr Hart dwelt with much force upon the principles, the motives, and the object of the Mission enterprise, and proved that whatever else the Christian Church may sanction, this cause it must zealously carry forward, till all the families of the earth be blessed in Christ. In a short but eloquent address, Mr Harris referred to his early experience in the city of Halifax, and to the work in which it had been his privilege to engage subsequently, in the Island of Newfoundland. To that work he wished to return, and in it to spend and be spent Mr Nicelson's speech was "short and to the point." And, altogether, the influence of this meeting was such that we trust it will reproduce itself in benign feelings and fruit throughout the Connexion]

To be Continued.

Temperance.

"The Testimony of the Holy Scriptures respecting Wine and Strong Drink." By J. W. Dawson, of Pictou (now Principal of McGill College, Montreal, Canada).

[Continued from our last.]

9. SHECAR.—STRONG DRINK.

This is in some respects a doubtful word, though the testimony respecting the use of the article intended by it is not obscure. It is derived from the root Shakar to be intiated or drunken, and from the meaning of related words in other languages, it may be inferred that Shechar originally meant some sweet liquid; but there can be no doubt, that as generally used in the Hebrew Scriptures, it is the name of an intoxicating beverage, or beverages, different from wine Various opinions have been entertained respecting its precise nature; but without entering into the controversies which have been raised respecting it, I may state, that the most probable view is, that a drink prepared from the juice of the palm tree is intended. This substance in its recent state is a sweet and agreeable beverage, and by evaporation a kind of sugar, called in India Zhaggery, is obtained from it. By fermentation it may be converted into a kind of Beer or Palm wine, now used in some parts of the East; and by distillation a kind of arrack or ardent spirit may be obtained from it. The fermented palm wine is probably the liquid most commonly meant by the Hebrew Shechar; but as we are informed by Herodotus that at an early period a distilled liquor was obtained from the palm juice in Babylonia, it is probable that palm arrack or spirit may sometimes be meant.* There is no evidence however that the art of distillation was practised by the Israelites themselves. Whatever the precise strength of this beverage, it cannot be questioned that it is unfavorably regarded by the inspired writers.

The only passage in which it is permitted, is Deut. xiv. 24, where it is allowed to be used as a substitute for the tithe of fruits. Without entering into the question whether an intoxicating drink is meant in this place, I may merely remark that this permission, in one especial case, by no means implies approval as an ordinary beverage. The remarks already made respecting the use of wine in this ceremony of the presentation of tythes in the tabernacle, apply equally to "shechar."

Shechar is never mentioned as a blessing, or as one of the bounties of Providence. It generally occurs in connection with wine, and this always in passages in which the latter is discountenanced; for example, it is forbidden to Priests, (Lev. x. 9.) to rulers (Prov. xxxi. 4) to Nazarites (Num. vi. 3.) and it is denounced by the later prophets. (Is v. 11. &c. One passage in which it occurs without any mention of wine is alone sufficient to show the estimation in which it and those who used it were held. In the sixth Psalm, David in pouring out his distresses before God, concludes with the complaint, "I am the song of the drunkards," literally of the drinkers of "shechar." It is evident, therefore, that in the time of David those who drank strong drink were viewed as scoffing and ungodly men, ready to mock at a good man in distress, and perhaps, like some modern tipplers, not deficient in the power of making his calamities the subject of humorous songs to enliven their social meetings.

I have now examined in a summary, though I trust in a sufficiently careful and candid manner, all the words used in the Hebrew scriptures to denote intoxicating drink, or so translated in our version; and I think I may without fear leave it to the conscience of any good man to decide whether the use of the strong alcoholic and distilled liquors of modern times, accords with the teachings of the Old Testament. We must now proceed to enquire, whether the revelation of greater light and liberty contained in the New Testament, is less strict in its requirements than the older dispensation, or more in accordance with the drinking usages of modern nations calling themselves christian.

THE NEW TESTAMENT.

In entering upon this branch of our subject, we might be led by the results of our inquiries into the testimony of the Old Testament, to expect a still more decided and precise approval of intoxicating drinks. In this, however, we would in some degree be disappointed. The New Testament, though a clearer revelation of God's will deals much less in minute details than the old. It enunciates great general principles, and leaves their application to the mind enlightened by the Spirit. It seeks to renew the inner man, that his deeds may not be evil; not to regulate every minute part of his conduct that an outwardly good man may be made up of these details. In the New Testament, therefore, we have few direct references to wine; but we have broad general truths, which which should guide the christian in his conduct in relation to it. Before proceeding to the consideration of these however, it will be necessary to notice some particular references to wine, which are supposed by many to be adverse to total abstinence.

*Beer made from barley was in use in ancient Egypt, and it is just possible that this also may have been included under the term Shechar.