

ning perfectly free and independent; no denomination having ever had either the slightest influence in its management, or the least responsibility in relation to it, *direct* or *indirect*. The *Tribune* is, and ever was what it professes to be, a strictly "*Interdenominational Journal*." Mr. Linton is doing a good work. Where indifference to the wrongs, abominations, and pollutions of slavery is so universal, we can afford to bear with every well intended effort to awaken the christian world to a sense of duty. Would that we had a thousand J. J. E. Linton's in Canada. It is observed with pleasure that his watchful eye has induced him to lift his voice against the polluting influences of American Circuses as follows:—

"The effects of all American Circuses, with their tendencies, Negro Songs, &c., &c., have been experienced in Canada, as witnessed in Toronto, July, 1855, and wherever they go—besides the large amount of money spent, though only in quarters. The Religious Tract Societies from the United States and Societies in Canada (for shame!) first, send their Colporteurs with Books, Tracts, &c., issued by Pro-Slavery or Silent Societies, who perambulate the country, its highways, concession roads, and side-lines, and then, secondly, the American Circus follows, with its Slave and Negro Songs and Representations, &c., and their Pro-Slavery and American hatred to the African race and their people, (hold in *Christian Slavery*)! descendants of their stolen Forefathers and Mothers! Municipalities of Canada, see 12, vic. cap. §1, sec. 31, (subsection 22), and section 60, (subsection 2)

To this may be added the testimony of the *Huron Signal*, for which Mr. McQueen deserves the thanks of every lover of virtue.

"McFarland's Theatrical Company from Detroit was here during the last two days. As is usual, with vulgar exhibitions of this kind, the mountebanks gave a little course amusement, perpetrated many ribalderies, corrupted the morals of the place, and upon their departure, left these and their results, as the return for the prodigal shower of quarters' bestowed by our townsmen."

When will the municipalities of Canada drive these polluting abominations from our soil?

THE COMMUNION WINE QUESTION.

In publishing the following letter addressed to E. C. DELAVAN, Esq., it is deemed advisable to give, by way of introduction, the following observations addressed to the Editor of the *Tribune*:—

KINGSTON, June 1856.

MY DEAR SIR,—

In a foot note at page 16 of "The cup of the Lord *not* the cup of devils," I intimated that in a future essay the truths here assumed might be fully and Scripturally proved.

In the following letter addressed to C. E. Delavan, Esq., I endeavour to carry out that intention. I first thought of sending it direct to the President of the New York State Temperance Society, that he might, if he thought proper, insert it in the *Prohibitionist*; but I have, upon more mature reflection, deemed it better to transmit it to you for publication, if you please, in the *Gospel Tribune*. It may be right to say that I have spent no little time in the investigation of this important subject; that it has occupied my mind by night and by day; and that I have searched the Scriptures, with a sincere desire to be taught the truth. There seems to be a propriety in proposing that the results of my investigations should first be published in your Journal, the advocate of the most

extended alliance and intercommunion between all who love the Lord Jesus Christ in sincerity. At present there are, I apprehend, not a few Christians who cannot conscientiously sit down at the Communion Table with their brethren, because intoxicating wine is dispensed there.

How delightful will it be when the stumbling block of strong drink is taken away from the sanctuary, and all true disciples can partake of the genuine symbols of Christ's body broken and blood-shed for them, without dread of the most painful consequences, and without doing violence to conscience. The greatest, at least one of the greatest, barriers to the progress of Christianity amongst heathen nations, where the virtue of pure Temperance is still conscientiously observed, as amongst the Hindoes, Ceylonese, &c., is the use of intoxicating wine at the Lord's Table, and till that evil be removed the most zealous missionary efforts will be in a great measure fruitless. In a future communication I will discuss the great moral principle which is, I believe, destined to be the destroyer of alcoholic intemperance—the heaven born antidote thereof.

With prayer that the Lord would be pleased to bless this humble attempt to glorify him, and to do good to mankind, in which I beg you will unite.

I remain, my dear Sir, sincerely yours,

JOHN MAIR.

LETTER

TO E. C. DELAVAN, ESQ.,

President of the New York State Temperance Society.

MY DEAR SIR,—I have received your letter of April 15th, for which accept my thanks. I also thank you for the number of the *Prohibitionist* for April, containing the detailed opinions of the Judges of the Court of appeals upon "the Act to prevent Intemperance, Pauperism and Crime, in the State of New York." I sympathize with you in the trials you are called to endure by the defeat of the Prohibitory Law, as far as it is Scriptural, but I cannot conceal from you that, I hold that part of it which relates to Sacramental wine to be utterly opposed to the word of God, which ought to be the foundation of all sound legislation by christian governments.

The exception in favor of alcoholic wine for use at the Lord's Table cannot be defended, save upon the ground of wicked temporizing expediency. It is quite right that there should be license to obtain wine, and other alcoholic drinks for bona fide medicinal purposes, and also for mechanical and chemical uses; but the exception, in respect to sacramental wine possessing intoxicating qualities, I repeat it, is at direct variance with the Divine law, as set forth in the Holy Scriptures, and therefore ought never to have been permitted to stain your Statute Book.

do not say that the legislature are alone guilty in this matter; nor do I say that their guilt is equal in degree to that of the visible church; but I, without the least hesitation, affirm that the law against intemperance, pauperism, and crime, which has been enacted by your legislature, cannot accomplish the end contemplated by its framers, because it is in one of its exceptional clauses in positive antagonism to the law of God, which enjoins the use of unfermented, un-intoxicating wine, or rather unfermented 'fruit of the vine', in a liquid form, as the sole symbol of Immanuel's blood, to be used at His Supper.

For your sake it may be unnecessary to enter into an exposition of the truth of God upon this subject, but for the sake of others I shall as briefly as consistent with thoroughness and perspicuity, trusting in the aid of God's Holy Spirit, endeavour to point out