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THE GOSPEL TRIBUNE,

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VOLUME III.]

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"ONE IS YOUR MASTER, even CHRIST: AND ALL YE ARE BRETHREN."

Moral and Religious Miscellany.

KNOCKING DOWN THE BASKET.

A little girl seven or eight years old was going up one of the steepest streets in N——, carrying a basket full of bits of wood and shavings on her head. The wind blew hard, and a great deal of sleet had fallen the day before, freezing as it fell, and making the pavements very slippery. As the little girl stepped slowly and carefully, to keep her basket well balanced, a large boy, dressed in warm and comfortable clothes, went behind her, and, slyly pushing her basket, sent it tumbling to the ground, scattering the wood in every direction. The shavings went flying down the hill, and the basket rolled over and over after them. The boy who had done all this mischief burst into a loud laugh.

The little girl turned upon him a sorrowful and reproachful look, and said "No, no," and then ran for her basket. She slipped and fell. Poor thing! her troubles were more than she could well bear, and she began to cry aloud.

The boy still stood and laughed. Just then a gentleman, who had seen the whole, came up, and, laying his hand on the boy's shoulder, said,—

"See what you have done! Was it a smart thing for a great boy to upset a little girl's basket on a cold, windy, slippery day? What skill or cunning was there in the trick? Anybody could have done it that had a heart bad enough. What fun was there in it? I cannot see any. Did you feel happy when you did it? I know very well you did not; although you laughed, you didn't feel well in your heart."

The boy said nothing, but held down his head and looked ashamed.

"You are sorry for what you have done," continued the gentleman; "I see that you are. Now, do all you can to make up for it. Pick up the wood and as many of the shavings as you can, and put them in the basket for the little girl. Her fingers are already stiffened with the cold."

The boy did so, and then, turning to the gentleman, said, "Shall I put the basket on her head, sir?"

"No," was the answer; "you are stout and strong, and had better carry it home for her. You ought to help her all you can after what you have done."

"Where do you live?" said the gentleman to the little girl.

"Pleasant Street," she answered in broken English.

"Plymouth Street; that is not far from here. What is your name?"

"Lena Schneider."

"You are a little German girl, are you not?" he asked.

She nodded her head, smiling as she did so; for, though he was a stranger, her heart was warmed by his sympathy and kindness. Pleasant tones and

kind acts made acquaintance and friendship, and love very quickly. O, how much happiness they make both for these who give and those who receive them?

The gentleman walked beside the little Lena on her way to her home, while the boy followed with her basket. She turned into a narrow street of old wooden houses, and stopped at the cellar of one of them.

"Thank ye; good bye," she said, as she reached for her basket.

"Do you live here?" asked the gentleman. She again nodded her head and smiled.

"We'll go in and see your mother," said he.

Lena went down the old stairs, and, opening a door, led them into a low, dimly-lighted cellar, where sat a woman making baskets. On a blanket by her feet lay a miserable, half-starved infant, whose face looked old and withered. Two other children were sitting on the floor, playing with some small pieces of basket stuff. The mother and Lena spoke together in German, and the mother rose to offer what seats she had to the visitors, while Lena put some of the wood she had been gathering on the dying fire.

The gentleman asked some questions about the family; but the mother could not understand a word of English. He learned from Lena that the husband and father had died on the passage from Germany; that their money was all gone; and they had no friends in this part of the country to help them. He gave them some money, and then took his leave with the boy.

When they had reached the street he asked the boy his name.

"William Leonard," he answered.

"Now, William," said the gentleman, as he wrote a few words on a scrap of paper, "I am sure you would be glad to do a little to help that poor woman and her children."

"Yes, sir," said William, his face brightening as he spoke.

"Then take this note to my house, No. 54 W—— Street, get as large a basket of hard wood as you can carry, and give it to the poor Germans. Those icy bits of old boards that they have, won't do much towards warming them in their open fire-place; they will need something more before I can get them a load of coal from the city, and a stove. Now, good morning; will you not come and see me in a few days?"

"I should like to," said William.

"And perhaps you may then be able to tell me that there is more pleasure in helping people and doing them good than in playing unkind tricks upon them."

"I think there is now," was the answer. William got a very large load of hard wood at the house he was directed to; but it did not seem very heavy to him, his heart beat so lightly and happily. When he

carried it to the cellar he found the mother and children gathered around a rude table, on which there was a single dish of stewed vegetables, which they were sharing together. William was surprised at such humble fare. It did not seem to him sufficient; and he asked Lena why they had no bread nor meat, and if they did not like them.

"Yes; goot, g. ot," she answered; "no money."

William told her that the gentleman had given her money; but she made him understand that it must be saved for their rent. He at once thought of a few cents which he had in his pocket, hurried to the nearest grocery and bought a loaf of bread. He laid it on the table before the poor family, without saying a word, and departed. O, how much happier he was than when he stood that very morning laughing at little Lena as she lay crying on the ice, her wood scattered, and her shavings and basket flying away before her! As he closed the cellar door he heard Lena's loud "Tank ye," and the laughter of the other children, mingled with the mother's German blessing.

He heard something else, too—a gentle voice in his own breast, approving his conduct. It was the echo of a voice from heaven, which speaks forgiveness to every child that repents of wrong doing, forsakes it and begins to do right trusting in Christ for mercy.

THE UPPER ROOM.

Dr. Beecher once said "that he would as soon build a house without a kitchen, as a church without a room for social prayer. It is essential for the success of the preacher and fruitfulness of the church to understand the connection between the pulpit and the prayer-meeting. Should you pass through one of our useful and well-regulated factories, you would find the wheels, saws and planing machines flying on every side, and the work turned off with finish and despatch. Let the source of this activity is confined to another room, right back of the first. There is the fire, the engine, the driving power. *The prayer-room is the place to generate the power of the pulpit.* Of what avail is the most polished machinery if power is wanting on the wheel? What made that Sabbath so solemn—the Sabbath School so impressive? *Power came from the prayer meeting.*

We have the model prayer-meeting in that forerunner of the day of Pentecost. When the disciples returned from beholding the ascension of their Lord, it is recorded that "they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon Zelotes, and Judas the brother of James. These continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren. Here was the secret of the Pentecostal blessing.

But notice is especially invited to the *place* of this prayer-meeting. When our Lord sent for his disciples to make ready for his last affecting interview, they were directed to a man who "should show them a large, upper room furnished." When the disciples returned from Olivet, to wait for the promise of the Father, "they went into an upper room, where they continued in prayer and supplication." Doubtless, the room was the same at both gatherings.

Now, does not an important truth here glean out? Was not the place congenial to the service performed, and the blessing sought? The room was an "upper room." "A large upper room furnished." Had the place been a cold and cheerless cellar—had it been among the tombs, where the cold sweat oozed out and

stood in drops upon the wall, where no beam of the sun ever penetrated—would joy and hope have thus thrilled their souls? Would a gloomy basement under some synagogue have been as significant of the light of truth and the fervor of love, and the glory of the Divine presence as was that "upper room?"

Christ, the true Gospel architect, has preserved to us both this model prayer-meeting, and the structure best fitted for that service. It should be a "large" room, for he would see all his friends there. It should be an "upper" room, *above ground.* We go up, not down to pray. Men dig into the earth to sin. Deeds of darkness are done under ground. But the voice of the gospel is, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob." Prayer rejoices in the light. Praise rises toward the sun. The prayer-room should be attuned to song, attractive to children, furnished to make us joyful in the house of prayer.

But Satan is also an architect. His plans for church edifices are often exceedingly gorgeous and extravagant, and that without any holy horror at the expense. But he hates the prayer room. He places that in the *basement*, where a low ceiling, dim light, and sepulchral air depress and send chills and hypochondria to every nerve. He looks upon a "large upper room," neatly and pleasantly furnished for the social worship of God's people, with saintly remonstrance, "For what," he says, "is this waste?—How expensive the land. It might have been sold for much and given to the poor." Does he have the same dread of expense in building dancing saloons and modern parlors? Would he put them in the basement? But is the place of prayer the reception room of the Son of God, and is the land he has created too expensive for such a purpose? Let Satan plan the prayer room and he gains his point. The faithful that *will* go to the prayer room, lose their health. The minister leaves with the bronchitis, and the doctor and the sexton receive the fees that are denied the builder. Then the pious worldling ever finds a grateful excuse for his neglect of the places of prayer, and thus the fire and the power of the pulpit are quenched. Let us then throw in the face of this old deceiver the prophecy of Haggai, and forever dismiss him from participation in this kind of business.—*Genesee Evangelist.*

DOES THE ROMISH CHURCH DISCOURAGE THE READING OF THE BIBLE?

In 1553, a number of bishops convened at Bologna to give advice to Julius III., as to the best means of sustaining the Romish Church against the Reformers. The following is their counsel touching the Scriptures:

"Finally, it is necessary that you carefully watch and labor, by all the means in your power, that as small a portion as possible of the Gospel (above all in the vulgar tongue) be read in the countries subject to your rule, and which recognize your power.—Let the little that is read in the church suffice; and let no one be permitted to read more. So long, indeed, as men were content with that slender portion of Scripture, your affairs prospered and your maxims prevailed; but from the moment people usurped the right of reading more, your authority, temporal and spiritual, has been declining. It is this book, after all, that more than any other has raised against us these troubles and these tempests which have brought us to the brink of ruin. And truly, it must be acknowledged, that if any one examine it with attention, and then compare in detail what it contains with what is practiced in our churches, he will find

very great differences, and will perceive, not only that our doctrine is altogether different from what the Scripture teaches, but more than this, that it is often entirely opposite. Now, from the moment the people, excited by some one of our learned adversaries, shall have come to the knowledge of this, the clamors against us will not cease, till all is divulged in public, and we are rendered objects of universal hatred. These writings, therefore, must be withdrawn from the eyes of the people, but with prudence and circumspection, lest the measure excite against us risings and storms still more dangerous than the former."

This prudent counsel is dated at Bologna, October 20, 1553, and is signed by several bishops. I take it from a French tract, which says it is found in a collection belonging to the King's Library, at Paris, in folio B., No. 1038. There is no reason to question its genuineness; for what inducement can there be to forge such a document, when it does not accord with the constant practice and confession of Papists?

The Council of Trent, two years after this, established a number of rules respecting prohibited books, among which is the following: "Whereas experience has demonstrated, that if it be permitted, everywhere and without distinction to read the Holy Bible in the vulgar tongue, there results more evil than good, by reason of the temerity of men; it shall be left to the judgment of the bishop, or the inquisitor, to grant, with the advice of the ecclesiastic of the parish, or with that of the confessor, permission to read Bibles, translated into vulgar tongues by Catholic authors, to such as they shall deem capable of reading them without receiving any bad impression from such reading, but, on the contrary, increase of faith and piety; which permission they shall give in writing. But whosoever shall dare to have or to read those Bibles, without such permission, shall be debarred absolution of his sins till he shall have given up the said Bibles to the ordinary." Then follows a prohibition of their sale by booksellers to the persons not furnished with the aforesaid permit, with the penalties incurred by them. The article closes with a distinct prohibition to the inmates of convents. This rule, with other abominations of the Council of Trent, is still practically and rigidly in force.—*Home Missionary.*

ADVICE TO MINISTERS IN REVIVALS.

In your personal dealing with minds recently affected by the truth and seeking God, I counsel

1. That you aim a deep and broad foundation, in a thorough conviction of sin and ruin and condemnation. "To whom much is forgiven, the same loveth much." He who feels that he is very sinful will feel that Christ is very precious. We see the Saviour through our necessities. We can know him only as we know our need of him. Defective conviction is defective conversion. It is the office of the Spirit to convince of sin, and thus to lead souls to Christ.—Seek, therefore, to bring the mind into such a state of self-abasement and self-renunciation, under a sense of utter sinfulness and condemnation, that the way of the Lord may be prepared, the mountains of self made low, and the preciousness of Christ, as a refuge and only hope, exalted.

2. Aim at drawing away the mind from seeking comfort and hope in its own experiences and feelings, and at centering it in Christ. Seek such a frame as will desire, not so much to get hope and consolation, as to be a Christian, and to be a Christian simply as that consists in coming to Christ, and being his, and striving to be his more and more, "I, if I be lifted up,

will draw men unto me." Just as we are to lift up Christ before the world, so must he be exalted in each heart. All affections, hopes, desires, motives, must centre there.

3. Display the freeness of Christ, his tender and boundless love, his perfect salvation, that is the heavenly strain that draws the stony heart, and in which is manifested the power of God unto salvation. "We preach Christ crucified," nothing else will do. The heart knows that preaching to come from God, just as the demoniac could not help recognizing Christ.

4. Be careful to keep out topics of doctrinal discussion not intimately involving the work of grace in the soul. Satan takes advantage of such side issues to lead the mind from the great question, What must I do to be saved?

5. Be careful of the proneness of those recently awakened to lay too much stress on obtaining a hope. I mean, not that a good hope is very precious, but that great care must be taken lest the object be more valued than the evidence, the consolation than the basis. It is good to be self-distrustful, to suspect one's feelings, to be afraid of self-delusion; to feel how deceitful the heart is; how natural sympathies and emotions, under certain excitements, may easily seem like religious affections. Urge self-examination, walking carefully.

6. Lay great stress on private exercises of mind, in quietness, in reading, in prayer, in seeking solitary communion with God.

Mistakes are often made in having too many meetings. When meetings are so many that they encourage and produce a dependence on them, as if their social excitement were necessary, and religion can get its food no where else, and so private exercises are made subordinate, and seem dull in comparison, and the mind expects nothing until it can be brought under the influence of company, then meetings have got into their wrong place.

7. Be careful to institute no means which, in case the work should go on as a permanent work, could not be continued. When means have to be given up because they are too many and too exacting to last, the feeling is that the work is declining, and then it does decline, and reaction takes place, and coldness ensues. The less excitement, and the less extraordinary means, and the more faithful, spiritual, believing use of the great permanent means, viz.: the simple use of the Word of God and prayer, the less danger of reaction, because the more reality of life.

8. Exalt the office of the Holy Ghost. Great is the truth involved in the text, "By grace you are saved." Grace to make alive, grace to continue life, grace to consummate life, grace to send a Saviour and a sanctifier, grace to enable us to receive them, and what else? all of grace!! beginning and ending, every step of the way; and in the administration of that grace, the Spirit of God!! We must exalt his work in us, for Christ, just as much as we must exalt Christ's work for us, with God. The spirit will enrich the soul that makes much of Him as the author and sustainer of all spiritual life. He testifies of Christ to the soul. He takes of the precious things of Christ and shows them to the soul that cries, "Come, Holy Ghost, Creator, come."

9. Avoid urging or encouraging a profession of religion before time has been had for self-knowledge.

10. Consider that the duty of watching over, admonishing, exhorting those who hope they have been converted, that they may grow in grace, that they fall not back, that they may walk circumspectly and

honor God in their example, is as important and as much needed as that of seeking the conversion of the ungodly.

11. Avoid whatever may tempt those newly converted, as may be hoped, to a want of humility, to a seeking of notoriety. The shade is the price for tender growths, just translated. The roots must make good growth before they can bear the hot sun. The best growth at that age is unseen, in the ground of the heart. What a long shoot the seed of good grain strikes downward in the soil, before it puts out any leaf.

12. Inculcate the love of the Scriptures.

13. Seek that the work may reach with great power among all former communicants, to lead them to search their foundations, to begin anew to live to God.—*Mellvaine.*

GOD'S LONG-SUFFERING.

Were there but eight, only eight saved? There were thousands, millions sought. Nor is it justice to God to forget how long a period of patience, and preaching, and warning, and compassion, preceded that dreadful deluge. Long before the lightning flashed from angry heavens; long before thunders rolled along dissolving skies; long before the clouds rained down death; long before the floor and solid pavement of this earth, under the prodigious agencies at work, broke up, like the deck of a leaking ship, and the waters rushed from below, to meet the waters from above, and sink a guilty world; long before the time when the ark floated away by tower and town, and those crowded hill-tops, where frantic groups had clustered, and amid prayers and curses, and shrieks and shouts, hung out their signals of distress—very long before this, God had been calling an impenitent world to repentance. Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark, as story rose upon story; and nothing in the sound of those ceaseless hammers to waken all but the dead? It was not till mercy's arm grew weary ringing the warning bell, that to use the words of my text, God "poured out his fury" on them. I appeal to the story of this awful judgment. True, for forty days it rained incessantly, and for one hundred and fifty days more "the waters prevailed on the earth;" but while the period of God's justice is reckoned by days, the period of his long-suffering was drawn out into years; and there was a truce of one hundred and twenty years between the first stroke of the bell and the first crash of the thunder. Noah grew gray preaching repentance.—The ark stood useless for years, a huge laughing-stock for the scoffer's wit; it stood till it was covered with the marks of age, and its builders with the contempt of the world; and many a sneer had those men to bear, as pointing to the serene heavens above and an empty ark below, the question was put, "Where is the promise of his coming?" Most patient God! Then, as now, thou wert slow to punish—"waiting to be gracious."—*Gulhrrie.*

PATERNAL DUTY.

The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse

to say he cannot support his family in their present style of living without this effort. I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligations to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely well cultivated intellects, hearts sensible to domestic affection; the love of parents, and brethren, and sisters; a taste for home pleasures; habits of order, regularity and industry; hatred of vice and vicious men; and lively sensibility to the excellence of virtue—are as valuable a legacy as an inheritance of property—simple property purchased by the loss of every habit which would render that property a blessing.—*Wayland's Moral Science.*

NUTSHELL RELIGION.

Or a kind of religion that confines itself chiefly to its own narrow circle, and looks not abroad upon the wrongs, the woes, the destitutions of a perishing world. Some ministers, churches and individuals, live and breathe in a nutshell—preach, pray, talk, and exhort in a nutshell. Like the spider that winds and weaves itself up in its own web.

Such people want to be happy: they labor and toil and pray to build up their own interest or party; and marvel they make so little progress. "Wherefore have we fasted, say they, and thou seest not?" Will God stoop, or bow the ear of mercy to exalt self! Sooner would he vacate his throne.

God is love, a God of benevolence; the Bible is for all—everybody. Christ died for all, ascended for all, intercedes for all. Why were the primitive Christians so happy, so joyful, so successful? Why did Paul make such rapid strides in holiness, in the divine life, mount up with wings as eagles? He opened his mouth and heart wide—spread out his arms of love—sacrificed his life, his all, not for a sect or party, but for God and his cause. He flew on the wings of love, preached the gospel to every creature—embraced the whole world in the arms of his benevolence.

Why are many of our churches in a cold, formal stupid, backslidden state—why are their heavens brass, and the earth under their feet iron, why does God withhold the latter rain, the early dew, why turn a deaf ear to our fastings and our prayers?

ALFRED THE GREAT.

Alfred! the mighty warrior, who quelled and drove afar from him the terrible enemy that had baffled the prowess of all his predecessors—the father of his people, who listened to all complaints, and redressed all wrongs—the philosopher, who raised up a barbarous age towards the height of his own mind, and founded the civilization of England—the Legislator, whose laws, after a thousand years, make part of the liberties of his country! Our imagination cannot dream of a greater man than this, or of one happier in his greatness.—Yet, we do not, I opine, think of Alfred as strongly possessed by a love of fame. We think of him as conscious of his own high thoughts, and living in the elevation of his nature. But he seems to us too profoundly affected by his great designs, to care for the applauses of the race for whose benefit his mighty mind was constant meditation. He seems to us rather absorbed in the philosophic dream of the wide change which his wisdom was to

produce on the character of his country; and all that he did for man, to have desired the reflection, not of his own glory, but of their happiness. The thoughtful moral spirit of Alfred did not make him sensible to the sympathies of men; but it was self-satisfied, and therefore sought them not; and accordingly, in our conception of his character, the love of glory makes no part, but would, I think, be felt at once to be inconsistent with its simple and sedate grandeur.—*Tickler in the Noctes Ambrosianæ.*

UNWRITTEN POETRY.

Far down in the depths of the human heart, there is a fountain of pure and hallowed feeling, from which, at times, swell up a tide of emotions which words are powerless to express—which the soul alone can appreciate. Full many hearts overflowing with sublime thoughts and holy imaginings, need but the "pen of fire" to hold enraptured thousands in its spell. The "thoughts that breathe" are there, but not the "words that burn." Nature's own inspiration fills the heart with emotions too deep for utterance, and, with the poetry of the heart, lies forever concealed in its own mysterious shrine.

Unwritten poetry! It is stamped upon the broad blue sky, it twinkles in every star. It mingles in the ocean's surge, and glitters in the dew-drop that gems the lily's bell. It glows in the gorgeous colours of the West at the decline of day, and rests in the blackened crest of the gathering storm-cloud. It is on the mountain's height, and in the cataract's roar—in the towering oak, and in the tiny flower. Where we can see the hand of God, there beauty finds her dwelling-place.

DEATH-BED TESTIMONIES.

We must turn elsewhere than to the books of the New Testament for death-bed scenes. One beautiful record of the first deacon of the church, who prayed for his countrymen, "Lord, lay not this sin to their charge," is all that we have of martyrology in the Bible. Its warriors fight the good fight. We know that in some battle or other they finish their course. Where, or how, or under what circumstances of humiliation or triumph, we are not told. If it pleased God that their lamps should shine out brightly at the last, that was well, for he was glorified in their strength. If it pleased him that the light should sink and go out in its socket, that was well too, for he was glorified in their weakness. Not by momentary flashes does God bid us judge of our fellow-creatures; for he who reads the heart, and sees the meaning and purpose of it, judges not of them by these. And never be it forgotten, that at the death which has redeemed all other deaths, and made them blessed, there was darkness over all the land until the ninth hour, and that a cry came out of the darkness, "My God! my God! why hast thou forsaken me?"—*F. D. Maurice.*

SALVATION NOT BY WORKS.

Time is precious, and you waste it in attempting to work out a righteousness of your own. In you I see a negro, black and tawny, seated by a running stream, a laughing-stock to some, an object of pity to others, who labours and toils to wash himself white, and remove the dark pigment of his skin. Rise up, throw soap and nitre into the stream, and, turning your back on these, go seek the blood that cleanseth from all sin. Are you engaged in the attempt to work out a righteousness of your own?

Leave that loom. Are the gossamer threads of your own vows and promises ever snapping in your hand, and breaking at every throw of the shuttle? The robe of righteousness, a raiment meet for thy soul, and approved of by God, was never woven there. It was wrought upon the cross; and of colour more enduring than Tyrian purple—it is dyed red in the blood of Calvary.—*Guthrie's Gospel in Ezekiel.*

CHRISTIANITY, A PANACEA.

Take up the cycle of history that preceded the advent of Christianity, and compare it with the present period; and is there not an entirely different expression on the face of things, so far as conceptions of humanity and influence of philanthropy are concerned? Contrast "a Roman holiday," its butchery and its blood, with a modern anniversary that clasps the round world in its jubilee, and see if humanity has not been helped by religion. Or look back upon Grecian art and refinement, and tell me what oration or poem, or pantheon of marble beauty, is half as glorious as the plain brick free-school; the asylum of industry; the home for the penitent, the disabled and the poor? Ah! my friends, these are such familiar things that you may not think them the great things they really are; and in gazing upon the colossal evils that tower up before us, they may seem slight achievements. But they are great: and when I see the poor druttkard return to a renovated home—the demoniac sitting clothed and in his right mind once more; when I see the dumb write, and hear the blind read, and little rescued children sing their thankful hymns; I think humanity has been helped a great deal since that Divine Teacher walked the earth, and took the lambs to his bosom, and made the foul leper clean, and partook with publicans and sinners, and bade the guilty go and sin no more. I think that currents of love and self-sacrifice, from that heart that was pierced for us upon the cross, have found their way through the channels of ages, through all the impediments of worldliness and selfishness, and inspired and blessed men far more than they know.—*Humanity in the City.*

A GUILTY CONSCIENCE.

One of the most memorable passages ever uttered by Mr. Webster, was in vindication of the authority of conscience and of Providence, on a trial for a dark and mysterious murder. He said:—"The guilty soul cannot keep its own secret. It is false to itself, or rather it feels an irresistible impulse to be true to itself. It labors under its guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed upon by a torment which it does not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance, either from heaven or earth. The secret which the murderer possesses, soon comes to possess him; and, like the evil spirit of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising to his throat, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its workings in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions from without begin to embarrass him, and the net of circumstances to entangle him, the fatal secret struggles with st. greater violence to burst forth. It *must* be confessed; it *will* be confessed; there is no refuge from confession, but suicide; and suicide is confession."

Views and Doings of Individuals.

For the Gospel Tribune.

CRUCIFIXION OF CHRIST.

BY J. D. WALLACE.

"They know not what they do."—LUKE. XXIII. 34.

They hang the Incarnate Son of God
Upon the cruel tree;
And thus imbue their guilty hands
In the blood of Sov'reignty:
Into his side they thrust the spear,
His agonies they view;
And yet, O wonder! can it be
They know not what they do?

Prophets had long before foretold
The Son of God should come,
And clothed in humanity,
With light the world illumine;
That he should die for crimes of men,
And not for sins he knew—
Behold they slay him now, and yet
They know not what they do!

The prophecies of old are now,
And not till now fulfilled;
A firm foundation stone is laid,
Man may salvation build:
They think not that their cruel deed
Proclaim the prophet's true;
They slay him from their outward hate,
And know not what they do.

The Father now is reconciled,
Man's crimes he may forgive;
Justice itself is satisfied,
And cries,—“Thou mayest live!”
Angels look on, and seek to pierce
The giant mystery through;
While human fiends exulting mock,—
They know not what they do.

They think they honour now the God,
Whose very Son they kill;
That they are guiltless, since his tongue
In death's embrace is still:
They think not that they stain their souls
With crime of blackest hue;
For which a reckoning day will come—
They know not what they do.

Sinners, who trample under foot
The mercies of your God;
Who spurn the offers of the Lamb,
Who shed for you his blood:
Your souls are also stain'd with sin,
Christ's blood is on you too;
Why will ye not for mercy cry?
You know not what you do.

Tona, Elgin Co., C. W.

For the Gospel Tribune.

THE SAVIOUR'S LOVE.

Yes! fallen man! there's much beyond the grave
Besides forgetfulness from Lethic's wave;
There horror dire awaits the guilty soul,
And pangs that cense not long as ages roll.
There is a hell, the scowling dark domain
Of him who tamper'd with the Godhead's reign;
Where sin consign'd by the imperial doom,
Gasps but to breathe more stifling fume;
And where excruciating writhings show,
Mid howlings fierce and hideous moanings low;

How dreadful is the lot of those who bear
The fatal brand, the signal of despair;
But for the man of God there's nought to fear
From dark futurity, or Satan near;
No need has he to fear the tottering bridge,
Though rock'd and groaning by the St. g'n's surge;
Though all around the breaking timbers give
An awful end to those who will not live;
With safety he may wend the fragile way,
All is secure, his Saviour is the stay;
Mid angels he shall soar beyond the sky,
To that bright land where seraphs dwell on high;
Where cherubims and thrones attend their King,
The summons'd speed to execute on wing;
The high decree of heaven's Almighty Lord,
To save, to comfort, or to draw the sword;
There no despair doth blast the youthful days,
Nor sorrow bend to earth the aged gray;
No fever'd brain throbs for the dawning ray,
No doomed captive dreads the closing day;
No penury nor famine gnaws the heart,
No sceptic shudders lest the soul depart,
But all's serene where flows the living stream,
The Christian's heaven is no Elysian dream;
That his inheritance might be above,
For him the Saviour died, so great his love.

A. D.

The readers of the *Tribune* were apprised by the last issue of the death of the Rev. Charles Simmons. A sacred pleasure is awakened in the contemplation of his death by the fact, that his last effort to benefit the world by his pen, was dedicated to the promotion of the *Tribune's* mission; adding yet another testimony to the oft-confirmed truth, that Christians attach increasing importance to the unrestricted communion of saints, as they draw near to heaven, their family home. Respecting the article alluded to, Mrs. Simmons writes:—

NORTH WRENTHAM, July 10th, 1856.

MR. DICK,—Dear Sir, the accompanying communication was written by my departed husband, inclosed in an envelope and addressed to you. I saw it while he was living, but supposing it to be a letter, and having no time to spare, I did not open it; and as he said nothing respecting it, it remained in its place till after his decease. As it was designed for the *Tribune*, I send you a copy, retaining the original. You will forgive me for prizing the writing so highly, as I believe this to be the last article he ever wrote for publication. It is herewith placed at your disposal.

Mrs. CHARLES SIMMONS.

Deeply interesting, then, as the article is in itself its value is greatly enhanced by the circumstances, under which it was written. It is as follows:—

For the Gospel Tribune.

"THE FELLOWSHIP OF SAINTS."

This progressive and peculiar affection does not consist in the courtesy and politeness due from man to man, throughout the brotherhood and sisterhood of the race, "made of one blood," in the "image of God." It does not consist in the righteousness of natural religion, which demands of us to "do justly, love mercy, and walk humbly with God." It is not the God-like virtue of bearing injuries and abuses,

and of returning good for evil. It is not the Christ-like virtue of self-denial and beneficence which prompts to great sacrifices and efforts in doing good. It is not that general benevolence and good "will to man" which takes in the interests of all rational and sensitive natures, whether they have "a good moral character, a bad moral character, or no moral character at all. It is not even that Christian kindness "which consists in those friendly affections and services which mere justice does not demand, nor any particular engagement require."

Christian fellowship is delight and complacency in those who have received the image of Christ, "by sanctification of the spirit and belief of the truth"—an image too radiant for this dark world of deceit and sin, and the receipt of which has turned the world of the ungodly against them. It fixes a most cordial and growing affection upon this image wherever it appears, and however faint the present resemblance, knowing that it is destined to be "like the shining light that shineth more and more unto the perfect day." It overlooks the rank, nobility, caste, and titles of earth; the wealth, honours, beauty, and fashions of the world, in search after the disciples of the despised Nazarine. These are the true "sons and heirs of God," and are to be "joint heirs with Christ" to the heavenly inheritance, when all these earthly possessions shall have perished in the final conflagration.

Christian fellowship knows no sects in the "little flock" who have "renounced the world, the flesh, and the devil," for the service of him whom their soul loveth to adoration. It rejects none of those who have "left house and brethren, and sisters, and father and mother, and wife and children, and lands, for his sake, and the gospel's;" and who inherit the consequent aversion, derision and persecution of a world lying in wickedness. These, wherever found, have a claim to christian complacency, and need it, to bear them up amid the sore trials and cruel persecutions of this false, faithless and evil world—a claim which *no present imperfection or natural degradation can alienate*. These are the diamonds; the "jewels" of "the Lord of Lords, and King of Kings,"—the "royal diadem" to adorn his crown, when made perfect in beauty—the ultimate "kings and priests unto God;" and fixed upon as "the BRIDE the LAMB'S WIFE" in heavenly places. Overlooking the momentary imperfections of those divinely called, like him who "hath not beheld iniquity in Jacob,"—[Num. xxiii. 21],* and fixing our eye upon the ultimate beauty and glory, perfection and honor of the saints of God, *here* are objects as worthy of our christian complacency, delight and admiration, as the demand upon our benevolence is imperative.

How can those, honored by the christian calling, fall out by the way, as they step lightly and rapidly toward that consummation of mutual love and fellowship, which will completely drown all mere natural affections? Forbid it, reason, conscience, affec-

tion, and all other faculties of the soul. Forbid it, thou endless ETERNITY, about to overshadow us all. Forbid it, thou "Head over all things to the Church," for all the saints are members of thy body, of thy blood, and of thy bones!

Let not the *fellowship of saints* be longer cut asunder, and interrupted, to the grief of the "Master and Lord," to the dishonor of his name; and the comparative defeat of his cause upon earth. G. S.

MCCALLUM'S CHART OF NATURAL HISTORY.

From a base representing the Empire of Nature shoot out, at the height of six inches, three branches labelled, Mineral, Vegetable and Animal; teaching that the Empire of nature divides itself into three kingdoms—the one labelled *Mineral* is carried to the right about six inches; from its extremity four arms are made to radiate, respectively labelled, *gasses, non-metallic, solid metalloids, metals*; indicating that the Mineral kingdom is divided into four classes of substances; from the end of each arm proceed numerous radii representing the subdivisions in each class, so that a comprehensive view of the mineral kingdom is brought under a glance of the eye. The classes and order of the Vegetable Kingdom are similarly represented on the left. The connecting branch bearing the Animal Kingdom, rises vertically, between the other two, to the height of fourteen inches, where it terminates and gives off four arms representing the SUB-KINGDOMS, *Radiata, Articulata, Mollusca, and Vertebrata*. From the end of each arm, when necessary, fingers are made to diverge to represent the classes; from the extremities of these fingers lines radiate, each bearing the name of an *order*, and terminating in the centre of a small semi-circle, from which lines are carried outward bearing the names of the families which compose the order. And thus a broad, comprehensive, and classified view of the works of God on earth, are thrown upon 1200 square inches of paper. The price of the chart being only one dollar, gives reason to fear that it will not be sufficiently remunerative to enable its worthy author to bring it fully into notice as its merits deserve.

J. J. E. LINTON AND SLAVERY.

The zeal of this friend of the oppressed, has an energy and perseverance about it which is truly refreshing. So much so, indeed, as to abundantly atone for all the errors and mistakes into which he falls, as they are all of them, most obviously the result of his haste to do battle for freedom. Whatever stands in his way, he strikes, and whoever seems slow or nerveless in attacking the foe, he admonishes with the point of his sword. The restiveness of some under these infictions is, at times, highly suggestive. The *Tribune* received a friendly thrust in the early part of Mr. Linton's campaign, which was never complained of, as it afforded a degree of satisfaction to its conductor to find one man who considered him deficient in anti-slavery zeal. This constituted a somewhat agreeable change to one who, for more than twenty years had never known himself berated on this question, save as a fanatical abolitionist. It seems, however, that Mr. Linton is no longer to remain an exception in this respect, as in his last extra of July 17th, he puts down the *Tribune* as "free from the sin and curse of slavery." In doing this it would have been well had he corrected the grave error into which he has fallen of calling the *Tribune* the organ of a denomination. Such an organ it neither is, nor ever was; having been from the begi-

* See Emmons' Works, Vol. 7. p. 72.

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, unintoxicating 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

some of the principle Scriptural arguments which may be adduced to show that the use of alcoholic wine at the Lord's Table is forbidden by the Almighty. In the three gospels of Mathew, Mark, and Luke, explicit instructions are to be found regarding the nature of the wine to be used as the Symbol of the blood of the Lord Jesus Christ at His Table. The chapters and verses are Mathew xxvi. 17, 30; Mark xiv. 1, 2, 26; Luke xxii. 1, 14, 20. These portions of Scripture afford the only direct arguments which I am to adduce as to the quality of the communion-wine authorized, and commanded by our Lord to be dispensed in remembrance of him at His Supper; but they embrace a body of evidence which, for point and strength, cannot be surpassed. The mass of indirect and corroborative evidence, part of which will be adduced, is also large and very powerful. Notice the language of Mark, xiv. 23, 24, 25—"and He took the cup, &c." and be pleased to turn your attention also to the first verse of the same chapter—"After two days was the feast of the Passover, and of unleavened bread." It is universally understood by christians that by the term "cup" in the passage above quoted, is meant the contents of the cup, or the wine in the cup, or still more correctly according to scriptural phraseology—"the fruit of the vine" in a liquid form, which the cup contained. That the wine, or fruit of the vine, was unfermented is shown clearly as follows: the first verse of the chapter, if you examine it in the authorized version, has the words, "the feast" in *italics*, indicating that they do not occur in the original. The original is the following:—*Ἡ δὲ τὸ πᾶσχα καὶ τὰ ἕξωρα μετὰ δύο ἡμέρας*, which may be thus literally translated, omitting the words in *italics* in the English version: "After two days was the Passover, and the unfermented things;" and in the 12th verse of the same chapter there is no reason for believing that there is any change in the meaning, and therefore the following words—*καὶ τῆ πρῶτῃ ἡμέρᾳ τῶν ἀζύμων* ought to be translated thus: "and the first day of unfermented things." If, then, this appropriate title of the feast—"the unfermented things"—be applied to the "cup," or rather "the fruit of the vine," in a liquid form, contained in it, the proper meaning will be clearly brought out; viz., "unfermented fruit of the vine," that being one of the unfermented things, commanded by the Lord to be used at His Supper according to verses 23, 25; and "unfermented bread," another unfermented thing, according to verse 22 of the same chapter. This translation corresponds exactly with the views of Dr. Lees, and Professor Moses Stuart, concerning the original institution of the Passover, the same things being used at the Lord's Supper, and at that feast. Thus Dr. Lees (artic. 4 Leaven Kitto's Cyclopedia of Biblical Literature,) says—"All fermented substances were prohibited in the paschal feast of the Jews; and thus Professor Stuart affirms, "I cannot doubt that in its widest sense, i. e. any thing fermented was excluded from the Jewish Passover, when the Lord's Supper was first instituted: for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine as well as bread is older than the christian era." (Dr. Robinson's Bibliotheca Sacra, p. 508) That this is the natural and obvious translation there can be no doubt, and that the ordinary translation has been adopted, to meet a preconceived hypothesis, and to make room for the introduction of fermented, intoxicating wine, at the Lord's table seems highly probable. But it is not only the natural rendering of the passage referred to, and of the corresponding passages in the gospel of Mathew and Luke; but I

make bold to affirm that it is the only rendering which can be received so as not to bid defiance to the most common rule of grammar; that an adjective must agree with its substantive in gender, number and case, for *azyma* is the neuter gender plural number and nominative case of the adjective *azymes*, and if translated *bread*, (as it has been in the authorized version,) it will not agree with "artos" the plural number of the masculine noun "artos," which is the word used in the same chapter to signify bread, and in all the other gospels, while the word *lagana* (the one preposterously supposed to be understood,) is no where to be found in the New Testament, if we are to receive Dr. Robinson's Lexicon, edited by Dr. Bloomfield, two of the most eminent Lexicographers of modern times, as competent authorities upon the subject. On the other hand the translation proposed above, viz: "unfermented things" meets all the requirements of the case, and is perfectly in accordance with the established grammatical rule, in similar cases, as illustrated by the following examples, where an adjective in the neuter gender, plural number, is associated with things (*εργα* a neuter noun plural being understood)—"Thou in thy life time receivest thy good things, (*τὰ ἀγαθὰ σου*), and likewise Lazarus evil things; (*τὰ κακά*.)—Luke xvi. 25: "If I have told you earthly things (*τὰ ἐπιγεια*) and ye believe not, how shall ye believe if I tell you of heavenly things." (*ἐπουράνια*)—John iii. 12. But I draw an additional argument, and a very powerful one too, from the fact that the term "fruit of the vine" is exclusively applied by all the Evangelists who record the institution of the Lord's Supper, to signify the liquid made use of by our Divine Redeemer upon that occasion. I know that this is viewed as a trivial matter by some, who pertinaciously cleave to strong drink, through evil report, and good report, with zeal and affection, worthy of a nobler object. But to me it appears that there must have been cogent reasons influencing the mind of the Lord Jesus Christ, to set apart this periphrasis to denote exclusively the nature of the liquid which he consecrated, to be the sole symbol of His sin-atoning blood. Let it be remembered that it is no where else to be found in the New Testament; and that there has been, till within the last thirty years, a belief almost universal, that only one kind of wine existed, viz., *intoxicating*, (which belief is yet, alas, too general,) and that consequently fermented intoxicating wine was the only wine referred to in Scripture. Let it be moreover remembered, that by the researches and inquiries of eminent theologians, philologists, chemists, and physiologists, within the period above specified, it has been ascertained with certainty that two kinds of wine, were recognised in Scripture, and are to be met with in eastern countries, in the present day, and that an untold and appalling amount of misery, disease, crime, and destitution, has arisen from the inveterate prejudice existing in favor of alcoholic drinks amongst the masses—"Let all these things, I say, be taken into account, and along with them, the devil's evident intent to subdue all mankind to the tyranny of alcohol, and his unceasing insidious efforts to accomplish this malicious design; and there will be no difficulty in seeing why it was that Immanuel adopted "the fruit of the vine, (a phrase which, if fairly considered, can admit but of one precise meaning) to denote His pure and purifying blood. It was employed, I believe, that there might be no ambiguity—no misunderstanding, on the part of the honest inquirer, as to the nature of the liquid, which He used, and commanded to be used as the sole representative of His sin-atoning blood; and where could an expression have been found more admirably adapted to

accomplish this purpose? If the term "*oinos*" had been employed instead of "*gennema ampelou*," "the fruit of the vine," there might have been some color of reason for keeping the mind in suspense, as to the nature of the liquid set apart by the Redeemer, to be the emblem of His blood, and the out and out sticklers for alcoholic wine, and alcoholic wine only, under all circumstances of good and evil, might have congratulated themselves on the use of a term by the Lord Jesus Christ, to which a meaning consonant with their views might be attached. But it is difficult—very difficult to conceive how these men can by any sophistry have cozened themselves into the belief that this perfectly unambiguous circumlocution can be applied to intoxicating wine, or any liquid, except that which retains the qualities of the grape uncorrupted. The only way of accounting for this strange misconception and perversion, is to trace it to stubborn prejudice, deeply rooted upon man's unbounded lust after alcoholic beverages. That every safe guard was erected by the love and wisdom of Jesus, to prevent this moral delinquency, in His institution of the Sacred Supper is abundantly evident. As has already been shown "unfermented things" alone, are to be used at its celebration, and to make security doubly secure, against the intrusion of alcoholic wine, a new assemblage of words was introduced, expressive of the precise nature of the liquid to be dispensed, in possession of its natural salutary qualities, and which, without manifest outrage, could not be applied to a liquor which had acquired noxious properties by the process of fermentation, or vegetable putrefaction.

The question now occurs to my mind, what can be the reason why men should have no objection to the interdict of "leavened," or 'fermented bread,' at the Lord's Table, and should shrink from the discussion of the question of the rightful use of fermented wine at that ordinance? No voice is ever raised against the one prohibition, but the other is everywhere spoken against, and all but universally discredited. The reason of this difference probably is, that there is a latent apprehension lurking in the minds of Christians—that the Bible, if it were thoroughly and candidly searched, and rightly interpreted, on the subject of wines, might be found to testify strongly against the use of the intoxicating liquor dispensed at "the Communion Table," which many of them seem to love as "a right eye," and to prove that the use of it *there*, which has hitherto been viewed as a duty and a virtue, is indeed a violation of law and a vice, so that their consciences hitherto in favour of it might be obliged to pronounce sentence against it, and their love to it be turned into hate; while no such dread exists in regard to fermented bread, the poison "alcohol" having been expelled from it, by heat, in the process of baking, so that the cause of the Divine interdict of intoxicating drinks being removed, the moral law necessarily ceases in regard to it, and the primitive or ceremonial law only continues binding upon the Christian in that particular ordinance. And if alcoholic wine should be proved to have usurped the rightful place of "unfermented fruit of the vine," in the sanctuary, it would follow that it must be driven from it, and that "unfermented fruit of the vine" must be elevated to its *just* ascendancy in the department of evangelical temperance. This is precisely the triumph which it will be shown in the future pages of this letter will be achieved upon the general adoption of the Scriptural doctrine that "unfermented fruit of the vine," was appointed by the Lord Jesus Christ, to be the sole symbol of His blood, to be employed at His Table, till his second coming, the declaration of the Lord in support of it

at the institution of His Supper, being as it were the *experimentum crucis* establishing for ever the noble principle of that pure liquid and its hallowed associations, with all the blessings purchased by His blood, being the heaven born antidote of alcoholic intemperance! To illustrate this view, let it be supposed that unfermented bread occupied the place of unfermented wine, and that fermented bread occupied the place of fermented wine, at the Sacrament, and that the latter possessed intoxicating qualities the same as are inherent in alcoholic wine, and in all respects sustained the same character, accompanied by the same intense affection, while the former was a bland nutritious substance hardly ever thought of; then, there would be equal sensitiveness and aversion to explore its noxious qualities, as in the case of wine, lest conscience should be obliged to give sentence against it: but let it be supposed that there was no love to this intoxicating bread, and therefore no fear of losing it, then the mind being without bias to either side, would judge fairly of the contending claims, and correctly weigh the evidence for and against each, so that if it preponderated on the side of unfermented bread, the mind would consent to its use at the ordinance of the Supper. Now the fact is that the evidence does preponderate in favor of unfermented bread, as is allowed by moderate drinkers, according to the authorised version; and fermented bread, according to the canon of Scriptural interpretation that "positives include negatives" is therefore admitted to be forbidden. But if fermented bread be forbidden in the one case, laying aside prejudice and partiality, it cannot be consistently denied that fermented wine, is also forbidden in the other, according to the translation which has been given above, and which I believe cannot be controverted, for according to it, there is precisely the same amount of evidence for the use of unfermented wine, as for the use of unfermented bread, and against the use of fermented wine that there is against the use of fermented bread, the expression the feast of "unfermented things" being equally applicable to both, the only thing making an apparent difference, and influencing the will, (the wish being father to the thought) against the one, and for the other, and neutralizing the evidence, being immoral attachment to an unlawful object; a similar reason to which might be made to justify any act however base and criminal. The design of Satan throughout has been to conceal or distort the truth, and to carry out this design he has, by means of His dupes, involved in a dense cloud, and thereby reduced to the smallest possible dimensions, all in the Bible, that seems to countenance the use of unfermented wine; and surrounded with an *ignis fatuus* deceitful glare, so as to magnify to the greatest extent all that seems in any way propitious to the use of fermented intoxicating wine, at the Lord's Table; and, alas, hitherto he has been too successful in carrying out his evil purpose.

But hereafter the heavenly motive alluded to above, and which will be more fully developed by and by, will be seen to operate by drawing away unlawful affection from intoxicating wine, and fixing lawful affection upon its supplanter, "the unfermented fruit of the vine," the rightful possessor of the high dignity assigned to it from everlasting in the counsels of Jehovah.

It is human nature to shrink from the exposure of any physical defect, or moral taint, and envelop it in darkness. It is also human nature to rejoice at any thing in an illustrious individual, which tends in any degree to extenuate or justify any equivocal but darling feature of personal character, and to dread its being found otherwise than has been uni-

formly represented, lest the support derived from that quarter by the delinquent should be taken away, and he should consequently sink in his own estimation, and in the good opinions of others. Moreover if a man has a bosom-friend indispensable to his happiness, who it is apprehended is not pure, he would rather have his bad qualities concealed from him than that they were paraded in the light, lest he should be compelled to drop his intercourse with him, feeling that "where ignorance is bliss 'twere folly to be wise." This bosom friend may be, and often has been alcohol—not infrequently transformed into "an angel of light."

Still I believe it is not the custom in the churches to make use of "unfermented bread" at the Lord's Supper. Why so? Probably this is a part of the great delusion practised by Satan, for the advancement of his cause, and the ruin of the church, because he clearly sees that if he were to countenance the employment of unfermented bread, and allow it to be made matter of conscience, at the Lord's Table, the eyes of professing christians might be opened, to the gross inconsistency of being punctilious in the use of "unleavened bread" (like the Pharisees of old who paid tittle of mint, anise and cummin, and omitted the weightier matters of the law, justice mercy and faith,) and at the same time having no hesitation whatever in drinking highly intoxicating, and often drugged wine, as the symbol of their Redeemer's blood—"straining at a gnat and swallowing a camel!"

The only other direct argument I shall bring before you at this time, to prove that the use of intoxicating wine at the Lord's Table, is contrary to God's law as contained in the Holy Scriptures, is deducible from the solemn charge addressed immediately by Jehovah to Aaron, and his sons, after the fiery destruction of Nadab and Abihu, when they violated His sacred commandment, by offering strange fire before the Lord—(Levit. x. 1, 11,) and renewed by the prophet Ezekiel, with reference to the times of the Messiah, and particularly the Millennium (Ezekiel xlv. 21, 23, 24.) That these wicked men had been tampering with some sort of alcoholic intoxicating drink, seems evident from the words uttered by Jehovah, when he enacted the law forbidding the use of "wine and strong drink" by the priests, when about to exercise their sacred functions in the tabernacle. Upon no other supposition can its announcement at this particular time be accounted for. By this law, couched in the following terms: "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses," total abstinence from wine, and other strong drink, is clearly enjoined upon the priests, when in the tabernacle, or about to go into it, and the spirit of the law would seem to be that as its main object was to preserve these holy men, in a sound state of mind, capable of distinguishing between right and wrong, and of yielding instruction in God's statutes, that abstinence from intoxicating liquor would at all times have been their duty, as they might on any emergency have been called upon to arbitrate on some delicate point—to distinguish between clean and unclean in cases of leprosy, &c., or to impart counsel to the ignorant, beyond the precincts of the tabernacle or temple. At least however they were in the most authoritative and solemn manner required to abstain from every kind of alcoholic intoxicating drink, when engaged in the service of these sacred places. Especially such abstinence

would have been demanded of them when offering sacrifices typical of that one great sacrifice of the Lamb of God, who was to come in the fulness of time, and be offered up as an atonement for the sins of the world. If then the priests under the shadowy and imperfect economy of Judaism were required to exercise total abstinence, from all intoxicating drinks when offering the sacrifices of "bulls and of goats," the blood of which "it is not possible should take away sin," how much more shall not the priests and kings under the bright light of "the Sun of Righteousness," when the substance of these types has been revealed, and has finished His work; that is to say, all true Christians, be required to abstain from all intoxicating drinks, and joyfully to partake of the pure and innocent "fruit of the vine," when, according to their beloved Saviour's appointment, they are called upon to come: amemorate His death, by eating of that bread, and drinking of that cup, which He set apart as the expressive emblems of His body broken, and blood shed for them, while with genuine humility they ejaculate the earnest petition "God be merciful to us sinners?"

That the primary law is morally binding upon all christians, although the penalty of death is not now annexed to its infraction, appears to me to admit of no doubt. It is conceded by all, and explicitly revealed in Scripture that, while the privileges of the spiritual dispensation in which our lot is cast are much greater than were those of the Jews, so are our responsibilities proportionally enhanced; and therefore if it was sinful in the Aaronic priesthood to use intoxicating drink of any kind when employed in the sacred duties of the Sanctuary. (which I have shown that it was,) it must be more sinful in Christians to do so, when occupied in the most holy ordinance of their holy religion, the communion of Christ's body and blood. But the prophet Ezekiel has republished the law under the inspiration of the Holy Spirit, with additional arguments in support of it, and additional motives to stir up to the observance of it: thus (Ezekiel xlv. 21,) "neither shall any priest drink wine when they enter into the inner court. * * and they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean; and in controversy they shall stand in judgment, and they shall keep my laws, and my statutes, in all my assemblies." This portion of Scripture I believe to be a second edition of the law delivered to Aaron, applicable especially to gospel times, and the approaching millennium. It is binding upon all Christians, and its requirements will be fully carried out, when "nation shall not lift up sword against nation, neither shall they learn war any more; when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea, and when they shall not hurt nor destroy in all God's holy mountain." That it applies to the Christian dispensation, and to the palmiest times of christianity, is clearly indicated by the 9th verse of the same chapter, where it is written "Thus saith the Lord God, no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." I would remark upon the two last clauses of the passage recently quoted, where it is said, "They shall keep my laws in all my assemblies;" that a very intimate connexion subsists between the observance of the law of the Lord's Supper, as regards "unfermented wine," and the law of the Sabbath. Can it be expected that the Lord's Sabbath will be kept sacred, when His Table is desecrated by the use of the wine, which is a mocker, and strong drink which is raging;" (Prov. xx. 1)

"Of that cup which is an apt emblem of the wrath of God;" (Rev. xiv. 10 : xvi. 19); which Solomon, the type of the Prince of Peace, inspired by the Holy Ghost, commands his son "not to look upon," seeing that at the last it "biteth like a serpent, and stingeth like an adder;" (Prov. xxiii. 29, 35;) that "wine wherein is excess," or destruction to the body and soul of man, to his interests in time and eternity; (Eph. v. 18;) "the cup of devils;" (1st Cor. x. 21;) "the poison of dragons, and the cruel venom of asps;" (Deut. xxxii. 33.) Depend upon it, Sir, that as long as the wine, which receives its distinctive character from "alcohol," the principle of physical, intellectual, and moral ruin, to mankind, is continued to be dispensed to professing christians at the Lord's Table, so long will not only the Lord's day be openly and flagitiously violated, and especially by "rioting and drunkenness;" and other ordinances of God's house be despised by increasing multitudes; but christianity will be as it is now a by word and a reproach among heathen nations, and crime, poverty, disease, and profligacy will be multiplied indefinitely in spite of all puny legislative attempts to stem the overwhelming torrent. Legislation indeed! Show me the legislation that will avail against the Divine decrees. Point out the law which will do good in defiance of God's law. Governments may "frame mischief by a law," but in doing so they are forging destructive engines which will recoil upon their own heads, and the heads of their abettors and dupes, with tremendous impetuosity, and if they do not repent will involve them in irremediable destruction.

There is no lack of evidence to satisfy any candid inquirer after truth, that it is the law of God, that "unfermented fruit of the vine" in its fluid form, and not intoxicating wine, should be used to represent the blood of the Lamb, at the Lord's Table, and yet governments in the face of this all but essential doctrine of christianity, upon which the happiness of thousands, yea millions of the human race depends, impelled by the mighty power of ecclesiastical organizations, mutilate and vitiate their acts to prevent intemperance, pauperism and crime, by introducing into them reservations in behalf of the sale of intoxicating wine for Sacramental purposes, while that of every species of alcoholic liquor for dietetic uses is prohibited under the severest penalties.

It has often been asserted with apparently some degree of triumph, that there is no command of Scripture against the use of intoxicating wine. How such an assertion could have been made by men intimately acquainted with the sacred volume, it is not easy to explain. The fact is quite the reverse. Although "the blessed gospel" as has been well remarked by Archdeacon Jeffrey, "is not a book of casuistry, nor a statute book of laws," yet in the case of "wine and strong drink," the general plan of the Divine procedure in leaving specific acts and things to be judged of by men with the discerning, intellectual and moral faculties with which God has endowed them; seems in a remarkable manner to have been departed from by infinite wisdom. The catalogue supplies general laws for man's government, but it does not condescend to enumerate the various modes in which persons may violate these laws. Under the 6th commandment, for example, which is—"Thou shalt not kill"—there is no enumeration of the various means by which murder may be committed; there is no catalogue annexed, of the different poisonous substances, to be found in the animal, vegetable, and mineral kingdoms, by which life may be destroyed in a more or less summary manner. You find no where in the Bible any legal prohibition of the use of opium or arsenic, or any

other poison known to the ancients. Yet it cannot be denied that danger might have been incurred, and may still be incurred, by individuals, and even death be the result from the ignorant or intentional use of them. But the Almighty has acted differently in regard to "wine and strong drink." They seem to possess certain qualities which might entitle them to be included in the same category with opium; but universal experience has proved that they are articles which surpass that poison, in their power to lead groups of mankind astray from the paths of virtue.* They possess peculiar seductive properties, by which they often irresistibly lure multitudes to destruction; opium eating being a solitary, while spirit drinking is often a social vice, the prolific parent of innumerable crimes, the destroyer of thousands of souls, the implacable enemy of Jesus and His religion.

It is on account of these singularly perverting and destructive qualities possessed by alcoholic drinks, (may it not be safely and reverently believed,) that Jehovah has singled them out, and made them conspicuous as objects to be shunned by man; and this He has done in instances too numerous to be recapitulated here, and in a great variety of ways, all calculated to arrest the attention, command the conscience, and regulate the will, of all those who consent to examine the question dispassionately and without prejudice.

Is not drunkenness repeatedly denounced as shutting out from the kingdom of God; and is it not true that "principals include accessories, that is whatever approaches, or comes near to them, or as a tendency to them?" Is not the use of alcoholic drinks in man's normal state of health included under this canon of interpretation, seeing it has been admitted by the physiologist, that it is the nature of these drinks to induce a habit which constitutes confirmed drunkenness.† Hear what Dr. Beecher says with uncommon power upon this subject. "But if all the

*An eminent medical authority, Sir Benjamin Brodie, in a late work (Physiological researches), says: "The effect of opium when taken into the stomach is not to stimulate, but to soothe the nervous system. It may be otherwise in some instances, but these are rare exceptions to the general rule. The opium taker is in a passive state satisfied with his own dreamy condition while under the influence of the drug. He is useless, but not mischievous. It is quite otherwise with alcoholic liquors. When Bishop and his partner, murdered the Italian boy, in order that they might sell his body, it appeared in evidence that they prepared themselves for the task by plentiful libations of gin. The same course is observed by house-breakers and others, who engage in desperate criminal undertakings. It is worthy of observation also that opium is much less deleterious to the individual than Gin or brandy."

The Scientific Basis of Prohibition by

E. S. YOUNG, Esq.

‡ Would you think it right for children to have indecent pictures put into their hands, or any means practised with them, which could have the least tendency to pollute their comparatively innocent imaginations, and lead to the greatest breaches of the 7th commandment; yet there is no direct and explicit prohibition of such obscene pictures in the Bible, although it is implied in the command against adultery. Is it not wrong, independent of express prohibition to give the wine which is a mocker, and the strong drink which is raging, to children or adults to excite the ferocious appetite for alcohol, which is not natural, but produced by its peculiar stimulus?

ways to hell which deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthy aliment, is like the rage of thirst, and the voracious demand of famine. It is famine, for the artificial excitement has become as essential now to strength and cheerfulness as simple nutrition once was. But nature taught by habit to require what once she did not need, demands gratification now with a decision inexorable as death, and to most men as irresistible. The denial is a living death." So far then mankind would have had no excuse for tampering with alcoholic, intoxicating drinks as they have done, if there had been merely in the Bible such a denunciation as the following: "Nor thieves, nor covetous, nor drunkards shall enter into the kingdom of heaven;" or even if this had been wanting, and their sole, or at least principal, instructor, as in other cases, had been the sixth, and other commandments of the Decalogue.

But not only is drunkenness denounced in Scripture, but the use of that which produces it, is by name strictly forbidden: thus—"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. xxiii. 31, 32.) "Be not drunk [filled] with wine wherein is excess," or the principle of intemperance or ruin, and not only were the Jewish priests forbidden the use of it when in the tabernacle, as has been mentioned above, but, as I have endeavoured to show, Christians also under the same appellation of 'priests unto God,' are prohibited from using it in analogous circumstances, under the dispensation of the spirit, while it is distinctly stated (Prov. xxxi. 4) that "it is not for kings to drink wine, nor princes strong drink." Moreover, "wine and strong drink" are stigmatized and held up to contempt and execration by the strongest, literal, and figurative language which it is possible to use; thus—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." (Prov. xx 1.) Their "wine (the wine of idolaters) is the poison of dragons, and the cruel venom of asps." (Deut. xxxii. 33.) "Ye cannot drink the cup of the Lord and the cup of Devils." (1 Cor. x. 21.) Now—would you think it right to make opium your common food, or to use it at all in your normal state of health, if the same epithets were applied to it in the Bible as are applied to alcoholic wine in the sacred records; or rather would the testimony of Scripture against it, similar to that against intoxicating wine, induce you to receive it into your favour, although without that testimony, you keep it at a distance, and eschew the use of it, except as a medicinal agent; that is to say, would it be right not only to attach no value to the witness of Scripture and of God against it, but to place that witness to its credit, which ought, according to common sense, grammar, reason, and revelation, to militate in the strongest manner to its disadvantage and repudiation? Would it be lawful to trifle with it as men trifle with wine, and other alcoholic drinks, *not only if, but because* God had been pleased to express in the most authoritative manner His disapprobation of it, as a common article of diet, and stamped it as infamous over and over again, although without such divine interdiction you felt it to be your duty to reject it from your dietary? If so, then no doubt, it will be perfectly lawful and right, for Christians to continue to do as they have been doing with intoxicating drinks for ages past—to treat them with the same unbounded confidence in spite of all the awful denunciations of God against them, and not only in spite of, but because they have

been so denounced:—for it is obvious, the cases being viewed as parallel, that if opium with its preparations, having only the testimony of man against it, be generally treated as a poison, and therefore shunned as an article of diet, while alcoholic drinks are so made use of, which, have the decided testimony of God against them, in addition to the testimony of mankind, were the witness of God superadded against opium, it would not only not corroborate the former evidence to its injury, but altogether neutralize that evidence and cause it to be received as a good creature deserving of the utmost confidence.

The stereotyped belief of a false doctrine by the church, upon what is conceived to be scriptural warrant, is of all things most dangerous, and misleading: because the minds of its members being thus satisfied of the Divine authority for their erroneous doctrine, will feel it to be their duty to treat as heretical all opposite views, and by a religious or superstitious dread, will be prevented from giving a patient and unbiassed hearing to any statement of facts, or from deliberately weighing any arguments which may be advanced from scripture, observation, or experience, tending to show that their dogma is a groundless assumption. Hence, the principal reason why opium, prussic acid—corrosive sublimate &c., have not generally been used in a state of dilution as ordinary articles of diet, may be that there is no passage of scripture in regard to them (similar to those which have been misinterpreted in regard to the use of fermented or alcoholic wine at the Lord's table,) which could by similar misinterpretation lead to their employment (for the taste for both alcohol and opium is acquired not natural,) and therefore the minds of men unfettered by religious prejudice, have been at perfect liberty, to examine candidly into the nature of these poisons, and to receive without hesitation the proofs presented to them, of their being unfit for the dietary use of man. But it is highly probable that if the circumstances in regard to opium, &c., had nearly resembled those attending the use of wine at the Lord's table, that is to say if there had been two things called opium, one poisonous and the other not, and the poisonous species had been generally liked, and the other hardly ever thought of, there would have been a powerful propensity to interpret the language in a manner favourable to the predominant desire, and the language so interpreted would on the other hand by a reflex influence have greatly tended to strengthen the propensity in which it originated—so that opium might here become as common an article of diet as alcoholic liquors now are.

Man believes the testimony of his fellowman that opium is a poison, and acts in accordance with that testimony. Shall he not receive the witness of God which is greater, and yield implicit obedience to it, for this is the witness which He hath testified of the wine which intoxicates "Look not thou upon the wine when it is red—when it giveth his colour in the cup—when it moveth itself aright, for at last it biteth like a serpent, and stingeth like an adder."

The portions of scripture quoted above, are only specimens of the numerous passages presented in God's holy word, exposing to open view the demoralizing and deadly qualities of "wine and strong drink;" but they may suffice to prove the position which has been laid down that the Almighty has as it were deviated from His ordinary course of procedure in regard to these poisonous drinks, having singled them out as things to be particularly shunned by man, as unfitting him for his responsible duties and high destiny, and loaded them with approbrious epithets that they might become objects of

abhorrence and disgust to the whole human race;—like the devil who has made such extensive use of them to people his dominions. But this is not all that can be said in support of this view of the subject. Not only has God set up wine and strong drink as a mark against which to shoot his arrows, as a terrific object to excite just apprehensions in the minds of those whom He made after his own image, and whom, in His ineffable love, He designs to restore to that image lost by the fall, but recoverable through the redemption that is in Christ Jesus. He has done much more than this. He has instituted a special ordinance, by means of which He has, in the most wonderful manner, made known His mind in respect to alcoholic intoxicating drinks. The primary design of the Lord's Supper is perspicuously announced in the narrative in which its institution is recorded. It was to afford the disciples of the Lord Jesus Christ, a sacred meal, at which they should partake of unfermented bread, and fruit of the vine, as the appropriate symbols of His body broken, and blood shed for them, upon the cross.—these symbols being chosen by Him, with exquisite adaptation, to the end they were intended to answer, *i. e.*, to show the Lord's death till He come.—But not only does this ordinance, when observed according to the rule laid down by the Lord Jesus Christ, and in the spirit of its founder, accomplish this primary and declared object; but it seems to me that there is involved in the appropriation of the unfermented fruit of the vine; in a liquid form, to signify the blood of Jesus—a secondary meaning which, although not apparent to the superficial reader of scripture, may be brought out to the satisfaction of the attentive student of Holy writ. In the use of unfermented bread, to signify the body of Jesus, there is, as far as I can see, no secondary sense. It was one of the constituent parts of the parent ordinance of the Passover, but the fruit of the vine was not an original part of that institution. It was introduced afterwards by the Jews. *Wien* does not appear in the sacred records.

It is well known that very generally, professing Christians have maintained the doctrine, that alcoholic wine was used by the Lord Jesus Christ at the institution of His Supper, and that the same wine was commanded by Him, to be used by His disciples at the future celebration of that ordinance.

In recent times a controversy has arisen upon this subject, and although a majority of professing Christians still adhere to the opinion, that fermented wine was the liquid, which, was dispensed at the first communion, held in the upper room in Jerusalem, the night in which Jesus was betrayed; yet, there are not wanting those who feel convinced that this is a gross and unfounded error, and are assured that unfermented, unintoxicating fruit of the vine, (as has, I trust, been proved above), was the liquid which was dispensed upon that occasion, and which, according to the command of the Lord Jesus Christ, ought always to have been dispensed at that holy meal. Immanuel, before whose all-seeing eye, time past, present, and future, has always been disclosed, was perfectly aware from all eternity of the errors which would creep into the church in regard to wine; and, as has been noticed above, guarded this precious ordinance with peculiar care against misconception and false interpretation. But that even essential truth may long remain buried in hopeless darkness, is well known to all who have read the history of the church, and remember the gloomy ages which preceded the dawn of the Reformation.

It need not excite great surprise then that *that* which, although highly important, cannot be deemed

absolutely indispensable to salvation, was permitted for a long season to be hidden from the church of Christ, and that a pernicious error occupied its place, or, in other words, that intoxicating wine has for many ages supplanted the unfermented fruit of the vine, in the belief and usage of almost, if not all Christian churches. If no difference of opinion had ever existed as to the kind of wine appointed by the great Head of the church, to be the symbol of His blood,—if there had been no vicious attachment on the part of professing Christians, as well as others, to alcoholic wine, and other alcoholic drinks, the fact that Jesus, with peculiar emphasis, selected unfermented wine, or rather fruit of the vine, to be that symbol, would have been like His selection of unfermented bread without any peculiar significance, apart from its fitness to represent His body. But as it has become matter of controversy, what kind of wine was used by Jesus, at His Supper; and as it must have been known to Him from all eternity, that it would be so, and as the promiscuous employment of fermented intoxicating wine, and other intoxicating drinks, must also have been known to Him from everlasting, as the prolific source of dishonour to Jehovah,—a great hindrance to the progress of the gospel,—and one of the chief causes of crime and wickedness in the world;—it is impossible to look upon the fact of His adopting it of His sovereign will and pleasure, to be the sole symbol of His precious blood, at the ordinance specially appointed by Him in remembrance of His death, without attaching signal importance to it.

Let the influence which has been exercised by the generally accredited fiction that Jesus used fermented-alcoholic wine, at His Supper, be taken into account, and it will be obvious that the truth if it had been received that Jesus used unfermented non-alcoholic wine at His Supper, would have had at least equal influence in the opposite direction. The one influence has been exercised for evil; the other would have been exercised for good.

It will hardly require lengthened arguments to show that the almost universal belief that Jesus used, and commanded to be used, intoxicating wine at His Supper has been attended with most grievous and pernicious consequences to mankind. It has been an impious boast in the mouths of drunkards, which they have triumphantly urged, that Jesus made use of intoxicating wine, similar to the liquors which they are in the habit of quaffing, and which deprive them of sense, reason, and conscience;—and they have fortified themselves in the moderate use of such liquors (for they will seldom admit that they go to excess) by pleading His divine example. To stop the mouths of such blasphemers, was not the unfermented fruit of the vine employed by Immanuel, as the symbol of His sinatoning blood? Did He not by selecting it in preference to every thing else in the varied realms of His creation, distinctly declare His divine approbation of it, and did He not by conferring upon it this distinguished honour confirm all that has been written by the inspired authors of the Old Testament respecting it, and its antagonist—fermented-alcoholic intoxicating wine? Is it not plain to every one that if Jesus had used the fermented juice of the grape, at His Supper, the fact of His doing so would have given it a just title to the respect of all Christians,—and that it would not unlawfully (as has been done) but rightfully have been treated with confidence and used with the utmost freedom, for the best of all reasons, that their Lord gave it to His disciples as a drink at His Supper, and said nothing to lead them to be stinted in the use of it. (The effects of their false belief correspond with this view and confirm

it.) But this hypothesis is a palpable impossibility. If He had done so, then, what would have become of all the passages so numerous in the Old Testament, in which fermented-intoxicating wine, as has in some degree been shown above, is represented in a most odious light,—in which it is held up to scorn and reprobation? If His use and approval of intoxicating wine in the one case (had it been possible) would have been sufficient warrant for Christians to employ it *dietetically*, notwithstanding all the contrary assertions in the Old Testament, then His use and approval of un-intoxicating wine, or rather fruit of the vine; in the other case must by parity of reason justify Christians in the use of it *dietetically*;—but not only so:—if the Lord can be proved to have used un-intoxicating fruit of the vine at His Supper, (as it is hoped has been done) then this use of it by Him must be viewed as a solemn—authoritative—Divine confirmation of all that has been written by the inspired prophets and historians respecting both kinds of wine as well the fermented and intoxicating, as the unfermented and un-intoxicating. But the declarations of the Old Testament authors as has been seen are opposed to the use of intoxicating wine, &c. It has been described as a mocker. It has been called “the poison of dragons, and the cruel venom of asps.” Solomon has said, “Look not thou upon the wine when it is red, when it giveth his colour in the cup;” the priests have been debarred from the use of it, at least in the sanctuary, and kings always. If then all these and other strong expressions of inspired men are to go for nothing, and these laws to be absolute, although not otherwise repealed, provided Jesus used intoxicating wine, at His table, (which I think cannot be denied, for there is no way of reconciling them with that supposition,) then on the other hand, if not by impossible hypotheses, but *truly* He did use unfermented wine at His table,—all these sayings and laws must be Divinely ratified by that act. If there must be Divine abrogation of all these inspired sayings and laws on the one hand—should the use of fermented wine by Jesus at His Supper have been proved; there must be Divine confirmation, on the other, if His use of unfermented fruit of the vine upon that occasion has been proved. To think, and say, otherwise would be to think, and say, that if Jesus could have acted in opposition to His own previously revealed will, and law, (for all the laws of the Bible are His) which, God forbid I could for a moment imagine possible: His act would have been more valid and worthy of imitation by His disciples, than if He had acted in agreement with them, which would be equally blasphemous and absurd. Therefore, the use by Jesus of unfermented fruit of the vine, at His Supper, must, indisputably, be viewed as a Divine ratification of all that had been previously revealed by the Holy Spirit upon the two-fold subject of wine fermented, and unfermented, in the scriptures of truth. But it may be argued by some, that it is not sufficient reason for men to drink intoxicating wine and other intoxicating drinks *dietetically*, because Jesus made use of them at His Supper. (upon supposition that He did so, which I believe to be, as said before, an impossibility.) To me it appears clear as noon-day, that whatever liquid Jesus used as a drink at His Supper (for supper is a daily meal, and was the principal meal among the Jews,) that liquid it must be right and proper for mankind to drink, at their suppers, or other ordinary meals, in their normal state of health, so long as they observe the rule of St. Paul,—“whether, therefore, ye eat or drink, or whatsoever ye do,—Do all to the glory of God,”—bearing also in mind that this sacred meal was instituted for the whole family of man in all climes and countries, and therefore must be

intended for all mankind in their normal state of health. If a man drinks the very wine which Jesus appointed to be drunk—when He sits down at His Supper, *unworthily*—he will displease God;—if he drinks the same wine at his ordinary meal without recognising God as the giver of it, and thanking Him for it, he likewise acts in a manner displeasing to God:—but he surely cannot be wrong in drinking, that upon ordinary occasions which Jesus saw fit for wise reasons to set apart to be the symbol of His blood, if he does so with thanksgiving, “for it is sanctified by the word of God and prayer.”

There is no part of scripture known to me, which says, that it would be wrong to make use of any species of wholesome food or drink under the Christian dispensation, (particularly if it had been used by Jesus,) at any time, when nature craves for it, provided the above apostolic precept be complied with, and whatever others may fancy, I cannot believe that Jesus would have used any thing for food or drink at His Supper, (the model meal of Christians,) the eating or drinking of which in his normal state of health would be attended with injury to man's body or soul. On the other hand I firmly believe that unfermented fruit of the vine, was dispensed by the Lord Jesus Christ, at His Supper, for our example, that we might make use of the same or of any similar salutary drink, and that we might scrupulously avoid all alcoholic drinks as in man's normal state of health,—fraught with danger both to the body and soul of man.

The following reasons may be adduced to explain why Jesus, the only Mediator between God and man, did not set apart fermented intoxicating wine to be the symbol of His blood at the Supper which He instituted to be observed in remembrance of Him:—

I. The appointment of fermented-intoxicating wine, to be the symbol of Immanuel's blood at His Supper would have been an unnecessary innovation,—Jesus Christ having previously sanctioned the use of unfermented fruit of the vine at the feast of the Passover, from which by the ceremonial law, all fermented articles were excluded.

II. Such appointment would have been a glaring declension under the more perfect dispensation of the gospel, from the purity of the Mosaic institute, contrary to the express declaration of the apostle Paul. “If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory, for even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious.” (2 Cor. iii. 9-11).—“For surely the substitution of corrupted or fermented wine which deprives men of their senses, pollutes their imaginations, inflames their lusts, and robs them of the power of distinguishing between good and evil, for a bland nutritious liquid, would be a retrograde and downward step, instead of one in advance, altogether inconsistent with the glory that excelleth, under the ministration of the spirit.

III. It would have been contrary to the law of symbolical representation, which requires the symbol or sign to correspond in character with the thing symbolized or signified by it: and especially at variance with the exemplifications of that law in the case of the analogous symbols of pure or living water, and manna, angel's food; as strikingly expressive of the gracious influences of the Holy Spirit.

IV. It would have been inconsistent with the knowledge, which, the Divine Redeemer, from His omniscience, must have possessed of the state of

health, of communicants, generally, as normal, and with His wisdom and benevolence, to prescribe alcoholic-intoxicating wine, at least without assigning exact limits to the quantity to be used by them,—when as a medicine it was not required, and as an intoxicating agent it would prove deleterious to their health.

V. It would have been opposed in spirit to a remarkably beneficial conservative law of organized beings, in the vegetable and animal kingdoms, to all of which alcohol has been proved to be a poison, and of none of which when living it can be the product.

VI. It would have been contrary to the great fundamental principles of christian ethics, as laid down by the Saviour of mankind, in His inimitable Sermon on the mount, by which all tendencies to, and beginnings of evil are prohibited.

VII. It would have been in contravention of the law of love. Love worketh no ill to his neighbour, "therefore love is the fulfilling of the law." (Romans xiii. 10.)

VIII. It is in the highest degree improbable, (not to say impossible,) that intoxicating wine, could have been used at the first communion, because thus the thrice holy name of Jesus would have been by His own authority, forever associated with that polluted, and polluting thing, alcohol; the use of which, by man, has been the cause of an incalculable amount of crime, desolation, and misery in the world.

IX. Because its use by the command of Jesus at the communion of His body and blood, would have rendered the harmonious explanation of certain passages of scripture incidentally introduced into the sacred volume, an insolvable problem—thus:—If Timothy had not been a total abstainer in his normal state of health as a bishop ought to be, what reason could be assigned for St. Paul giving him liberty to drink wine when sick? (1 Tim. v. 23.)

X. Because it would have been an infringement of certain express commandments contained in the Bible, prohibiting the internal use of fermented intoxicating wine, except as a medicinal agent, e. g. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright, at the last it biteth like a serpent, and stingeth like an adder." (Prov. xx. iii. 31, 32. Lev. x. 9. Ezek. xlv. 21.)

XI. Because fermented wine, and strong drink, received from the Lord as the Inspirer of Scriptures the following epithets:—"mocker, raging, biting like a serpent, and stinging like an adder, the poison of dragons, and the cruel venom of asps;" all of them conveying ideas utterly repugnant to the conceptions of His adopting it as the exclusive symbol of His blood at the ordinance commemorative of His death. If any are of a contrary opinion to that expressed here, and under P. IV., the task will devolve upon them of reconciling with their hypothesis, so as to harmonize with the omniscience, immutability, wisdom, and immaculate purity of Jehovah, the following facts, viz: that Jesus should at one time, by His spirit and word, have stigmatized fermented wine, or such like beverage as a mocker, raging, biting like a serpent, and stinging like an adder, as the poison of dragons, and cruel venom of asps,—and commanded it not to be looked upon by His disciples; and afterwards in His personal ministry—by His spirit and His word, commanded the same wine, possessing the same deleterious qualities, for which it had been held up to execration by Him, to be drunk by His followers as the *unique* symbol of His blood, till His second coming without sin unto salvation.

XII. Because the boldest and most uncompromising contenders for the exclusive right of fermented alcoholic wine—to be the *wine* of the Bible, would find it difficult to arrange systematically, and harmoniously,—*along side of each other, the following apparently heterogeneous appellatives, and declarations, as referring to the same kind of liquid:—*

"The cup of the Lord."	"The wine of Dragons."
"The cup of salvation."	"The cruel venom of asps."
"The cup of blessing."	"The wine wherein is excess."
"Thy love is better than wine."	"It biteth like a serpent."
"Drink, yea, drink abundantly, O beloved."	"Woe unto him that giveth his neighbour drink."
"Wisdom hath mingled her wine, and invited her guests, saying, drink of the wine which I have mingled."	"Wine is a mocker, strong drink is raging, and whosoever is deceived, thereby is not wise."

Can these opposites be scriptural equivalents?

XIII. It would have been antagonistic in principle to His law against waste of the good creatures of God,—*"When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for the tree of the field is man's life,) to employ them in the siege. (Deut. xx. 19.)* "When they were filled He said unto His disciples, gather up the fragments that remain that nothing be lost." (John vi. 12.)

XIV. It would have been a breach in spirit, if not in letter, of the assurance that if we being evil, know how to give good gifts to our children, how much more will our Heavenly Father give good things to them that ask Him; for our prayers are all for good things, and especially the Lord's prayer is so—in the shape of wholesome food, but fermented alcoholic wine is, according to scripture, a mocker &c.; if God then had given us this wine, should we not have been mocked, and instead of a good have received an evil thing, from His all bountiful providence? which is impossible.

XV. It would have been an act in opposition to the spirit which breathes in the petition,—*"Lead us not into temptation,"* and to the declaration "God cannot be tempted with evil, neither can he tempt any man;" because it is the very nature of alcoholic drinks, to seduce and destroy man after the example of their great patron, the Devil.

XVI. It would have been tantamount to a Divine testimonial in favour of fermented-alcoholic-intoxicating wine, as a proper beverage, for man in his normal state of health, in all future ages, and thus have greatly encouraged its use, and that of other alcoholic drinks to the signal injury of the human race, and the great dishonour of Immanuel.

It is evident that the doctrine which has been substantiated by the clearest direct evidence in the preceding pages, is corroborated, illustrated, and confirmed by the opposites of these propositions.

The appointment of unfermented un-intoxicating fruit of the vine to be the symbol of Christ's blood at His Supper, accords with the principle,—

- I. Of convenience and congruity:
- II. Of the superior privileges and immunities of the gospel dispensation:
- III. Of symbolical representation:
- IV. Of the omniscience of Immanuel:

V. Of the law of vital organization in the vegetable and animal kingdoms:

VI. & VII. Of the sermon on the mount, and of the law of love:

VIII. Of the association of ideas, or relative suggestion:

IX. By it, incidental passages of scripture, otherwise inexplicable can be rationally explained:

X. Certain express commands prohibiting intoxicating liquors are in perfect accordance with it:

XI. and XII. It reconciles otherwise irreconcilable epithets as "mocked," &c., and admits of the classification of words, and ideas, according to their natural and obvious relations:

XIII. and XIV. It is in harmony with the law against waste of the good creatures of God; and with the spirit of evangelical promises and petitions:

XV. It affords a Divine testimony of immense force in commendation of "unfermented fruit of the vine," and such like salutary liquids, as beverages for man in his normal state of health, in all ages and countries, and with exquisite beauty illustrates the power, wisdom and goodness of Immanuel.

It is now full time to take into consideration the great moral principle, which is to destroy the noxious influence of alcoholic drinks by the expulsive power of a new affection. But this I shall, God willing, make the subject of another letter.

I remain,

With great respect,

My dear Sir,

Sincerely yours,

JOHN MAIR.

Kingston, C. W., 6th June, 1856.

UNION AMONG BAPTISTS.

The first number of a new paper, called "*The Union Baptist*," has just been issued from the Toronto press. It is observed with pleasure that this paper, as Organ of the Canada Baptist Union, unfurls the banner of EQUAL RIGHTS, for all classes of Evangelical Baptists, ready to defend every individual in acting upon the Divine right of judging for himself as to the true intent and meaning of all that God has caused to be written for the guidance of his faithful children, rebuking every one who arrogates to himself the right of judging *God's servants*, his own equal brethren, as guilty and unqualified for Church fellowship; either, because on the one hand his conscience compels him to debar from the Lord's table every Christian till immersed in water, or on the other, constrains him to welcome every brother in whom he beholds the glorious image of "the Only begotten of the Father." Baptists holding either of these views are to be understood as having equal claims on "*The Union Baptist*." As to the practicability of conducting a paper on such a basis there need be no doubt: it being only necessary to maintain the rule—that to whatever extent the one view is advocated at any time, the other may always claim, as a *conceded right*, an equal amount of space for reply. Each to submit to have every thing which reflects upon the views and practices of the other by way of imputation or assumption, and

not of argument, eradicated from every article before it is sent to press. This rule to be understood as opposed to all statements, such as the following found in the *Freeman's* version of the speech of the Rev. W. Norton, delivered at an Annual Meeting of Baptists held in London (England) on the evening of the 24th of April last:—

"If the honored and revered among Baptist ministers who lived and laboured fifty years ago could be among their brethren now, how astonished and distressed would they be at the general departure of the Baptist denomination from the simple faith and order of the New Testament! The churches disposed to follow the commands of Christ and the directions of inspired apostles, carefully and fully, were comparatively few and far between."

The reader will observe that in this extract there is not the shadow of argument, while the reflections of the Rev. Mr. Norton against the greater portion of English Baptists are of the most startling and damaging character; and the only key we have, to unlock the mysteries of these accusations, is found in the fact, that the Body of Baptists thus addressed by the Rev. Mr. Norton had, a few hours previously passed the following suggestive resolution:—

"That as it is the opinion of this meeting that we do ourselves and our principles great injustice by prefixing any term to the Scriptural name of Baptist, and, moreover, as very many objections have been made to the present name of the society, we hereby resolve, as a matter of principle, and of removing an unnecessary obstacle to our success, that the name of the society be altered from the *Strict Baptist Society*, to the *The Baptist Evangelical Society* for educating young men for the ministry, and for missionary purposes."

In the light of this resolution it is not difficult to understand the grave accusations of the Rev. Mr. Norton. They all resolve themselves into this, that the English Baptists, as is well known, have very generally departed from the practice of exclusively Baptist Communionists, and adopted instead thereof the practice of those who believed that all Christians who acknowledge each other as visible saints, should meet one another with an unhesitating welcome at the Communion Table of their Common Lord.

Now had the Rev. Mr. Norton, in view of this state of affairs, contented himself with condoling with the few *Strict* Baptists that are left, doing all in his power to strengthen and comfort them, no one could reasonably have found fault. But when he presumes to pronounce judgment upon this question on the basis that he knew the mind of the Spirit upon it better than all the thousands of devoted Christians who are opposed to his views, when he arrogantly arraigns them all before him, and shrinks not from pronouncing upon them a sentence of criminal indisposition to follow the commands of Christ, and the instructions of apostles—when he recklessly ascends to heaven itself, to bring from thence the "revered among Baptist ministers, who lived and laboured fifty years ago," to set them down among *Strict Baptists*, and unblushingly takes it upon him to say that

glorified saints would be astonished and distressed in view of the spread of Christian Communion principles; it seems necessary to stop this fast young man, (for in charity we must suppose him young,) and respectfully ask:—

But how does the Rev. Mr. Norton know that the Baptist Fathers of whom he speaks would be distressed should they now return to earth and find among their brethren, who have succeeded them, a general departure from strict Baptist principles? Is it not just as possible that these Fathers have by this time all gone over to the views of Buayan and Hall, as that Bunyan and Hall have turned strict Communists in Heaven? If not just as possible—if Mr. Norton is sure that these Fathers were infallibly right in adhering to strict Baptist principles while here, can he show they were not equally right in adopting the name of *Strict Baptist*? And should they now return to earth would they not be astonished and distressed to find that Mr. Norton and his brethren have discarded the appellation of "*Strict*" as having done them great injustice, as an obstacle in the way of their progress? Further comment cannot be necessary to establish the necessity of excluding all such assumptions on either side from the articles furnished for publication in the pages of the "*Union Baptist*." Closely reasoned articles always do good, while gratuitous assumption never fail to grieve those whose estimation of a production is of any value.

As a further illustration of this subject there presents itself a useless assumption of this kind which nearly neutralizes a number of very excellent and brotherly remarks published in a recent number of the *Christian Messenger*. In speaking of Union Baptists the Editor observes, "Many of them are men of tried piety and extensive benevolence, and if they do not see meet, as yet, to adopt *Regular Baptist Order* in the matter of Communion, we have no wish on that account to be at war with them in any way." Thus far, all is right; and the Editor might, with perfect propriety, have added an expression of hope that his brethren of the *Union* would soon confess and adopt *Regular Baptist Order*; but instead of this the Editor hopes that the brethren, with whom he would not be at war in any way, "will be brought to confess and practice the *order of the primitive churches of Christ* as laid down in the New Testament, and illustrated in the examples of *church observances* therein recorded!" Now, it is really difficult to see how the good editor could be otherwise than aware that, to change the from "*Regular Baptist*" order as above was to beg the whole question at issue between him and his brethren. That *Regular Baptist* order is "*primitive*," so far as relates to the making welcome of immersed Christians to the Lords Table is firmly believed by all the brethren of the Baptist Union; to this part of their *Regular Order*, no objection is offered, but this is only a part; the other part which extends no welcome, but expels from the Lords table Christians, which *Regular Baptists* admit to be more worthy of the name than themselves, is firmly maintained by many members of the *Union*, to be in perfect antagonism, in fact and in spirit, to every conception they have been able to form of primitive church order, and absolutely without the shadow of an illustration in apostolic "*church observances*." All such statements as that of the *Messenger*, so clearly resolvable

into childish assumption must, on whatever side made, be carefully avoided by the "*Union Baptist*." Pure reasoning which ignores dogmatism and all arrogant pretensions never give offence, but is welcome to every lover of truth. Long may the *Union Baptist* exist to give proof of this to the world. The following is its

INTRODUCTORY NOTICE.

The Canada Baptist Union was first formed in 1843, on the same basis as the Baptist Union of England, but it was given up in 1850, chiefly owing to the fact that many brethren, abandoning the former name and object, had chosen rather to be known as the Regular Baptists of Canada, and to act together on a narrower basis. In 1855, however, the Union was re-constituted by some of those who still approved of the principles on which it was first founded, and who felt the need of some arrangement of the kind to enable all, who might be content to own each other as Baptists, to co-operate on evangelical principles, in promoting important objects. These principles and objects are fully set forth in the Constitution of the Union, which follows this notice, and which is clear enough to require no comment. The Union is designed to bring together, as much as possible, in fraternal confidence and endeavors after usefulness, all Baptists of evangelical sentiments, who may value essential unity apart from a rigorous uniformity, or without the necessity of sacrificing their liberty and conscientious views. It is accordingly precluded from urging the particular sentiments which distinguish different sections of the Baptist family; and hence though most of the present members hold the sentiment of open-communion, the Union cannot, as such, agitate that question, inasmuch as it expressly maintains the right of each church "to extend or limit the terms of the communion of saints at the Lord's table according to its own views" of divine truth. Its object is not to contend about open or close communion, but rather to advocate that Christian independence and liberty which shall admit of diversity of views and practice without the loss of mutual confidence. With similar principles and aims the Baptist Union of England was formed many years ago; and its happy influence in gradually bringing into closer fellowship different sections of the denomination was strikingly manifested at the last yearly meeting. Why then shall not we in Canada copy so excellent an example and hope for like happy results? Different sections of other denominations are seeking earnestly after more union; and shall evangelical Baptists cherish no yearnings and take no steps to secure the same blessed object? At the late meeting of the Canada Baptist Union, when interesting reports and historical sketches were presented, it was found needful to issue a small quarterly paper, in order to set forth its principles and aims, and to make its members and friends acquainted with its proceedings, its labours and its wants. This little periodical will also contain, from time to time, historical sketches and statistics relative to all classes of Baptists in Canada, together with notices of the state and progress of our brethren throughout the world. At the same time it will keep in view "the good estate of the whole catholic church"—the peace and prosperity of the whole Israel of God. Its message is to carry religious intelligence, and not angry discussion, into Baptist families and circles, that they may be provoked into love and good works.

The payment of one quarter-of-a-dollar a year for this little paper will not be grudged by the friends of Union among Baptists.

Movements of Organizations.

From the Christian Guardian.

WESLEYAN MISSIONARY SOCIETY.

The following abstract from the Report of the Missionary Committee was read at the recent Anniversary of the Society in Exeter Hall. It gives a condensed account of the number and state of the Missions under the Society's care.

The following is a GENERAL SUMMARY of the whole of the Society's labours and agency:—

I.—Missions under the direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.

Central Principal Stations called Circuits, occupied by the Society in various parts of the world.....	137
Chapels and other Preaching Places in connection with the above-mentioned Central or Principal Stations, as far as ascertained	820
Ministers and Assistant-Missionaries, including two Supernumeraries.....	198
Other paid Agents; as Catechists, Interpreters, Day-School Teachers, &c.....	549
Unpaid Agents, as S. School Teachers, &c Full and accredited Church Members.....	2,990
On trial for Church Membership.....	64,999
Scholars, deducting for those who attend both the Day and Sabbath-schools.....	2,868
Printing Establishments.....	36,602

II.—Other Missions of the Society having also relation to Conference in Ireland, France, Australasia, Canada, and Eastern British America.

Central or Principal Stations called Circuits	288
Chapels and other Preaching Places.....	2,463
Ministers and Assistant-Missionaries, including twenty-four Supernumeraries.....	300
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.....	309
Unpaid Agents, as S. school Teachers, &c Full and accredited Church Members....	6,544
On trial for Church Membership	48,471
Scholars, deducting for those who attend both the Day and Sabbath-schools.....	827
Printing Establishments	54,304

RECAPITULATION.

Central or Principal Stations called Circuits.....	425	47
Chapels & other Preaching Places	3,283	111
Ministers and Assistant-Missionaries, including twenty-six Supernumeraries.....	588	54
Other paid Agents, as Catechists, Interpreters, Day-School Teachers, &c.....	858	20
Unpaid Agents, as Sabbath-school Teachers, &c	9,534	330
Full and accredited Church Members	113,470	1,815
On trial for Church Membership... ..	3,695	—
Scholars, deducting for those who attend both the Day and Sabbath schools.....	93,906	6,548
Printing Establishments.....	8	—

The Rev. Wm. Arthur proceeded to read the General Report, of which we subjoin an abstract:—

EUROPE.—The account from *Winnenden* is short but

satisfactory. Fresh openings are presenting themselves. There are 28 new preaching places, 11 additional local preachers, and an increase of 68 members.....Mr. Alton, in writing from Gibraltar, noticed the removal of entire classes with the regiments ordered to the seat of war. It was previously well known to the Committee that a number of Methodist soldiers were serving in the East, and further information was afforded by the receipt of contributions from Wesleyans at Balaklava, amounting to £25. Mr. Batchelor was ultimately sent out, and the Committee acknowledged their obligations to the Secretary of the State for War and the Commanders in the East for the facilities afforded to him.

CEYLON AND CONTINENTAL INDIA.—The general state of the *Singhalese District*, in South Ceylon, was indicated by an increase of 55 members, with upwards of 400 on trial.....In the *Tamil District*, North Ceylon, Mr. Griffith had removed to Madras, and the charge had developed on Mr. Walton.—Sickness and dearth of food had caused severe trials of the members at some of the stations, but their resigned and Christian behaviour was well reported of. Pestilence and famine had an unfavourable influence upon the Central School at Jaffna: the Girls' School was doing a good work. At Trincomalee some success was noticed.....In the *Madras District*, the number of Missionaries had been increased, but without increasing the permanent expense. In no former year had the attendance, at Madras, on the word preached been so large, and the work, considered generally, afforded reason for thankfulness and encouragement. The schools had also prospered. At Trichinopoly, the public services were well attended, and nearly 260 children were brought under the influence of Christian teaching.....A review of the *Mysore District* supplied ample cause for gratitude: the members had increased 39 and the scholars 260. Several heathen adults had been baptized, and had evinced their sincerity. The Native Educational Institution, in all its departments, continues to prosper; the number of children is 396. The report of the Mission press at Bangalore is full of interest: 5,000 copies of the Books of Proverbs and Genesis have been printed in Canarise, and a new edition of the New Testament will be soon commenced.

CHINA.—Messrs. Hutton, Preston, and Smith arrived in Canton last summer, but found much difficulty in obtaining a suitable dwelling,—the population at large being adverse to foreigners, and particularly Englishmen, resting among them. The report stated:—

“At present the labours of all Missionaries, except Mr. Piercy, are mainly directed to the acquisition of the language—a toilsome but indispensable task—the only relief to which is the attempt, in conjunction with others, to distribute the Scriptures and Religious Tracts. These are generally received with readiness and treated with respect, and the ‘seed of eternal life’ is thus sown broad-cast over particular districts in hope that sooner or later it take root and spring up. Interesting accounts of journeys undertaken for this purpose during the year have been received from three of the brethren, and a specimen of them is inserted in the ‘Missionary Notes’ for April, 1856.....Mr. Piercy has been compelled by the state of his health to spend a portion of the last year at *Macao*. When at *Canton* he has preached three times a week, and superintended the Boys' school, which continues to be well attended. Mrs. Piercy superintends a Girls' school, which, though attended by but few children as yet, answers one very valuable end in exciting interest on the part of the parents in the

operations of 'the foreigners.' There is some reason to hope that the teacher in the Boys' school and the nurse in Mr. Piercy's family have become sincere inquirers after divine truth, though the Missionaries have not yet felt justified in admitting them to baptism..... Earnest appeals have been repeatedly made to the Committee to increase the number of Missionaries in China; and the expediency of such a proceeding is urged upon the ground that owing to the extreme difficulty of acquiring the language it becomes necessary that some should be constantly preparing to take the place of those who will be qualified for active service. The statistics of Protestant Missions in China from the commencement to the present time show that a very lengthened period of service is the exception, not the rule. Of thirty-two Missionaries of various denominations who have died in the work, the average term of service is about five years and a quarter, and it is computed that fully three years may be deducted from the period of serviceable labour of every Missionary as time spent in learning the language; so that unless the work is to be placed at a great disadvantage by supplying vacancies as they may arise with new and undisciplined agents, a reserve of Missionaries should be provided in order to sustain the present force in efficiency; and if that force is to be increased, such a reserve will be still more necessary. Under the influence of these views the Committee have accepted a donation of five hundred pounds, kindly offered during the year by a Member of the Established Church in Ireland, on condition that two additional labourers should be provided and prepared for this vast field. The propriety of such a decision has been illustrated by intelligence received under date of February 12th, announcing the withdrawal of one of the Members of the Mission. Mr. Beach hopes to find in the English Episcopal Church a wider sphere of usefulness, and with that hope, though they cannot believe it to be well founded, the Committee sympathise..... By the same advices we learn that Mr. Smith had quite recovered from an attack of small-pox, and that Mr. Piercy had returned from *Macao* 'restored to a good degree of health and vigor.' The fraternal kindness of Dr. Hobson, Medical Missionary of the London Missionary Society, has been again in various ways extended towards the Missionaries of this Society, and is repeatedly adverted to in their communications. Nor is it less highly appreciated or gratefully acknowledged by the Committee..... On the general subject of increased efforts on behalf of China Mr. Piercy expresses himself as follows: 'The land swarms with inhabitants. The Missionary groans as his tearful eye turns to these masses of humanity. Who shall tell them of redeeming love? Who shall bring near to their mental vision a crucified Saviour? Who will respond to the voice of the Lord. 'Here am I, send me?' Who shall proclaim to these myriads, perishing like grass, that word of our God which shall stand for ever? How often his heart throbs heavily and his eye turns heavenward and homeward for help! There are bleeding hearts here which would be oftener laid bare to the churches at home but for the fear that few would practically sympathise with them. Would that the feelings of the half-fainting Missionary, as he turns from the sight of these myriads of men to plead with God for them were known; or that he dared to tell those burning thoughts which from time to time crowd into his mind!'

SOUTHERN AFRICA.—There had been much to contend with in various parts of the *Cape of Good Hope* District from the depression of trade and disease among the cattle; but, although the increase of members was small, there were pleasing accounts

from many stations of the real advancement of the good work..... The general state of affairs in the large and important District of *Albany and Kaffraria* was gratifying. A considerable increase of numbers was reported, and prospects were brightening. Under the head of *British Kaffraria* it was stated—

The report of the printing press, under the superintendence of Mr. Appleyard, gives a total of 989,020 pages, printed in the year, of which the greater part consists of portions of the Holy Scriptures and Prayer Books. The printing of the Old Testament in two volumes, uniform with the New, as revised and completed last year, is an object of great importance, and will be steadily pursued.—The separate portions completed this year are the Second Book of Chronicles and the Book of Job. An edition of a thousand copies of a volume of Scripture extracts for the use of schools is also passing through the press. Nearly six hundred Testaments and hundreds of other books have been bound in various styles at this establishment.—Happily the demand is still largely in excess of the supply, and, in judgment of Mr. Shaw, measures should be taken to bring them into correspondence by printing a large edition of the Scriptures in this country.

The accounts given of *Kaffraria Proper*, and also of *Bechuana* and the *Northern Section* and *Port Natal* were satisfactory, presenting signs of gradual improvement and presages of future good.

WESTERN AFRICA.—The year has been marked at *Sierre Leone* by much sickness among the Missionaries, and an unusual depression of trade, but the work exhibits many encouraging features, and there has been some increase in each of the Circuits. The total number reported is 6,000,—showing that the Society has more than doubled in ten years..... The unsettled state of the colony of the *Gambia*, since the rebellion in July, and the ill health of Missionaries, have interfered with or arrested the progress of the work, but the attendance of the people on the means of grace, and their consistency of conduct, afford much encouragement..... The correspondence of the Missionaries on the *Gold Coast*, in *Ashanti*, and in other parts of *Guinea*, (in the absence of the regular minutes,) affords evidence that the most gratifying success has been vouchsafed. At *Cape Coast Castle* there has been a gracious revival of religion. The work is still prospering in *Abbe-kuta*.

WEST INDIES.—The state of the Missions in *Antigua* and *Dominica* is not such as to afford unmingled satisfaction. At *Montserrat* there has been a small increase of members. The report from *St. Kitts* is altogether of a gratifying character. In *Demerara* religious services and Missionary meetings had been interrupted and prevented, by a disturbance caused by a religious fanatic, who instigated the Creoles against the Portuguese, but the excitement had subsided. In *St. Vincents* and *Grenada*, difficulties, diminutions, and discouragements are reported; the Church of Rome is making vigorous and counteractive efforts in *Trinidad*;—*Tobago* is sharing, with the other islands, in financial and commercial disadvantages, and the Society in *Barbadoes* has slightly declined in numbers. The stations in *Jamaica* have been weakened by the deaths, sickness, or absence of Missionaries, but arrangements are making to reinforce them. Some pleasing statements were furnished from *Honduras*, and also from the *Bohama* District. The year had been one of trial to the small societies in *St. Domingo*, but, with the return of peace, an improvement was anticipated. Hayti is in a hopeful state, and urgently appeals for increased help.

Mr. Hoole read the next portion of the report, in

which the Committee adverted briefly to the state of other Conferences. Referring to the printed report for details concerning Ireland, they passed to

FRANCE AND SWITZERLAND.—We cannot help feeling that our success has not been equal to our expectations. Yet we do not hear of any repining or discouragement; everywhere, more or less, the Gospel which we preach is still "the power of God unto salvation to every one that believeth;" while in some Circuits, more especially as in the *Cevennes West*, the *Drome*, and *Lausanne* and *Aigle*, special manifestations of the grace of God have cheered the brethren, and strengthened the conviction that the God of our fathers is with us as he was with them. The French Conference occupies *Corsica*, concerning which the report is:—*Corsica* is a station yet in its infancy, among an Italian speaking population, from which, notwithstanding the power of opposing influences, we have reason to believe some fruit has already been transported to the heavenly garner. The work in *Corsica* is carried on among the native population, and the Italians of the Peninsula, and the soldiers going or returning to the *Crimea*, by private conversations, visiting in the houses, and distributions of the Bible and religious books. I have before me the recital of the conversation by these means of a young Belgian soldier, who appears by his language to have been well educated. Indeed the fields indicated have not been cultivated in vain, and they hold out an encouraging prospect for the future. Our field has been narrowed by religious liberty having been denied us, but a good preparatory work is being carried on, and when the Lord will, he can give us all the liberty necessary to profit by the foundations laid.

AUSTRALASIA AND POLYNESIA.—The second session of the Australasian Conference has lately been held in *Melbourne*, and concluded its sittings in peace and mutual love on the 10th of February last. The Minutes were not printed when the last Mail left, but from other sources we learn that the present number of members under its care is 21,141, being a net increase of 1,244, with 2,219 on trial. Of the *Victoria* District the Chairman writes, "The Census taken in March, 1854, has recently been made up and published, and shows that during the four years last preceding, the number of those who returned themselves as Wesleyan Methodists had increased from 4,988 to 15,284. No less than eight Missionaries are now appointed to the Gold Fields. From the other *Australian* Districts and *New Zealand* no returns have yet been received. The last advices from the *Friendly Islands* came down to the month of October, 1855. They mention the dangers to which the cause of religion is exposed from the machinations of the French priests. At the *Vavau* group there has been a remarkable revival of religion. The history of the past year in relation to *Perjee* is full of the deepest interest.

CANADA.—It would be highly gratifying to present in detail the condition of the Missions carried on by the Canada Conference, both in the province, among the Indians and destitute settlers, and in the territory of the Hudson's Bay Company. But the limits of this report will only allow us to give the general summary. There are now carried on 71 Domestic Missions, with 98 Missionaries, 20 Indian Missions, with 24 Missionaries, being an increase of 14 Missions and 30 Missionaries. There are 18 Day-schools and two large Industrial Training Schools. There are 11,062 white and 1,289 Indian members on the Missions, being an increase during the year of 1,727 members.

The venerable Missionary, Wm. Case, has this year exchanged mortality for life.

Towards the conclusion of the Report, the following tribute of affectionate remembrance was paid to the memories of Mr. Crowther and Dr. Beecham:—

Soon after the commencement of this year the Committee were deprived of one of their highly esteemed and beloved members, the Rev. Jonathan Crowther, whose love to the cause of Missions and labours on its behalf were commemorated in a minute of which the following is an extract:—

"Mr. Crowther was an able advocate of the Society at an early period of its history, and as the Secretary of more than one District Auxiliary, did much both on the platform and by the press in furtherance of its interests. But the most important and valuable contribution of help was rendered when he responded to the request of the Committee in 1837 and placed his personal services at their disposal. In the acceptance of that invitation he set a noble example of zeal and devotion to duty by forsaking a sphere in which he was much beloved and honored, as well as by enduring the perils of shipwreck, and other dangers and privations which exercised a permanently unfavorable influence on his health. In the discharge of the important office to which he was appointed as General Superintendent of the Society's Missions in India, Mr. Crowther conciliated the warm affections of his brethren and fully justified the confidence reposed in him by the Committee; who, while they lament his removal, and sincerely condole with his bereaved widow and family, would humbly acknowledge the goodness of God in providing such men for the service of his Church, and pray that a long succession of them may be granted to the Methodist Society at home and abroad."

The Report continues:—

"Within a few days the Society has suffered a still greater loss in the unexpected removal of one of the General Secretaries, of which it is difficult, especially after so brief an interval, to speak in adequate terms.

"Called to the service of the Society, in the year 1831, in the prime of life, with his facilities matured, and in full vigour, Dr. Beecham spared no labour in acquiring a full and accurate knowledge of its concerns, or in the transaction of its multifarious and constantly increasing business. Punctual in all his engagements, and possessing great powers of sustained application, he was enabled to accomplish tasks which would have overcome many, and by quiet energy and perseverance to overtake his official duties, even when the death of two of his colleagues in one year left him for a time alone in his responsible office. In the course of years the value of his services became more and more apparent, as new occasions arose to test his peculiar powers. A large number of intricate public questions have received their solution during the long term of his official connection with the Society: among which may be enumerated the Negro Marriage and Education Questions, the colonization and settlement of New Zealand, including the much larger question of the treatment of aboriginal tribes in British colonies, and various schemes for promoting civilization and Christianity in Western Africa, including the Niger expedition. In relation to all these, and a large number of others, involving the general interests of philanthropy and religion, as well as the particular concerns of the Society, Dr. Beecham's service have been invaluable. He was careful to inform himself correctly before he committed himself to an opinion, quick to discern the leading points of a question, discriminating in

his judgment, calm in his temper, but tenacious in his grasp of great principles; and whether as an advocate of the right, or as an opponent of error and oppression, was entitled to high respect. Nor was it in this public manner alone that his energies were bestowed for the good of the Society. His correspondence with Missionaries was extensive and laborious, and in order to make it useful he took pains to make himself acquainted with the circumstances and duties of his correspondents. So successful was he in this respect, that a highly esteemed and intelligent Missionary once declared that he believed Dr. Beecham knew his Circuit almost as well as he did. Missionaries were, during a long period, accustomed to find a home in his house prior to their departure or on their return, and were always advantaged by their sojourn there, and in many cases led to form a strong personal attachment to their kind friend and adviser. Among the last, though certainly not among the least of Dr. Beecham's public and official services to the Society, the Committee commemorate with pleasure and gratitude the labour bestowed upon the formation of several Missions into distinct centres of Connexional operation, each with its Conference. The French, and Australian, the Canadian, and the Eastern America. Missions have thus been re-organized in the last five years, greatly, as it is hoped and believed, to the advantage of the common cause of Christianity; and in this work Dr. Beecham has taken the leading part, bestowing upon it his best energies of body and mind, and exemplifying to the last that habitual devotion to duty which has always characterized his long and useful course. His visit to America, undertaken twelve months since at the request of the Committee, entailed upon him great exertions, which were cheerfully made in accordance with his resolution expressed at the last annual meeting of the Society, and has been attended by the happiest results.

"Called under such circumstances and with so little warning to part with a friend and fellow-labourer so highly valued and beloved, the Committee express their solemn regret for their own and the Society's loss. They offer the sincerest condolence to the bereaved family of Dr. Beecham, and commend them to the constant and tender care of their heavenly Father. And for themselves they express their humble hope that each of them, in imitating the piety, humility, fidelity, and diligence of the departed, may like him be found waiting for the coming of their Lord."

Having read the following speech of the Rev. Dr. Willis, with a very great degree of satisfaction, increased by the fact that it was pronounced able, and substantially indorsed by the Rev. Dr. Burns, "and well received" by the members of Synod generally, before whom it was recently delivered in London; much pleasure is felt in reproducing, in the *Tribune*, the whole of the speech as given in the *Globe*. The adoption by the Synod, of the Church property views of Dr. Willis, giving to them practical effect in all subsequent Synodical action, will make the attractive name of "FREE" sit gracefully upon the Presbyterian Church of Canada to the full extent, at least, of all her secular relations, touching the management of real estate. Many, very many severe and crushing blows would have been saved the church on earth, had she, in all her denominations, ever

acted upon the just, enlightened, and liberal views of the Rev. Dr. Willis.

The pleasure experienced in the contemplation of this subject, would have no drawback, had the country full assurance, that views correspondingly liberal were entertained by Drs. Burns and Willis, in relation to the consolidated union of all the Presbyterian Synods of Canada; they ought to know that the opinion very generally prevails, that if the union of the Free and United Presbyterian Churches, is not now consummated, as speedily as the requisite steps can be taken, it will be mainly owing to their influence in the meetings of committee and Synod. This view of their influence is constantly met by the advocates of Union, go where he may; and it is found exceedingly difficult to produce a contrary conviction. Being of the opinion that Drs. Burns and Willis do not cherish the antagonism to union which is attributed to them, these observations are made in the hope of inducing them to give forth an utterance on this subject, as clear and definite as that given on the Church property question, in the following admirable speech:—

FREE CHURCH SYNOD, 1856.

SPEECH OF THE REV. DR. WILLIS.

On the question of Deacon's Courts, Dr. Willis followed: He considered that the principle involved in such an overture required careful study and revision. He agreed that Deacons were a class of office-bearers sanctioned by Scripture; yet he was not clear as to the constitution of Deacon's Courts. If it was so clear a matter as some held it to be, how could they be consistently dispensed with for a single day? They must immediately require that Boards of Trustees should be at once discontinued. It showed, he thought, some distrust of the high ground taken in one part of the pleading they had just listened to, that still it was proposed to be so forbearing meanwhile with those other modes of management held to be so secular, so unscriptural, so dangerous. For his part, he thought both Scripture and the constitution of the Reformed Church, as set forth in the Books of Discipline, were opposed to at least some points of this new scheme; and he would show that it tended to a secularizing of the clergy, and to an intrusion, as inexpedient as it was unconstitutional, into a secular or civil department. The Books of Discipline had been referred to, but why was it not mentioned that these books defined the duties of the deaconship as done under direction of Kirk sessions,—the deacons proper being distinguished from the elders, to whom alone belongs the authoritative regulation of many questions that were now sought to be devolved on them equally as on the elders, or even more. Now, he would protect the province both of the deacon and elder; but he saw great danger of giving the power over real property, or the goods of the Church, in the absolute sense, to officers chosen for life, many of whom, though active and useful, might be chosen rashly, with too little regard to the magnitude of the trust; and in many circumstances being associated in one court with elders and ministers, these last would in effect be managers in secular things. Nothing in the pleading had seemed to him so absurd as the attempt to prove, that the whole range of the deacon's office, and so, of course, the elder's and minister's, in their

capacity of deacons, was spiritual, as opposed to temporal. There was a complete confounding here of the spirituality of the office with the spirituality of the matters about which it was conversant. Of course in one sense all things might be brought under the category of spiritual, if they looked to the ends and motives. Their common eating and drinking should be in obedience to spiritual ends, but he urged that if this warranted a claim in favour of spiritual officials to the control of all acts and all interests of church members, where would such an argument end? He would easily define the character of such a pretension. Why, all things would, on such a principle, belong to the priesthood. Sir, it is manifest that the Church—the Reformed Church—always contended for a distinction between the things secular of the Church itself and its properly spiritual things; and now, applying this to the real property of a Church, he would maintain that from the very nature of that part of the trust proposed to be committed to deacons, it should rather be left in the hands of the Church in its large sense or the whole constituency of a congregation or denomination, represented by parties directly responsible to it. Because Church property was devoted to God, it did not follow that it must be viewed as given over forever into the hands of a mere portion of the Church—its spiritual officials. They who argued that it must, simply on the ground that, being once devoted, it became a spiritual thing, forgot that this assumed the very question they were asked to settle and define. The question before them was not whether it was devoted to God, but, in respect of human control over it, how far was it devoted? He, for his part, would not devote real property to the Church, or its service; nor would he ask others to devote it in the sense of leaving it alone to the disposal of ministers or deacons, many or few. He would reserve it to every constituency to control, in respect of its best appropriation to religious uses, their own money or property. It was a fallacy to hold, because it was devoted even in the specific sense, and not merely in the general sense in which all things should be devoted to God, that ministers or deacons must hold it. The every-day collections of a church, of course, he would leave to such officers to appropriate according to their wisdom. This was necessary; and in giving their gifts from day to day, the members of the Church knew to whose hands they were committing them.—They were men in whom they put just confidence. He was not encouraging any unworthy jealousy of officials chosen by the Church itself. But real property, the permanent goods of the Church, stood on an entirely different footing. What did we know of the character of future officials of the Church? Was there to be no security to the donors—to the constituency of a church, in its large sense, for the faithful and wise management of its property?—no security against what the world had so often seen—ecclesiastical usurpation, and the engrossment of all power in spiritual power. Sir, continued Dr. Willis, this is an error which has wrought great evil in the past history of the Church, yes, and of the Reformed Church itself. Wisely did our reforming ancestors make it almost one of their first objects to separate from the spiritual charge of ministers, labours and responsibilities that had been devolved on them under a wrong and unnatural adjustment of the social relations. Ministers had once sat on the very Judiciary Bench; they were Lords of Session. The early Assemblies finally removed the venerable Pont from this position. But there had remained still a great confusion of the spiritual and temporal in Scotland, down to a recent period, and not altogether swept

away yet. He referred to that abuse of the very doctrine of deacons, which might be recognized in the Scottish Poor Law, and which Dr. Chalmers, by what he was happy to see was now so generally held to be a mistaken policy, would have perpetuated in his paternal scheme. It was a scheme which confounded the deacon with the magistrate—which assigned to spiritual functionaries a charge essentially secular and so would have given to ministers, as deacons, a right to decide on the poor man's bread—the poor citizen's claim for alimony—not merely the care of the Church's proper poor, which it is the duty of spiritual overseers to concern themselves with. Now, he saw a similar tendency in many of the proposals of this deaconate control of the Church's goods.—The former theory had occasioned much distraction to ministers, and none were more desirous than Dr. Chalmers to guard against it. Hence his demand for numerous deacons, whose oversight might be equal to the supervision of the whole territory. But, then, who could be sure, first, that in every district, men could be converted at will—and, secondly, that every converted man was fit to be a deacon, and a deacon with capacity, and discretion, and opportunity, to do what he (Dr. Willis) held that civil officers were required to do? He held it equally inexpedient to stretch the theory of deacons' power to the control of all ecclesiastical property whatever; and he was exceedingly doubtful of that arrangement by which the minister was expected to preside at meetings of deacons, and congregations also, where all the temporal affairs of a church were to be canvassed. He held that it was no real privilege—no real power—nor likely, in the end, to increase a pastor's legitimate influence. He would be brought into the arena of discussion with various parties and opinions, between which he might find it more injurious than useful to be a debater. He would not say a minister should never be present, but he maintained that his influence would not be strengthened by such a course, nor should such a responsibility be laid on him.—However, this was a thing of detail. He was more anxious to assert great principles. He wanted to preserve to all parties—ministers, members, and adherents of Churches—their relative positions. He was in favor of right partition of power—jealous for the sake of the efficiency of the clergy and other officials, as well as for the real liberties of the people. Illustration had been taken from military arrangements. He saw more relevancy in the analogy than the former speaker had admitted. So far as the principle applied in both departments, that the greater office includes the less, he did admit that a Court of Deacons, composed in part of ministers, would often, in effect, be a clerical court. And if this is not in every respect undesirable, yet, at least, for the sake of all parties, all occasions of an undue usurpation of power should be avoided. Was it not especially incumbent on them to remember the distinction so often made in recent controversies, when it had been said in remonstrances with the State—“Leave us our spiritual jurisdiction inviolate, and by all means we concede to the secular power the right to deal with secular matters.” Now, this distinction remained as well in a Church disestablished as in a Church united to the State. In the latter, it had been admitted that the spiritual claim should not be extended to property, especially real property. It had been admitted that the public sentiment—the general religious sentiment of the community—should have its effect through secular courts and agencies. And he would maintain, in correspondence with this, that the whole membership of a denomination—those especially in full communion, but,

to a certain extent, also adherents consenting to the principles and supporting the ordinances of a Church, should be decidedly and liberally recognized in the disposal of common interests and rights. How natural would it be, if we refuse this, that men should say of us ecclesiastics—"You conceded those distinctions when they served your purpose, and now, when you find it convenient, you disavow them."—The reverend Doctor expressed his hope that Presbyteries, in considering and amending the overture now submitted, should give attention, very seriously, to these points, on which he could have dilated more at length. His speech, replete as it was with large and enlightened views on the subject, was well received.

The Rev. Dr. Burns followed, and expressed his substantial agreement with the opinions and arguments adopted in the able speech of the Rev. Dr. Willis.

It was finally agreed to send down the overture to the Presbyteries, for their consideration, without expressing either approbation or disapprobation.

THE PRESBYTERIAN CHURCH OF CANADA.

The meeting of Synod recently held in London, is declared by all parties to have been one of great interest. God has been pleased to bless the churches in their associate efforts in every department of their labours, and also to give them a happy deliverance from some of their most pressing causes of solicitude.

It is observed with pleasure that the Rev. Dr. Burns has received from the Synod the appointment of Professor of History, &c., in Knox's College; and that measures are taken to enlarge the College edifice to an extent commensurate with the growing importance of the institution.

The following very able report presents a pleasing view of the Synod's Home Missionary labours:—

REPORT OF THE HOME MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH OF CANADA, FOR THE YEAR ENDING 31ST MAY, 1856.

The work entrusted to the care and oversight of your Committee, is one of great extent and importance, and its magnitude is growing from year to year. Several settlements have taken place within the bounds of the several Presbyteries, to which more special reference will be made in course of the Report. But while these settlements have taken place, lessening at some particular points the spiritual destitution, the pressure of which we have so extensively experienced, the field calling for missionary agency is on the whole as large as ever; indeed, in consequence of the advancing settlement of the country and the opening of new mission stations, its extent has increased rather than diminished. At the same time the Committee have the pleasure of announcing to the Synod, that at the last meeting of the Home Mission Committee, pretty full provision was made for meeting the existing destitution, at least much more ample provision than on any former occasion, the demands of most of the Presbyteries having being met by the Home Mission Committee. At the meeting of the Committee in the end of October, there were only eighteen missionaries for distribution among all the Presbyteries of the Church.—These were distributed as equitably as possible, but the supply was very inadequate, five being the largest number assigned to any Presbytery, while twice that number would have been a meagre enough supply.—

At the meeting in the end of April, the Committee on making up its list found at its disposal, *forty-six* labourers in all,—*sixteen* preachers and *thirty* students.

It is gratifying that so many labourers were available for supplying the special destitution so lamentably prevalent. We trust that by the blessing of God we shall be able henceforth to overtake the work more fully than in former years. For this supply we are indebted in part to the Churches in Scotland and Ireland, having received from the former church, four ministers and three students; and from the latter, three ministers. A pretty constant correspondence has been kept up by the Convener of the Committee with the Rev. Mr. Bonar, and the Rev. Mr. McLure. Both of these excellent friends hold out the prospects of a larger supply of labourers than we have hitherto received. But while we gratefully acknowledge our obligations to these churches, it is right to notice that the supply has been mainly from our own College.—As stated above, thirty of the missionaries are students of Knox's College, and of these eight have just completed their curriculum, and will forthwith be admitted to their probationary trials. Of the students now employed as catechists or missionaries, some are at a comparatively early stage of their course, although none have been employed who are not regarded as suitably qualified for the important work. But the Committee believe that very soon now it will not be found necessary to press into the service any of the students except those of the most advanced class, for, while there are some advantages, there are also disadvantages affecting the students themselves, connected with their employment as missionaries at an early stage of their Theological course.

The Committee would now advert briefly to the condition of each of the Presbyteries beginning in the East with the Presbytery of Montreal. In this Presbytery three ministers have been settled during the past year, namely Messrs. Crombie, Kemp, and Ceric. There are at present three vacant congregations, viz., Martintown and Williamstown, St. Eustache and Grand Freniere, and Languerre. There are also three mission stations where the congregations are fully organized, viz., Lingwick, Kenyon, and Port Neuf; and four stations requiring supply but where the congregations are not as yet organized, viz., Grenville and Harrington, Finch, and Chateauguay Basin. Six missionaries are at present labouring within the bounds of this Presbytery, supplying these various stations.

2. *Presbytery of Brockville and Ottawa.*—In this Presbytery there are at present three vacant congregations, viz., Brockville, Pembroke and Edwardsburgh. There are seven organized congregations requiring supply, and one station not yet organized.—To this Presbytery six missionaries have been assigned.

3. *Presbytery of Kingston.*—In this Presbytery there are three vacant congregations, viz., Demorestville, Melrose and Roslin, and Madoc. Besides these there are two stations in the neighbourhood of Kingston, viz., Storrington and Ballinshinch. One settlement has taken place, during the year past, viz., Mr. Pearce, who succeeded Rev. R. F. Burns, as Pastor of Chalmers' Church. Three missionaries are laboring within the bounds of this Presbytery.

4. *Presbytery of Cobourg.*—In this Presbytery there has been one pastoral settlement during the year, viz., Mr. Thompson at Trenton and Murry. There is at present only one mission field, viz., Percy and Aluwick, where Mr. Tait, Probationer is now labouring.

5. *Presbytery of Toronto.*—In this Presbytery there

are now five charges vacant, which formerly enjoyed a stated ministry, viz., Second Congregation, Toronto,—Markham,—Whitby,—Brock and Reach,—Caledon and Erin. These are all anxious to obtain Pastors. Some of them are now taking steps for obtaining settled ministers, and some, especially the Second Congregation, Toronto, have for some time been anxiously seeking to obtain a Pastor to watch for their souls. Besides these Congregations at present vacant, there are also congregations ready for settlement at Boston and Milton,—Mono and Caledon East,—St. Vincent and Euphrasia, and we might perhaps add Nottawasaga and Sunnidale. The following stations are also important and require missionary labour, viz.:—Collingwood which is fast becoming a town of importance, from its relation to the traffic of Lake Huron and the far west by the Northern Railroad,—Artesia, Medente, Fios and Oro, Reesor's Corners, Markham, and Weston and Lambton. During the winter most of the places, except some of the more remote, were supplied by the Students of Knox's College. There are now labouring, within the bounds of the Presbytery, ten missionaries. No settlements have taken place in the course of the year, but several congregations are at present taking steps to call ministers.

6. *Presbytery of Hamilton.*—In this Presbytery several settlements have taken place since last Synod, viz., Mr. Burns at St. Catherine's, Mr. Gillespie, at Benheim, Mr. McLean, at East Puslinch, Mr. McIndoe, at Wellington Square and Waterdown, Mr. Middlemiss, at Eora, and Mr. Craigie, at Port Dover and Simcoe. Notwithstanding this large addition to the number of settled ministers, there are still three organized congregations destitute of a settled ministry, viz., Dumville, Berlin and Woolwich, and Doon and New Hope, besides fifteen other stations requiring supply, at most of which there are large congregations, and many may be regarded as ripe for settlement. These stations are the following, viz.:—Alansville, Walpole, Wellesley, Maryborough, Jarvis, D. by, Sullivan, West Puslinch, Mount Forest, Durham, Bentinck, Glenc, Garafraxa, Normanby, and Grimsby. A large proportion of these stations would be self-sustaining under the charge of diligent and efficient labourers. At the meeting of the Home Mission Committee, eleven missionaries were assigned to this Presbytery.

Presbytery of London.—Within the bounds of this extensive Presbytery, there have been three settlements since last meeting of Synod, by Rev. N. Bethune at Thamesford, Rev. Mr. Fergusson at Lobo, and Rev. Mr. Gauld at Moore. One of these, the Rev. N. Bethune has since been translated, as we have good ground to hope, to the church above, leaving a sorrowing congregation, and a bereaved partner. There are at present four vacant congregations, viz., Thamesford, St. Thomas, Fingal, and Plympton. Besides these, there are at least 27 congregations and stations requiring supply, seventeen of them being fully organized, viz., Tibury, Ridgetown, Wallace-town, Chadmers' Church, Yarmouth, Dorchester, Westminster, Port Burwell, Beachville, Bosanquet, Dunwich, St. Mary's, Mitchell, Wawanosh, Huron and Ashfield, Kincaidine, and Bruce, the ten, which are not fully organized but many of them large and important, are the following: Windsor, Mersea, Wallaceburgh, Wardsville, Komoka, and South Carrodoc, East Zorra, Emiskillen, Mornington, Clinton, Grey and Morris. Nine Missionaries were assigned to this Presbytery, a number not fully adequate for overtaking the work, but still affording more ample supply than has ever been afforded before.

We have thus gone over the various Presbyteries

of the Church, and from the short sketch which has been given, it will be seen, that there are at present 56 organized congregations, and 33 stations, many of them, however, ready for organization and settlement, while there are but 16 Preachers and ten students ready for license.

Your Committee have pleasure in being able to state that, throughout the church generally, deeper interest is felt in the Home Missions of the Church, than was felt and manifested at one time. In all the Presbyteries the supply of destitute congregations and stations is looked upon as a duty of primary importance. Almost every minister gives some portion of his time to this work, and so far as we know this is not grudged by the various congregations. In the present scarcity of labourers, much might be done, and much is done by the systematic efforts of members of the several Presbyteries. Missionary meetings are held throughout most of the congregations. In some quarters these have as yet been only partially successful; but, it is believed their beneficial influence is very generally acknowledged.

Your Committee will not occupy the time of the Synod with many suggestions; but, would leave the matter in the hand of the Synod. There are, however, two or three things, to which reference may be made in a few words.

1. The Committee would put in view of the Synod, to recommend strongly to the several Presbyteries to use all diligence in looking after the new stations, organizing them as soon as possible, and ordaining Elders where it is practicable. In some cases loss has been sustained by a want of timely attention to these things. Indeed, in the larger Presbyteries, it is a question whether a general or travelling Missionary might not be advantageously employed in visiting stations, organizing and dispensing the sealing ordinances.

2. The Committee would suggest to the desirableness of the Synod soon giving its attention to the rearrangement of the bounds of Presbyteries.

3. The Committee would suggest to the Synod, the propriety of recommending to Presbyteries to raise the allowance hitherto given to students employed as missionaries. Hitherto the allowance has been £25 with board during the summer vacation. The Committee agree in thinking that £30 would be now little enough for the students. The Committee also would suggest to the Synod to recommend to Presbyteries to transact with congregations on the one hand, and with Missionaries on the other, so as to save them from any loss, and from being placed in an awkward, and unpleasant position.

4. The Committee, adverting to the circumstance that at the meetings of committee some of the more distant Presbyteries are scarcely ever represented, would suggest that Presbyteries should consider it their duty to defray, out of their Home Mission Fund, or otherwise, the expenses of those whom they may depute to appear for them at the meeting of the Committee, so that every Presbytery may be represented.

5. The Committee recommend that, while correspondence should still be kept up with the view of obtaining Preachers from the parent churches, attention should specially be given to the seeking out of young men for our own College, which must be regarded as essentially connected with the right cultivation of our Home Mission Field. With God's blessing, in this institution, and with his blessing on the labors of his servants throughout the church, may we not look for the time, when the wilderness and solitary place shall be glad, and when the desert shall rejoice and blossom as the rose!

W. REID, *Convener.*

UNION OF PRESBYTERIANS.

Compiled from the proceedings of the Free Church Synod, as published in the *Globe and Missionary Record*. The action of the U. P. Synod, on the subject will appear in the next *Tribune*, as a supplement to the following:—

Free Church Synod, London, 18th June, 1856.

Last evening the subject of Union with the United Presbyterian Church, was brought up by the Rev. Mr. Ure of Streetsville, Convener of the Committee on Union. Mr. Ure, with a few preparatory remarks, introduced the Rev. Mr. Skyner, who, along with Mr. Proudfoot, had been appointed at the late meeting of the U. P. Synod, as a deputation to attend the Synod, of the Free Church.

Mr. S. said, he appeared as one of a deputation from the U. P. body, to reciprocate the kind and fraternal feelings expressed by the Free Church towards that body, and which he was then ready to offer in his turn on their behalf. There are very many considerations which might be brought forward to shew why this friendly intercourse should exist and be strengthened. Had they not one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in them all? When they recognized this truth, should not their minds be solemnized, and their hearts knit in love and Christian affection to one another? The time had come when all portions of the Church which acknowledged Christ as their Head, were called on so to feel and so to act towards each other. We have godlessness in all forms, and modes of influences on every hand. Popery is using every means to extend and consolidate its rapidly increasing power. We see men not unwilling to yield to its pretentious claims—yea our public men ready to cherish them, men who are unfaithful to Protestantism, to patriotism, to their God. These things, together with the powerful influence of duty, intimate the strong necessity there exists why they should unite together, and thus offer an unbroken front to the cunning and powerful enemy. Mr. S. then referred to the special subject of Union. In the state of separation, said he, a state which ever since the events of 1843 he had hoped to see soon terminated, God had done much for both churches. He had honored them with a large measure of success. If so, when united and fellow helpers of each other, might not a still larger measure of success be fairly anticipated and looked for? In expressing his kind regards to members of that court, he was speaking but the feelings of all his brethren in the U. P. Synod, who wished both them and their congregations God speed. Mr. S. concluded his remarks, which were warmly cheered by the meeting, by saying that the members of the late Committee on Union had been reappointed by the U. P. Synod, as it was felt that much might be gained by not having to go over the same ground a second time, and as they desired that during each succeeding session, they might be enabled to take a step in advance.

On motion of Rev. Mr. Lowry, the Moderator expressed, in a short but happy speech, the satisfaction they felt in receiving the deputation, and in reciprocating the feelings of regard which had been conveyed to them from the Synod which the delegates represented. He hoped that the time was not far distant when a union would be effected on just and righteous principles.

Mr. Ure, as Convener, reported that the Committee had met on the 4th and 5th June, in Hamilton, and

had engaged in conferences regarding various points on which conflicting views were supposed to be held, and on the state of feeling in the different congregations. The first day was chiefly spent in devotional exercises, and in conversation on those principles and doctrines which they held in common, while at the second meeting they took up the questions touching the duties of the civil Magistrate, regarding which there prevailed a variety of opinions. He regretted that the report was less satisfactory than he could have wished. He would have liked to lay before the Synod a written statement of the views held by each, as a deliverance of both Committees on the points, on which variance of views existed. They met, however, without any reference to past transactions, and without any desire to make past proceedings the standard of future action. They met to see how far they were united on questions on which they were supposed to differ. So far as regarded certain doctrinal points, as for example, Arminianism, on which the U. P. body had been represented as having peculiar views, he (Mr. Ure) could testify to the perfect agreement there was on these matters. At the second conference, the clauses in the Confession of Faith regarding the duties of the civil magistrate were discussed, and the views of each in regard to them elicited. He thought that even on these a common basis of Union could be found. It was felt that the idea prevailed amongst the U. P. brethren that the question of endowments had some force in keeping them apart. But it had been made sufficiently plain that diversity of opinion on endowments might exist consistently with holding by the general principle that the civil magistrate is bound to consult the Word of God, and to act in his capacity as magistrate according to its dictates. They did not ask the magistrate to step in and hand out funds to certain favored churches in preference to others. On this point unanimity of views prevailed. Great good, he thought, would flow from such communications, and at the next meeting they would be prepared to place before the Committees a written statement of the views held by each on these matters, and if no material difference was found, they would be delighted to welcome to a union their United Presbyterian brethren.

REPORT OF UNION COMMITTEE.

The Committee on Union beg to report to the Synod that they met with the Union Committee of the Synod of the United Presbyterian Church within the McNab Street Church, Hamilton, on the fourth and fifth days of the current month; and that they were engaged during a considerable portion of these two days in conference with their United Presbyterian brethren, on various matters, and especially on the points in regard to which conflicting views were believed to be held by their respective Churches.

At both meetings there were present a pretty full attendance of the members of the two Committees; the first sederunt being composed on the side of the United Presbyterian Church of Dr. Taylor, Messrs. Jennings, Ormiston, Thornton, Skinner, Kennedy, and Proudfoot, Ministers; and on the party of the Presbyterian Church of Canada, of Messrs. Lowry, Inglis, Ross, McLaren, Laing, and Cre, Ministers, and William Heron Elder. One of the gentlemen above mentioned, named Mr. Ormiston, was obliged from circumstances, to be absent from the second sederunt, but, with the exception the members named, continued their attendance until the close of the proceedings.

A considerable part of the time occupied at both sittings, was spent in devotional exercises: it being

felt by members of both Committees that much earnest and united prayer was specially in place, in connection with their endeavors to discharge the duty devolved upon them by their respective Synods.

The Conference at first sitting turned upon a variety of topics, such as the state of feeling on the subject of union among the congregations of the two bodies, and the grand leading doctrine of the gospel, which they profess to hold as common. At the second meeting the question relating to the Civil Magistrate, formed the special subject of consideration; and after a protracted, though still somewhat general comparison of views upon this point, the Committee terminated their proceedings by the adoption of the following motion:—

“That having had lengthened conferences together, in the conducting of which the Committees have reason to believe that they have enjoyed much of the presence of the great Head of the Church, they were gratified to find, that apart from the question pertaining to the power, obligation, and duties of the Civil Magistrate, they are perfectly at one, on all the great doctrines laid down in the Westminster Confession of Faith. And further, that on the special question above referred to, and the points involved in, or connected with it, such as the exclusive Headship of Christ over his Church, individual liberty of conscience in religious matters, and the obligation of all men, in all relations of life, to be governed by the authority of the Lord Jesus Christ, there was such a measure of harmony of sentiment manifested as to warrant the hope of its being found practicable to frame some declaration on these points, which might be regarded as mutually satisfactory, and calculated to prepare the way for a union of the two bodies:—It was, therefore, agreed to ask their respective Synods to re-appoint a Committee, to take additional steps to advance the union of Churches, holding so many great principles in common; and especially to propose a declaration, which might afterwards be used as a basis of union, in which the exclusive Headship of Christ over his Church, together with freedom of conscience on one hand, and the duty of all men to be governed in all their private and public relations, by the authority of Christ in his word, on the other, may fully be maintained.”

All of which is respectfully submitted.

ROBERT URE, *Convener.*

Mr. MACKENZIE moved the adoption of the report, and the reappointment of the Committee with the addition of the Rev. Dr. Willis.

Rev. D. FRASER seconded the adoption of the report in an eloquent speech. He said:—The discussion of this subject has on the whole produced a good effect. But it is one to be treated with caution of speech, lest by any rashness of the lips we impede a right cause, or wound the hands and hearts of many brethren. There is no difference of opinion amongst us on the statement that union with our fellow Christians is desirable; neither is there any controversy among us on the duty and propriety of forming union in such directions and such cases, as may enable us to maintain and transmit inviolate our testimony in behalf of all the great truths of God's Word. We do not, in a rigid or bigotted spirit, demand a uniformity of sentiment on every jot and tittle within the Church—a uniformity which would leave no place for the exercise of that brotherly forbearance and charity, of which we read so much in the Epistles of Paul. Yet, while we ask not for a rigorous unity of sentiment on jots and tittles, we are unfaithful to our Divine Head, to the heritage of our Church's history, and to the best interests of the

land, if we do not maintain to the utmost our faithful witness-bearing to essential evangelical truths, and sound ecclesiastical principles. I rejoice in this report, in so far as it affords a prospect of a union, wherein the interests of truth and principle may be conserved and promoted. We receive with unfeigned satisfaction the assurance, that our brethren of the United Presbyterian Church are thoroughly at one with us on the great doctrines of grace, on the mighty truth of the Gospel of Christ. Still we are not prepared, even under the strong desire to meet brethren, to waive the convictions we have held on the great truth of the subjection of civil magistracy in its own province, to the authority of the Lord Jesus Christ in his word. We have cause to believe, however, that many of our United Presbyterian friends are as sound on this subject for all practical purposes as we are ourselves, though they may not use the same phraseology. Mr. Fraser went on to show that the principle held by the Free Church had been often confounded in the minds of the United Presbyterian brethren, with the comparatively small question of the endowment, by the State of our visible Church, to the disadvantage of other churches. This confusion of ideas, however, said he, is happily passing away. And when the endowment question, with the feelings of rivalry and jealousy too often connected with it, is put out of the way, we believe that voluntarism, in its extreme form, will no longer be generated. Good men will feel that neither the Church nor the State is safe on the extreme voluntary idea, and that civil society in its legislation and government must be suffered to drift loose from the declared word and command of Christ in Scripture I wish, continued Mr. F., that we should meet those brethren with frankness, courtesy and brotherly kindness, not obstinately and proudly, claiming to teach them, but willing to be taught, and seeking mutually to impart and receive light. I would also recommend that such an explanation or declaration of sentiment be prepared as may form a basis on which a union may be negotiated and effected. It may be said, continued Mr. Fraser, that the Confession of Faith is sufficient. But while we adhere to the Confession, we do not affirm that every phrase it contains is the best possible expression. Indeed it would be a very extreme view to hold, that of no part of our Confession can an explanation be reasonably asked of us by other parties—or with propriety given to them by us. One question remains—should this statement be negative or positive? I take it that a negation is not sufficient; we ought to have more than a declaration that the civil magistrate is not free from responsibility to God. We should state our position in positive terms, declaring in modern and easily intelligible phraseology, what we do hold concerning the subjection and responsibility of the magistrate, in his own province, to the Lord Jesus Christ as king of the nations of the earth. Such a declaration would be useful, not to our U. P. brethren only but to ourselves and our people, and to other churches also. And let me add, that I the more readily advocate this, as I feel that the subject referred to is not a small but a very great one, converting and determining the chief politico-ecclesiastical question of the day; and so far from lowering our standard, I believe we shall rather have to rally round it and heighten it. In a time when the nations are agitated and wretched, because they have not known their King and God—and in a time, when the Church is praying earnestly, that He, whose right it is, would take his great power and reign—in such a time, we are not to furl, but rather display our banners, that we may do our duty in the age that now is, and prepare our children to

do theirs in the momentary ages that are coming on apace.

Mr. GRAHAM of Tuckersmith spoke warmly and eloquently in favor of union, and was followed by

Dr. WILLIS, who expressed his cordiality in receiving the delegates, and his pleasure in hearing so good a testimony borne to the general accordance in points of faith between the two Churches. He believed that on the headship of Christ over the church, and the duty of the Church to be in subjection to her heavenly Master, there was no difference of opinion. He desired, however, more explicitness on certain special points, such as the subordination to Christ by communities in their associated character. He believed that all of them would admit that the magistrate or ruler is bound to maintain his Christian character even on the bench; but this is not the point. The Revd. Dr. next referred to the fact that the question of the responsibility of the civil magistrate to God—affects many social questions of great importance, as for example in the case of the Sabbath, the marriage question, national education, &c. and illustrated this from the working of the extreme voluntary principle in the Northern, and especially the Southern States. In Great Britain, as in Canada, this principle is held in a milder degree, but when carried out to its fullest extent it involves false and dangerous practical results, rural laws could not exist were the principles which he advocated acted upon. He was disposed, however, to meet his friends of the U. P. Church in a kindly spirit, and to act towards them as a warm hearted brother.

Thereupon it was agreed that the report be received, and its recommendations adopted, and that the Synod express the satisfaction and thankfulness, with which it has heard of the meetings of the Committee of the United Presbyterian Church and our own: tender thanks to the Committee for their diligence, and re-appoint the Committee with the addition of Dr. WILLIS. The Synod further resolve to send a deputation from this Synod, to the next meeting of the Synod of the United Presbyterian Church, leaving the selection of the members of the Deputation to the Committee on Union just appointed. The Committee on Union with the U. P. Church, is composed as follows:—Mr. Lowry, Dr. Willis, Dr. Burns, Messrs. Ure, Laing Ross, McLaren, Inglis and Duncan, Ministers; and Messrs. Heron, Young, and Fisher, of Hamilton, Elders; Mr. Ure, Convener.

GERMAN PHILOSOPHY—DEEP OR ONLY DARK.

It has been zealously instilled in the minds of many, that Germany has something far more profound to supply than any thing hitherto extant in our native literature; though what that profound something is, seems not to be well understood by its admirers. They are, most of them, willing to take it for granted, with an implicit faith, that what seems such *hard* thinking must be very accurate and original thinking also. What is abstruse and recondite they suppose must be abstruse and recondite wisdom, though, perhaps, it is what, if stated in plain English, they would throw aside as partly trifling truisms, and partly stark folly.

“It is a remark that I have heard highly applauded, that a *clear* idea is generally a *little* idea; for there are not a few persons who estimate the depth of thought, as an unskilful eye would estimate the depth of water. Muddy water is apt to be supposed deeper than it is, because you cannot see the bottom; very clear water, contrary, will always seem less deep than it is, both from the well-known law of refraction, and also because it is so thoroughly penetrated

by the sight. Men fancy that an idea must have been always obvious to every one, when they find it so plainly presented to the mind, that every one can easily take it in. An explanation that is perfectly clear, satisfactory, and simple, often causes the unreflecting to forget that they had needed any explanation at all.”—*Whateley.*

FELLOWSHIP IN PRAYER.

No thoughtful observer can fail to see that men who stand together in the same church, and often mingle in the same acts of holy worship have in many instances no more living relation to one another than particles of sand upon the sea shore; indeed spiritual communion is a thing so little known or regarded in the more popular sections of the church, that the very idea of it seems in some danger of being totally lost. Could this state of things continue if the church were fervently prayerful? No. Prayer, in the freedom and fulness of more abundant life, would include the fellowship of believers, and be accompanied with such manifestations of fraternal love as would bring joy and strength to many hearts. Christians would then rejoice to carry out the much-neglected precept of church life—“look not every man on his own things, but every man also on the things of others.” Many a devout man who, though in the church, now walks to heaven by a solitary path, would be claimed by his brethren as a fellow-traveller, and cheered in his journey by the sweet society of those whom he expects to meet in the far-off home. Every one might then lean on his brother for help, while every one would thankfully endeavor to “comfort the feeble-minded and support the weak,” thus turning church-membership into a thing of life, and significance, and blessing. What happy Sabbaths the church then might spend with God! how hallowed and attractive all her seasons of social worship would become, and what a privilege men would find it to belong to a praying church!—*Glendenning's “Praying Church.”*

SPONGING.

Estates in this place are worth much more than they would be in a land without the Gospel. They who do nothing for the support of religion, ought to be ashamed to sponge out of religious and whole-souled men the security and value which religion gives their property. The Christian pays a tax to support a state of society which is a standing army to keep thieves and robbers from the property of individuals.—*Rev. Dr. Little, Granville, Ohio.*

WINDS IN THE NORTHERN HEMISPHERE.—*Professor Coffin, of Lafayette College, Pennsylvania, in an elaborate scientific paper, says that there exist in the Northern Hemisphere three great zones of wind, extending entirely around the earth, modified, and in some cases, partially interrupted by the configuration and character of the surface. The first of these is the trade wind, near the equator, blowing, when uninterrupted, from northeast to southwest; this belt is interrupted, however, in the Atlantic ocean, near the coast of Africa, upon the Mediterranean sea, and also in Barbary by the actions of the Great Desert. The second is a belt of westerly wind, nearly 2000 miles in breadth, between latitude 35 and 60 north, and encircling the earth, the westerly direction being clearly defined in the middle of the belt, but gradually disappearing as we approach the limits on either side. North of this, there is another system of winds, blowing southwardly, from high northern latitudes, and gradually inclining toward the west as it moves into a latitude of greater easterly velocity.*