The Protestant

AND EVANGELICAL WITNESS.

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

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The Protestant,

AND EVANGELICAL WITNESS,

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[Original Poetry.]

The Quelling of the Mutiny.

[The following lines were written by a sea-faring man while in prison in the United States under an unjust charge of misdemeanor. A dispute arose among the prisoners as to what was the only safe guide through life, and the author of these lines submitted his opinion in verse, that the only safe guide was judgment and reason, together with the Christian graces.]

Let Reason now resume up the helm,
Let judgment touch to steer
Let faith and love and humble zeal
Now all be present here.
The Captain gives a stern command,
The ship goes out to sea,
And onward now pursues her way,
For there's no mutiny.

But there's one hand that won't obey,
And with him more agree;
The officers, they now declare
There is a mutiny.
The sails all fluttering in the wind!
A shocking sight to see—
The ship no more her course pursues,
For there's a mutiny.

What shall be done on board our ship
That now is on the sea,
Good order to restore again
Against this mutiny?
Let Mercy speak, let Truth be heard,
Let Faith and Love agree;
These will secure all hands aboard,
And quell the mutiny.

Onward now our course we steer,
Where storms and winds prevail,
The mariners are often called
To spread and shorten sail;
And murm'ring passions often rise,
While reason tries to quell,
'Till Charity that ruling power
Declares that "all is well."

And as our ship mounts up the sea,
She looks both fair and bold,
And when she plunges down again
The tale of grief is told.
Now Faith mounts up the mast on high—
The immortal shore descries,
And Hope lifts up her joyful head
Expectant of the prize.

And when the immortal shore we gain,
Our voyage will be o'er,
And Charity supreme shall reign
On that eternal shore;
The other officers discharg'd,
No work for them shall be,
And all the company at home
Her glorious Reign shall see.

The Reformation and Reformer of Geneva.

(An Address, delivered by Dr Merle D'Aubigne, at the Meeting of the Evangelical Alliance at Geneva, on Friday, September 6, 1861.)

Gentlemen—It can be no matter of surprise that the Evangelical Christians from all countries, now gathered at Geneva, should desire to re-call the Reformer and Reformation of Geneva. The Alliance contains among its members brethren who do not altogether hold with the opinions of Calvin. This thought, at first, occasioned me some uneasiness, for I would not willingly wound the convictions of any one; but I was soon reassured by the persuasion that, in the free development of the doctrines of Calvin, there are points common to all Christians. I will not speak of Geneva in the eighteenth century, hardly of Geneva in the sixteenth, but rather of the Reformation which has proceeded from Geneva. Calvin's God-given commission was not limited to our own city; it was universal. His special work was a new development of the Reformation, which tended to unite all Evangelical Christians. Luther first sounded the alarm-gun; Farel and Zwingle followed. At their voices men woke from the sleep of ages, and flew to arms; but many armed sinks. Some took the Bible, others drew the sword. There was general confusion and disorder. Then appeared Calvin, calm amidst the tumult, firmly and fearlessly advancing amidst the balls which whizzed to right and left around him. Taking his stand upon the Word of God, nothing could shake his steadfast and majestic aspect. Called to create order, he sought in the crowd for friends and foes. He perceived that it was needful, not only to combat the avowed adversaries of the Reformation, who were the Ultramontanists, but also those hidden within the bosom of the Reformation itself. And these, too, who truly contended for the truth, hardly gave him less to do. It was needful to unite them in doctrine, lead them to all the obedience of Christ, and establish discipline among them. After the great Luther, the unwearied Farel, the fearless Zwingle, a Calvin was wanted. His work was preeminently one of construction. His fellow-reformers drew the sword, while Calvin, pour and humble, held the pen. The earlier Reformers were generals in the field, while Calvin was a legislator. Such is the character of our Reformer. What would have become of the Reformation without this intervention? The Church would have been destroyed by the disputes of its members. On all sides there were unstable spirits, who were driving the vessel of the Church to shipwreck. Calvin was the brave and skilful pilot who conducted it safely through the quicksand.

Gentlemen, this Reformer is the Evangelical Alliance. If it were a new institution, it would be none the less excellent; but what shall I say of it, if it goes back to far as the Reformation? Though, with regard to the gospel, this would not add to its power; yet that it can claim as long a descent will, perhaps, be the judgment of this assembly, after I have stated the case. Yes, gentlemen, the idea of an Evangelical Alliance lived in the mind of Calvin. Not less than you, did he desire a visible and formal Alliance. He desired to save the Church by internal union. Two elements go to constitute this Alliance—the union of faith and love.

Before entering upon the development of my subject, I will make a simple observation. Calvin was one of those rich, profound, and mysterious natures who are not in bondage to the world, and who hold deep and high communion with God. In order to know him, it is necessary to dive deep into his mind, his books, his life, which is a labour above the superficiality of these modern days. He is one of those men whose study presents new vistas to history. Never take for his likeness those coarse portraits of him which prevailed in Roman Catholic pamphlets. The characteristic of Calvin's Reform are the opposite to what is generally supposed. People think of it as extreme, exaggerated, intolerant, while it was, in truth, moderate and conciliatory. Do not mistake me. Never will the Alliance admit compromise. We hold to all the fundamental doctrines of the faith, and will yield nothing from them. We wish for no accommodation with Rationalists and Papists; but we seek conciliation and union with other Christians. A philosopher, from whom I differ in almost all points, M. Ernest Renan, has truly said:—"The right of an individual to construct his own creed was an idea of which the sixteen the century had hardly a glimpse." But this was, in fact, the new method. The thing to examine, said Calvin, is the Bible. That is the touchstone. But a diversity of opinions, some dangerous, necessarily resulted from this study, and there was danger that the faith of the weak might be overthrown. If some remedy had not been sought for, the world would have turned its back upon the Reformation—which, now weakened and languishing, seemed about to perish; doubts rising on all sides, and diverse errors shaking to its foundation the scarce completed edifice. Calvin saw the evil in all its extent. It vexed his noble soul; and he sent forth a cry of sorrow. If he went too far in opposition, this thought at least was ever before him, "Is evangelical Christianity to live or die?" "If an earnest agreement could but be established among us!" he wrote; indeed this was his leading idea. Calvin was not exempt from faults and errors. We cannot take him for our guide in every thing; but he was more fitted to establish unity than any of the other Reformers. His character was at once firm and conciliatory; for in him these two opposite tendencies were united and harmonized. Here a difficulty presents itself to me. Calvin has been esteemed a great theologian, and Geneva a theological city. Yet, after the philosophical riches which have been presented to you, all I have to bring you to is the poverty of the theology of Christ; happy, if I should not weaken it by the poverty of my own theology. This is the difficulty of my position; and ours is not a theological age.

In order to give life to our argument, let us imagine that a Conference is being held in this place between the three great Reformers—Luther, Calvin, Zwingle—and their disciples. You will not be surprised at the place we choose, for we are within Calvin's very Church. From this very pulpit he raised his voice against those apes, "Marmousets," who threw ridicule upon the gospel; here he extolled the confessors of the faith as they went forth to martyrdom. From the place where the communion table stood, he said to libertines—"I would rather expose myself to death, than give that which is holy to dogs." Here then, I summon our three Reformers to a conference. First, there appears, on the left, a vigorous-looking man, with a keen and determined expression. This is Luther. I see an energetic figure advancing on the right, whose bearing speaks him a son of our own mountains. It is Zwingle. Lastly, a pale-faced man walks slowly up the middle of the nave. His eyes are bright, his step is firm. You name Calvin. These three doctors advance and meet here, upon the spot where I now stand. Let us question them. The first question we will address to them is this—What relation is there between faith and the Scriptures? Luther makes the first reply. Wearied of Rationalism, he turns to the light of heaven. "I am a fool," he says; "I understand nothing; I have seen nothing, heard nothing, experienced nothing, but because God speaks I will believe. It is not fit to be the doctor here; I doff the doctor's cap. Once I myself wished to pierce the sky, and see God in his secret place; but I became giddy. We must believe what God says to us by the Scriptures." At these words Zwingle, brought up in the philosophy of Greece, frowns. He also holds by the word of God; "But," says he, "ought not our belief to be reasonable? Must we ignore the wants and claims of reason? If my strength is in Christ, Christ becomes my faith; and what need have I for external authority?" Calvin unites both these Reformers, thus divided upon this serious question. To Luther he says, "Hold by the Scriptures, they are the word of God." To Zwingle, "Faith does not consist in ignorance, but in the knowledge of God's word."

I now propose to question them on the nature of man. All three admit the doctrine of sin, but with shades of difference. Luther is possessed with this thought—"The understanding is fallen; it cannot know God. Original sin has poisoned our entire nature." Zwingle, in love with the heroes of antiquity, replies, "Evil is a negation; man has lost the Divine love." Calvin again shakes hands with Luther. "Yes," says he, "our soul is like a burning furnace, which casts forth smoke and flame; but yet, whatever good there may be in it, there needs a new creation." He also shakes hands with Zwingle. "Yes," he says, "there is good, there is energy, there are sparklings of light in our soul; but all is smothered by the darkness." Shall we ask them a third question? You admit that there is a work of Christ, which is expiation; also a work of Christ within us, which is regeneration. Which of these ranks first? Luther replies—"Expiation; for God cannot look upon us in our sins." Zwingle differs from this. "The most important thing," says Zwingle, "is that one should experience an inward faith." We do not suppose you would say, O Zwingle, that the death of Christ is useless, but that it pertains to us, if we do not believe in him; but from this view may spring a formalistic morality. Calvin again resolves the problem. "Faith in imputation produces a new life. In Christ we have a twofold grace—reconciliation by his death, and sanctification by his spirit. All whom God receives to his favor, he causes also to walk in new image." Shall we further question them upon the return of Christ? But I hear a voice cry, "Go to Trent, go to Trent!" Question Calvin upon election. "See if he is not extreme on this point." Very well, let us question him upon election. There are "antinomies" answering laws in the relations between God and man. The minds of some men are so constituted that they cannot admit both conditions; while with others it is a necessity to accept them both. You admit God's divine sovereignty; but do you deny man's free will? Calvin admitted both conditions; but he insisted, above all, on the human condition. "Let us look," said he "for the cause of man's state, rather in his fallen nature, where it is clear, than in God's predestination, where it is, hidden and incomprehensible. God's election is the cause of salvation; faith is the sign of salvation; and assurance of salvation comes from faith in the heart. Let us turn our eyes to Jesus Christ, in whom dwells all the good pleasure of the Father, the only fountain of life." It is an exaggeration, then, to say that the doctrine of Calvin robs redemption of its meaning, and that in it man disappears from the world's great drama. It is in the discussion regarding the sacrament of the Lord's Supper that Calvin's moderation most strikingly appears. Luther held the real presence in that sacrament. Zwingle only looked upon it as commemorative; but Calvin held that Christ was also present in it.

(To be concluded.)

The knowledge of Knowledge.

"Am I a Christian?" is the question of many aching hearts. They are far from the calm regions of assurance, and, because of this, are ready to write bitter things against themselves. The very fact that their hearts ache is an encouraging sign, and many who are in this plight are true and exemplary disciples. There is a chapter in the Bible full of cheer to such hearts. It is the fourteenth of John, whose first words are a key to the character of the whole chapter—"Let not your heart be troubled." This is the charge of a sympathizing Saviour, who desires the tranquillity of his people; and in seeking to allay their fears, he shows them that they have a knowledge of which they are not conscious. *They do not know that they know*, and this ignorance of knowledge is the source of their disquiet. In the case of our Saviour's disciples, to whom he at that time spoke, they knew Jesus, they knew the Father, and they knew the Spirit, and yet they were ignorant of their knowledge. They never analyzed their own faith. Christ says to them (ver. 4,) "The way ye know." That way to heaven was *himself*. But Thomas, speaking for the disciples, replies, "Lord, we know not whither thou goest, and how can we know the way?" It is then the blessed Saviour opens their eyes by saying, "I am the way." So their first instance of ignorance of knowledge was dispelled. For *they had* known Christ, and had known him as the way. Now, for the first, he leads them to the consciousness of that knowledge.

Again the Saviour tells them (ver. 7,) "Ye know the Father." But Philip who now takes Thomas's place as spokesman, replies, "Lord, show us the Father, and it sufficeth us." They are sure that they do *not* know the Father. Jesus answers, "He that hath seen me, hath seen the Father." And so they are made aware of another knowledge which they had possessed without knowing it. They *had* known the Father, but until now they had not been aware of that important knowledge.

Still again the Saviour assures them, (ver. 17,) "Ye know the Spirit," and shows them that by the Spirit he will manifest himself unto them, (ver. 21.) Again they plead ignorance, through Judas, (not Iscariot,) saying, "How is it that thou wilt manifest thyself unto us, and not unto the world?" (ver. 22.) Of the manifestation through the Spirit they are sure that they are ignorant. But Jesus continues to assure them of their knowledge of the Spirit in hearing his words, (ver. 25,) and further shows them, that after his departure they would be more fully aware of that knowledge, (ver. 26.)

In this way our Lord cheers his disciples' hearts, by revealing to them their own knowledge. Now they are glad, because they know the Father, the Son, and the Holy Spirit.

Let doubting Christians come to this word of God, and hear the assuring voice of Jesus. They have a knowledge which they do not know. Let them seek to know it. Let them think of Jesus, as he discloses himself to be the *way*. Is he not their way to pardon, to peace, to holiness, and to heaven? Moreover, is he not the express image of the Father's person? And still again, is he not made known to them by the Spirit, who teaches the spiritual mind "all things?" Surely, they know Jesus. Then they know all that can cheer and assure their hearts. They know that heaven is theirs; they know that the Father receives them; they know that the Spirit dwells in them. O that doubting Christians would, as taught of God, open their eyes to their own knowledge! Then would they be glad, because they be quiet.—*Prof. Howard Crosby.*

The Christian Soldier.

The interview of Gen. M'Clellan with his pastor, undoubtedly, should never have been disclosed. Yet, since it has been, our readers are entitled to an authentic statement of its character. This was given, not long since, in Montreal, by Rev. Dr. Duffield, of Detroit, when addressing a meeting of Christians in that city. We copy the account, which will be read with great interest.

Dr. Duffield said:

Rev. Dr Thompson, of Cincinnati, pastor of Gen McClellan, communicated to me the following interesting particulars, which, though only intended for the private ear, may be productive of good, especially among the young men whom I see in this meeting. Gen. McClellan is of Scotch descent, and has been brought up with respect for religion, but never shown any decided resolution to follow Jesus. After his career of victory in Western Virginia, he was suddenly summoned to Washington to take command there, and had to go round by Cincinnati and Philadelphia, the more direct roads being interrupted.

At Cincinnati, he sought an interview with his pastor, who asked him if his rapid ascent had not made him dizzy? "Rather," replied he, "I have been sinking, for I feel myself a lost sinner, and came to know what I must do to be saved." Dr. Thompson then faithfully and clearly unfolded to him the only way of salvation to set forth in the Scripture, to which the General gave most earnest heed, appearing to have a spiritual apprehension of the great truths he was hearing. At the close of this interesting conference, Dr Thompson and the General kneeled together, and the former prayed most earnestly with him and for him. At the close of this prayer, Gen. McClellan remained upon his knees, evidently under deep emotion; and Dr Thompson continued also kneeling, till, after about two minutes passed thus in silence, Dr Thompson laid his hand upon the General's shoulder, and said, "McClellan, pray for yourself."

Thus encouraged, the young soldier began, in almost smothered tones, to pour out his soul to God; and when he rose, there was a glow of spiritual life in his countenance. "I had already," said he, "given myself to my country; but now *I* give myself to God, and pray that he will use me for my country's good." Thus terminated this singularly interesting interview; and General McClellan hurried to Washington, where he immediately introduced order and discipline; requiring not only every man, but every officer, to be in his place—a matter in which there has been a great lack of discipline hitherto in the United States army. He also required Congress to pass a law prohibiting the sale of intoxicating drinks to soldiers, by which the clouds of vultures that follow the army will be hindered of their prey.

Dr. Duffield added that General McClellan was only thirty-two years old, instead of thirty-five, as commonly reported; and that it was a remarkable coincidence that this religious young man should be called to command the thousands of religious young men who had been brought to the Lord in the great revival of 1857-58, and who now had taken their muskets on their shoulders and their Bibles in their knapsacks, to go and fight for their country.

Revival Vagaries.

We extract the following from an article in the Edinburgh *Witness* in reference to the case of a Rev. Mr Gebbie of Dunlop, a minister of the Scottish Establishment, who appears to entertain some very strange views regarding doctrine and behaviour:—

The Rev. Mr Gebbie of Dunlop has just been libelled before the Presbytery of Irvine for the wildest views regarding doctrines and ceremony. He is generally charged with opinions opposed to the Scriptures, with blasphemous expressions, and with most unseemly and irreverent behaviour in the exercise of his public functions. But these heads of offence give but a faint idea of the views and deportment ascribed to him on the unanimous testimony of no fewer than fifty-seven observers and hearers. The peculiarities urged against him we shall take up in the order in which they are reported. Mr Gebbie is represented as declaring that "the real body of Christ" is still visible on the earth. Whether this proposition may be his real meaning, we shall not attempt to settle; for we can fancy fifty-seven hearers, if not specially acute or familiar with the doctrine of Divine fellowship, putting such a gross misconstruction on an animated but vague statement. An English Churchman, a doctor of divinity too (we know the case personally), once was present at evening devotions in a family where the person officiating was a Dissenting minister, who, of course, put up an extempore prayer. Afterwards, in private, the Churchman spoke strongly to the master of the house against the "irreverence" of the petitioner. "What!" he indignantly, yet with a shudder, protested,—he spoke to God of Christ as 'Thy *fellow*!" The Churchman had no idea that the phrase was strictly Scriptural, but took it as a proof of the Dissenter's vulgar breeding! So, especially when we remember the portentously stupid evidence of a theological kind given by many hearers and members of the Establishment when examined in connection with disputed calls, we cannot deny the possibility that the Dunlop witnesses to the heresy of the "real presence" may have misunderstood their minister, who obviously has a mind in a most chaotic state of views. The heresy next imputed to him relates to anxious enquirers, who, when troubled about guilt, should, the preacher asserts, be wholly left to themselves, to find or miss the way to the Saviour, without the pointing finger of a minister or other Christian friend! Had the Apostle, in the jail of Philippi, held these views, he would have replied to the distracted jailor's question "What must I do to be saved?" "Go about your business, and find out salvation yourself," instead of returning that memorable epitome of the gospel, "Believe on the Lord Jesus Christ, and thou shalt be saved." A third proposition libelled is, that all prayer is ineffectual unless the posture of lying on one's back be adopted! This is a natural re-action to Dr Robert Lee's innovation of kneeling. A church or a prayer-meeting would, if Mr Gebbie's idea, as set forth in the libel, were carried out, resemble an infirmary; and our fashionable Christians would require to carry a mattress. That revival earnestness should rush into a notion like this, is unaccountable. The fourth error is about the Lord's Supper, to which Mr Gebbie says, young and old, children and adults, should be indiscriminately admitted, without a single test regarding either their knowledge or their character. The next proposition,—rather inconsistent with the preceding one,—is, that every person who questions Mr Gebbie's infallibility, or differs from his notions, is "worthy of God's wrath and curse,"—a very terrible thunderbolt from the Dunlop Pope! The preacher, however, is said to affect the possession of omniscience, and this is a very good basis for infallibility: he always knows a Christian "from the physiognomy of a man," and has the apostolic gift of "discerning spirits." Mr Gebbie "sees Christ looking out" of every "believer's eyes." He believes that all who die in infancy are certainly damned; and of such, according to the Dunlop gospel, as set forth in the libel, is the kingdom of the devil and his angels. He holds that the gospel is to be preached "only to the converted;" and that, when he himself occasionally addresses unbelievers, it is only, it is said, with the horrible aim of "shawing" them! There are other peculiar points set forth in the libel,—such as his avowed disregard for the Westminster Confession of Faith, and his conviction that all scoffers at Revivals,—his own fashion of Revivals doubtless,—deserve, and will get, the hottest place in hell!" This is moderatism with a vengeance, and to occur seventeen years after the Establishment was purged free from all fanaticism!

If we turn from these views and doctrines to his alleged public practices, Mr Gebbie will be found horribly eccentric. We pass by the charge that he conducts public meetings until two or three in the morning; but what can be said of another allegation, that on several Revival occasions he has "run about the church, crying and gesticulating wildly,—that he has laid himself down upon his knees, and laughed loudly, and encouraged the people to jump and dance upon the pews, instancing, in justification, the case of David dancing before the ark!" Yet there seems to be a "method in this madness:" it is said that he refuses to *preach* to the unconverted; and, certainly, frantic roaring, gesticulating, and dancing in the pews, are *not* preaching, though how *they* could in the least benefit the unconverted, we do not pretend to guess. Some of his hearers, however, have a genius which rises far above Mr Gebbie's alleged absurd performances. One of those hearers happened to cry out, when the preacher paused with the interjection, "Thanks be to God, another soul saved!"—whereupon that hearer "put his fingers in his mouth, and imitated the braying of a donkey!" This ass did not rebuke the prophet, but rushed from the assembly, and entered a house, where he "smashed the face of a clock, and threw a smoothing iron out of the window!"

The whole case is a most humiliating one for Moderatism. There will, however, be critics, like Mr Buckle or the *Saturday Review*, to father it upon the evangelical faith of Scotland.

Transition Period in India.

The Rev. P. Rajahgopal, in addressing a meeting in Madras on the 4th of July last, referred to some of the influences at work in that city, which would bring about great radical changes. He said:

"We are now approaching a new era in the evangelization of Madras, and I shall note one or two things which I regard as favorable signs of the times.

1st. The number of educated men in Madras is at present very large, and they are rapidly multiplying. I regard this fact as highly favorable to the progress of truth, and calculated to overthrow the reign of error and superstition. A philanthropic government has now undertaken to educate the nation on a magnificent scale. I do deplore their narrow, short-sighted, sinful policy, which ignores the word of God as an essential part of national education; nevertheless, I cannot but regard the instruction given in the seminaries as being solid and excellent. Hundreds of minds are thus being set free from the ties of age and the fetters of superstition. Hinduism, which is a system of error in morals, as well as in physic, cannot long stand the shock of western science. It is already beginning to be crushed in the hands of the veriest schoolboy who studies modern geography and astronomy. Not only the young, the old as well, are fast losing faith in Brahmanism. They publicly ignore it. They condemn it as the biggest lie. The conviction that it must one day fall before the progress of Christianity, is fast growing. This cannot go on long without bringing about the speedy downfall of heathenism.

"2d. The system of caste is fast loosening its hold. It is no longer believed in as a divine institute by the educated portion of the community. They show much more an intelligent apprehension of its baneful character than hundreds of native Christians in the south. They are impatient to break its trammels, and adopt the manners and customs of their civilized rulers. Gray hairs and wrinkles of old age are already visible on this venerable and time-honoured system. It is soon to fall, and with it Brahmanism for ever. I believe, ere long, the missionary will be welcomed into Hindu homes, where he shall get both ears and hearts to sympathize with him. What a mighty step this will be to Christianity! It shall then breathe its benedicnes upon the nation, and bind all classes into one holy brotherhood.

"3d. I see a spirit of restlessness, love of change, and a strong thirst for knowledge as the prominent characteristic of the present age. It is largely in operation, particularly among the young and educated portion. The nation is now rising like a man that has long been asleep, and is fast throwing off the night-clothes of olden habits. They will now have change—change in dress, in food, in the mode of furnishing their homes—an universal change for the better. The era is fast approaching, when we shall see the nation lift up one wild burst of jubilee song—'We are free!' Society is already on the move; like the majestic ship, it shall soon be off its old anchorage, and be on the mighty ocean. But before it can right itself, O the dangers of the sunken rocks, the shoals, and opposing currents! O for the Divine Pilot to guide my country, my people, to the haven of rest and security!

"4. Perhaps the events in this transition state, affording most joy and satisfaction to the watchman in Zion is, that a large number of Bible-taught young men are springing up in the heart of Black Town. These are no longer Hindus—they are Christians in their consciences and heads—they have more knowledge than the martyrs in the second and third centuries—their doctrinal creed is much more sound and consistent than that of many so-called fathers. Unhappily, they have not yet come out to enrol themselves in the army of Christ's disciples; at present they are halting between two opinions, and conviction within them grows alternately warm and cold. They cannot be in this position long. Either they must go forward to the foot of the Cross, or sink into infidelity, or the putrid mire of licentiousness; or, what is most common, be swept away by the rapid current of worldliness. Now is the critical period, the decisive moment for the Christian missionary to fling himself into the midst of the arena, throw back the flood of evil influences, and give the movement a tone and a turn in the right direction. The solemn responsibility rests upon us."

These remarks are applicable not only to Madras, but to the whole of British India.

Temperance.

Grand Division of New Brunswick.—We make a few extracts from a report in the St. John *Temperance Banner*, of the proceedings of the G. D. of New Brunswick, at its late Annual Session:—

The Grand Division met in Temperance Hall, King Street, Wednesday, October 30, and was opened in due form. A communication from Messrs. M'Cready respecting the publication of a Temperance paper was referred to the Committee appointed in July on the same subject.

It was ordered that 450 copies of the Journals of the present Session be published and distributed under the supervision of the Grand Scribe.

Bro. John L. March, from the Committee appointed to consider the best means of procuring the publication of a Temperance paper, presented a Report, the consideration of which was deferred until after the election of office-bearers. * * *

On motion, the Report of the Committee on the procuring the publication of a Temperance paper, was taken from the table for consideration:

Moved in amendment as follows:—That *Whereas*, Bro. Thomas M'Henry, publisher of the "Temperance Telegraph and Reformer" has proposed to continue its publication provided the Grand Division constitute it the Organ of the Order, and continue the annual grant of $200;

Therefore *Resolved*, That the "Temperance Telegraph and Reformer" be continued the Organ of the Order, and that the sum of $200 be paid to its publisher to aid in the remuneration of its Editor.

Moved in amendment to the amendment:—

That the Bros. M'Cready's proposition, as laid down in their communication, be accepted, and that the Temperance *Banner* be constituted the Organ of the Sons of Temperance in this jurisdiction, without pecuniary aid from the funds of the Grand Division.

Pending the question, it was moved that the further consideration of the subject matter of the above resolution be postponed for twelve months—Lost.

On the question being taken on the amendment to the amendment, it was decided in the affirmative, viz.: for the question 40, against 20.

Bro. C. A. Everett moved a Resolution:

That the Grand Scribe address a circular to the various Subordinate Divisions under this jurisdiction, urging them to appoint Joint Committees from the several Divisions within certain districts, or within the several counties; such Committees to act as district or county Lecture Committees to receive the appropriations which may be made by the several Divisions appointing them, and expend such monies in defraying the expenses of public Temperance meetings within their districts, and in such other way as may in their judgment be calculated to advance the cause of Temperance.

Resolved, That the several Committees be requested to notify the Grand Scribe of their organization, and furnish him quarterly with a report of their proceedings for the information of the Grand Division.

And further *Resolved*, That the Grand Lecture Committee be appointed as usual for general Provincial Lecture purposes, to which Committee are hereby appropriated the sum of $200 from the funds of the G. D. After considerable discussion it was decided in the affirmative.

Moved and seconded, Whereas, The G. D. at its Session of last evening, determined to adopt the "Temperance Banner" as the "Communicative Organ" of the Body