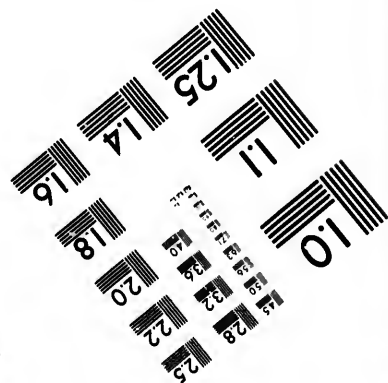
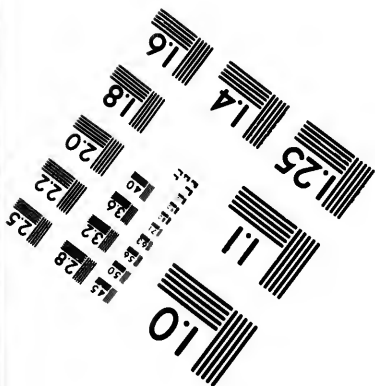
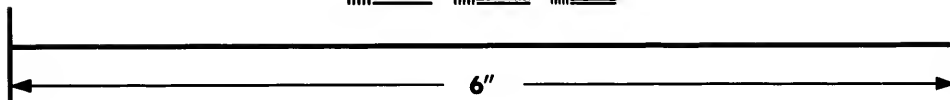
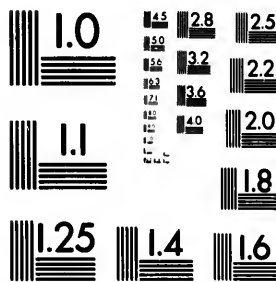


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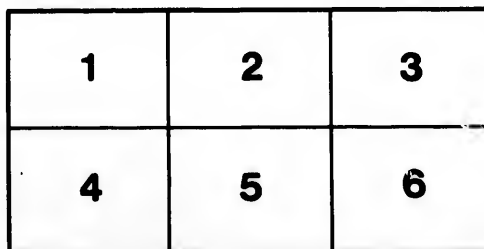
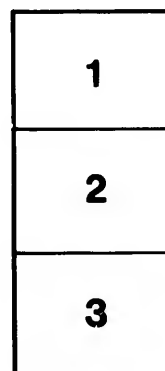
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THE
DECREE AND COMMISSION OF THE ALMIGHTY
APPOINTING JEREMIAH AND HIS REPRESENTATIVES THE MINISTERS OF RELIGION
TO INTOXICATE THE NATIONS.

That all the evil that is in the world is under the control of the Almighty now will deny. Amos, 3rd chapter 6th verse—"Shall there be evil in a city, and the Lord hath not done it?" Isaiah, 45th chap. 7th verse—"I make peace and create evil. I, the Lord, do all these things."

When God's Word declares an evil is created for an especial purpose we may rest assured that it will accomplish the work. If this evil is the afflicting of mankind, then, as God employs no other visible agency superior to man, and His Word declares—Psalm 137—"Deliver my soul from the wicked which is thy sword," then we ourselves are the instruments. But as we would not wittingly destroy ourselves it is necessary to produce a delusion. God avows himself to be the author of that delusion—Isaiah, 66th chap. 4th verse: "I will choose their delusions." In the matter of delusions we ourselves must still be the instruments; the most influential class amongst ourselves are alone capable of producing a delusion, because if error arose among the lower classes the learning of our teachers would sweep it away.

The evil that I intend to trace to its origin, and to the revealed decree concerning it, is intoxication. Those whom God designed to visit with that evil are His enemies, the wicked of the earth. I will also shew the class appointed to produce the delusion and the instrument employed by that class for the purpose.

God avows himself to be the punisher of the wicked by intoxicating them—Isaiah, 63rd chap. 6th verse: "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Jeremiah, 25th chap. 27th verse: "Thus saith the Lord of hosts, the God of Israel, drink ye, and be drunken, and spue and fall and rise no more."

In the magnificent song of Moses—Deut. 32nd chapter—is given the true nature and effect of the wine to the drinking of which the nations are given up—33rd verse: "Their wine is the poison of dragons, and the cruel venom of asps." The gradually increasing strength and virulence of the liquor is alluded to in the 34th verse, and also the fact that its worst qualities would be developed in after ages. History confirms the truth of this, for we find that about the darkest period of the dark ages of Christianity the discovery of the art of distillation was made. The verse reads thus: "Is not this laid up in store with me, and sealed up among my treasures?"

God's Word also describes the colour and drugged condition of the wine he gives his enemies to drink. Psalm 75th, 8th verse: "For in the hand of the Lord there is a cup and the wine is red, it is full of mixtures; and he poureth out the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them." This view is confirmed by the warning and chemical tests given. Proverbs 23rd chap. 31st verse: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth its face with fright."

The class to be employed is the ministers of religion. Jeremiah, 25th chap. 15th verse: "For thus saith the Lord God of Israel unto me, take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it." (16th verse)—"and they shall drink, and be moved, and be mad, because of the sword that I will send among them." (17th verse)—"Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me; to wit." Here follows the names of all the nations then known, and nations unknown are included—"all the kingdoms of the world."

Jeremiah REPRESENTS the ministers of all religions true or false for it was impossible that he could personally give the wine-cup to all the nations of the world, yet he says (17th verse) that he gave it to them and caused them to drink it. The command is more fully given in the 27th verse, part of which is quoted above: it reads thus—"Therefore shalt THOU SAY unto THEM, thus saith the Lord of hosts, the God of Israel, drink ye, and be drunken, and spue, and fall, and rise no more." That Jeremiah represented the ministers of religion in this work is proved by what John says in the Revelation speaking of the Church, 14th chap. 8th verse, "and there followed another angel, saying, Babylon is fallen, is fallen, that great city, because SHE MADE all nations drink of the wine of the wrath of her fornication." Also, 18th chap. 3rd verse: "For all nations have drunk of the wine of the wrath of her fornication." To induce the nations to drink it was necessary that she should drink herself, and so we find that as large a proportion of the ministers as of the people have become victims of the vice, thus we see that by example as well as precept the nations have been deceived, and as we shall see presently made to believe that she was giving them "the cup of salvation," and by it were drawn into drunkenness.

The principal effects of the liquor are always connected with the act of drinking, thus it is the wine of her wrath, it makes all cruel who drink it, and so amongst her cruelties are mentioned her being drunken with the blood of the saints. The liquor's fitness for this purpose is well known to the people for it is drunk to give nerve enough to commit a cruel deed. It is stated to be the cause of her fornication. It is also the cause among the people of almost all the prostitution that exists.

Thus is Jeremiah and the Christian Church identified as one in this work, for the nations have fallen through its use, and Jeremiah was commanded to give the cup to the nations that by it they might fall.

I will now mention a very important consideration, one that may lead to an enquiry into the truth of what I have stated above. It was not a plot originating with the ministers of religion to delude the nations to their ruin—such a plot could not exist throughout so many generations, nay, it could not be kept a secret during one generation, it would be divulged and no human ingenuity could prevent it, but infinite wisdom could and did keep His own secret.

I will now prove what the instrument was in the hands of the ministers of religion that God has employed, and with it and by them accomplished His purpose of reducing the despotic governments of the world. Under Paganism that instrument was the use of intoxicating wine in the worship of false gods; this gave it a sacred character, and its effect was considered the highest enjoyment man was capable of. Under Christianity the same consequences have followed its use at the Lord's table. The materials there used are what are erroneously called the Lord's Supper. This thought explains the meaning of the 22nd verse of the 69th Psalm, and clears up what has always been considered an obscure passage, "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap." The materials used in the ordinance of the Lord's Supper were in the early days of Christianity believed to be emblems of the broken body and shed blood of the Redeemer. This is true of the materials used by the Saviour himself, which were unleavened and unfermented and therefore holy, but not true of the polluted sin and death resembling bread and wine used by the Christian Church.

I have said sin and death resembling bread and wine. With respect to the bread it is enough to say that it is leavened, and consequently polluted. Paul said of those who gloried in the sin of the incestuous man, "Ye are puffed up," in effect saying that they are in the condition resembling leavened bread, and for several verses uses the words leaven and sin for one another, and their opposites unleaven and holy interchangeable. And now with regard to the wine used by the Christian Church, one thing that it is chosen for is its REDNESS. This is done in the face of the warning and description which I have given above from the Word of God, "A cup is in the Lord's hand and the wine is RED," and "Look not thou upon the wine when it is RED." Yet the Church has said that this redness of colour is a lively representation of the blood of Christ.

That the colour of the blood of Christ was not to be represented by the materials at the Sacrament is more manifest still when we reflect on the colour which sin is said to be—Isaiah, 1st chap. 18th verse: "Though your sins be as SCARLET they shall be as white as snow, though they be RED like CRIMSON they shall be as wool." A sinless Saviour we need, and sin must not be

represented on the altar. One asks Christ in surprise, Isaiah 63rd chap. 2nd verse, "Why art thou RED in thine apparel?" Knowing that Christ was without sin and holy he could not understand why he appeared stained with sin or the emblem of sin. Here is the point of the whole subject. The recommendation of being emblems of Christ's finished work is removed by the Christian Church from the pure and holy things, and given to the impure sin-producing and soul-destroying intoxicating liquor, ("the altar sanctifieth the gift.") and thus the delusion is completed. Our table has been a SNARE before us and we have gone deliberately into it, and the holy materials which should and would have been for our welfare, by our changing them have been our TRAP. The ministers of religion have set the snare and placed the trap unwittingly beyond all doubt, for they have been the class chosen by infinite wisdom to accomplish the destruction of His enemies. Isaiah ascribes all the desolations of the earth to this cause and confirms the truth of all that I have here stated—24th chap. 5th verse: "The earth also is defiled under the inhabitants thereof because they have transgressed the laws, CHANGED THE ORDINANCE, broken the everlasting covenant."

There is no class in human society but the ministers that has or ever had influence enough over all other classes to produce such a delusion, and therefore God chose them. The Christian religion has no ordinance so much venerated or so much depended on as a means of salvation as the Lord's Supper, and therefore through it the delusion could be best stamped on the minds of the people. Christianity has no other ordinance in which wine is used as the symbol, or indeed used at all as belonging thereto. In no other institution in christendom is intoxicating wine used as belonging to any part thereof. It is not in our halls of legislation; it is not in our courts of justice; it is not in our universities, colleges, or schools; it is not a necessary part of freemasonry, or any other secret order in existence. It appears to be necessary only in that institution from which, by God's command, it was prohibited by the sentence of death. Wine that was simply fermented and without drugs was the first wrong thing used by the Church, and prepared the way for the strong liquors that were afterwards distilled. In the small sip taken of this weak though intoxicating liquor there appeared no danger, and we must come to the conclusion that the Saviour reduced the full meal of the Jewish Passover to a small morsel of bread and sip of wine that the Christian Church (then future) might fall into the snare, because had the Lord's Supper been a full meal, and if abundance of intoxicating wine had been used at it, the danger and evil would have been so manifest that it would fail of accomplishing its purpose.

The Apostle Paul says that the mystery of iniquity was already at work in his day. He knew it was and therefore said so, but did he declare what that mystery was? He did not; the secret had to be kept.

The recommendation thus given to the wine by the ministers of religion strengthened as centuries succeed one another.

St Chrysostom contended against those who said in his day "would there were no wine."

St. Augustine said that it was as necessary for man as rain was to the earth.

In later days John Bunyan, in his Pilgrims Progress, repeatedly recommends its use as indispensable to the Christian. He says Mr. Interpreter gave it to all pilgrims who were on their journey to the celestial city, thus exceeding those who went before him in his estimation of the benefits to be derived from intoxicating liquor. The ancient fathers recommended it for bodily purposes, but Bunyan for soul purposes.

The Church of Rome, because they believed the wine to be too holy for the people, took the cup from them but continued it to the priests. At the reformation the protestants restored the wine to the people in the Sacrament, throwing blame on the Mother Church for her selfishness and taking credit to herself for so doing.

When alcohol was first distilled it was named Water of Life, a name which it yet retains and will retain until Jeremiah withholds the cup.

We will now turn our thoughts to what has been done to supply the demand caused by the recommendation thus given to intoxicating liquor. The first liquor known to have intoxicated man was THE JUICE OF THE GRAPE fermented, because unfermented it does not intoxicate.

The propensity that is in our corrupted nature to "call evil good and good evil" caused the heathen to worship the vices, and the worship of Bacchus (who was Nonh), the god of drunkenness, was set up with the others. The worship of Bacchus made a large supply necessary, the product of vineyards could not meet the demand. This is evident from the fact that drugs were used which would not have been done had the product of the vine been adequate.

Under Christianity the same truth is patent to the world, but christendom has produced the intoxicating spirit from corn of every description, and has concentrated its strength by distillation, and from its supposed greater excellence given it the name of "WATER OF LIFE." Notwithstanding this great increase in the materials from which it is procured the demand was still the greater. The most terrible poisons known are added to all the grain that can be spared and yet there is no glut in the market. All the machinery in use—the distillers, the brewers, the wholesale and retail dealers, the taverns, saloons, and all grogeries—are required to bring the liquor within the reach of the miserable priest-ridden people of christendom, who receive the sip with the injunction "Drink, yea drink abundantly, O beloved."

Contrast the drunkenness of Christians with the sobriety of the Hindoos and Pagans, and contrast also the name given by the Arabians (Mehammedan) to the spirit—they named it Alcohol, which is evil spirit or devil, and that name banished it completely from among them. Christians named it Aqua Vitæ, which is water of life, and that retained it and increased it if it were possible the demand. With this fact in view return now to the decree and commission given to Jeremiah, 25th chap. 28th verse: "And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts, ye shall certainly drink." The 26th verse says "And the king of Sheshac shall drink after them." Ancient Sheshac was Babylon, which fell by its drunkenness; modern Sheshac is the same country ruled by the false prophet and his laws—it also must fall by drunkenness, and the ministers of the Christian religion who have access now to that empire are the instruments to give to them the wine cup. The empire of Hindoos and Pagans of every description must fall by this wine-cup. A beginning has been made in India. Archdeacon Jeffreys says that 2,000 Hindoos are made drunkards for one single individual that is converted to God.

The following is from a speech by the Rev. W. Morton, for thirty years a missionary, delivered in Exeter Hall, October 29th, 1849: "To such an extent had Christians, even Christian Missionaries, thus injured the Indian population that within the last few years a temperance movement had been headed by the millionaire native of Calcutta, a heathen to the fullest extent of the word and of the grossest kind, for the purpose of stemming the tide of drunkenness which the Christians had introduced." "Another missionary while under the influence of liquor had used a pair of strong shoes to beat the native Christians because they did not respond to the service."

Thus the prophecy is fulfilling, but does the decree justify the Christian Church? It does not, for the decree is not the rule of duty. They choose an error and all the consequences of that error must fall on themselves.

The chapter containing the decree contains also a prophecy of the punishment for obeying the decree.

Howl, ye shepherds, and cry, and wallow yourselves in the ashes ye principal of the flock, for the days of your slaughter (or your days for slaughter as in the margin) and of your dispersions are accomplished, and ye shall fall like a pleasant vessel.

John, in the Revelation, 18th chapter, speaks as though a discovery of the cause of the drunkenness of the nations was made, and the cry of the people appears to be for vengeance on the Church for having made them drink. "In the cup which she hath filled, fill to her double." Yet God in the midst of His judgments graciously gives the invitation, "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Does not all this suggest to the Church the necessity of taking action in the matter, and of at least suspending the administration of the Sacrament until the subject has been thoroughly examined.

JAMES MILLER.

My great reason for distributing these appeals to the Synods and Conferences, is this:—Knowing that the discovery will be made, my earnest desire is, that it may come to the people from the Ministers of the Gospel.

TORONTO, C. W., May 10th, 1862.

[THE FOLLOWING WAS DISTRIBUTED TO THE SYNODS AND CONFERENCES IN THE YEAR 1859.]

A BITTER COMPLAINT IN LOVE AGAINST THE MINISTERS OF THE CHRISTIAN CHURCH,

For having caused the Drunkenness of the People by falsely representing and giving to them Intoxicating Liquor as
the Emblem of the Blood of our Redeemer in the

Sacrament contrary to the law of that Ordinance.

WHATEVER is used at the Lord's table receives, because of its use there, the highest recommendation that anything on earth can have. This is a self-evident truth, and needs no argument to prove it.

The law of the Passover, at which feast our Lord instituted His supper, forbade all heaven under pain of death. Christ kept the feast in the spirit and in the letter; and the Apostle Paul instructs the Christian Church to "keep the feast not with old leaven, neither with the leaven of malice or wickedness." He gives directions here both as regards the state of the heart and the materials of the feast. Were he speaking only of the state of the heart, he would have said—not with old leaven, the leaven of malice or wickedness.

With unleavened or unfermented things at the feast he could say—the "cup of blessing which we bless;" intimating that the cup was in itself a blessing, being perfect in its nature and beneficial in its effects. Had he used, as the Christian Church has used throughout nearly its whole history, the fermented or corrupted and corrupting thing, he should have said to be correct—the cursed cup which we bless; but that is the cup he calls the cup of devils.

The Church, then, has departed from the positive instructions both of the Old and New Testament, and given the highest recommendation that anything on earth can have to the thing that is the most fruitful cause of disease, crime, and misery.

All the evils caused by this departure from Christ's ordinance can never be ascertained in this life; only very few of them can. The strong aversion to alcoholic liquors in the unvitiated appetite had first to be overcome; this could only be done by representing it as a holy thing. The simply fermented liquor being weak, was best adapted for removing this natural dislike, and prepared mankind for receiving the strong spirit when it was distilled. This sacred use of the poisonous spirit has caused it to be made the pledge, proof, and test of friendship throughout Christendom, and its effect was considered an earnest and fortaste of the happiness of heaven. This belief in its excellence of nature and effect caused the spirit when first produced—about the tenth century—to receive the name of "Water of Life," and that is its name in several languages yet. Latin, Aqua Vitæ—French, Eau de vie—Gaelic, Usquebaugh—this name is derived from the Word of God, and the high estimation in which the spirit and its effects were held sent the Church there for that name. No other words could equal in force the recommendation that this name gives to the liquor.

The error that this was the appropriate name for the liquor produced another delusion—viz., that the world was coming to an end immediately, because the river of the water of life was discovered, and men on their death-beds gave their lands to the Church for the salvation of their souls, the deed commencing with the words "seeing the world is so soon to be at an end." The error also caused it to be used as a medicine, a universal medicine, a constant beverage, and as indispensable to the human body as the Grace of God, its great antitype, is to the soul. It was believed to be a great help to devotion, and was used to remove despondency and fear, and to give boldness and confidence in God. Hence the wild and frantic devotions recorded in biography and history.

The liquor has the sacred place in the affections of the people yet—healths are drunk; the drinking of a health is a prayer ejaculated to God by friends, for the welfare and happiness of one another, the expressions used are but slightly altered since the time when men said they pledged themselves in the Blood of our Lord. In drinking the liquor to this day, the pious Scotch Highlanders are known to ask a blessing over each succeeding glass, and what wonder when in their language its name is Water of Life. But the strongest proof that the liquor has the sacred place in the affections of christians, is the fact, that the Temperance people in their efforts to substitute cordials for the intoxicating liquor, as the pledge of friendship, felt they were doing an impropriety, because the cordials had no sacred association.

Let us never forget that people are induced to commence the drinking of alcoholic liquors for friendship's sake, and let us also remember that for the same reason, it is continued until it has created a craving appetite for itself, and the poor besotted drunkard receives his glass from his coming friend as the greatest kindness he can do him.

The Temperance pledge itself is a monument leaving no room for doubting what I have here established; the first part of the pledge forbids the drinking of the liquor—this may be done for two reasons, either because it is an evil thing, or because it is too holy for common use, neither of which appear in the first part, but the second part explains the reason. It proclaims the wine a holy thing. A person unacquainted with the Temperance movement, and with drunkenness, could find no other reason in the document itself for the prohibition.

The Free Presbyterian Church of Canada, at its last meeting in 1858, decided that the agitation of this question, (sacramental wine) does not tend to edification, showing that the liquor has the same hold on the Ministers of the Gospel at the present day, that it had in the dark ages, their recommendation to procure the purest wine within their reach, notwithstanding, for they have not described what pure wine is.

Another difficulty arose at the same Meeting of Synod, as to the admission of members to the Communion, who were engaged in the liquor traffic, they could not be debarred because of this sacred hold the liquor has in the minds of all. The Churches would have to go to these same dealers for the wine for the Sacrament, for it is them that supply it, and therefore it would be a great injustice to keep them from the Ordinance; for gross vice they could be debarred, but the first steps astray they cannot see it their duty to prevent, and their use of intoxicating liquor at the Ordinance is the only thing that keeps them from seeing their way clearly. It also made the Synod decide that the agitation of this question (sacramental wine) does not tend to edification. It prevents them too from seeing the necessity of making thorough total abstinence a term of Communion; true, their last document says that the Synod feel that the evils of the traffic in some of its most common forms are so great and manifest, that it is difficult to realize how a true Christian can feel at liberty to engage in such forms, or being engaged, can continue in them. This really goes for nothing in practice, for from the first deviation from the path of safety to the ruinous end of the downward course, mankind are under a delusion that cannot be removed until they are shown which was their first step astray.

John Wesley commenced his societies with the total abstinence pledge, as a term of membership, but his successors had to set it aside, because of the wine they used at the Sacrament.

When it was proposed in the Church of England Synod last year, to do something for the suppression of drunkenness, the idea was ridiculed; Why? they believe it a sacred duty to drink, and drink abundantly.

The use of fermented wine in the Sacrament, is the only thing that has prevented the Christian Church from seeing it to be a SIN to touch, taste, or handle the accursed thing.

THE CAUSE BEING ONCE ASCERTAINED, WE NEED SEARCH NO FURTHER FOR THE REMEDY,
AND MAY GOD IN HIS MERCY SPEEDILY BANISH THIS "ABOMINATION THAT MAKETH DESOLATE" FROM THE HOLY PLACE.

JAMES MILLER.

