

18. I believe the 'day of judgment' took place at the destruction of Jerusalem.

19. I believe the day of judgment is continually going on in every man's bosom.

20. I believe the Bible to be the inspired word of God.

21. I believe just so much of the Bible as agrees with this, my solemn confession of faith.

22. I believe that what I believe and how I act are very small matters, and that neither God nor man has any business to call me to an account for either.

Reader, you will agree with me that the above creed is a very crooked one indeed.

Yet there are men who profess to believe and even publicly to advocate nearly, if not quite every sentiment that it contains. When drawn out in the above twenty two articles, its absurdities are plain enough; but disperse these same articles through a large book, or through a series of discourses, and twist them with garbled texts of Scripture, and specious but false interpretations, with a few wreaths of rhetorical flowers, and the contradictions are almost overlooked. Beware of false teachers—of blind guides! Beware of those who cry peace, when God hath not spoken peace! Beware lest there be in thyself an evil heart of unbelief!—*Morning Star*.

ADVICE TO A BRIDE.—I beg to remind my new daughter that the husband has a thousand elements of disturbance in his daily avocations to which the wife is an utter stranger; and it will be her privilege and her title to the respect of all whose respect is worth having, to make his own fireside the most attractive place in the universe for the calm repose of a wearied body or excited mind. The minor comforts, which are the most valuable because the most constantly in requisition, will depend more upon her looks, her manner, and the evidences of her forethought, than upon all the other occurrences of life.

TO THE UTMOST.

Wherefore he is able to save to the uttermost.

O, what a great, sweet word is that "UTTMOST!" Do think of it again, and again, and again. You will find it to stretch itself beyond all your objections, nay, all your conceptions. It is God's uttermost, and therefore it is an infinite uttermost; would to God I could use it against all Satan's temptations, against all my more clamorous and dangerous workings of unbelief. Satan, be silent—unbelief be silent; Jesus is able to save to the uttermost. We may say of this "uttermost," as Paul speaks of the love of God. Its heights, its depths, its lengths, its breadth, are immeasurable and incomprehensible.—*Baxter*.

Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, and it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.—*Leighton*.

Temperance.

THE WINE AT CANA—WHAT IT WAS. JOHN III. 1—11.

In endeavouring to determine the nature of the wine made by our Lord and used at Cana, it is not our intention to go into a critical examination of words and texts. We may differ as to the exact signification of Greek and Hebrew terms; but there are certain broad facts prominent upon the very surface of scripture, the nature of which there is no room to dispute, and upon these we base our argument in behalf of the non-intoxicating wine of Cana.

The first thing likely to strike one who studies the bearing of scripture upon the temperance question, is the opposite terms employed in speaking of wine. We say nothing of strong drink. Although there is reason to believe that it was inferior in strength to our distilled liquor, the art of distillation being then unknown, it is invariably condemned in the Word of God as an article of common use. Let toppers who would soothe their consciences with the notion of scripture sanction, ponder that—Hence it is wine alone with which we have to do. How then do we explain the opposite terms employed in relation to it. In treating of this subject the distinguished Elphinstone, D.D., of America, says:—

"It were difficult to believe that the wine by which Noah was dishonoured; by which Lot was defiled; the wine which caused prophets to err in judgment, and priests to stumble and fall; the wine which occasioned

woe and sorrow, and wounds without cause; wine, of which he who is deceived thereby, is not wise; wine which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon as a symbol of wrath; it were difficult to believe that this wine—the wine mingled by harlots, and sought by libertines, was the very wine which wisdom mingles; to which wisdom invites; wine which priests offered in sacrifices; evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God. There is wine of some sort spoken of very frequently in the Bible, with express disapprobation, or as an emblem of eternal judgement. And there is also a wine spoken of perhaps as frequently with express approbation, or in connection with religious festivals, or as an emblem of temporal and eternal blessings. That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrast, were one and the same article, in one and the same state, would seem, even through history, both sacred and profane, had been silent, quite incredible."

Moses Stuart, whose biblical learning, none who make pretensions to scholarship will deny, observes in relation to the same subject:—

"Wherever I find declarations in the scriptures respecting any matter, which appear to be at variance with each other, I commence the progress of inquiry by asking: Whether these declarations respect the same object in the same circumstances? My final conclusion is this; viz., that wherever the scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean—only such wine as contained no alcohol that could have a mischievous tendency; that wherever they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine. What then is the difficulty in taking the position, that the good and innocent wine is meant, in all cases where it is commended and allowed? or, that the alcoholic or intoxicating wine is meant, in all cases of prohibition and denunciation? I cannot refuse to take this position without virtually impeaching the scriptures of contradiction or inconsistency. I cannot admit, that God has given liberty to persons in health to drink alcoholic wine, without admitting that his word and his works are at variance.—The law against such drinking, which he has stamped on our nature, stands out prominently, read and assented to by all sober and thinking men; is his word now at variance with this? Without reserve I am prepared to answer in the negative."

It is known to most students of this subject, that in our version of the bible, not fewer than thirteen Hebrew and Greek terms are translated by the single English word "wine." Now, it cannot surely be supposed that all these terms in the original mean the same article. That they do not always mean an intoxicating liquor, is plain to the simplest reader of the bible. Take as an illustration Isaiah lxxv. 8, "As the new wine is found in the cluster;" xvi. 10, "The treaders shall tread out new wine in their presses;" and Jer. xlviii. 33, "I have caused wine to fail from the wine presses: none shall tread with sl. uting." Wine in the cluster—wine in the process of being trodden in the vat, could not be fermented. Again we read in chapter xl. 12. that "the Jews gathered wine and summer fruits very much." Here wine must signify either grapes, or the fresh juice of the grape: and hence, when we read in scripture of "wine," it is not essential to the meaning that we should understand an intoxicating liquid.

Farther, the fact that nutritious, harmless, and non-intoxicating wines were used by the ancients in all wine-growing countries, may be adduced as a confirmation of these views. Pliny tells us that the Romans had 135 different sorts; and that of all these, Falernian was the only sort which would harm; hence, it alone could have been alcoholic. Cairo speaks of one used by the Roman ladies: because it would not intoxicate. Horace tells his friend, Maecenas, that he might drink a hundred glasses of "innocent Lesbian" without any danger to his senses. Homer speaks of wine as sweet as honey, which must of necessity have been harmless.—Plutarch of a wine which 'neither influences the head, nor infects the mind and the passions;' and Xenophon informs us, that when the Greeks were in Anatolia, the wine froze in their vessels; but as alcohol will not freeze, it must have been destitute of that element. Is it not plain that there was in common use in bible times and in bible lands, a non-intoxicating wine? and the question is, was the wine which our Lord made and used that which is spoken of with condemnation, or that which is forbidden: that which is employed as

the emblem of gospel blessings, or that which is set forth as emblematic of the divine fury; that which 'neither influences the head nor affects the mind,' or that which Horace tells us—

Affluus erat, mox injudicibus quaffed
Strong wine and honey for his morning draught.

With the knowledge we have of our Saviour's character, we cannot hesitate for a moment in settling the point to our own satisfaction.

The Rev. Messrs, McCheyne and Bonar, the Scottish deputation from the Church of Scotland to the Jews in Palestine in 1839, tell us, in the interesting narrative of their journey, that they were present at a Jewish marriage, where, say they, 'wine flowed plentifully as at Cana; but being the simple wine of the country, not the slightest riot or extravagance was visible.' Could this have been said had it been the wine in common use among ourselves? Would modern port wine flow plentifully without 'the slightest riot or extravagance being visible?' Why then adduce the use of the harmless wines of Palestine as a sanction for the use of the pernicious wines of Britain?—An example to be of avail, must be provided to comprehend that in behalf of which it is presented; hence, until our opponents can prove that the wine made and used by our Lord was similar in nature, and of an equally intoxicating power, with that in behalf of the use of which it is so often employed, it avails not a straw as a sanction for our pernicious wine-drinking custom's.—*Abstainer's Journal*.

News Department.

From the New York Herald.

VERY LATE FROM THE WEST INDIA ISLANDS.—The Steamship Union, Captain Adams, arrived Tuesday from Aspinwall, by the way of Kingston, Jamaica. She left the latter port at 6 o'clock P. M., on the 22d inst.

The yellow fever is not so prevalent as previously reported. Commodore McQuabe died of it on the 9th inst.

The British war steamers Medea and Buzzard are in port. They would leave in a few days for a cruise.

The House of Assembly was still at a stand. No business done.

P. Laurence, Esq., has been elected Mayor of Kingston, in room of the late Hon. H. Mitchell.

The *Morning Journal* of the 14th inst., alluding to the health of the inhabitants of the island, speaks thus regarding their recent scourge, the yellow fever:—

We regret to state that this disease, which has been so destructive to human life for some months past on board of vessels in the harbor of Kingston, has not abated in the least, but has, on the contrary, been more virulent, and many unfortunate persons have recently fallen victims to it. Captain Rowley, of the American schooner Walter J. Doil, was attacked yesterday, and removed from on board to lodgings in the city, where he lies in a dangerous state. Later in the day, the mate of the same vessel, and son, we believe of the captain, was also attacked with the same disease, and were likewise brought on shore and taken to lodgings. Some seamen were conveyed to the public hospital to be tended by the officers of that institution who, we have no doubt, have sufficient work on hand to get through the many cases at present under their care.

Speaking of Chinese emigration, the same journal writes a lengthy, terrestrial article, which is entirely adverse to the further importation of any more of their Eastern and ethereal brethren to the island. It concludes thus:—

Whatever may be the fitness, then, of the Chinese as laborers in this island, or their superiority over the native inhabitants, public morality, we are constrained to admit, is not likely to be increased, or to gain strength by their importation. No women will come with them, and if they do not overcome their abhorrence to the black race, no considerable permanent addition appears likely to be made to our population, by emigration from China. Accommodating themselves to circumstances, they may, however, or many of them may, make up their minds to remain here and enjoy that competency, which in all probability they will soon acquire.

A prime judgeship was going a begging. The Attorney General, Mr. Edwards, and Mr. Middleton had all declined the honor of donning the ermine. In this dilemma, it was said, an express messenger, of no less authority than his Excellency's Military Secretary, has been dispatched to tender the vacant seat first to Mr. Chairman Farquharson, and then to Mr. Chairman Moncrieffe.