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THE GOSPEL TRIBUNE,

AND CHRISTIAN COMMUNIANIST,

A

Monthly Interdenominational Journal.

VOLUME III.]

SEPTEMBER, 1856.

[NUMBER 5.

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

Moral and Religious Miscellany.

AN INTERESTING LETTER.

To the Editor of the China Mail.

17TH MAY, 1856.

"SIR,—An interesting trip has recently been made by two American missionaries as far as the city of Tak-hing-chau (Teih-king-chau) about 190 miles west of Canton. The particulars having been fully related to me about two weeks since, I have thought such brief relation of them as my memory would furnish might prove interesting to the readers of your paper, both in China and elsewhere.

"The journey, for so it may be called, was undertaken for the purpose of distributing copies of the Scriptures and religious tracts beyond the circle of ordinary recipients. It was performed in a native boat, such as are used by linguists at Whampoa when on attendance on ships discharging. The two gentlemen were accompanied by a Chinese preacher, and had with them at starting about 11,000 tracts and portions of Scripture. They started on the 16th of April, and passing by Fatshan, which has been frequently visited, they followed a branch of the river running west, until they struck the large stream called the North River. Here it may be well to state, that they discovered as they proceeded the relations of three main rivers of the western part of the province: the Pearl River, rising north-east of Canton, passes west of the city, down by Whampoa, uniting with the Eastern river just above the second bar, and emptying itself at or below the Bogue into the sea. The North River, down which flows the trade that crosses the mountains at the famous Mei-ling Pass, runs southerly until it reaches the departmental city of Sam-shui (San-shwui), where it makes a short turn to the east, and just before reaching the neighborhood of Fat-shán makes a south-easterly course, then southerly again to its mouth at Kong-nam. The great West River, comparable in size and volume to the Ohio, passing through the whole of Kwángsi, continues a westerly course until within a very short distance of the turn of the North River, when it makes also a short turn to the south, and empties into the sea at some point not precisely determined. Between the Pearl and North Rivers are many channels of communication, including the two branches leading to Fat-shán. Between the North and West Rivers, at their two angles, is a broad and deep channel, said to have been originally cut by salt smugglers, to avail themselves of either river to effect their escape. It is by these channels, whether natural or artificial, and not by the course of any one river, that the trade of so vast a region is centred at Canton.

The Banks of the North River, of a firm sand, are in part defined by a table land, on which stand nu-

merous villages in close proximity. Those on either bank, according as the boat neared one side or the other, were visited, and books distributed; the people in all cases being civil and good-natured, though, doubtless, astonished out of measure at the sight of the strangers, one of whom is in stature like unto Saul, the son of Kish. In this manner, though the rain poured down in the most inhospitable manner during much of the trip, a large part of the great distance reached was made on foot, while the boat was painfully propelled against the current by the slow process of tracking. On the 18th, they passed the important city of Sám-shui (Sán-shwui) at what may be called the confluence of the North and West Rivers. It appeared to be a large and busy city, but prudence forbade any stop at a point where the interference of mandarins might bring to an end a trip which was progressing so successfully. After passing the North River, and entering the channel of communication with the West River, they found the current favoring them for a short distance; this was owing to the earlier rise of the North River, which, having less length, was sooner swollen by the prevailing rains. A short run brought them into the noble stream on whose banks stands the ancient provincial capital, Shiu-hing (Sháu-king.) This was passed early on the morning of the 19th, while the day was just breaking. This city is situated on a bend of the river, on the north bank, on a great plain circumscribed by the river, and a line of high hills, which intersect the stream at the terminations of the arc. The eastern or lower point forms a narrow pass, where the lofty and uninhabited hills overhang the river, and form a strange contrast to the plains so thickly populated above and below. The pass is about six miles long and three hundred yards wide, and with a strong current. Just above it was seen a huge field of Indian corn, several miles in length, in which were actually counted 117 men at work,—a field which recalled to the beholders the fertile crops of the new States of America. This article of maize is in much more frequent use than has been supposed, and is raised in large quantities in the province. Passing just beyond the western extremity of the bend of the river, the boat was brought to an anchor, it being the Sabbath, and books had been distributed in the village where they stopped, and the word preached to the crowd, when, in the afternoon, a small *fast-crab* boat came up, and required the immediate return of the adventurous foreigners. This request was declined, and the right to proceed in a peaceable and useful occupation, such as the distribution of good books, was insisted on, and enforced by reference to the edict of toleration issued by Kang-hí, and recognised by Táu-Kwáng. Finding the missionaries firm, the officers, who were of low rank, and who conducted themselves with the greatest courtesy, represented that they could not return to report themselves without those for whom they had been

sent. The result of the discussion on this point was, that one of the party offered to return to Shiu-hing if they would promise to bring him back to the same spot by daylight; this was promised, and he left in the *fast-crab*, reaching Shiu-hing at dusk. An officer of rank came off, and, after a brief conference to save appearances, the boat started back. The voyage up, however, on account of delay during the night, did not terminate till about 10 A.M. of the 21st. Here, with many expressions of mutual interest and satisfaction, the two companies parted, the mandarin boat to return to Shiu-hing, the travellers to make another day's journey westward. Favored by a strong breeze, they arrived about 9 P.M., at the city of *Tak-hing-chau*, a city of the third rank. They were soon boarded by officers, who at first with some rudeness, and long with great urgency, insisted on their return at once. This was as persistently resisted, as well as an offer to guard the boat to keep off thieves; the travellers declaring they had no fears of thieves. The discussion lasted until near daylight; new relays taking up the Chinese side; and then for a while the necessity existed of keeping watch, lest the boat should be cut adrift, and so swept away with the current. At daylight, one of the gentlemen, taking a large supply of books, entered the city, and marched northward, and eastward, and southward, and westward, until he reached the boat again; then, with a fresh supply, he made a similar tour on the western side, at one point meeting the frowning officials summoned to an early council to discuss so unheard-of a case. The return trip was safely accomplished without special incident; the distance from *Fat-shán* to *Fá-ti* was passed on foot to save the tide.—Yours faithfully, M."

From the New York Independent.

OUR FUTURE SELVES.

Man is a mystery to himself. Some facts of his existence he knows with infallible certainty in his own consciousness. That he has a personal identity, separate from the rest of his kind, that he possesses a reasonable soul, that his mind, however connected with matter as an organ of its impressions and an instrument of its acts, is yet a distinct substance or existence and not a mere principle of life in the body—these are among the primary facts of consciousness.

Other facts concerning his own being man derives through reason, observation, and the testimony of the senses. That he had a beginning and a Creator, that he is the subject of certain laws of development and growth, that he belongs to a race, and to a social and moral system, and that this connection involves certain duties and responsibilities—these are facts to which reason conducts him with the highest moral certainty. But still there hangs over this being a mystery, which reason and consciousness fail to illuminate.

I know that I am, I am conscious of my personality, I am satisfied that I began to be, that I am the intelligent offspring of the Infinite and Eternal mind; I know that I am under law, that I owe duties to my Maker and to my fellow-men; but after all what is this soul in its substance, what am I myself, and what lies before me? I have begun to be—shall I continue to be? And if so, where and under what conditions? I know that I must die; but what is it that shall die? Shall I forever cease to be; or shall only the body that encases me decay? Shall death prove to me the annihilation of consciousness, the end of being, or only a temporary suspension of consciousness, a little longer sleep? Or shall it prove, like

birth, an entrance into another mode of existence? Shall I be born again through the dark womb of the grave into a higher life? On this point consciousness, of course, is silent. Experience teaches nothing. Observation, the most close and scrutinizing, gives no clue to the answer.

If a man die shall he live again? I ask it of Reason, and get only conjecture. I ask it of History, and am mocked with silence. I watch at the bedside of the dying that I may see the soul I love at the instant of death. But no yearning of affection, no eagerness of desire,—not even the mind's second sight that seems to dispense with material organs and to give to phantoms shape and substance—can catch one glimpse of the spirit in the expiring breath. I knock at the door of Death; I cry aloud in my despair, but I hear only the echo of my own voice in the gloomy cavern.

If a man die shall he live again? I ask it of the oracles of God, and there I hear—oh, marvelous rapacious words—"He is not a God of the dead but of the living—Christ hath abolished death and brought immortal life to light!"

"A future state," says Whately, "which is to last forever, every one must allow to be in itself, a subject the most awfully interesting that can be presented to the mind of man. Many a person is conscious indeed that other subjects do in general interest him much more; yet every one must be also conscious that in point of real importance, all other subjects are comparatively trifles to us. I say to us, because though other matters of contemplation may be no less sublime and wonderful, none of them can so closely come home to ourselves. Admirable as are the works of creation, the whole of it, even if we could understand the whole, could contain nothing so interesting to us, as ourselves and our eternal existence hereafter."

That the present is a state of probation with reference to a future state of being, the briefest argument from the reason of things must show.

Either there is no moral government over the world; or the present state of things is complete as a moral system; or the present system is incomplete, and we must look for further developments in the future.

The first supposition, that there is no moral government over the world, is refuted by the testimony of conscience, by the analogy of natural laws, and by the general connection obvious even here between virtue and happiness on the one hand, and vice and unhappiness on the other.

The second supposition, that the present state of thing is complete as a moral system, is refuted by facts of every-day observation; for while in a general way right moral action is connected with happiness, and wrong moral action with misery, there are yet multitudes of specific cases in which this is not so. "Behold these are the ungodly who prosper in the world." There is many a rich Dives and poor Lazarus. No sober mind can pretend that this is a state of exact legal rewards and punishments.

It only remains therefore that this must be a state of probation under grace, with retribution lying in the future. But what that future shall be we can learn only from the Word of God. At those living infallible oracles, each soul must ask for itself the momentous question: "Where and What shall I be in the Hereafter?"

A NATION OF METHODISTS.

The mission to the Friendly Islands has been so successful, that the nation is a nation of Methodists;

and the whole population, from the king (who is a local preacher) down to his meanest subject, attend the Wesleyan Ministry. These Islands sometimes go by the name of Tonga. They consist of upwards of a hundred and fifty, and lie in the Pacific Ocean between latitude 13 degrees and 25 degrees South, and longitude 172 degrees West and 177 degrees East. They were discovered by the navigator Tasman, 1643, but received their collective name, of Friendly Islands from Capt. James Cook.

From the Children's Paper.

I WISH I WERE RICH!

"And some fell among thorns; and the thorns sprang up with it, and choked it."—LUKE viii. 6.

"I should like to be rich, very rich!" cried Louisa; "I should like to be as rich as the Queen!"

"Perhaps riches would rather make you better nor happier," quietly observed her uncle, who was busy at his employment as a watchmaker beside her.

"But they would, Uncle; I am quite certain that they would."

"You forget the words we read last night from the Bible, *They that will be rich fall into a snare.*"

"I cannot see how that should be."

"The pleasures and cares of this life, and the deceitfulness of richness, are apt to draw our hearts from God. In the parable, they are described as the thorns which spring up and choke the good seed. We are too much inclined to forget the Giver while enjoying His gifts; this is not the case with all, but it is the case with many."

"I would never forget the Lord because he loaded me with comforts," replied Louisa. "The more I received, the more grateful I would feel. How much good would I do; how many would I make happy! I would build a church one year, and a school-house another;—and—why—there—can it be!—yes,—there is mother herself coming along the lane! Oh! I never thought that she would be back from London till Monday!" and, with a cry of delight, the little girl sprang to the door, to meet and to welcome her mother.

The fond parent had hurried back from London, whither she had been obliged to go upon business. There had been much for her to see,—much to enjoy; friends had urged her to stay, she was weary and needed rest, but the thought of her darling whom she had left at home, drew her, like a magnet, back to Berkshire. She had never before been separated from Louisa, and her dear child had scarcely ever been absent from her thoughts. All that the tender mother saw that was wonderful or beautiful, was stored up in her memory to amuse her daughter. In the gay shops nothing had tempted the kind parent so much as what she thought might give pleasure to her child. And now she felt the dear arms clasped round her neck, she could press her little one close to her heart;—it was enough for her to see her darling,—and she thought of nothing else till Louisa eagerly cried, "and what have you brought me from London, dear mother?"

When the large travelling-bag was produced and opened, a number of books, a packet of clothes, and a few other things, were hastily pulled out by Louisa, impatient to find something more interesting to herself. It must have been a weary business to have carried that great bag from the station, three miles distant! Louisa's search was soon successful.—With repeated exclamations of delight she drew forth a little Dutch doll, with its gay gilt ear-rings; a lemon, enclosing a nest of others, box within box;

a book full of pictures; and two shining fish, with a magret to attract them when floating in water.

"Oh! how beautiful! how charming!" cried Louisa, turning from one thing to another, while her weary mother sat patiently looking on. "Another lemon! I think these funny little boxes never will end;—and oh! I must fetch water for my fish to swim in. Look, Uncle, look! they will turn any way;—just see, I am sure that it will please you!"

"I do see something, Louisa, that does not please me. I see another weary and faint with a long journey and the heat;—no one has even helped her off with her cloak;—no one has set her chair in its place. A cup of tea would refresh her,—no kettle is on the fire: her child has scarcely a word or look to give her!"

"Oh, mamma, mamma," said Louisa, colouring at the reproof; "I was wrong, very wrong; but the truth is, that I was so much taken up,—so much engaged with!"

"The gifts, that the giver was forgotten!" interrupted her uncle, gravely. "This is the case with but too many in this world,—children of a larger growth, playing with grander toys." We should know ourselves well before we dare to affirm that there would be no danger to hearts such as ours in the pleasures of this world and the deceitfulness of riches.

CHRIST AND CHRISTIANITY.

BY JUDGE NOAH—A JEW.

"The death of Jesus was the birth of Christianity; the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it.

Had not the event occurred, how would you have been saved from your sins? The Jews, in this, did nothing but what God himself ordained; for you will find it written in the Acts of the Apostles, 'And now, brethren, I know that through ignorance ye did it, as did also your rulers.'

It has been said, and with some commendation on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an imposter. I have never considered him such. The imposter generally aims at temporal power, attempts to subsidise the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening, he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one, in his political denunciations, he was pointed and severe; in his religion, calm and subdued. These are not the characteristics of an imposter. But admitting that we give a different interpretation to his mission, when 150,000,000 believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings, which spring from his religion, what right has any one to call him an imposter? That religion which is calculated to make mankind great and happy cannot be a false one."

RELIGION IN THE HOUSE.

Every day brings to public notice some new prescription for the evils that are, and for those that are impending in the future. The vices of the times are justly the cause of alarm, and when the public and legally-appointed means of restraint and reform are apparently ineffectual, it is not without cause that the anxious Christian patriot asks if nothing more can be done? If indeed the ordinary means of grace are not now as efficient in converting sinners as they have been in previous years, if our youth are growing up in habits that would have shocked the parents of a past generation, while we view them with comparative unconcern, then it is our duty to look closely for the causes of this degeneracy, and to apply a remedy if one can be found.

It is confessed, we believe, on all hands, that a change has gradually come over the households of our land, in respect to the maintenance of family discipline and religion. Here and there are doubtless to be seen exceptions—families where the habits of former days are preserved with great strictness, and the children are taught to reverence the ways of their ancestors. Probably these exceptions are more numerous in the rural districts of New England than elsewhere. But even in the most religious portions of our land there is every reason to believe that a mighty change has come over the households, and the good old way of ordering one's family in the fear of the Lord, has ceased to be as common as it was fifty years ago. We would say a few words with the faint hope of rousing the attention of the heads of families to the importance of restoring some of those neglected customs, and of making the subject of religion, more than it is now, a household concern.

It has intimate relations to the civil government. In the prevailing disregard of human authority, the increased and habitual irreverence for law, that marks the times on which we have fallen, we discover one of the most obvious and natural results of the absence of domestic religious influence. It is truly said that a bad son cannot be a good citizen, and the way to make them good sons is to give them right training at home. The public means of grace are of inestimable value; the power of good books is incalculable; the example of great and good men is mighty in its power on the young, but one and all are not equal to the gentle influences of the domestic circle, in forming the character for this and the next world. And if we were now to point toward the most important agencies, to make the coming generation more mindful of its obligations to human and divine law, more patriotic and conservative in its devotion to our free institutions, we would not point to the pulpit or the press, but to the parental influences which might be exerted in all the Christian homes of our country, as the means on which, under God, we would the most hopefully rely.

The subject, also, has intimate relations to the temporal success in life of the young. Early religious training is the best safeguard for after life. If industry and integrity, with common sense, are the best securities of success in business, the bases of both must be laid in the culture of the child while yet under the parental roof. Here habits and principles are formed: not by the formal precepts of a lecture, but by the daily and hourly intercourse of parents with children; by those lines upon lines and precepts upon precepts, which are dropped almost unconsciously, but produce their effect, and like seed long buried in the dust, bring forth fruit after many days. These lessons, with an example consistent, and given with that love—which knows no change, and followed

with prayers which take hold on heaven, will make an ineffaceable impression on the heart. They are the last influences through which a youth will break. They will save him to society and his friends and himself, when he has forgotten all the formal exhortations to virtue that he ever heard.

And this brings us to the highest consideration, which is the intimate relation of the subject to the salvation of souls. The family was constituted with reference to the spiritual as well as the temporal interests of its members. The blessing descends to thousands of generations who love God and keep his commandments. As the holy family is the fairest emblem of heaven, so it is the place in which to train souls for heaven. Parents ought to labor for and expect the early conversion of their children, and in the use of means they will not be disappointed. The godly counsels and prayers of parental love will not fail of success, if faith in God attends the faithful performance of duty. Heaven is the inheritance of children early taught the right way of the Lord and brought up in his fear. The possession is worth an effort, begun in infancy and prosecuted with unceasing zeal as long as children are within reach.

These are some of the results to be anticipated from a revival of family religion. We would not detract from the attention now bestowed upon organized schemes for promoting religion, especially among the young, but we would rejoice to know that the usages of our fathers were more strictly observed in the instruction and discipline of the children at home. There are few who will deny that a change, and a change for the worse, has come over the habits of our Christian families in this relation. And he will be a reformer worthy of immortal honour who shall call back the people to a better state of things. We would have it deeply impressed on the parental mind, that no amount of Sabbath school instruction, no amount of pulpit labor, can compensate for the loss of daily religious instruction in the family. No voice has such power as that of the faithful parent. No words will be so long remembered as those that fall sweetly from parental lips. No prayers are purer, stronger, or more availing, than those which are prompted by parental anxiety and love. And finally no promises are more precious and sure than those which secure the blessing of God upon the children of believing parents.

Never did we press a more important subject upon the thousands of Christian households in which these lines will be read. Let them be as a summons to the families who may have become remiss in religious duty. If in one house the family altar has been neglected, let it be restored. Gather the children daily, and not for mere formal worship, but for serious instruction and earnest prayer. The time thus spent is better than that which is given to the world. Business may make the children heirs of riches; religion will make them heirs of heaven.—*N. Y. Observer.*

WITHOUT FRIENDS.

In a late notice of the suicide of an inhabitant of this city, the daily papers incidentally remarked that "the deceased had no friends." Such is a terrible record to place against the name of any man. And, as there are a great many persons who are coming, and will hereafter come into this city, as strangers, exposed to every vicissitude of fortune, it is an important question whether men ever need to be reduced here to the awful condition of having no friends. We think the world should have a lesson read to it upon this matter. For we believe, that a man need not live in this city long, and not have many friends.

He will not have them, it is true, if he merely stays here to live in selfish isolation, attending only to his business and the means of making money. He will not have them, either, if, in addition to his business, he just so far attends to pleasure and social life, as to get agreeable chatting acquaintances in billiard rooms, at the tables of hotels and restaurants, in art galleries, or parlor conversations. Acquaintances may be thus made, but they will not prove friends. And a man may assiduously cultivate such forms of social life for years, and then die like the suicide mentioned above. But there is a way in which any man may and must make friends, in a city like this. Let him come here deeply imbued with a principle of religion, benevolence, or usefulness, and join himself with others, who are interested in the same principle—talk with them, work with them, give them his sympathies—and we will guarantee that he shall not be friendless. If he be an Episcopalian in his convictions or tendencies, let him join himself to some Episcopal Church, that is deeply in earnest, like Dr. Muhlenberg's—take part in its Sabbath school, its works of benevolence, its religious enterprise—and he will find friends enough. If the characteristics of Congregationalism suit him best, let him take a like course in the church of Mr. Beecher. Churches afford invaluable fields, in which to cultivate and to gather the richest flowers of friendship and love. We don't mean merely fashionable or nominal churches, but churches in earnest. And were we to send a boy to the city, we should be especially careful of his ecclesiastical lodgment.

But it is not in recognized churches alone that this blessing of friendship can be gained. Benevolent societies of any kind, in which men are actuated by a principle for which they are willing to sacrifice much, will hold out a firm, warm hand of brotherhood, which you will not find extended by men not thus actuated. Our Socialist friends wished—and, we believe, very kindly—to build a form of society in which men should live in a state of brotherhood. Their idea was a most noble one, but they failed in its realization, because they made its beginning to be from circumstances—the outside. Whereas there has always been a great deal of real Socialism in the world, but it has always begun from the inside, and worked thence to the outward. It has grown up from an internal, inspiring, actuating principle. The Quakers, for instance, have always had so much friendliness and brotherhood among themselves, as to support their own poor, and, in a great measure, to look after each others' interest. They did not do so from the mere Socialist principle of political economy, thinking it best to live on a sort of mutual insurance plan; but they have done so, because they have been in reality brethren—on important principles of religious belief. The Oliver Street Baptist Church in this city, for years emulated this Quaker custom, and perhaps do so now.

We have spent some little time in our day, in accompanying visitors to the poor in their rounds; and, while doing so, we were always struck with this contrast; those denizens of wretched tenements, who had no religious principle, would be very friendless, and the visitor himself, although purposely on an errand of mercy, would feel both shy and somewhat reluctant in affording them relief. But when a poor person of really righteous character was to be assisted, there was neither shyness nor reluctance in the act of assistance needed. There was between visitor and beneficiary a mutual understanding—a spontaneous attraction to each other. And in these latter cases, friendship and friendship's gifts were not sparingly doled out.

We are not so preposterously uncultivated as not to know, that there are many churches in which there is little enough of brotherhood. Odd Fellows and Socialists have had ground enough for their objective criticisms. Such are churches in which there are no deeply-abiding principles of any kind. Stay away from such. But in a city like this, they are not all so. Enter the best, and by precept, example, and labor, make them still better; and our word for it—history's word for it—you will not die friendless.—*N. Y. Express and Messenger.*

THE SICK SAILOR AND HIS MOTHER.

A clergyman, at a public religious meeting, related the following anecdote, illustrative of the power of practical maternal faith:

He was at the time the seamen's chaplain, at a southern port. In the course of duty, he was called to the sick bed of a sailor, apparently at the gates of death, from the effects of his licentiousness. He addressed him affectionately upon the state of his soul. With an oath, the sick man bid him begone, and not harass his dying bed. The chaplain, however, told him plainly he would speak, and he must hear, for his soul was in danger of eternal death. The man, however, remained sullen and silent, and even pretended to sleep, during his faithful address and prayer. Again and again the visit was repeated with similar ill success. One day, however, the sick man made use of an expression, by which the chaplain suspected he was a Scotchman. To ascertain the fact, the chaplain repeated a verse of that version of the Psalms, still in use among the churches in Scotland:

"Such pity as a father hath
Unto his children dear,
Like pity shows the Lord to such
As worship him in fear."

The chords of his heart vibrated to the well-known language. Tears came into his eyes. The chaplain improved his advantage. Knowing the universality of religious instruction among the Scotch, he ventured an allusion to his mother. The poor prodigal burst into tears. He admitted himself to be the child of a praying mother, who had often commended him to God. He had left her long before, to become a wanderer on the face of the great deep. No longer he repelled the kind attentions of the chaplain, and, after his recovery, his instructor had the satisfaction of seeing him give evidence that he was a humble, penitent child of God.

From the News of the Churches.

CASE OF ARCHDEACON DENISON.

Something pretty near to a decision, though not formally a sentence, has at length been given forth in the long-pending case of Archdeacon Denison. Our readers must remember, that for a long time, efforts have been made by the Rev. Joseph Ditcher and others to bring the teaching of the Archdeacon on the presence of Christ's body and blood in the Lord's supper under ecclesiastical sentence. These efforts were for a time unsuccessful, two successive Bishops of Bath and Wells having pronounced a trial uncalled for, and even the Archbishop of Canterbury having shown a reluctance to proceed. It will be further remembered that a commission appointed by the Archbishop to decide whether it was a fit case for a trial, sat at Clevedon and decided that it was. The case itself has now been argued at Bath before the Archbishop, Dr. Lushington sitting as his assessor, along with several other persons.

Dr. Bayford was counsel for the prosecution, and Dr. Phillimore for the defence.

Very much of the time of the court was occupied with legal and technical questions that are of no interest to the general public. On the merits of the case itself, there was considerable difficulty in fastening down the opinions of Archdeacon Denison to a definite meaning, in consequence of the cloud of mystery, in the form of affirmations, explanations, and repudiations, raised by his various references to the subject. The following are the terms in which the Clevedon commissioners referred to the Archdeacon's views:—

"The commissioners having carefully examined the aforesaid sermons and the charges specified in the commission, declare their unanimous opinion that 'the proposition' of the Ven. the Archdeacon of Taunton—that to all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given, and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received,' is directly contrary or repugnant to the doctrine of the Church of England, and especially to the Articles of Religion, and that the doctrines as set forth in the aforesaid sermons with reference to the Real Presence in the Holy Eucharist, are unsupported by the Articles taken in their literal and grammatical sense, are contrary to the doctrines and teaching of the Church of England, and have a very dangerous tendency."

To this they added a postscript:—

"The commissioners at the same time think it due to the Ven. the Archdeacon to state that, in the sermons under consideration, he has expressed his full assent and consent to the Articles of Religion, and that he has *ex animo* condemned the doctrines of the Church of Rome, and particularly the Roman doctrine of transubstantiation."

After very full arguments on both sides, the Archbishop has determined "that the doctrine in the said passages is directly contrary to and repugnant to the Twenty-eighth and Twenty-ninth of the said Articles of Religion, and the various statutes of Queen Elizabeth; and that the construction put upon the said Articles of Religion by the Ven. Archdeacon of Taunton, namely, 'that the body and blood of Christ become so joined and become so present in the consecrated elements by the act of consecration, that the unworthy receivers receive in the elements the body and blood of Christ,' is not true, and is not an admissible construction of the said Articles of Religion; that such doctrines are directly contrary and repugnant to the Twenty-eighth and Twenty-ninth Articles, and that the true, legal exposition of the said Articles is, that the body and blood of Christ are taken and received by the worthy receivers only, who in taking and receiving the same by faith do spiritually eat the flesh and drink the blood of Christ, whilst the wicked and unworthy, by eating the bread and drinking the wine without faith, do not in anywise eat, take, or receive the body and blood of Christ, being void of the faith whereby only the body and blood of Christ can be eaten, taken, and received." Under the statute proceeded on, the only alternatives allowed to the Archdeacon are recantation or deprivation; he is allowed to the 1st of October to determine whether or not he will withdraw his opinions.

This determination of the case is received with very different feelings by the different sections of the church and other religious bodies. The Tractarian party are greatly staggered, and complain bitterly that this decision is in complete opposition to what

seemed to be sanctioned in the Gorham case,—that persons holding views of doctrine that had been long and prominently held and avowed by members of the church should be allowed to remain within the church, even though such doctrines could not be affirmed to be the doctrines of the church. To this it is replied, that the present case is very different from the Gorham case. Mr. Gorham was not accused of holding or teaching any thing directly opposed to the articles or standards of the Church of England, but of understanding certain expressions in her formularies in a sense different from that maintained by the Bishop of Exeter. Mr. Denison, on the other hand, is accused, and found guilty by his Archbishop, of holding and teaching doctrine expressly opposed to the doctrine of the article—

The Papists exult in this decision, as cutting, in their view, the last link that bound the Anglo-Catholics to the Church of England, and necessitating their coming over to the Church of Rome.

It is, of course, quite unlikely that the present decision will be allowed to stand without further trial. Most probably, the sentence of the Archbishop will be allowed to be formally pronounced, and then the case appealed to a higher court.

DANCING AND CARD-PLAYING.

The following declaration, on the subject of dancing and card-playing, has been published by a Presbytery in the United States. It may perhaps be read by some whom it may lead to pause and reflect on their mode of training their children:—

"The practice of dancing, in either private or public assemblies, this Presbytery regards as eminently worldly and sinful. It has been condemned by the highest judicatory of our church, and by most, if not all, other bodies of Christians. It is engaged in but by few professors of religion comparatively, and by those not noted for high spirituality or devotedness of life.

"It is regarded by worldly people, as an amusement peculiarly their own, and when participated in by Church members, furnishes the former with occasions for triumph and boasting, and brings reproach upon the cause of Christ. It disturbs the conscience of not a few of those professors of religion who engage in it, causing them to feel that it is hardly compatible with exhortations to the impenitent, public prayer, or a seat at the Lord's Table. It is opposed to the apostle's principle, 'If meat make my brother to offend, I will eat no flesh while the world standeth.' If the propriety of it were only questionable or doubtful, even then to engage in it, is to stiffen and to sin against conscience. Still further, it is accompanied by several circumstances which are sufficient to condemn it. It fosters the keeping of late and unseasonable hours at night, consumes much precious time in preparing for, engaging in, and recovering from the season of mirth with which it is connected. It wastes the physical energies, in some instances, through exhaustion or exposure, producing death. It diverts the mind from serious things. It places beauty, dress, and display, before sobriety, worth, and wisdom. It sinks the moral beneath the physical, or makes animal pleasure a higher good than spiritual joy. It is inimical to revivals of religion. It harmonizes not with a spirit of devotion. It is opposed, we believe, to that blessed Book which teaches us, 'That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.'

"Presbytery would further condemn, as inconsistent with the profession of godliness, attendance upon

assemblies where dancing is practised, as drawing others into scenes of temptation, and as countenancing and encouraging the evil named.

"Intimately connected with dancing, and a handmaid to it, is card-playing; and much that has been said against the former may be said against it. It also is, emphatically, 'of the world.' It stains the Christian character if engaged in, occasions a greater waste of time, and encourages a pleasure-seeking and worldly spirit. It is also a species of gambling, and in this respect strikes out a new path of temptation and danger.

"Such being our sentiments, we do most heartily urge upon all Church members within our bounds to discourage the practice named, to guard their children from temptation in these respects; and to seek with great fidelity and watchfulness, to keep themselves 'unspotted from the world.' We do also recommend to Church sessions, where either of the above practices is engaged in by the Church members, or suffered to be, on the part of their children, to make the same a matter of discipline.
"By order of the Presbytery."

THE SECOND BLOW BEGINS THE QUARREL.

An old Arabian proverb says, "It is the second blow which begins the quarrel." Herein lies deep wisdom. It is indeed only another version of the noble Christian maxim, "A soft answer turneth away wrath." A word of kindness and forgiving forbearance, in return for a blow, will often make the aggressor more grieved and ashamed than any triumph of force over him could have done.

Children, remember that "*Kind words awaken kind echoes.*"

It was a pretty saying of a little boy, who, seeing two nestling birds pecking at one another, inquired what they were doing. "They are quarrelling," was the answer. "No," replied the child, "that cannot be, they are brothers."

CHURCHES AND PASTORS.

When a faction in a church is determined to dismiss a pastor, the best course that he can pursue, is to say but little, or nothing in his own behalf (unless his character is assailed) for all he can say will be construed that he wishes to stay; not for the good of the church, but his own interest. Consequently, if the opposing party is but a small minority of the church, headed by one or more of the Deacons, the pastor had better peaceably leave; for the opposition will generally grow larger instead of less. If the pastor stays and tries to overcome the opposition, as we have known them to, his labors are nearly, or quite lost, for he can say nothing about peace, love, and union, but what his opponents will construe to mean them.

The observing minister, can look forward and see what will be the unhappy consequences to the cause of Christ, and to the better part of the church if he leaves them; and he may mourn and weep over it, but it will all do no good, *for if he stays he will but die with them.* If the minister is a man of God, he prefers a lonely place in the wilderness, rather than to dwell in contention. True, the godly part of the church will feel their loss, and the cause must go down in the bounds of that church, for any pious minister will fear to go there; and so the church will likely be a long time without any pastor.

The church thus left without any ministerial help, a few of them will meet for prayer meetings, but we seldom see those factionists among the praying few

who thus meet. Time rolls on; the minister has left the burning coals of contention, and is engaged in another field of labor, and trying to do good. But where are those who were active in causing him to leave? Sometimes we see them in the grog-shop, or at the horse-race, and, turned Infidel or Universalist, are united in some one of the *secret* associations and midnight *oath*—bound conclaves of darkness. After these opposers are manifest, and have gone where they belong, a Minister of Christ is sometimes called to go to the few faithful who are steadfast, and by the blessing of God the things are strengthened which remain and are ready to die, and the church is once more revived and built up again.—*Christian Herald & Messenger.*

PRAYER AND POLITICS.

At Oberlin, prayer meetings are held at five o'clock in the morning, expressly for the purpose of Fremont. This is the way the "republicans" carry on the campaign in Ohio.

So says the *Boston Post*, which is shocked at the idea of praying for success in politics. Whether the Oberlin Christians are thus devout we have no evidence, as we have only seen it in the *Post*, which is very inventive in point of fact. But the *Post* evidently has no conception of the sincerity and earnestness of the people in this campaign. It considers it a mere scramble for offices and spoils, in which any reference to a higher power would be profanity. Perhaps the *Post* is incapable of appreciating sincerity and patriotism in politics, but we believe there has been no struggle in this country since the war of Independence, pervaded by so profound a religious earnestness as the present. Christian men see that all the great interests of the country are in deadly peril, and they would be false to all their convictions did they not act, and pray for its deliverance. And there are tens of thousands of non-voters who also wield this moral power for the salvation of the State, and will so continue to do, in spite of the ridicule, the contempt or the affected horror of mere political traders.—*Springfield Republican.*

"ALL ABOARD."

Little did the passengers of the ill-fated *Pacific* think, when these words were echoed from her deck, that they were all aboard for eternity. When the land buried itself in the broad expanse of water, when the evening stars peeped forth from the vaulted roof of heaven, when the pale moon shed its softened rays of light, and reflected their floating home in the mirror of waters, what a feeling of loneliness must have crept over their hearts. They were far from home, with no green hills to afford relief to the wearied mind, but all silent, desolate, and forsaken, save by those spirits which ever hover over the solitude of nature. But this loneliness was but transient; the morning sun, as it rises from its eastern bed of glory, will bring cheerfulness with its welcome presence, and gay spirits will drive despondency away. Home and its comforts will loom up in the mind's eye, and time will pass as merrily as if the green sod were beneath their feet, instead of a frail plank, the only barrier between them and eternity. What a scene of terror and despair would have been enacted, if, in the midst of their pleasures, the grim spectre, Death, the pilot of their ship—had revealed himself, and told them whither they were going. To eternity. What a journey for those not prepared to travel it, yet all men—be they rich or poor bond, or free, must, sooner or later, be called to travel it.

We might follow the ship on her fatal voyage. She has gone, never to return again, and over her fate the great black pall of mystery will hang, never to be raised, until the sea shall give up its dead, and the mysteries that lie hid in the great depths shall be revealed. When I stand at the railroad station and hear that oft-repeated summons, "all aboard," I cannot help thinking of that train which runs daily between this world and eternity. Often as I watch the excitement which attends the departure, as I note the eagerness evinced by many for the final start, or the murmurings of some at the unexpected delay, I can't banish the thought that there may be more than one on that train who has taken his passage for eternity. And as I watch the white curling smoke, wreathing itself around the flying train, it reminds me of the white winged messenger of death, who ever follows in the track of mortality. Ah—that train may carry many through the valley of death. When the whistle blows, it will be to break up for no earthly station, but for eternity. When the fare is collected, it will be by the conductor of all trains, and what a collection that will be, not for an hour, a day, or a year's ride, but for a lifetime. How many will find themselves unable to pay the account. The rich man, who started with boundless wealth at his control, will beg for an extension, but on that train there is no credit given, all "promises to pay" will be as idle as the wind, the great "Banker of the universe" will demand, not gold and silver—but that heavenly treasure, without which the rich man becomes poor; and with it, the poor man rich.

PRAYER AND ACTION.

Prayer is at all times wise and just; blessed for the light that it brings, and for the strength that it supplies of recruits. But prayer is not to be accepted always as being alone the whole of our duty; still less, when it is substituted for the requisite action, or blinks the acknowledgment and the abandonment of some great wrong. Joshua's prayer, under such circumstances, while the sin of Achan lay unquestioned, met only the prompt, stern rebuke of Jehovah: "Get thee up; wherefore liest thou thus on thy face?" The wedge must be unearthed and restored before the camp could have peace, or the Lord God, Captain of the Host of Israel, condescend to be the Hearer of Prayer.

DR. WAYLAND ON CLASS-MEETINGS.

We can do what others are doing. The Methodist class-meeting is an institution specially designed to gather together the scattered members of that communion into an organization that shall be the nucleus of a church. It is an admirable system, and has been of infinite service in developing ministerial talent, and extending the cause of Methodism in our country. It has done much more than this. In ten thousand instances it has kept alive the flame of piety where it would otherwise have been extinguished, and trained up thousands and tens of thousands for the Heavenly Jerusalem. We do not need the name, or the form, but may we not have the essential thing with all its attendant benefits?"

THEY ARE ALL NEEDED.

There are some very good people who will not sustain this or that benevolent enterprise of the church, because they regard it as less important than some other. They will not do anything for foreign missions, because they think our own country should

first be evangelized. Such Christians would do well to imitate the skilful mariner, whose ship the fierce winds are dashing on a lee-shore. He lets go all anchors. If the keedge will not hold the best power may. If both these fail the sheet-anchor may arrest the drifting vessel. If no one of these alone will suffice they all together may save his life. So it is with the benevolent enterprises of our church. They are all needed. They brace and stay each other in the great work of arresting souls drifting to ruin, and anchoring them safe by the throne of God. Each may be instrumental in saving some who would be lost if it were wanting.

NOW I LAY ME DOWN TO SLEEP.

A venerable minister, in New Hampshire, lodging at the house of a pious friend, observed the mother teach some short prayers and hymns to her children. "Madam," said he, "your instructions may be of far more importance than you are aware; my mother taught me a little hymn when a child, and it is of use to me to this day, I never close my eyes to rest, without first saying,

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep:
If I should die before I wake,
I pray thee, Lord, my soul to take."

BOOKS AND AUTHORS.

The mere catalogue of the immense library of the British Museum is contained in two hundred folio volumes. In a remote antiquity, we read of a library which at least contained seven hundred thousand volumes. But never was the accumulation of books more rapid than it is in our day; and the art of printing has put it beyond the torch of war, or the incendiary, ever to rob science or literature of any truly valuable contribution. In Germany alone, it is estimated that there are about fifty thousand who have written one or more books. The catalogue of the Leipzig half-yearly book-fair contains the names of more than a thousand German authors. "According to a moderate calculation," says Menzee, "ten millions of volumes are annually printed. Should the number increase at the rate it has hitherto done, the time will soon come, when a catalogue of ancient and modern German authors will contain more names than there are living readers. In the year 1816, there were published, for the first time, above four thousand; in 1822, for the first time, above four thousand; in 1827, for the first time, above five thousand; in 1832, for the first time, above six thousand; and in 1837, nearly eight thousand. In 1854 the number of books printed exceeded ten thousand." So much for German Literature from Menzee. "A catalogue of the books published in Great Britain from 1814 to 1846, which contains only the titles of the new works, and new editions of old ones, makes a closely-printed volume of five hundred and forty-two pages."

"What can the scholars of coming ages do, as the domain of human knowledge indefinitely widens, and the creations of human genius indefinitely multiply? They may know more, and with greater accuracy than their less favored predecessors; nevertheless, their knowledge must bear a continually diminishing ratio to the sum of human literature and science; they must traverse a smaller and smaller segment of the ever widening circle. Nay, it may well be that the accumulations of even one science (chemistry or astronomy, for instance) may be too vast for one brief life to master."—Macdonald's *Ecclesiastes*.

Views and Doings of Individuals.

For the Gospel Tribune.

BELSHAZZAR'S FEAST.

BY S. J. WALLACE.

Belchazzar made an impious feast
 In Babylon's princely halls;
 A thousand of his lords increased
 The mirth that rung the walls;
 While he ham-ham'd thoughts of care,
 And feasted with his nobles there.

He, drinking from the brimming bowl,
 Forgot his kingly birth,
 And gave himself to wine's controul,
 To revel and to mirth;
 And had the sacred vessels brought,
 His father in Jerusalem got.

And from them drank the sparkling wines,
 He and his peers far;
 His wife and all his concubines
 The lordly revet share:
 While each, in glowing language, told
 The praises of the gods of gold.

But lo! while wine and pleasure cheer'd
 The hearts that fear'd no fall,
 The fingers of a hand appear'd,
 And wrote upon the wall
 In unknown characters their doom,
 And every heart was fill'd with gloom.

Belshazzar's blood then chill'd and froze,
 His wanton eye grew dim;
 Dark thoughts within his mind arose,
 And fiercely haunted him;
 His soul grew sick, a weakness came
 And gather'd o'er his haggard frame.

"Go, bring to me," at length he cries,
 "The wise of all the land,
 That they may read before mine eyes
 The writing of the hand,
 And make at once a mystery plain,
 That chills the blood in every vein.

"And he who makes the writing clear,
 And shows what it implies,
 In gold and scarlet shall appear,
 And high to honours rise."
 But none of the astrologers
 Could solve the doubtful characters.

Then o'er the visage of the king
 A deeper shadow fell,
 While every whisper seem'd to ring,
 As though it were a knell:
 And fears, like mountains, gather'd high
 And rung his soul with agony.

Then said the queen, "Be not afraid,
 Why should this give thee pain?
 Thy rising tears shall be allay'd,
 There's one can make it plain."
 Then Belshazzar stood before
 The king, and read the writing o'er:

"Whereas, O king! thou wouldst not bow
 To God of earth and sea,
 Know that this mighty kingdom now
 Is pass'd away from thee;
 And Persia's king impatient waits
 A fitting time to open thy gates."
 And on that night the Persians laid
 The river bottom bare,

And, entering the city, made
 A fearful havoc there;
 They slew the king, historians tell,
 And thus the mighty Babylon fell.

For the Gospel Tribune.

TO THE WINE CUP.

In vain thy sparkling eye beguiles,
 Thy coral lips with artful smiles
 To woo me to a meetry kiss,
 And sip from thee delicious bliss:
 Though fair thy glowing, ruddy cheek,
 Thy winsome look so gentle, meek;
 Yet art thou not the tender fair,
 But vile, corrupt, deceitful snare.

Thou art the chief of demons fell,
 On mission from the king of hell;
 To work by craft the wreck of souls,
 To steal within the Shepherd's fold;
 To tempt the righteous from the path,
 To rouse the gentle into wrath;
 To wile the virtuous to shame—
 Give to them graves without a name.

Thy lying look reveals itself
 In the sad havoc of the health
 Of him who seeks delight from thee,
 Nor from thy breath as plague doth flee;
 Ill-woe gluts not thy craving heart,
 Till one by one his friends depart,
 To leave him beggar'd and alone,
 To close a life that none bemoan.

Slowly, yet sure, your dupe you twine,
 Till headlong whirl'd in ruin's brine;
 Till thousand fiends within him yell,
 As from the lowest depths of hell:
 Though aught of earth his vision claim,
 And naught but thee his tongue can name,
 Yet does he clutch with trembling hand
 In his last grasp thy fiery brand.

Oh! monster! death is in thy trail,
 Thy laugh, the orphan's sobbing wail;
 In thee lies all his cause of woe,
 Thou wert his first, his wrathful foe:
 Kind parents watch'd his tiny feet,
 His every want with smiles did meet,
 Till thou bereft him of his all,
 And left one only wish—a pall.

Hears't not the mother in her dreams
 Re-witnessing the tragic scenes
 That snatch'd from her her cherished joy,
 Her only child, her darling boy;
 Young, trusting, full of life and love,
 He nestled thee as harmless dove;
 Believ'd thy pleasure was sincere,
 Nor thought a sting beneath a tear.

Hence, from my sight, vile loathsome thing,
 Arcund thee hideous forms are seen;
 A clammy sweat exudes me o'er,
 As phantoms in their weltring gore
 Rise one by one before my sight,
 Ghastly they stare through livid light,
 To warn me 'gainst thy alluring kiss,
 More fatal than the serpents' hiss.

A. D.

For the Gospel Tribune.

NIAGARA HYMN.

C. M.—TUNE, HENSBURY.

O Mighty God! Almighty power!
 These waters tell of thee;

Thy voice we hear, and we adore,
And learn how frail we be.

These waters as they onward roll,
And dash with fury down,
How solemnly they urge the soul
To escape thine awful frown,

This boiling gulph, these rocks around,
These thunders as they roar,
They sing in majesty profound
The wonders of thy power.

Let mortal tongues in strains divine,
The echo still prolong ;
Niagara's hallelujahs join
To aid the sacred song.

CHORUS, SILVER STREET.

Praise ye the Lord, hallelujah !
Praise ye the Lord, hallelujah !
Hallelujah ! hallelujah !
Hallelujah ! Praise ye the Lord.

T. G., PICKERING.

For the Gospel Tribune.

IN SEARCH OF HAPPINESS.

The avaricious stretches out his arms a thousand times, and still brings them in full, until, in reaching for some glittering bauble, the earth opens, and he is gone. Thinkest thou he either is or was happy? Full of pride the vain man thinks he should be a happy man, if he could only make himself so conspicuous, as to render his name immortal in the eyes of the world. He spends all those talents which God has given him, in the service of Fame, which is his goddess. He is preparing, for instance, a theatrical play: days are sacrificed to the accomplishment of this, his object. Sabbath approaches and finds him still at his labour. But at length it is finished—the curtain is drawn—the actors have finished their work, and he is almost deafened by the loud bursts of applause, which tell the success which has crowned his efforts. He makes many more efforts, each of which is equally successful; but still he is not contented. Fame dotes upon him and presses the cup of her mingled joys to his lips. He

*drinks draughts
Which common millions might have quenched;
Yet dies of thirst!"

The ambitious monarch imagines that in order to be happy he must make himself master of the world, or at least of its greatest empire. His time and talents are devoted to the enrolment and training of immense armies, which he commands to cut in pieces all who reject the yoke of his sovereignty. The friends of liberty gather together to resist the detestable tyrant: all their efforts are in vain—they are overwhelmed—cut to pieces, and he is victorious. Satan whispers to him, all the kingdoms of the world will I give to you, if you will bow down and worship me. He consents to these proposals, and continues the work of destruction till he goes the way of all the earth, and finishes what the world calls his glorious career.

But time would fail me to describe the devotee of pleasure, the miser, the inebriate, the epicure, and many others, each of whom in his own way seeks that which he is doomed not to have. Let us turn, therefore, from this dark page to a brighter one—bright because the light of God's countenance shineth upon it; spots may indeed be visible, but they are as nothing to the glory that excelleth. Visit the humble dwelling, inhabited by the men of God; morning and evening you find him on his knees, and happiness shining in his countenance. He is happy, for the Son of God has condescended to wash away his sins in his own peace-speaking blood. He has peace here till he dies, and is carried to heaven, where his happiness is perfect. But what a different fate awaits the other seekers of happiness, of whom we have been speaking. Their souls after departing from this world, stand trembling before the Almighty's throne, awaiting that awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." That everlasting fire is best described in the words of our Saviour, "Where their worm dieth not, and the fire is not quenched." Reader! if you have not yet chosen the path in which happiness can alone be found, I beseech you delay no longer the finding of that true way, which will lead you to the object of your desire. But, if you have, by God's grace, become an heir of God, persevere in your heavenward course, and be assured that happiness and all its attendants will be yours forever.

C.

Ramsay, September, 1856.

STRUGGLE FOR FREEDOM IN THE UNITED STATES.

Situated as Canada and the United States are, it is impossible for the inhabitants of one country to be otherwise than deeply interested in whatever violently agitates the other. But inasmuch as the present alarming state of the Union is the result of a *life and death* struggle between Freedom and Slavery, involving, in addition to political questions of the highest importance, issues vital to the moral and religious wellbeing of the whole continent, if not of the world, Canada cannot be otherwise than intensely alive to the progress of the combat, and anxious to understand the bearing which every movement has on the grand result. The champions of Freedom are now applying their whole strength to secure the election of Fremont as President. To understand what has been accomplished in this direction, and what is now doing, it is necessary to bear in mind that "Instead of voting directly for the President and Vice-President, as for other public officers, the citizens of each of the United States vote for electors, who meet and cast the vote of their respective States. The whole number of electoral votes is 296, distributed as follows: Maine 8, New Hampshire 5, Vermont 5, Massachusetts 13, Rhode Island 4, Connecti-

cut 6, New York 37, New Jersey 7, Pennsylvania 27, Delaware 3, Maryland 8, Virginia 15, North Carolina 10, South Carolina 8, Georgia 10, Florida 3, Alabama 9, Mississippi 7, Louisiana 6, Texas 4, Tennessee 12, Kentucky 12, Missouri 9, Arkansas 5, Ohio 23, Indiana 13, Illinois 11, Michigan 6, Wisconsin 5, Iowa 4, California 4. In case no candidate is elected by the electoral college, the election is made by the House of Representatives, each State casting a single vote."

In accordance with the above plan of election, the Northern States are giving triumphant majorities for Fremont. The following from a correspondent of the *New York Tribune* shows that even St. Louis, in this great contest, gives her strength to the cause of Freedom:—

St. Louis, 5th August, 1856.

"A reign of terror here is now impossible. St. Louis is an anti-slavery city. Heaven and earth have been moved to accomplish Mr. Blair's defeat. No stone has been left unturned, no expedient unresorted to, to 'crush out Black Republicanism' in his person. Mr. Huntingdon has been brought here, and the *Leader* newspaper established, for the purpose of drawing off German and Irish Catholic votes in favor of Mr. Reynolds, with the express view of thereby securing the election of Mr. Kennett, the Know-nothing candidate. The great importance of the contest has been fully appreciated by Mr. Blair's opponents, and they are astounded and most deeply chagrined at his election.

"We may very naturally exaggerate the importance to be attached to Mr. Blair's election; to us, at least, it has a very deep significance, as an expression of a determination on the part of the people of St. Louis not to be domineered over and dictated to by those who insolently take it upon themselves to represent the only interest that is thought worthy of protection in the South—niggers, niggers, niggers."

The *St. Louis Democrat* says:—

"The battle was fought in a great measure against individuals, and against no man was this battle fought harder than against Francis P. Blair, Jr. He was known and recognized as the advocate of the rights of the working men of St. Louis, he was ridiculed as the man who defended the rights of white labor in preference to slave labor, he was abused as a man who desired to devote the new territories of the United States to the tillage and agriculture of white freemen instead of slaves, AND YET AS SUCH HE HAS BEEN ELECTED. All honor to the noble vindicator of free white labor, and may this be an example to the nullifiers, that their dark and iniquitous designs meet with no favor in this the great commercial and industrial centre of the Mississippi valley."

That Fremont will be elected seems highly probable. If actually realized, the days of the ascendancy of the Slave Power are already numbered. No longer able to control the executive arm of the nation, Slavery will make manifest its consciousness of inherent weakness, and shrink from the defence of its ruffianly heroism in Kansas, and from its cowardly brutality in the capital. Perceiving this, Canada may well be interested in the success of Fremont in the present contest, while earnestly longing for the complete and final overthrow of American Slavery, with all its monstrous assumptions and unparalleled villainies.

LETTER II.

To E. C. Delevan, Esq., President of the New York State Temperance Society.

MY DEAR SIR,—I now proceed according to the intimation contained in my former letter—to take into consideration the question of the Divinely appointed antidote of Alcoholic Intemperance, or, as expressed in it, "the great moral principle—which is to destroy the noxious influence of alcoholic drinks, by the expulsive power of a new affection." But feeling my own utter unworthiness and inability, to embrace and fathom this mighty theme, I would say in the sublime language of Milton:—

"O spirit that dost prefer
Before all temples the upright heart and pure,
Instruct me."

"What in me is dark,
Illumine; what is low raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men."

May the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, be largely bestowed upon me, by the Father of Lights, to qualify me for this arduous undertaking.

In the matter now under consideration, by referring to Scripture it will be found that—the Lord Jesus Christ, the night in which he was betrayed into the hands of sinners, took bread, and when he had given thanks, He brake it, and said—"Take eat, *this* is my body which is broken for you: *this* do in remembrance of me,—after the same manner also He took the cup, when he had supped, saying *this* cup is the New Testament in my blood, *this* do as oft as ye drink it in remembrance of me. For as often as ye eat *this* bread and drink *this* cup, ye do show the Lord's death till He come." It has been shown above, from the gospels of Matthew, Mark, and Luke, upon this subject, that the cup here spoken of had the unfermented fruit of the vine for its contents, but professing christians with few exceptions, have misunderstood this great truth, and have entertained the false notion that the cup given by the Lord to His Disciples at the institution of His Supper, contained fermented—alcoholic—intoxicating—wine.—This delusion has been the root of innumerable and enormous evils in the church. It is the truth which sanctifies. Sanctify them by thy truth—thy word is truth. Error invariably corrupts;—but the decisive experiment has been tried. The truth has been unmasked—it has been raised from the grave in which it had so long been buried, and now demands the attentive consideration of every one.

All the commandments of God are equally binding upon man; but there are certain divine precepts, which, from the dignity of the Person with whom they are peculiarly identified, the transcendently important nature of the events with which they are associated, and the signally tender character of the emotions they are fitted to excite, seem to possess superior claims to the cordial acceptance of all the blood-bought children of God. This is the case with the precept just referred to, when Jesus pronounced the emphatic words,—"*Drink ye all of this*;"—He reclined at the Passover-table in the midst of His twelve Apostles: "He was about to lay down His life for the sin of the world," and for their sins in particular, with one solitary exception, that of the traitor

Judas. His love was stronger than death:—many waters could not quench it. Nay, all the combined powers of earth and hell could not make the slightest impression upon it. He knew who was about to betray Him,—that it was one of the twelve. He knew that He should have to endure the impious jests of the infuriated populace thirsting after His blood—that the dreadful agony of Gethsemane awaited Him,—“when his sweat was as it were great drops of blood;”—that “many bulls should compass Him,” yea, that “many bulls of Bashan should beset Him round;”—that “He should be poured out like water,” and “all His bones be out of joint;”—“His heart like wax be melted in the midst of His bowels;”—“His strength be dried up like a potsherd;”—“His tongue cleave to the roof of His mouth;”—above all, He knew that the work which His Father had given Him to do should be accomplished, and, after praying for His murderers,—He should say, “It is finished;”—that Father who had said,—“Let all the angels of God worship Him,” would hide His face from Him, so that He should be constrained to cry from the depths of His mysterious humiliation, “My God, My God, why hast thou forsaken me?” And yet, having all these, and ten thousand other sources of indescribable—incomprehensible anguish of soul clearly delineated before His mind, resulting from the accumulated burden of a world’s apostacy, guilt, and ruin, laid upon Him; He faltered not; He winced not; He forgot Himself, that he might furnish a table for the consolation and benefit of those for whom He was about to shed His sin-atonement blood! Love unparalleled—ineffable—divine—past finding out!

It was on the eve of the completion of these heart-rending agonies, about to be endured upon the accursed tree by Immanuel for sinful men, that He, with divine dignity and sublime composure instituted that Supper which was to be the memorial of His death, till His second coming, without sin unto salvation.—Is it possible to conceive of events and sufferings more fraught with mighty import,—more big with immortal consequences,—more majestic in their character,—more spirit stirring,—more heart-melting than these? Where is the soul then, that will not eagerly respond to the appeal from the Saviour’s lips:—“Drink ye all of it, for this is *my blood* of the New Testament, which is shed for many for the remission of sins,” remembering that Jesus also said:—“I will not drink henceforth of *this fruit* of the vine, until the day when I drink it new with you in my Father’s Kingdom?” It has been shown above what *my blood* is sacramentally, viz: the unfermented fruit of the vine in its fluid form, as indeed is here clearly expressed, the only word prefixed by me, being *unfermented*, and this cannot be said to be an interpolation, because it exists in what may be called the titles to the accounts in the different chapters of Matthew, Mark, and Luke, where the subject is treated of, by the respective evangelists, and has only been transferred from one part of the chapter to another, (just as the character of a class or genius may rightly be applied to all the individuals included in it), in order to bring out the meaning most unambiguously. For, I trust, it has been proved beyond the power of sophistry to gainsay, that the true rendering in the places referred to should be “unfermented things,” and not unfermented or unleavened bread. Thus there was in the garden of Gethsemane, and upon the cross of calvary, to be perpetually associated with the celebration of the Lord’s Supper, upon all future occasions after Christ’s ascension into heaven,—a falling out of events the most mysterious and impressive,—and a pouring out of Divine emotions, in language the most pathetic, heart-rending, and conscience-

smiting which ever has occurred, or ever can occur, in the universe; and with these events, these emotions, and this language, of infinite compassion for lost mankind, stands inseparably associated that lovely fruit of the vine exalted immeasurably above every material object by Immanuel’s sovereign choice representing in the most significant manner His blood; “that blood which cleanseth from all sin.”

What marvel then that to this sacred liquid which Jesus Himself has designated “*my blood*” an interest attaches far surpassing that which belongs to any other inanimate substance, in the estimation of His true followers? In it all the diversified rays of His stupendous love, infinite wisdom, and matchless condescension are concentrated—mingled with all the spiritual temporal and eternal blessings purchased for His disciples, by His sacrificial death. He has given it a name above every name, amongst things without life. He being the true vine, it is the true blood of Himself, the true vine, and all alcoholic mixtures are base counterfeits. He has raised it to a dignity beyond that of the spheres which irradiate the firmament, even than the Sun, in his meridian splendour;—in short there is nothing to compare with it “in the heavens above, or in the earth beneath, or in the waters under the earth,” because Immanuel hath said, “This is *my blood*,”—the precious blood of Christ, as of a lamb without blemish, and without spot, that is to say, His life, which He, the good Shepherd, laid down for the sheep.” True it is, Jehovah hath said, “the heaven is my throne, and the earth is my footstool,”—but there is nothing in the sacred scriptures, or in the wide universe, which, to the penitent, heart-broken sinner, possesses half the attraction of the blood of His Redeemer; (for in truth it is Jesus dying for him,) which, even in heaven, will occupy the chief place in his affections while he gazes upon the Lamb as it had been slain, and finds his robes made spotless—white with the crimson current of that blood, never to be soiled any more! O yes, there is an infinite disparity between the heaven my throne, and the earth my footstool; the throne and footstool of Omnipotence, honored though they be, and “*this cup*”—the fruit of the vine, “*my blood*” the blood that speaketh better things than that of Abel, the blood which has reconciled God to man, and man to God! This then is the precious liquid which Christ’s disciples are called upon to drink in remembrance—that Jesus died for them, the pure,—unfermented fruit of the vine, *not* the wine which is *not* to be looked upon,—which at the last biteth like a serpent, and stingeth like an adder,—*not* the wine wherein is excess,—*not* the poison of dragons, or the cruel venom of asps,—but the cup of Salvation, the cup of blessing,—symbolically the blood of the Lamb, the blood of peerless excellence—the blood of God manifested in the flesh.

This is the wine which wisdom, that is Jesus, hath mingled, and which He invites His redeemed ones to drink. He sends out His ministers for this purpose, and His cry through them is, (or ought to be,) “Come drink of the wine which I have mingled.—Forsake the foolish and live, and go in the way of understanding.” (Prov. ix. 5, 6.) This is the wine referred to by Solomon in his Song of Songs, where he puts these words in the mouth of the church respecting her spouse, “Let Him kiss me with the kisses of His mouth, for thy love is better than wine.” (Canticles, 1: 2)—and again, where Immanuel says, “Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thy eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse, how much better is thy love

than wine." Canticles, iv. 9, 10. In both these strikingly beautiful passages, it is evident that the wine spoken of was good, otherwise the comparative degree "better," could not with grammatical propriety have been applied to the compared object, but fermented—alcoholic—intoxicating wine is never represented in Scripture as good, or recommended except for medicinal purposes, while unfermented non-alcoholic—non-intoxicating wine, is in many instances so represented;—therefore the wine here referred to, must have been unfermented unalcoholic wine.

But not to dwell longer upon preliminary matters, I would now observe, that the design of the preceding remarks has been to show that the love of Jesus Christ, to an object, is manifested in Scripture by His preferring it to a place of honor near to himself, as entitled to His approbation; and that His dislike to an object, is manifested by His removing it far from him, as not entitled to his confidence, and that in accordance with this mode of dealing with objects, He has assigned to the "unfermented fruit of the vine" a place of high distinction in His house, and near His person, treating it with the utmost complacency, while He has repelled its opposite, the wine wherein is excess from Him, with righteous indignation, for by the very fact of exalting the one to honor He has denounced the other and stamped it with the brand of infamy, as unfit for sacred purposes, or the ordinary uses of life, just as would be the case between the usurper of some high dignity and the rightful claimant of that office, if the usurper, by foul means assumed, and had retained the office for a period, and when the sovereign came was removed to make room for him who justly claimed it, he would be installed into it with honor, and the usurper would by the simple fact of his removal sink into insignificance and contempt. Now, alcohol, (the poisonous principle of fermented wine,) is the usurper, (but no solid excuse can be pleaded why he should have been admitted into the sacred office, which he has so long usurped; because the King knowing full well how liable the professors of His religion would be to be seduced by the devil, announced in the clearest terms the distinctive marks by which His nominee might be recognized,) and the fruit of the vine is the rightful inheritor of the office near the person of His sovereign, as has been clearly proved in the preceding letter addressed to you.

The crime of the people, submitting to this usurper's authority, has been, that they have mistaken the real state of matters, by misinterpretation of the Kings letters patent. But I hope he is soon to be displaced by the unanimous vote of all the loyal subjects of King Immanuel, in pursuance of His sovereign mandate contained in the Holy Scriptures,—and then, when the fruit of the vine is restored to its rightful ascendancy in the Lord's house, and at His table, the arch-tyrant alcohol, will sink into merited contempt and detestation, not only from the fact of his being supplanted by the fruit of the vine, but also, because all the terms of obloquy and disgrace, which are attached to him in Scripture, but, which had been ignored in consequence of the false idea that he possessed the favor of Immanuel, will be heaped upon him with usury.

If the justice of these remarks be admitted by you and others who may read this letter and the one which preceded it, you will also be prepared to consent to the following proposition, that the lover of Jesus will love the things which He loves, and hate the things which He hates, and will bear a love to them proportioned to the love borne to them by Him, and a hate proportioned to the hate borne to them by Him, in the circumstances in which He man-

ifested that love and hatred. But Jesus has manifested His love to the fruit of the vine most conspicuously and transcendently as a dietic liquid, by identifying it with all the mementoes, heart-rending, conscience-stirring, events attendant upon His sacrificial death for sinners, and with the endless felicities of heaven, thus in the ordinance of His Supper as the symbol of His blood, proving indisputably that He loved it much; therefore, His true disciples will, and must love it much too, and do with it as He commanded, for, while gratitude prompts them to obedience in this matter, as a high privilege, conscience will enforce it as a paramount duty, and reason will respond, amen and amen. But while Immanuel has manifested His enduring regard to the fruit of the vine in giving it an immortal existence in heaven, and binding it up with all the most endearing and ennobling facts of His love to man, He has stamped its antagonist, fermented, alcoholic, intoxicating wine, with the brand of eternal infamy, by sanctioning the use of satanic names which are affixed to it in the Bible, and which were also the emanations of His own Holy Spirit, when first applied to it, and which can never be revoked; and by confirming all that has been written there, by Divine impression against it, as the enemy of God and His cause, and of man and his temporal and eternal happiness. Therefore, His true disciples will feel it to be their privilege to hate it with a similar hatred, urged by the same irresistible impulse of gratitude to Him, as their saviour from sin, which influenced them in their love to the fruit of the vine, while the stern voice of an enlightened conscience will command and secure obedience to his prohibiting statutes respecting it, as their Supreme Ruler and Lawgiver, and reason will coincide with the utterances of these ruling and persuading powers.

What is wanting but a sincere, hearty, universal acquiescence in these principles, and a humble determination, by Divine grace, to carry them out for God's glory and in accordance with His commandments? *Nothing*. But *this* is not so easily obtained in the face of the stubborn iron, stereotyped prejudices, which have been built for ages in favor of alcoholic drinks, especially amongst professors of religion; therefore, for the sake of more enlarged illustration, and with the hope of carrying home the truths thus generally announced, with greater precision, and power, to the hearts and consciences of many, it may be expedient to make a few additional remarks which may tend to show that the fruit of the vine viewed in its physical and moral phases, with all its wondrous Messianic and celestial associations, ought to be received as the Divine antidote to alcoholic intemperance, which will operate with all the force of a new and ardent holy affection, so as to expel the sinful love of alcoholic wine, which has so long sacrilegiously usurped its place, in the sanctuary of God, and the hearts and dwellings of His professing people.

It is now time therefore, pleading the promise that the spirit of truth would vouchsafe to guide me into all truth, upon this subject, to consider:—

I. Facts from the domain of nature, in favor of the fruit of the vine being the Divinely appointed antidote of alcoholic intemperance.

II. Facts from the domain of grace, in favor of the fruit of the vine being the Divinely appointed antidote of alcoholic intemperance.

III. The final decision of Immanuel upon the point.

I. Facts from the domain of nature in favor of the fruit of the vine being the Divinely appointed antidote of alcoholic intemperance. No facts are to be found in the domain of nature without aid from the

truths of revelation, which tend in any degree to the solution of this moral problem. Personal observation and the experience of others, as recorded in the annals of art, or science, give no indications of the existence of a principle in the fruit of the vine, or in grape juice, which, as *vaccina* prevents *small-pox*, would exert a similar power in the prevention of drunkenness, and the thousand ills proceeding from it. Many men have eaten abundantly of grapes, fresh and dried, but it has never been observed that they obtained immunity from drunkenness, as those who milked the cows in Gloucestershire affected with cow-pox, with scratches on their hands, did from small-pox, in consequence of being inoculated with the vaccine virus. All that the natural history of the grape teaches, is, that exquisitely-formed air-tight bottles have been provided, and a perfect mechanism by which the gluten of the grape is prevented from coming in contact with the saccherine matter by the wisdom and goodness of God for preventing the fermentation of the new wine, in the cluster, and that wise precaution has been taken by a gracious Providence for preventing the formation of the deadly poison "alcohol" in all living structures, both of vegetables, and animals;—*whence* it may be inferred that it is the duty of man to preserve the *one unfermented*, and use it in *that state* as a good creature of God, and to eschew the use of the other, at least in his normal state of health, and that the pure blood of the vine *may* be made use of by the Almighty to subserve His benevolent designs for the prevention of physical and moral evils:—but no human sagacity could ever have discerned any peculiar adaptation in the fruit of the vine, fitting it to be the preventive of alcoholic intemperance—either as affording a powerful moral motive to abstinence from intoxicating drinks or as a physical antidote.

II. Facts from the domain of grace, in favor of the fruit of the vine being the Divinely appointed antidote of alcoholic intemperance.

1. The fact of the pure blood of the grape, or the fruit of the vine, having from all eternity been viewed by the Divine mind, in relation to the blood of the Lamb, and approved of by Jehovah, to be used at the Lord's Supper, as the sole symbol of that blood, is one which cannot fail to be admitted by all believers in revelation, when they bring to recollection the solemn declaration that by Jesus, "all things were created, that are in heaven, and that are on earth, visible, and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him, and He is before all things, and by Him, all things consist," in connection with that remarkable passage, Isaiah, ix. 6., "and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." For these passages, if there were no other in the Scriptures of Divine truth, would alone be sufficient, to prove the Divinity of Jesus, and that He created all things; but it is a truth lying at the very basis of Christianity, that the Father, Son, and Holy Ghost, the three in one Jehovah, are all of one mind, and to these three Divine persons one day is as a thousand years, and a thousand years as one day; all things are always naked and open unto them;—*therefore* if Jesus made all things for himself, it was with the concurrence and approbation of God the Father, and God the Holy Ghost—and amongst these *all things* was the creation of the vine, and especially of its fruit, to be the symbol of His blood,—but this design must have been in the mind of the Triune Jehovah, from everlasting, because if an idea were to originate in his mind in time, it would denote im-

perfection in Him, which is impossible. *Forever*, then, it was the purpose of Jehovah, that, the pure fruit of the vine, should be set apart in time, to *signify* and illustrate the virtue of that precious blood of Immanuel, which cleanseth from all sin. Where can a more ennobling association than this be found, which has eternally existed between "the fruit of the vine" and the blood of Jesus? Ransack all the repositories of science, the museums of art, the cabinets of antiquaries and men of taste. Search out all the splendid ensignia of royalty, and all the badges of distinction which have been conferred upon men for their illustrious deeds; which have been handed down from the remotest antiquity, to the present time; and out of all the vast collection, select one, the most admired object, around which cluster the most endearing and cherished associations, of power, wisdom, and virtue; and it must sink into utter insignificance when compared with that which Jehovah chose from all eternity to honor, and by which, are celebrated the praises of Him who was set up from everlasting, of whom He saith "Thy throne, O God! is forever and ever," and let all the angels of God worship Him. But I have before endeavoured to show that the fruit of the vine takes precedence of any created material object in the estimation of Jehovah. It was in vain, therefore, to institute a comparison between it and any thing—the workmanship of men's hands however time-honored or splendidly allied—Is a constraining motive required then to secure the employment of the pure blood of the grape at the Lord's Supper by any one who loves the Lord Jesus Christ, in sincerity, and is it not to be found in the fact, which cannot be controverted, that it was forever in the mind of Jehovah united with the precious blood of Christ, as of a Lamb without blemish and without spot, as its Divinely appointed emblem, like that blood pure, holy, and uncorrupted?

2. The fact of Immanuel at the awful crisis when He was about to be betrayed into the hands of sinners, to be crucified, having set apart "the pure blood of the grape," or "unfermented fruit of the vine," to be the sole symbol of His sacrificial blood, to be used by His church, in remembrance of Him, till His second coming. This development of the counsel of Jehovah, afforded the next powerful motive to be advanced in favor of the use of unfermented wine at the celebration of the Lord's Supper; and hardly anything can be conceived which should have a more powerful influence upon christian Communicants, than the great truth, for it appeals to the most tender and lively sensibilities of the renewed heart, in the most direct and persuasive manner. Language more express or emphatic, was probably never made use of than that which proceeded from the hallowed lips of Jesus, upon the solemn occasion referred to. He spake as never man spake, when with God-like dignity, mild and earnest entreaty, He uttered these never-to-be-forgotten words, "Drink ye all of it, for *this* is my blood of the New Testament, which is shed for many for the remission of sins." It was the pure blood of the grape, which graced the cup he held in His hand, and which He presented to His disciples; and nothing can be plainer than His intention that *this* wine, and *this* wine *only*, should be the representative of His sin-atoning blood throughout all generations. Will then any true lover of the Lord Jesus Christ any longer turn a deaf ear to His voice announcing His will so clearly in this precious ordinance, and instead of "the pure blood of the grape" make use of a highly intoxicating liquor, such as has, alas! for ages past been dispensed at the communion table, in open defiance of the Redeemer's sacred and pathetic injunction? What saith the Scripture? "Ye

cannot drink the cup of the Lord, and the cup of Devils." "Do we provoke the Lord to jealousy, and we stronger than He?" "He that despised Moses' law died without mercy, under two or three witnesses:—Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an *unholy* thing, and hath done despite unto the Spirit of Grace." Henceforth let every blood-bought soul consider—that, the institution of the Lord's Supper was intended by its Divine Author, to bring to remembrance the most momentous transaction that ever occupied the page of sacred history,—that it has reference to the death of Jesus for lost sinners,—that it involves reflections upon the mystery of godliness, which the angels desire to look into,—that it is fraught with the spiritual and eternal interests of the human race,—that it is forever identified with that precious blood which cleanses from all sin,—that it must have struck panic and consternation into the ranks of the devil and his angels,—that the sun was darkened, the veil of the temple rent in the midst, the earth did quake, the rocks rent, the graves were opened, and the dead arose, soon after the first celebration of this peace-speaking and soul-sanctifying meal, when the Son of God poured out his soul unto death for the sin of the world. And then let this question be put as in the presence of the heart-searching God, what did the Lord Jesus Christ mean when he spake these words, "This cup is the New Testament in my blood: *this* do as oft as ye drink *it* in remembrance of me. For as often as ye eat *this* bread and drink *this* cup, ye do show the Lord's death till he come." Did he mean that his disciples should in future ages drink *not* the pure fruit of the vine? such as he blessed and gave to them upon that memorable night, to be partaken of in remembrance of him,—but instead of it the wine which St. Paul in his epistle to the Ephesians, so aptly describes as *that* wherein is excess or they very principle of intemperance, that which in the Apocalypse affords a striking figure of the great whore, the mother of harlots and abominations, or of her filthy and blasphemous mysteries and diabolical inventions, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunken with the wine of her fornication;—the deadly enemy of Jesus and his cause, drunken with the blood of the saints? "Truth," as Barnes well expresses it, "is the representation of things as they are." There can be no harm then in applying the epithets which Scripture in other places applies to the wine used at the Lord's Supper, if as the mass of professing Christians assert it was intoxicating wine, which the Lord of Glory set apart to be the honored symbol of his precious blood, at that sacred meal: acting thus, will only (if they are right in their supposition) be an open declaration of the unvarnished truth as it is in Jesus, and it ought to be publicly proclaimed wherever the communion of Christ's body and blood is celebrated, just as any other important truth should be fully and deliberately made known, for there is nothing to be kept secret or to be ashamed of in Christianity, nothing that cannot be submitted to the brightest light, or endure the most sifting investigation. But he would be a man of more than ordinary nerve who would venture to carry out his principles, and put the following words into the mouth of the thrice-holy Immanuel, connexion with the cup of blessing, not of abominations. (The very idea is horrifying in the extreme; but if men will trifle with sacred things, and assume false doctrines, without the shadow of evidence, to them let the guilt attach—not to those who expose their errors.) But after all I must

not stain my paper with the blasphemy and pollution which would be involved in the declaration. Let it be enough to have hinted at the awfully heinous consequences which emanate from such false principles so recklessly received and propagated.

3 The fact of the admirable adaptation of this symbol, the pure blood of the grape to aid communicants in forming right views of Christ's atoning sacrifice and its blessed results.

There are, as far as I know, only three ways in which it is possible to conceive how alcoholic intoxicating wine could be used with impunity at the Lord's table, at least by those who have a liking to alcoholic beverages;—two of three suppositions involve miraculous interpositions on the part of the Almighty—the other demands an alteration in the terms of the institution of the ordinance. To begin with the lest, fermented alcoholic intoxicating wine might perhaps have been used at the institution of the Lord's supper, not to be *drunk* but *tasted* by communicants—not as the symbol of Christ's precious sin-cleansing blood, to which it bears not the most remote analogy, but to denote what it is so often used in Scripture to represent, that formidable weapon in the hand of the devil by means of which he has waged such an incessant and destructive warfare against mankind, and especially against the visible Church of Christ. In this way I can conceive it possible that the curse of humanity might have been used by the Lord of Glory, to act as a beacon to deter Christians by the vile taste of it, and the harrowing details of misery, disease, and death, connected with it, from venturing a single step within the magic circle of its soul and body destroying influences. But against this hypothesis there are insurmountable objections apart from the startling fact that it is altogether contrary to the testimony of the word of God. For Solomon, inspired by God, forbid *even* looking upon the wine when it is red, when he giveth his color in the cup, when it moveth itself aright (when it is undergoing the process of fermentation), so dangerous and ensnaring an enemy is it to mankind. But if it ought not to be *even* looked upon how can it be tasted, and that frequently, without guilt and punishment?

The other two hypotheses which might be framed implying miraculous interpositions are the following. Something akin to the Romish doctrine of transubstantiation might be conjured up to make this dream feasible! Thus to enable the communicant to drink highly intoxicating wine at the Lord's table with impunity,—in the act of consecration it must be changed into the *unfermented* fruit of the vine, or in other words, all the alcohol, varying from 22 to 25 per cent; and all the other poisons combined in it, must with electrical rapidity, be abstracted from it, and it must become the innocuous blood of the grape by a special miracle. Now that this prodigy could be swallowed by the Church of Rome, is easily intelligible; but methinks it will prove somewhat too hard of digestion, by most Protestants, however far advanced they may be in the science of .redulity and superstition from their leanings Romeward! If this be discarded the other hypothesis is that a miracle must be wrought in the communicant who has still the dormant appetite for strong drink by which his stomach and nervous system must be rendered incapable of receiving those sensible impressions from alcohol, when used at the communion table, which are produced in them, by that poison, under all other similar circumstances. Facts, as has been seen, are in opposition to both these surd fancies, and were it not necessary to have recourse to desperate remedies to cure desperate diseases, and one so bound up with the very heart's blood of professors of the religion of the meek and

lowly Jesus, as their lust for "wine and strong drink," even at the Lord's table is, I should blush to give utterance to them. If all of them must be repudiated, it will devolve upon the advocates for the alcoholic doctrine, to give a satisfactory reason why Christians should be exposed to such imminent danger at the celebration of the most precious rite of Christianity, from which unbelievers of every name are exempt. In illustration of the danger to which communicants are exposed, while commemorating the death of Jesus for them, with intoxicating wine, I would refer to two cases which have recently been brought under my notice, of relapses into drunkenness from this cause, (a sufficient proof that neither of the miracles above mentioned could have taken place.) One of these cases is recorded in the Canada Christian Advocate of May 1856, and is entitled, "A fact worth knowing." The Rev. Gilbert McCallum of the B. U. Church, Falkirk, in his recent address, in the City Hall, stated that he knew a lady, moving in a respectable sphere, who had regularly sat down at the Communion table, in the Established Church, for three years, and after partaking of the wine in the ordinance, on every such occasion, had gone home with her appetite for strong drink awakened, and a season of drunkenness ensued, continuing for ten or twelve days. This terrible case should be deeply pondered by the churches who continue to use intoxicating wine in the sacred ordinance. The other case has been mentioned to me by an esteemed brother in Christ Jesus, himself a minister of the everlasting gospel, who had it, I believe, from the pastor in whose flock it occurred, so that I cannot doubt its genuineness: "A female who had formerly been addicted to drinking, became a member of a denomination remarkable for strictness in testing candidates before admission into the Church, sat down at the Communion table and was afterwards found in a disgraceful state of intoxication. When brought before the Church she confessed her sin, and traced it to the use of the intoxicating wine which she had drunk at the Lord's table! She was reprov'd, but readmitted to the same ordinance celebrated with the same poison a second time, but alas, again fell, from drinking of the same intoxicating cup, and the Church felt compelled to interdict her partaking of the Lord's supper in future, as a person (not a solitary one—probably one of thousands,) who could not use the wine wherein is excess, without becoming its victim! I believe it to be an utter impossibility that He who died for sinners, the just for the unjust, that He might bring them to God, would allow one of His redeemed ones to perish by a command of His to drink intoxicating wine at His table. It is no more to be believed than annihilation of the soul of man, a justification by the deeds of the law, both of which are detestable doctrines of devils! But to return from this long digression. The Pure Blood of the Grape, or the Fruit of the Vine, aptly represents the blood of the spotless Lamb of God, in the following respects:—

1st. It nearly resembles the vivifying and nutritious sap, which is essential to the organization, and growth of the vine, and which stands in a similar relation to it, that the blood does to the life of man.

2ndly. As the expressed juice of the grape, unfermented, affords a delicious, nutritious, and salutary drink, and was one of the chief blessings bestowed upon the Israelites, in the Holy Land;—so the blood of the Lamb of God, is, of all blessings, the greatest possible, because it delivers from the guilt, power, and pollution of sin; and procures admission of the blood-bought, blood-washed soul into the Kingdom of God, and a right to all its immunities and privileges.

3rdly. The shedding of the blood of Jesus, is aptly set forth by the pressure undergone by the grape, causing its juice to flow out; and the fact that this body did not and could not see corruption, is illustrated by the corresponding fact of the blood of the grape not being permitted to pass into the state of corruption, or fermentation, by judicious means of prevention.

But to be somewhat more particular; there are, as it were, two classes of subjects which may yield matter for profitable reflection to communicants at the Lord's Supper, one class consisting of *Signs*—the 'Bread,' and the 'Wine,' or rather the *Fruit of the Vine*, in its *fluid state*, which may be termed *earthly or material*; and the other of the things signified, which may be termed *Heavenly or Spiritual*. To the relations subsisting between these, I would for a moment direct your attention.

1. The Signs—the Bread and the Fruit of the Wine—pure, unfermented, undiluted. The Bread denotes the *innocent* body, the fruit of the vine in its fluid form, the *innocent* blood of Christ. In other words, the perfect sinlessness and righteousness of Jesus, are clearly taught by the unleavened bread, and unfermented wine; whereas, were the bread *leavened*,* and the wine *fermented*, this *essential truth* would not be represented and illustrated, but the *reverse*.

2 By the unfermented bread and wine may also be displayed the important truth that the sinner must receive Christ in all His fulness and freeness,—a whole Christ, perfect in every sense of the term, not separating His active from His passive righteousness, as the ground of his justification before God, and embracing Him as his Prophet, Priest, and King—his all and in all. But not only do unfermented bread and wine, signify the perfect righteousness and purity of Christ, as an offering for the sin of the world, but also.

3thly His immutability and incorruptibility; and these ideas are essential to right meditation upon the death of the Redeemer. But a very different train of thoughts would be suggested by the presence of fermented bread and wine at His table; for what is fermented? According to Turner,† "ferment, or yeast, is a substance in a state of putrefaction, the atoms of which are in continual motion." And what would such a figure applied to the soul imply, but dissolution of the moral principle—departure from the original righteousness, in short, moral putrescence, corruption, or depravity. The presence, then, at the Lord's table of any substance, undergoing, or having undergone, such a change, as is above described by a distinguished Chemist, as a symbol of Christ's body or blood, could denote nothing less than the mutability and corruptibility, (or in the phraseology of Irving, the peccability,) of the Lord Jesus Christ, who is "the same yesterday, and to-day, and forever," "holy, harmless, undefiled, separate from sinners;" a doctrine utterly subversive of Christianity! Moreover, the selection of unfermented bread, and wine, by our gracious Redeemer, to be the symbols of His body broken, and blood shed for us, ought to excite in our minds when celebrating His death, at the table, feelings of the warmest gratitude, and love, to Him, for

* Horne in his Introduction to the Critical Study of the Holy Scriptures, thus describes leaven: "Corrupt doctrine and corrupt practices," and gives as his authority for so saying Matt. xvi. 6, Luke xii 1, Mark viii 15. And Barnes in his note on 1 Cor. i. says "By leaven the Hebrews metaphorically understood whatever had the power of corrupting, whether doctrine or example, or anything else."

† Turner's Chemistry, by Liebig.

giving us tokens of His regard, so every way calculated to convey correct views of His essential attributes, and for debarring us from the use of those counterfeit signs, which would, if at all attended to, produce the very opposite results, and cause us to harbour doubts of the perfect righteousness, immutability, and incorruptibility of His nature, and consequently of His ability to save us from our sins, the primary and glorious object which He had in view in becoming God manifest in the flesh.

5thly. As the judicious use of pure fruit of the vine, and pure bread, contributes largely to the formation of pure vital life, the great source from which all the constituent parts of the human body are derived, and by which it grows, waxes strong, and is perfected, so by the reception of a whole Christ, "whose body is meat indeed, and whose blood is drink indeed," so by faith in Him, the soul of the sinner, is not only first justified, but subsequently sanctified, under the influence of the Holy Spirit, and grows up to Him in all things, at length, attaining by continued increments of grace, "unto the measure of the stature of the fulness of Christ." The admirable adaptation of the means appointed by the Lord Jesus Christ, to the end to be subserved by them, *i. e.*, to aid the minds of communicants in forming correct views of their Maker's character, and the blessings prepared for them by His sacrificial death, ought to afford an additional motive for making use of unfermented bread, and wine, at His table, and to cause them forever to reject fermented bread, and especially fermented alcoholic intoxicating wines, at that sacred ordinance, as contrary to His special commandment, dishonoring to His name, and opposed to the interests of His Church and Kingdom.

4. The fact of "the fruit of the vine," "new," being chosen by the Lord Jesus Christ aptly to symbolize the enjoyments of Heaven.

This is a striking particular in the history of the "fruit of the vine," that it should not only have been honored by Immanuel, to be the symbol of his precious blood, upon earth, but that it should be exalted to the dignity of representing in an exquisitely beautiful figure the felicities of the paradise above. The author of Paradise Lost, has repeatedly, in that most sublime of human productions, spoken of the Fruit of the Vine, with commendation, thus :

"Though in heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs, each morn,
We brush mellifluous dews, and find the ground
Cover'd with pearly grain; yet God hath here
Fac'd his bounty so with new delights,
As may compare with Heaven; and to taste
Think not I shall be nice."

"Meanwhile, at table, Eve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd; O innocence,
Deserving Paradise!"

"All in circles as they stood,
Tables are set, and on a sudden fill'd
With Angel's food; and rubied nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of Heaven.
On flower's repose'd, and with fresh flow'rets crown'd,
They eat, they drink; and in communion sweet
Quaff immortality and joy, secure
Of surfeit, where full measure only bounds
Excess, before the all bounteous King, who shower'd
With copious hand rejoicing in their joy."

It is well worthy of remark that in the last stanza, the Heaven-born muse, uses the very language of scripture for which I have been contending, with the addition of an appropriate epithet, as the most proper language to express the mind of Jehovah in all its delicacy of meaning, viz: "the fruit of delicious vines," and that He has given the mind of the spirit in His interpretation of it:—

"They drink, and in communion sweet,
Quaff immortality, and joy, secure
Of surfeit, where full measure only bounds
Excess."

Or, in plain prose, they drink *freely*, not afraid of becoming intoxicated, because the fruit of the vine has no alcoholic poison in it. How different the views of Milton, from those of alcoholic sacramentalists! who think it no shame to use the most villainous compounds of alcohol, and other poisons, to show forth the death of their adorable Redeemer! How different the views of this sacred poet from those of the Rev. W. H. Medhurst, who expresses himself in the following terms in his Sermon on "Temperance" in regard to the passage, Mark xiv. 25., "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it *new* in the kingdom of God?" "To us, however, the expression *καινον* (*new*) does not refer so much to the quality of the wine, as to its constant supply—ever new, and still increasing, without any possibility of its cloying or palliating the appetite;" *that is*: viewing the expression, *new wine*, as a significant figure of the enjoyment of the celestial regions, and that wine being intoxicating, according to his hypothesis.—That these pleasures in an incessant round, would never cloy the appetites of the spirits of just men made perfect; although analogous in their nature to those derived from the *continual* *potation* of such highly inebriating wine, or rather *abominations*, as professing Christians unhesitatingly partake of at "the table of the Lord!"

Milton had drunk more abundantly out of the wells of salvation than to fall into such a delusion of the devil. We know full well that *only the purest* nectar, the product of the heavenly vine, could suitably represent *that blood* which Immanuel had shed for the salvation of sinners of the human race, in the Paradise above, of which the theme of His immortal lay, before it was lusted by the entrance of sin, was the emblem.

But to be brief: the choice of the "fruit of the vine," by Immanuel, to represent the felicities of heaven, affords another cogent reason why communicants should drink of it as pure as they can obtain it, to call to remembrance *His* death for them.

In the preceding we endeavoured to bring out facts, preparatory to the grand decision of this momentous question; nothing under the head of "facts from the domain of nature" was discovered, but that the "fruit of the vine," as "a good creature of God," should be preserved, as nature in the vine has taught, for the dietetic use of man, *unfermented*, and that it *might* be made to subserve the benevolent designs of the Almighty for the prevention of physical and moral evils.

Under the second head, the following facts from "the domain of grace," were enunciated:—

1. *That*—of the pure blood of the grape, or the fruit of the vine, having from all eternity been viewed by the Divine mind in relation to the blood of the Lamb, and approved of by Jehovah, to be used at the Lord's Supper to be the sole symbol of that blood.

2. *That*—of Immanuel at the awful crisis when he was about to be betrayed into the hands of sinners to be crucified, having set apart the "pure blood of the grape," or unfermented "fruit of the vine," to be the sole symbol of His sacrificial blood to be used by His Church in remembrance of Him till His second coming.

3. *That*—of the admirable adaptation of this symbol, "the fruit of the vine," to aid communicants in forming right views of Christ's atoning sacrifice and its blessed results.

4. *That*—of "the fruit of the vine," "new," being

chosen by the Lord Jesus Christ, *aptly* to symbolize the eternal enjoyments of heaven. All these separate rays of evidence in favour of "the fruit of the vine" being the right symbol of Christ's blood, to be used for that purpose at His table, when brought into one focus form a powerful concentration of evidence *also* in favour of the sublime doctrine that "the fruit of the vine" is the heaven-born antidote of alcoholic intemperance. Some space back, reference was made to the following passage in Isaiah lxx. 8: "Thus saith the Lord, as the new wine is found in the cluster, and saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

I would again advert to the striking points in this passage in a more particular manner. I mentioned before that there were three leading ideas embraced in it:—1. The new wine, something good, worthy to be preserved, as signified by the words "Destroy it not." 2. Something bad into which it might be perverted, signified by the words "Destroy it." 3. A certain connexion between the good thing, "the new wine in the cluster" and God's servants, "that I may not destroy them," and between the new wine capable of destruction, perverted into the fermented alcoholic wine, and those who are not his sincere servants, implied in the terms, "I will not destroy them all;" i. e., that a certain indefinite number would be left to be destroyed.

Thus the points particularly demanding attention are, the good thing—"the new wine,"—the bad thing, the same fruit of the vine after having undergone the vinous fermentation, and become tainted with "alcohol"; and the connexion between "the new wine" and God's servants or elect people,—and that between the fermented—alcoholic—wine, and those left to be destroyed, or impenitent sinners. But a bond of connexion is evidently wanting, something to show the nature of the mysterious relation subsisting between "the new wine" to be preserved for the sake of God's servants (elect ones); and between the corrupted wine, and those left to be destroyed (impenitent sinners). The purpose of the Lord is plainly revealed, i. e., to grant the prayer of the petition offered up to Him by the cluster for the preservation of the new wine in its natural, healthy state; and the design of his granting the prayer—"for my servants' sakes"—is also plainly revealed; but how the new wine is to benefit his servants, to the extent of saving them, and how the fermented, alcoholic, intoxicating wine is to injure those who are left for destruction, is not revealed in this Scripture. That the use of intoxicating wine, and other alcoholic drinks, has destroyed the bodies and souls of innumerable professors of the true religion in every age, is incapable of contradiction, and can be distinctly proved, from sacred writ, as well as by the annals of modern churches. To confine attention at present to the latter:—Thus, the Rev. B. Parsons says: "Let our church books be examined, and we shall find, that nineteen out of twenty of every act of backsliding and apostasy, may be traced directly or indirectly to drinking." The Rev. Mr. Dickenson says:—"Ninety cases out of every hundred calling for church discipline are through strong drinks." The pastor of a church in Northamptonshire has publicly stated that every case of exclusion from the church during the last fifty years, has, by reference to the church books, been traced to intemperance. It is intimated that about thirty thousand, if not more, members of Christian churches in Great Britain, are, every year, ejected, whose fall may be traced to the habitual use of intoxicating drinks. So much for the prevalence of intemperance amongst the mem-

bers of churches. Now in regard to ministers:—The Rev. W. Jay, of Bath, states "that in one month not less than seven dissenting ministers came under his notice, who were suspended through intoxicating liquors. "I have my eye at this moment on three highly popular and zealous dissenting ministers, who are now dead while they live. Strong drink has slain them."—Rev. B. Parsons. "Nearly all the blemishes which have been found in the character of ministers for the last fifty years, have arisen from the use of intoxicating drinks."—Rev. R. Knill. "I remember that, at a particular period, I was able to count up nearly forty ministers of the Gospel, and none of them at a very great distance, who were either drunkards, or so far addicted to intemperate drinking that their reputation and usefulness were greatly injured, if not entirely ruined."—I. Woods, D. D. The necessity for an antidote to alcoholic intemperance in the church, in modern times, is thus distinctly proved; and if the statistical tables of crime, disease, poverty, insanity, &c., were collated, a body of evidence which would excite astonishment might be added, to show what damage to the masses the Church has been doing by her example. That all or the chief part of these crimes, and evils, in the church, and the world, has arisen from the use of alcoholic wine at the communion table, seems to me matter of moral certainty, because the remedy which God has provided for these tremendous evils, has been altogether ignored, and His law concerning the use of His own fruit of the vine, at His table, has been disregarded. What then is that remedy? I shall endeavour to explain it in terms as simple as I can command, and as perspicuous. The disease is an undue attachment on the part of the church-members to alcoholic drinks, which has often terminated in apostasy; the remedy must be of such a nature, as to root out the disease, in those in whom it has begun to operate, and to prevent it in others. This is the antidote which is indicated by the evangelical prophet Isaiah in the passage so often referred to. He also refers to it, when speaking of the glory of the millennium, and the privileges of Christians at that blessed era of the renovated church, *verse 21st* of the same chapter,—and they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit thereof." *It is "the fruit of the vine," in its relation to the sacrificial death of Christ, rendered particularly sacred, by the fact of Jehovah having set it apart from all eternity to be the sole symbol of Immanuel's sin-atonement blood, to be made use of at this supper, in remembrance of Him;—and of its having been chosen by Him at the institution of that ordinance, and indissolubly blended with His vicarious sufferings and death for the sin of the world.* The barrier to the reception of the truth is removed by his disciples' acquiescence in the command of Jesus "to drink of this cup" containing the unfermented "fruit of the vine" in its fluid form, and then the constraining motive will take effect,—then it will be seen plainly that Jesus, by His selection of "the fruit of the vine" to be the sole symbol of His blood, to be drunk by them, in remembrance of Him, did actually authenticate and ratify in the most solemn manner, the night in which he He was betrayed into the hands of sinners, all that had been written in the law and the prophets respecting "wine, and strong drink"—and then they will be willing to abandon that poisonous liquor, when they are convinced that their master has set his face as a flint against it—when they see that it has been repudiated and denounced by Him, except for benevolent medicinal purposes. Love to "the fruit of the vine," for Jesus' sake, will by the mighty power of a new and victorious affection, expel the love of

'wine and strong drink' from the believer's heart, never to return, and will henceforth occupy its place. The manifestation of the blessed relation of "the fruit of the vine" to Immanuel,—God with us,—Jesus Christ and Him crucified, is the supply of the *acid-eratum* which was pointed out as a blank in the prophetic scroll of Isaiah. This *oneness*, if I may use the expression, of "the fruit of the vine" with "the blood which cleanseth from all sin," is the great truth which affords the only sufficient motive to overcome the love of strong drink in professing Christians, and greatly to diminish its influence in the world. This is the sublime, godlike, Messianic antidote of Alcoholic Intemperance, and as certainly as it is the work of God, it will accomplish His object—it will banish "wine and strong drink" first from "the inner court of the temple," as Ezekiel prophesied (Ezekiel xlv. 21), and next in a great measure from the world, and prepare the way for the second coming of King Jesus, without sin unto salvation. "Alleluia, For the Lord God omnipotent reigneth."

III. The final decision of Immanuel upon the point. This is the decision of Jehovah Jesus,—“the conclusion of the whole matter,”—as confirmed by Him, —which will be binding upon the conscience,—convincing to the understanding, and welcome to the heart, of every enlightened Christian,—through His sacramental identification of His own blood with the fruit of the vine—a command which has hitherto been fearfully slighted and neglected, but is hereafter to obtain the universal homage of mankind, viz.: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

The main object of my second letter to you, my dear Sir, has, I trust, now been imperfectly, through the blessing of God, accomplished, viz., the proof from Holy Scripture, that "the fruit of the vine" is the divinely appointed *antidote* of Alcoholic Intemperance. The same great truth might be otherwise confirmed, and illustrated, but time and space forbid amplification. Neither does it seem necessary; for the great preventive principle which has been made known, will, for God's glory, and the good of man, operate like the dew, insensibly, but effectually, and as if by instinct, apart from any connected chain of reasoning, when the command of Immanuel is heartily obeyed by the church—TO DRINK OF "THE FRUIT OF THE VINE," *ONLY*, AS THE SYMBOL OF HIS BLOOD, AT HIS SUPPER, IN REMEMBRANCE OF HIM." I remain,

In the bonds of the everlasting Gospel,

My dear Sir, yours faithfully,

Kingston, Sept. 1856.

JOHN MAIR.

OUR LANGUAGE.

Speaking of the formation of our language, Trench says:—"The Anglo-Saxon is not so much one element of the English language, as the foundation of it—the basis. All its joints, its whole *articulation*, its sinews and its ligaments, the great body of articles, pronouns, conjunctions, prepositions, numerals, auxiliary verbs, and its smaller words which serve to knit together and bind the larger into sentences—these, not to speak of the grammatical structure of the language, are exclusively Saxon. The Latin may contribute its tale of bricks, yea of goodly and polished hewn stones, to the spiritual building, but the mortar, with all that holds and binds these together, and constitutes them into a house, is Saxon throughout."

Men often blush to hear of what they were not ashamed to act.

SELF EDUCATION.

There are several modes of improvement which a man, desiring to educate himself, may pursue with advantage. One of these is to study carefully any science that is presented in a well arranged form, carrying in his mind the leading and the subordinate divisions, until he can go through all the principal topics without looking at the book. Suppose him to study English Grammar, using Creen's Analysis, the best book on this subject with which I am acquainted. Let him take the first section, and make himself so familiar with it, that he can think it out by himself. He then proceeds to the next section in the same manner, and at one view, connects them both together. As he advances, let him always connect his present with his past acquisition, and hold to his recollection the thread which binds the whole together, proceeding in this manner until he has completed the subject. Let him study everything in this manner. If he reads a sermon, let him take it to pieces, write down for himself the divisions and subdivisions, and then criticise it, observing its excellencies and its defects. If he read, or hear a plea at the bar, let him proceed in the same manner. He who will take this trouble, in order to render himself a more useful laborer in the vineyard of the Master, will find himself abundantly rewarded.

A most excellent means for cultivating this habit of mind is, to take up a book of Scripture, and proceed with it in the manner I have described. At the beginning, he may take an historical book, say, for instance, Genesis, and note down, as he proceeds, the several important points of the narrative. Let him fix them in his mind, in a consecutive series, so that he can read them at will. After taking a few books of the Old Testament, he may proceed to the Acts of the Apostles, and treat it in the same manner. He may then take up the Harmony of the Gospels. If he does not read Greek, the English Harmony of Dr. Robinson is just as good. Let him study this in the order of events, until he is able by himself to go over the whole narrative of the life of the blessed Saviour. When he comes to an extended discourse of our Lord, he should treasure up, not merely the sentiments, but the thread of thought which binds them together. Last of all he may take up the Epistle of Paul to the Romans, and study out its entire analysis. It is by far the most thoughtfully and systematically composed of any of the Apostle's writings. By the time he has done this, he will have no difficulty in making out a train of thought for himself, on any subject connected with revealed truth.

BEGINNING AT ONCE.

Faith is the starting-post of obedience; but what I want is, that you start immediately, that you wait not for more light to spiritualize your obedience, but that you work for more light by yielding a present obedience up to the present light which you profess, that you stir up all the gift which is now in you, and this is the way to have the gift enlarged, that whatever your hand findeth to do in the way of service to God, you know do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labors of His service you will grow in the likeness of his character. The graces of holiness will both brighten and multiply upon you. These will be your treasures, and treasures for heaven, too,—the delights of which mainly consist in the affections and feelings, and congenial employments of the new creature.—*Dr. Chalmers.*

Movements of Organizations.

Extract from the N. British Review.

CO-OPERATION AND SUCCESS OF MISSIONS.

"A pleasing feature, in the present state of the missionary world, is the assistance that we are everywhere deriving from our Protestant brethren in other lands. The AMERICANS, doubly our brethren, both in religion and in blood, are affording us assistance even within the limits of our own colonial empire. The American Board of Foreign Missions, a confederacy of Presbyterians and Congregationalists, stands at the head of education, both male and female, in Ceylon occupying in that island much the same position as the Scots have earned for themselves in the great Anglo-Indian cities. Three American organization, support fifty-one missionaries in Hindustan. We have already alluded to the successful labours of American Baptists within the limits of our new Burmese dominions. There are also twelve establishments of the same nation engaged in a very important work in Kaffirland; nor do we find in their reports any narrow national feeling, or jealousy of the advance of British power.

It is cheering to observe, in the action of these various bodies, their general mutual harmony. * * * * Nor is separate action the only form in which harmonious labours are found possible. Mutual confidence is becoming more and more frequent. In London, the secretaries of the missionary societies have held for many years a monthly meeting. * * * * In Calcutta, a similar meeting has long existed; and last year a council took place—which may be chronicled by some future Labbe—of Bengal missionaries of all persuasions, at which the venerable Bishop of Calcutta had the charity and courage to preside. Perhaps a day may come when a church synod will meet, not—like all on record since the record since the apostolic one at Jerusalem—to obtain the triumph of some exclusive opinion, or the universal acceptance of some ecclesiastical institution, and concluding with a chorus of anathemas; but, after that more primitive example, to reconcile opposing parties by a liberal act of toleration, and to devise means by which brethren may act in harmony without violating their consciences, and abandoning their sincere views of truth and well-tried religious practices.

The degree of success obtained by Protestant missions is, we think, considering that their efforts were trifling until within the last sixty years, very encouraging. Wherever heathens have been brought into connection with Christians in the dependent relation of slaves, they have been led to adopt their masters' religion. Thus, the liberated population of the British West Indies are as Christian as any European peasantry. The same is the case with the slaves in the United States and elsewhere. The East Indian colonies of the Dutch contain a large number of nominal, but, we fear, only nominal Christians. Amboyna, for example, with 5000 inhabitants, is said to be entirely Christian. Celebes and the other Moluccas contain very large numbers who have, at least, professed Christianity under the direction of the Netherlands Society; and, to judge from the returns made by the missionaries, those numbers are fast increasing. The Protestant missions in British India are said, by late returns, to contain about 22,000 communicant members, with probably about 130,000 professed Christians. In China the work is yet in its infancy, and the communicants of the missions are numbered as

yet only by unit and tens; all the societies together only claim a total of 361 communicants. In the Birman, the American Baptists returned 8000 communicant members; who would represent, according to the Indian scale, a population of nearly 50,000 professed Christians. In South Africa the Societies return 14,258 communicants; and in Western Africa, 13,154. In Polynesia and New Zealand, the native Christians must amount to nearly 200,000. Considering that no force has anywhere been employed in favour of Protestant missions, and that, with the exception of some of the Dutch possessions, government influence has never given them much assistance, and, in the case of British India, has, until lately, perseveringly opposed them, we think that these results are as great as could be expected.

We attach no slight importance to the fact, that the success of the missionary enterprises has been so variously distributed. Episcopalians have been permitted to plant Christianity at the head quarters of the African slave-trade, and to raise up a new Christian nation in New Zealand. Presbyterians, Independents, and Methodists, are the founders of the Christianity of Polynesia. Scottish Presbyterians stand, in company with American Congregationalists and Presbyterians, at the head of the highest kind of intellectual education in India. One of the most successful and interesting missions belongs to the Baptists, who have also taken the lead in forming vernacular literature. While the highest place in missionary honour must be reserved for the Episcopal Moravian Brotherhood, who, while they have made themselves an apostolic history, have, as our High Church friends inform us, neglected to continue in its due channel the apostolic succession. Yet, if outward or inward symptoms be any sign that men have been inoculated with the true primitive virus; if the 'signs of an apostle' be 'much patience,' and whatever may remain to modern times of 'signs, wonders, and mighty deeds'—great evils conquered—ancient and strong idolatries overthrown; if the best credentials that an apostle can produce be, not a laborious historical argument purporting to prove (what never can be proved) that the ceremonies were all duly performed at the ordination of every one of his predecessors, but 'an epistle that may be known and read of all men,' because written legibly on the converted heart and amended life of an existing people, and signed and sealed by Him without whose Spirit no such work can prosper;—surely each one of the Christian bodies above named may claim for their leading teachers a drop or two of that precious fluid which (according to the Bishop of Salisbury) enters so largely into the organization of himself and other English bishops. Human nature clings to its narrow exclusiveness, and will not confess how base and contemptible it is; but the hand of Providence rebukes its narrowness by a more impartial distribution of success."

From the Patriot (London).

THE LATE ROMISH SYNOD IN DUBLIN AND MAYNOOTH COLLEGE.

The Dublin *Nation*, which rarely makes any allusion to the Roman Catholic Church in Ireland without openly or covertly attacking Archbishop Cullen and his policy, purports to give a correct version of some of the proceedings at the Roman Catholic Synod held in Dublin during last June. It says.—

"Early in that month, we understand, a summons was sent by the Primate, or the Archbishop of Dublin, to each of the Irish bishops. The archbishop had,

it was understood, received copious instructions from Cardinal Barnabo, counselling a policy with reference to the College of Maynooth which would subvert the whole constitution of the establishment, as established for now upwards of sixty years, and for that time maintaining an ecclesiastical character equal to that of any seminary in the world. These projects have been frustrated by an almost unanimous and vehement opposition of the Irish bishops. On the question that Maynooth should be placed under the control of the Propaganda, we are informed that the only prelates who sustained the views of his grace were, the Primate, Dr. Dixon; the Bishop of Ossory, Dr. Walsh; the Bishop of Ardagh, Dr. Kilduff; and one or two more.

"The Procurator of Cashel, Dr. Leahy, mooted a proposal, that all the seminaries in Ireland, including Maynooth, should be subjected to the authority and visitatorial powers of the Catholic university. But this proposition was not formally considered. In order, however, to exhibit the anxious desire which the Irish prelates feel to comply with any suggestion emanating from the Roman tribunals, some changes in the discipline of Maynooth have, we believe, been reluctantly acquiesced in. One is the partial introduction of the Camerata system into the college. Students living in neighbouring corridors, in the same house, having common table, playground, &c., will not be permitted to hold any intercourse during the academical year."

The *Nation* concludes with the following charge against Dr. Cullen:—

"Every scrap of news or document that can be turned to account to further those who advocate a certain policy, to damage those who do not, is regularly translated, edited, and sent forward. It is industriously circulated at Rome, that, under the delegation of Dr. Cullen, the Church of Ireland has become far more closely bound to the Holy See. But two facts have been studiously kept back, which are as notorious as daylight in Ireland. The first is simply this: That no bishop or other ecclesiastic within the memory of man has so rapidly become so deeply unpopular in every part of the kingdom as his grace. And the second is: That a feeling of distrust and uneasiness against the Roman tribunals has grown up in this country, within the last few years, such as was never known here before. With deep sincerity we hope and pray that measures may be taken of a nature to rectify these evils, and the greater evils and scandals to which they are likely to lead."

From the News of the Churches.

THE EVANGELICAL ALLIANCE.

The Evangelical Alliance, called into being by many of the most distinguished men of the different Evangelical Churches, has now existed for a period of ten years. When its foundations were first laid, by the hands of many revered men, not a few of whom have since passed to their rest, high expectations were excited as to the future extent of its influence. Glorious visions appeared to spread themselves out before the eye of a church in which all party and sectarian feeling should be lost, and where those united on the cardinal doctrines of the faith might work together harmoniously and effectively.

As is usual, after first excitement passes away, considerable disappointment ensued, when it was seen that the Evangelical Alliance, as all other institutions, could only accomplish its work gradually, and that, in their practical operations, the churches remained almost as far asunder as ever. This dis-

appointment arose partly from that natural impatience which leads us to expect in weeks or months the accomplishment of results, in which we are interested, which cannot be attained for years, or tens of years; and partly from a mistaken view of the kind of work which such an alliance is chiefly designed to accomplish.

To address ourselves first to the latter of these topics, it was expected at its commencement, not only by its more sanguine, but even by many of its more sagacious and calm-minded supporters, that the Evangelical Alliance was to possess much power in working out directly great practical schemes. It was not only to be the means of giving life to united movements for Christian ends, by exciting brotherly sympathy among the members of the different churches, but it was itself to devise a machinery by which these movements might find scope for action. Such a view we believe to have been in the main mistaken. The Evangelical Alliance is too extensive and unwieldy to be used in ordinary circumstances as an organization for practical ends, though its councils may be able to accomplish much in emergencies in practical affairs. The Protestant cause, the Bible cause, the work of missions, and all similar evangelical operations, can be carried on only by limited and special societies, since the combined management of these by any one organization would lead to weakness and confusion. The chief work, therefore, to be performed by the Evangelical Alliance is that of producing a friendly, Christian feeling among the scattered members of the living church, and thus supplying the fire by which all union for special practical ends is to be sustained.

That this object has been to a large extent attained, cannot, we think, be doubted. Men who previously knew each other but as political or ecclesiastical opponents, are now united as Christian friends. A unity of action hitherto unparalleled characterises the Evangelical men in different sections of the church. A religious party has been formed for the defence of sacred laws and institutions, which commands both the attention and respect of the country. Unless the members of different denominations had been accustomed to meet with each other upon a common Christian platform, and had learned to know their essential agreements, it is not at all likely that they would have formed such a strong combination as was lately done in defence of the preservation of the Sabbath. The anti-Maynooth votes in the previous session of Parliament are another evidence of the growing strength of the united Evangelical party. The Alliance has therefore, we conceive, by its annual and its frequent local meetings, been already an instrument in accomplishing important changes. Upon this subject we subjoin some extracts from an able speech delivered by the Rev. Mr. Cairns, of Berwick, at the late meeting at Glasgow:—

"Mr. Cairns said he had never changed his conviction that the Alliance was yet destined to perform a great work; and, if a failure should take place, it would be owing to the want of spirit among its members. If success was to be taken for the guarantee of religion and brotherly love, then this Alliance had been eminently successful. Had these been disposed to fail at times, then this society would have shared the same fate. Some were inclined to ask, What demonstrations have you made, or what great benefits have you achieved? Such questions had been frequently asked by continental brethren, and they could reply, that through their spiritual, brotherly love they had made great progress. He was inclined to ask, What would the universal church have been without this association? He would not follow out this line

of argument, but simply allude to the great advantages which had resulted from the various conferences which the Alliance had held, not only in this country, but in France. He believed that the future historian of the church would point to these proceeding with even greater pride and interest than we could do. It was a pleasing feature, that the Alliance had grown in boldness and energy as it had grown in years, that it was about to enter on a still bolder step, and that it was now able to stand a shock, and even controversy. The Alliance was now, like a noble ship, prepared to withstand the storm."

The extension of its influence upon the Continent is a strong proof of the growing importance of the Evangelical Alliance. The meeting of last year, at Paris, was the means of greatly refreshing the Christian churches of that and the neighbouring countries. The intended meeting at Berlin in 1857 is likely to be one of still greater influence. The King of Prussia is anxious to find some means of promoting unity and a healthy spiritual tone in the German Protestant Church, and has therefore consented to brave the opposition of an influential ecclesiastical party, by summoning a meeting of the Alliance to his capital. Such a meeting may, with the divine blessing, be a powerful means of checking the growing influence of Romanising tendencies, and of giving courage to many of those who, in the spirit of their great Reformer, desire to acknowledge the supremacy of the Word of God alone.

There is, then, upon every side, reason to be encouraged. The Evangelical Alliance must, we believe, succeed, because it is not a forced plant, but the spontaneous growth of that revival of spiritual religion with which the church has been blessed in many different countries within the last quarter of a century. In its spirit it is but a return to that friendly co-operation which existed at the time of the Reformation, or to that brotherly love which burned so brightly in the primitive period of the church's history.

TENTH ANNUAL CONFERENCE OF THE EVANGELICAL ALLIANCE.

This conference was begun in Glasgow on Wednesday the 20th ult., and terminated on the evening of Friday the 22nd.

A preliminary conversational meeting was held on the evening of Tuesday, in the City Hall;—John Henderson, Esq., of Park, in the chair. After devotional exercises the chairman proceeded to welcome the strangers from all parts of the world, who had come to take part in the proceedings. The Rev. Norman McLeod also gave them a hearty welcome. Among the many illustrious men who had honored them with a visit at this time, he might be pardoned for selecting one to whom they gave a special welcome—he alluded to Dr. Krummacher. The Rev. John Jordan, of Oxon, in the name of the visitors from England, and the Rev. Dr. Edgar, of Belfast, in the name of those from Ireland, thanked the meeting for its cordial welcome. Dr. Krummacher also delivered an address upon this occasion.

On Wednesday morning the conference was formally opened. The Rev. J. Sherman, of London, occupied the chair. The chairman delivered the usual annual address. Their object, he said, in meeting was Christian union—a subject which was always grateful to loving hearts. The nature, importance, and effects of that union had often been described at former meetings of the Alliance. It was somewhat difficult to find a subject which would be any way novel or interesting to the meeting on this occasion.

The sun was the centre of the planetary world, and round it these orbs revolved. Some were larger, nearer, remoter, and more eccentric than others; some had rings, others had belts; some were principals, others were subordinate; some performed their revolutions in less time than others; some were not to be seen with the unassisted eye; while others, by their brilliancy, strike us with admiration; but all submitted to one law, and were all attracted to one centre. So in the system of mercy to fallen man; the apostle assures us that the Sun of righteousness is the grand centre from which an influence emanates which pervades the entire church. Mr. Sherman then referred to some of the faults which were at present rife in the church, and to the means which ought to be adopted for rooting them out. A spirit of wondrous energy had, he said, been thrown into all the departments of Christian effort; yet it was undeniable that the churches of Christ were lamenting the loss of spirituality among members and the power of the pulpit. The presence of Christ was not felt amongst us; and until we got this in our churches, we had no right to expect that they would prosper. Resolutions were passed embodying the practical object of the Alliance, and appointing office-bearers.

The Rev. J. P. Dobson, secretary to the Alliance, read the annual report. It referred in detail to the operations of the various branches, and mentioned the wide circulation in different countries of an "Appeal for Prayer," issued by leading members of the Paris Conference; and also of an invitation to united prayer at the commencement of the year, prepared by the Rev. Horatius Bonar, at the request of the council. The great secondary object of the Alliance this year had, it was stated, been emphatically the Sabbath. Its council had entered into communication with the Metropolitan Committee for promoting the observance of the Lord's day, and had acted most harmoniously with it in inviting the members of the different denominations in common action against the measures of attack upon the Sabbath. The council has circulated extensively the *Compte-Rendu*, or French report of the proceedings of the Paris Conference, prepared under the able editorship of the Rev. William Monod, presenting a copy to each of the foreign ambassadors at the court, among other persons of distinction. At a meeting of the council held in May last, the president, Sir C. E. Bardsley, had announced an extraordinary communication from the King of Prussia, conveying His Majesty's cordial salutations to the council—stating that he gave his testimony to the Alliance with an entire conviction, expressing his hopes that it may bear happy fruits for all the Evangelical Churches, and signifying his approval of a project for an assembly of Christians of all nations at Berlin. Sir C. had also read a correspondence with the Rev. Edward Kuntze, secretary to the central committee in Germany, and the Rev. G. Fisch, secretary of the central committee in France; showing that the German committee cordially entered into the project of the proposed assembly, and were corresponding with various parts of Germany on the subject; and that the French committee regarded the object as one of great importance; and expressing the willingness of the Rev. — Valette, of Paris, to comply with the suggestion of the president to go to Berlin in company with one or more English brethren, to prepare the way. It was stated that the council had under consideration the usefulness of taking up systematically the work of aiding the cause of God upon the Continent. Mr. Finch, the treasurer, next read the financial statement. It was agreed that both the report and the financial statement be printed and circulated.

At the evening sederunt, Dr. Steano entered into a lengthened statement regarding the proceedings of the deputation to Berlin. Dr. Krummacher had delivered several lectures before the King, upon his return from the Paris Conference, bearing upon the subject of his visit. His Majesty had become greatly interested in the proceedings of the Evangelical Alliance. To this they owed the proposition on the part of His Majesty that this year a conference be held at Berlin. As a preliminary step, he had instructed Count Von Bernstorff, his ambassador in this country, to confer with the council of the Alliance, and a correspondence of some length had taken place. Some difficult questions had arisen, and a deputation had, consequently, been appointed to confer personally with the brethren in Berlin and with the King of Prussia. His Majesty had been anxious that the conference should be held this year, but for various reasons this could not well be realised. Dr. Steane referred to the interview of the deputation with the King. After His Majesty had expressed the deep interest which he felt in the Alliance, he exclaimed, "I deplore from my heart the confusions and discords which exist in the church of Christ. How sad is it that they rend what ought to be a unity—a union of believers." Dr. Steane concluded by moving an address of thanks to the King; which was cordially agreed to.

The conference was addressed by the Rev. Edward Kuntze and by Dr. Krummacher. The address of Dr. Krummacher was delivered in German, and translated, as he proceeded, by Mr. Cairns of Berwick. He said:—"I envy my dear brother Kuntze the power of addressing you in your own language, but the envy will not be accounted culpable. I always feel when I am in Scotland like a man in a dream. We think much of you, we speak much of you, we encourage, and excite, and stimulate ourselves by your example. When we are asked, Where is the Spirit of God yet at work upon earth? we point to Scotland. When the assertion is set forth that there exists no such communities as in the days of the apostles, we point to Scotland. When the complaint is made, that the self-sacrificing of the early church has expired, we repel the assertion by pointing to Scotland; we make mention of 800 churches erected in a few years on the ground of free Christian love. When it is maintained to be dangerous for laymen to take part in ecclesiastical duties, we repel the aspersion by pointing to Scotland; we point to your elders, to your deacons, and this argument constrains our antagonists to hold their peace. I am not aware but we have held up before our own minds too ideal a picture of your spiritual condition. But it is unquestionable that it has moved the King of Prussia chiefly to call an assembly of your Alliance in his capital, so as thereby to diffuse the same spirit through Germany. I said last night great difficulties and anxieties rise up before us when we anticipate the coming meeting in Berlin; but yet, hope prevails over anxiety. The opponents of the Alliance are composed of different classes and categories. There is a party in every respect honorable, but distinguished by an extreme addiction to the church. They are to be compared to the Puseyites in England. This party disavows the Evangelical Alliance, for it knows the tendency of the Evangelical Alliance against the Romanising tendencies. Another party can never disassociate in their own minds the Scotch from the image of their Reformer, John Knox. They think of the political principles of Knox, according to which a tyrant was not to be accounted worthy to retain his throne; from political conservative principles, therefore, these shrink from the Alliance. They forget that in Eng-

land, as well as in Germany, 'he word is received with reverence,—Be subject to authorities. There is another party, made up of excellent men, in Germany, who are convinced that it is the mission of the German Church never to be broken up into fragments, but to maintain a perpetual unity. This party is afraid of the Evangelical Alliance bringing in diversities among them. They are not so much afraid of the French, or of the Dutch, they are tolerably afraid of the English, but they are dreadfully afraid of the Scotch. They cannot dispel from their minds the fact that the majestic and terrible vigour of Knox will cross over in every Scotchman. The Earl of Morton made one of the most impressive of sermons ever addressed regarding any individual, when he said at Knox's burial, 'Here lies a man that never feared the face of clay.' They conceive, in like manner, that Scotchmen are going about, and going to Germany, with similar purposes and intentions. We have had this morning a delightful session with one another. I am thoroughly convinced that those opinions of these dear brethren in Germany are utterly without foundation. I have been thoroughly convinced that the Scotch and English know perfectly well what is required by the decorum and the respect that is due to the peculiar views of every country, or of every people. The Alliance will find room in Berlin to exert the greatest influence for good. Appear in the decisive energy of faith before the Prussians and the citizens of Berlin. Appear before them in the majesty of that love that opens wide its arms to embrace all in the wide world that believe in Jesus Christ, and thus you will conquer all the scruples and all the difficulties of the narrow-minded and the narrow-hearted, and then you will have brought the ship of the Evangelical Alliance, that is destined to conquer and traverse the whole world, into one wide and open sea. This will happen. In the full joy and confidence of my heart, I invite you to come,—come in great numbers, and God himself will prepare your way."

The Rev. Augustine Bost, from the south of France, addressed the Conference after Dr. Krummacher had concluded.

On Thursday forenoon, Professor Martin of Aberdeen, read a paper on "Common Objects of British and Continental Operation." He said,—“It was the duty of the Alliance not only to labour for the increasing and perfecting of Christian unity, but to labour for the general security of the Christian faith, for the protection of Evangelical churches against all internal enemies. In the prosecution of this scheme of defensive co-operation, they had already directed their attention to three dangers threatening the church at home,—Popery, Infidelity, and Sabbath desecration. And to these three aims there was added another and a most important one, viz., to embrace the whole field of Europe in their ken, and shield Christian brethren in foreign lands from the arm of persecution, and bring to bear all the combined influence of living Christendom in securing the liberties of Christian men. But they were now called to inquire, as a new question, whether they might not now adopt an aggressive policy. There could be but one great and paramount object which could call forth the united sympathy of the members of this Alliance if this were resolved upon, and that was the securing the revival and progress of a pure and living Christianity through the length and breadth of Christendom. Evangelical churches in foreign lands were engaged in missionary work, and should not this Alliance, already associated with them, and knowing intimately their position and wants, lend to these churches every assistance, not only to secure the

Christian truth have full liberty of utterance, but that it should be uttered wherever their influence could extend."

The Hon. and Rev. Baptist Noel thought that while the Alliance might do a great deal of good on the Continent, yet he could not agree to a proposition contained in the communication from Geneva, to the effect that a society of colporteurs should be organised on the Continent. He did not think that the system would work; and besides, they were not in a position at present to promote the circulation of sacred literature on the Continent. . . . We might send money as an Alliance, and this, leaving them to work out matters themselves, would be a good means of promoting the cause of Christianity among them.

The Rev. Mr. Handel, of Hamburg, paid a high compliment to the religious tendencies of the Scotch. He had not yet seen the beautiful scenery, but he had had the pleasure of witnessing a Scottish Sabbath. On Sunday there was here a quiet *deorum* observed that was a thing unknown in Hamburg. The churches were large and comparatively well filled, while in Germany they were for the most part small and badly attended. Here he could in a large town count their places of worship by the hundred, whereas one of the German cities could only show some twenty or thirty.

The Rev. J. P. Dobson read a series of resolutions, emanating from the council, intended for the better promotion of the objects of the Alliance on the Continent, by assisting the Catholic Countries on the Continent with evangelical aid; by contributing such efforts in Protestant countries as might repel the aggressions of Popery; and by affording pecuniary assistance to Protestant churches on the Continent, to promote the union of Christians.

On the motion of Sir Henry Moncreiff, these resolutions were unanimously adopted.

On Thursday evening the Rev. John Cairns, of Berwick, who presided, addressed the Conference on the prospects of the Alliance. After meeting the objections made against the slow progress of the Alliance, and showing its actual success, he pointed out the great advantages that were likely to accrue from a visit to the Continent. Let the Alliance go wisely but cautiously forward in this work, and assist in its realization. He trusted that no person present would pray for the perpetual existence of the Alliance in the church. It would go ill for them if they did not labour for a more close bond of unity than the Alliance could bestow. He hoped these meetings would create such feelings of humiliation, that they would have the work greatly promoted in their own private spheres. God was alone able to throw down the divisions which existed in the church, and to create Christian union.

The Rev. William Arthur then delivered an address on the connection between an earnest prosecution of foreign missions and the spiritual prosperity of churches at home. There could be nothing that so much contributed to the welfare of Continental missions as the prospects of the church at home. It was only by the existence of spiritual prosperity at home that it could be transplanted abroad. He could not properly define what was an earnest prosecution of foreign missions. Many thought that the thing had been effected, and was going on successfully. . . .

In prosecuting foreign missions the church derived a number of moral advantages. Great numbers of the British people were continually residing abroad, and they returned with foreign notions to this country. Previous to the introduction of foreign missions in India, the state of the British people was deplorable.

Edward Burke did not calumniate them when he said they had been "re-baptized;" and their own statement was, that they left their religion at the Cape of Good Hope on their way out, and took it up again on their way home. He should not say that the latter part of this statement was correct. There had been a great and beneficial change since then, for British subjects, instead of returning heathens, came back converts to Christianity, which they had acquired from missionaries abroad. The dark spots of character on the British nation abroad, namely, the abomination of idolatry, had been blotted out; and in like manner the abomination of the opium trade should be removed from our nation's history. . . .

Missionary labours were doing much to remove heathenism; and they could now meet a man of the world on plain matters of experience. . . . The Rev. gentleman made in conclusion an earnest appeal to all to make a sacrifice according to their ability, not only in money, but in men and women. He concluded amidst loud applause.

On Friday forenoon the Rev. Dr. Blackwood gave some interesting statements regarding the state and prospects of Christianity in the East. He alluded to the catholic feeling which pervaded the minds of those who attended to the spiritual wants of the army, and pointed out the great destitution of a religious agency among our soldiers. He spoke of the great benefits, of which he had himself been a witness, accomplished by the intercourse of Captain Vicars, to whom many soldiers had imputed their first Christian awakening. He recommended the Evangelical Alliance to seek out men of God who were in possession of Christian love, so that, wherever placed, there might always be a little nucleus of Christian soldiers ready to call together their friends. He proposed for this end a Military Alliance. After referring to the miserable position of the soldiers' wives, and the duty of seeking to elevate it, if only for the sake of the morals of the army, he spoke of the Alliance in the East. He said that, wherever he found really Christian men, he never found any difficulty in forming an Evangelical Alliance, so that it was quite easy for them to form an Alliance in Constantinople for the protection of the Protestants in Turkey. The Mahometan religion was the religion of the country, but other churches were tolerated, subject to the dominion of the Porte and its ministers. He explained the position of Christianity in Turkey. They were aware that nominally, at least on paper, every person in Turkey could follow what system of religion he thought right, and they thought that was also applicable to native-born Mussulmans; but they were not to believe that this state of matters would be carried out in its entirety. He recommended the council to have a paid correspondent at Constantinople, to remit to London all details of the sufferings which exist, and make that liberty real which was now only on paper, and also to enable these parties to pay deputations to the Sultan to represent their cause at his court. He thought that the council should consult with the Bible Society, to have an improved Turkish version of the Scriptures, and also that it should take some step to reach the Bulgarians and Mahometans. It was moved and agreed to, that a Military Evangelical Alliance be formed, and that the questions in regard to Turkey, suggested by Dr. Blackwood, be remitted to the council for consideration.

A public meeting was held on Friday evening—Lora Benholme in the chair. Speeches were made by the chairman, Sir Henry Moncreiff, the Hon. and Rev. Baptist Noel, Dr. Blackwood, the Rev. Andrew Reed, the Rev. M. Kuntze, from Berlin, and Dr. Krummacher. Dr. Krummacher's address was one of

great power and eloquence. He referred to the importance of the union of England and Prussia. "The lion and the eagle," he said, "have received from God a sublime mission. Unite them, and they are the support, the guardian angel of the Protestant Church." In speaking of the present state of Prussia, he said,—“We have six celebrated universities; and only in recent times the truth of the gospel, in the hands of eminent men, has completely overcome the errors of Rationalism. Besides, we have some thousand ministers who preach the pure gospel of Jesus Christ, and that alone. Those who only teach the Catechism have something like a telegraphic communication between their minds and their hearers. I rejoice, however, even in this case, that the letter of the truth is preserved. Besides, we have a king who is not only a great prince, but the deepest expression of his heart is inscribed upon his coat of arms—‘As for me and my house we will serve the Lord.’ He is a man of decided Christian faith; and his country is aware that he is entirely devoted to the Evangelical Alliance. He, however, has found he could not escape the infliction of that word of Scripture—‘All who live godly in Christ Jesus must suffer persecution.’ Nobody has doubted, up to this moment, that he has a heart which makes him the father of his country. Everybody knows that his matrimonial relations are a perfect model of domestic life. Hence it has been found necessary, in attacking his private life, to choose another side, which is considerably vulnerable, and that—with deep regret I must utter it—even by English journals. I take advantage of this opportunity to declare that the aspersions thus circulated are nothing but infamous calumnies. And whether these utterances came from *Punch* or the *Times*, in this respect it is nothing but falsehood. Now, my dearly beloved friends, I must bid you farewell. It is quite probable that we shall never meet again in this world. You have anointed many of us by the oil of your kindness and affection even against the day of our burial, and we know whither we go. We are strangers and pilgrims on this earth. Jerusalem is the home of the wanderer; and then, when the time comes, it will be glad for us to look back upon this world, where we have experienced so much hospitality. My heart remains, with love and intercessory prayer, still among you, and I hope we shall all join the great hallelujah which will be sung to the Lamb who has redeemed us with his blood. Amen.” This speech was delivered in German, and translated by the Rev. Mr. Cairns, to whom a vote of thanks was given for his accurate and eloquent translation.

Devotional exercises were then engaged in, and the proceedings closed.

THE SYMPATHY OF BIRDS.

A gentleman observed, in a thicket near his dwelling, a number of brown thrushes, that for several days, continued to attract his attention, by their loud cries and strange movements.

At length, so great was his curiosity, that he determined to ascertain if possible, the cause of their excitement.

On looking about in the thicket, he found that one of the thrushes had its wings so entangled in the bushes, that she could not escape. Near by was her nest, containing four young birds.

Without attempting to release the captive bird, he retired a short distance from the place, when several thrushes made their appearance with worms and other insects in their mouths.

These they gave first to the mother, and then to

her young birds; she in the meantime, cheering them on in their labour of love, with a grateful song.

After viewing the interesting scene till his curiosity was satisfied, the gentleman released the poor bird, when she flew to her nest, and her charitable neighbours dispersed with a song of joy.

A kind-hearted little girl, whose happy face and joyous voice, remind one of the merry songsters of the grove, on hearing this story, exclaimed, “Is it not beautiful?”

“How happy the poor bird must have felt to be released, and how glad the young birds must have been to see their mother’s return! No wonder the kind neighbors sang for joy!”

Beautiful, indeed, it is! But I can tell you what is still more beautiful.

It is that little girl who drops kind words, and gives pleasant smiles as she passes along—who is ready to help every one she meets out of trouble—who never scowls, never contends, never teases her companions, nor seeks in any way to lessen, but always to increase, their happiness.

Would it not please you to pick up a string of pearls, pieces of gold, diamonds or precious stones, as you pass along the streets? But pleasant words and kind actions are the true pearls and precious stones that can never be lost.

Take the hand of the friendless. Smile on the sad and dejected. Be kind to those in trouble. Strive everywhere to diffuse sunshine and joy.

Thus, while you render others happy, you will not fail to be happy yourself.—*R. I. Schoolmaster.*

WHO ARE YOUR ARISTOCRATS?

Twenty years ago, this one made candles, that one sold cheese and butter, another butchered, a fourth thrived on a distillery, another was a contractor on canals, others were merchants and mechanics. They are acquainted with both ends of society, as their children will be after them—though it will not do to say so out loud! For often you shall find that these toiling worms hatch butterflies—and they live about a year. Death brings a division of property, and it brings new financiers; the old gent is discharged, the young gent takes his revenue, and begins to travel—towards poverty, which he reaches before death, or his children do, if he does not. So that, in fact, though there is a sort of moneyed race, it is not hereditary; it is accessible to all; three good seasons of cotton will send a generation of men up—a score of years will bring them all down, and send their children to labor. The father grubs, and grows rich, the children strut and spend the money. The children in turn inherit the pride, and go to shiftless poverty; next, their children, reinvigorated by fresh plebeian blood, and by the smell of clod, come up again.

LITTLE THINGS.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle-bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word, a look, a frown—all are little things; but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it’s a promise, redeem it; if it’s a shilling, hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children—they will mark it sooner than any one else, and the effect will probably be as lasting as life.—*Mind the little things.—Student and Schoolmate.*

Political and General Miscellany.

MRS. IDA PFEIFFER—LETTER FROM HUMBOLDT.

Mrs. Ida Pfeiffer, the celebrated lady traveller, who went twice round the world, is now again in London, on her way to Madagascar, into the interior of which she wishes to penetrate and explore. Her most recent travels extended over Germany, but she does not find in the civilized parts of the world the same interest as in the less cultivated regions. There, in the bosom of nature, undisturbed by the presence of man, she delights most.

On this her last visit to the European continent, some of the most distinguished men came forward, unsolicited, to do her honor. In Berlin and Amsterdam, the society of Natural History conferred upon her their respective diplomas, and elected her an honorary member. The King of Prussia graciously invited her to his residence at Potsdam, and presented her with the golden medal of the Humboldt order for arts and sciences. The greatest living naturalist and philosopher, Alexander von Humboldt, exhibited in her favor the warmest friendship and admiration. As a token of the affectionate interest he took in her welfare, he presented her, on parting, with an autograph letter of which the following is a literal translation:

"All those who, in different regions of the earth, preserve a remembrance of my name and affection for my works, I earnestly beg to receive, with friendly interest, and to aid with their counsels, the bearer of these lines, Mrs. Ida Pfeiffer, celebrated not only for the noble constancy that, amidst so many dangers and privations, led her twice round the globe, but, above all, for the amiable simplicity and modesty pervading her works, the truthfulness and philanthropy of her judgement, as well as the independence, and at the same time the delicacy of her sentiments. Enjoying the confidence and friendship of this respectable lady, I blame her for, though I cannot refrain from admiring, that indomitable energy of character which she displayed wherever called—I should say, impelled by an unconquerable passion of exploring nature and the habits of the various human races. As the oldest living traveller, I feel a desire to offer to Mrs. Ida Pfeiffer this slender proof of my high and respectful esteem.

ALEXANDER HUMBOLDT.

"Potsdam, City Castle, June 8, 1856."

Mrs. Ida Pfeiffer might justly be proud of so very flattering a testimony from one of the most eminent men living, but her modesty is equal to her good sense, tact, patience, perseverance, power of endurance and simple habits.

A special Providence seems to have watched over this extraordinary woman. She has been preserved amid untold dangers and perils of sea and land. That a delicate woman, unarmed, unknown and poor, with no prestige of aristocratic descent, without the magic of an ample exchequer, should twice have girded the world, unharmed and unscathed, and accomplish, unaided and single, what the most reckless man who scaled the bloody heights of the Alma might have shrunk from appaled, seems almost incredible.

Is this not an abundant testimony, then, that deadly weapons are absolutely unnecessary for protection? And may not nations learn from this fact, tested under every lon. and lat. of the earth, that if they were to confide in the protecting power of

Providence and not in gunpowder, there would be an end of maintaining standing armies, and men trained to the use of arms, which, perhaps, more than any other cause, provokes wars and bloody conflicts amongst mankind?

An irresistible impulse impels this wonderful lady to wander over God's vast and beautiful world, and to visit the great variety of the races of men. Not the least wonderful part of her adventures is the way in which she communicates with the various peoples, some of which she found in the least developed stage of nature. For she is assisted by an extraordinary power of expressing her wants and thoughts by mimicry—a kind of natural language of universal interpretation.

It might be imagined that, in order to perform such stupendous travels, Mrs. Ida Pfeiffer must be in possession of a large fortune, whereas her only pecuniary resources are vested in the produce of her literary works. When in this way a modest sum has accumulated in the hands of her publishers, she again sets out to visit some unexplored part of the world, to return when her means are exhausted.

Several editions of her works, translated into the English language, have found extensive public favor in England and America. Her last travel round the world, by far the most interesting of her literary productions, has been edited by Messrs. Orme and Longmans.

She is now waiting to meet with a suitable vessel to carry her to the Cape of Good Hope or to the Mauritius, and thence to Madagascar. May her wishes be fulfilled, and may the same good fortune which has hitherto accompanied her, follow her in her future travels, and in due time procure us again the pleasure of another of her very interesting and instructive descriptions of foreign countries and people.—*London Morning Star*.

From Maury's Geography of the Sea.

PHYSICAL FACTS AND INFERENCES.

GULF STREAM—It flows, a river in the ocean, with its banks well defined in appearance, and in the temperature of its waters. Its volume is said to be more than three thousand times greater than the Mississippi. It flows up hill rather than down; its lower surface at its commencement, being several thousand feet lower than in its northern sweep. A cold current runs by its side, or under it, from north to south; as is evidenced by the fact that icebergs make their way south, often in opposition to the Gulf Stream.

The Gulf Stream is roofed. This is shown by the falling away of boats from either side of the ridge to its banks or edges, and from the fact that nothing is ever known to float over the Gulf Stream from east to west, or vice versa.

It is "almost susceptible of mathematical demonstration, that to overcome the resistance opposed in consequence of its velocity, would require a force at least sufficient to drive at the rate of three miles an hour, ninety thousand millions of tons up an inclined plane, having an ascent of three inches to the mile."

The course of the Gulf Stream is not determined by the outline of the land along which it flows; but to some extent it determines that outline. The Gulf Stream is the great "weather breeder" of the Atlantic. Storms either commence in it or proceed directly to it, and follow its course for thousands of miles northward, till they are spent. These storms are of all degrees of force, from the gentlest May shower to the most terrific hurricane.

The climate of Western Europe, is rendered milder than that of America, six hundred miles farther south, by means of the Gulf Stream pouring its heated current, spreading fan-like far and wide along the coast; while along the American coast there flows a cold current from the north, between it and the Gulf Stream.

"It is the influence of this stream that makes Erin the 'Emerald Isle of the Sea,' and that clothes the shores of Albion with evergreen robes, while in the same latitude on this side, the coasts of Labrador are fast bound in fetters of ice."

To Dr. Franklin is ascribed the discovery of the higher temperature of the Gulf Stream.—*Normal School Advocate.*

PENITENTIARY FACTS.

When we turn to the Penitentiary report we discover many interesting facts. On 31st December, 1854, there were 512 convicts in the Penitentiary—on 31st December, 1855, there were 557—an increase of 45. Then when we examine the nationality of the 557 inmates we find as follows:

Ireland	190
England	63
Scotland	23
Canada	182
Germany	4
France	2
Prince Edward's Island	1
Wales	1
Russia	1
On the Ocean	1
Greece	1
United States	80
New Brunswick	3
Island of St. John	1
West Indies	1
Malta	1
Guinea	1

Total of all Countries, 557

Another interesting inquiry is the several forms of Religion professed by the convicts, which we find to be as follows:

Roman Catholic	230
Church of England	189
Presbyterian	41
Methodist	59
Baptists	15
Congregationalist	2
Lutheran	2
Quaker	1
Dutch Reform	1
Not of any religion	17

Total of all religions..... 557

The several races are as follows:

Whites	496
Negroes	39
Mulattoes	14
Native Indians	8

Total..... 557

—Fugitive.

SPARE THE BIRDS.

On many farms we see the boys creeping round the fences with an old musket, killing every little bird they see. It is a mean business to destroy the little songsters that render the fields vocal, and beautify

creation; besides being suicidal to the farmer. By killing a bird he may save a spear of corn or a head of wheat that the bird would have eaten, but he has destroyed the great enemy of worms, that will take hundreds of stalks, when the bird would have taken but one. Were it not for the birds, our fields would be overrun by worms, and the crops entirely destroyed. In planting, put in each hill six kernels,

One for the Blackbird,
One for the Crow,
One for the Cutworm,
And three to grow;

and the little birds in gratitude for the share allowed them, will keep the cutworm from getting more than his share.

Treat the birds kindly and they will become almost domesticated—follow the plow, and pick up every straggling worm that is turned up from his dark dwelling. For doing so, they deserve well of the farmer, and no honest man will cheat them out of their part of the crop—much less kill them for trying to get it. Spare the birds, Boys!—*Ohio Farmer.*

HOW THE SUBMARINE TELEGRAPH CABLE IS MADE.

The process of making this cable consists in taking copper wire, of a small size, of the requisite length, and completely insulating it, by means of gutta percha. Three copper wires, thus enveloped, are placed together, side by side, in as compact a space as possible, all the interstices between them being filled with rope yarn. These three insulated wires are then twisted around each other, by means of machinery, as in the strands of a rope, and the whole is completely surrounded by another envelope of gutta percha. A transverse section of this cable gives the appearance of a solid gutta percha rope, in which appears three copper wires, running through its whole length. This is enveloped by twelve distinct large iron wires, running parallel to it, which are strongly twisted around the gutta percha rope, as before, by means of machinery, at an angle of 45 degrees; this is then smeared with tar, and is ready for use. Its diameter is an inch and a half.—*Student and Schoolmate.*

INDIAN CORN.

The value of this cereal to the country has never been appreciated. Recent investigation and comparisons show conclusively that it is of more value than any other agricultural production, not excepting cotton, even, about which so much has been said. The culture of corn has wonderfully increased the last few years, the ratio of increase being far greater than any other product. From 1839 to 1849, as per census returns, the increase was fifty-eight per cent. Wool the next highest, its increase being fifty per cent; cotton, twenty-four; oats, twenty; and wheat, sixteen. This is a remarkable result.

The cotton crop has not increased half so rapidly as the corn crop, and the claim of the former to the title of "king" is only in its influence upon the commercial interests of the country. The cotton crop of 1851 was nine hundred and twenty-seven millions of pounds, valued at one hundred and twelve millions of dollars, while the corn crop of 1850 was five hundred and ninety-two millions of bushels, which at the lowest possible price at which it can be estimated, is of far greater value than the cotton crop.—*Boston Journal.*

Those who are most forward to die are frequently not in the fittest frame for it.

THEY EVANGELIZE THE WORLD WHO CHERISH THE MISSIONARY SPIRIT.

Christ, the *Missionary of the Godhead*, viewed in all the glory of his character, commands adoration as the divine embodiment of the missionary spirit. The Penitent while worshipping and adoring him, do, in the ecstasies of their admiration of his character, drink into his spirit, and thus become transformed into missionaries of the Cross; with them the wise and the good have ever delighted to commune, a privilege open to all, as through books, if not otherwise, we can all walk with whomsoever we will.

For several years the writer has been anxious to find a work through which the population of Canada could conveniently hold converse with the Elijahs of modern missions, and is happy in being able to state that he has been successful; and that he is now in a position to supply all who wish, with copies of the work referred to in the following notices kindly addressed to him by their respective authors with express permission thus to use them:

Of the "*Record of the Lives and Labors of the Missionary Heroes and Martyrs*," I hold a very favorable opinion, and with the sentiments of Dr. Sprague in his introduction to the work I cordially concur. The work is not only reliable as a historical record, but its practical bearing and tendency in favor of real religion entitles it to the encouragement of every friend of truth and of missions.

ROBERT BURNS, D.D.,
Minister, Toronto, C. W.

"MISSIONARY HEROES AND MARTYRS, &c."—This is a beautiful Volume, bound in a superior style. The subject on which it treats, is of the greatest importance. No enterprise is fit to be compared with that, whose "Heroes and Martyrs" are here portrayed. The introduction, from the pen of the Rev. W. B. Sprague, D.D., is a well written article, and will repay those who will peruse it. We cannot see how any one, on reading this introduction, can do otherwise, than admire the gifted writer, and above all, have exalted views of the Missionary work. The men to whom we are afterwards introduced, are those, both from England and America, who have been *great in the goodness* of self-denying labour.

We entreat christian parents to place this book in the hands of their sons, and should any of them wish to tread in the steps of the christian Heroes, whose deeds are here recorded, hinder them not, let them furnish the material for a second book of Heaven inspired heroism. We thank Mr. Dick, the Toronto publisher, for putting this Volume in circulation, and hope that he will meet with much success everywhere.

EDWARD BARRASS,
Primitive Methodist, Alice St. Church, Toronto.

The reading of the "Heroes and Martyrs of the Modern Missionary Enterprise," cannot but exert a beneficial influence. The essential oneness of Christians when earnestly engaged in "holding forth the word of life," is strikingly exhibited. In youthful readers, the brief narrations of Christian excellence here given, will awaken a desire for further information.

ALEXANDER LORIMER,
Librarian of Toronto University.

MY DEAR SIR,—I have read a considerable portion of the book entitled, "Missionary Heroes," and have no hesitancy in calling it an excellent work:—well calculated to exhibit christianity in many of its most interesting aspects; to stir up in the pious mind an ardent zeal for Christian missions; and to excite a tender and prayerful sympathy for those heroic servants of the cross who are perilling their lives among the heathen, I trust it will have, as it merits, a wide circulation.

Yours, very truly,
JOHN BORLAND, Wesleyan Minister.

DEAR BROTHER,—I have examined with some care the work entitled, "Heroes and Martyrs of the Missionary Enterprise," and feel prepared cordially to commend it as a fair and interesting exhibition of some of the noblest missionaries that God has raised up to spread the knowledge of His glory among the gentiles.

R. A. FYFE, Pastor of Bond St. Baptist Church.

(From the Canadian Independent.)

"HEROES AND MARTYRS OF THE MISSIONARY ENTERPRISE." By Lucius E. Smith. Introduction by Dr. Sprague.—Providence: R. L. O. W. Potter. Toronto: Robert Dick.

At first sight of this glittering volume, we were sceptical whether the interior would correspond with the exterior, for "all is not gold," &c. Nor in fact do they agree together. "Apples of gold in pictures of silver" are in good taste; but *not apples of silver in pictures of gold*. The contents of this volume are worthy of a less meretricious binding—a point which publishers would do well to consider. Thoughtful people prefer a quieter looking volume.—Silly ones will buy a flaming book for its binding, and *never read it*.

But this is really a carefully written book, a compilation of memoirs of distinguished Missionaries of modern times, both English and American, of all churches, and yet something more than a mere dry stringing together of facts, dates, and extracts, for you have also continual recurrence to the great principles of Evangelical effort. The first chapter contains an interesting sketch of the

Moravian Missions. We are glad to see this class of publications becoming so numerous and popular. We want them all. May the men of this book find many imitators in Canada.

REV. RONT DICK.—MY DEAR SIR,—Having carefully perused several of the articles in a work entitled, "*Heroes and Martyrs of the Modern Missionary Enterprise*," I am of the opinion that the general circulation of that volume could not fail to be serviceable to the cause of religion generally and especially the work of missions.

The volume presents, in a plain but pleasing style, a large amount of interesting and valuable information concerning the lives and labors, sufferings and successes of some of the most devoted, and most highly honored of the noble missionary band, and exhibiting as it does patterns of humble, fervent, and self-denying piety, as well as of patient, heroic, and self-sacrificing service, it is well fitted to cultivate the sympathy, stimulate the liberality, and excite and sustain the missionary spirit of all evangelical churches.

W. ORMISTAN, United Pres. Minister.

(From the Christian Guardian.)

"MISSIONARY HEROES AND MARTYRS:"—Published by O. W. Potter, Providence R. I.: Toronto: Robert Dick. This book is a quarto volume of 508 pages, and contains brief biographical accounts of some of the most eminent persons who have acted a conspicuous part in connection with the modern missionary enterprise. The first chapter gives a historical review of the earlier Missions of the christian church, commencing with the beginning of the eighteenth century. This book will be found a valuable aid in giving a cursory view of the rise and progress of Christian missions, and of the character of some of the principal agents and their heroic deeds, in carrying forward the glorious enterprise.

REV. ROBERT DICK,—The Missionary Heroes and Martyrs, is, I consider, a valuable addition to our ecclesiastical literature. Its theme—the moral Heroism of Missionary Life—is presented before us in attractive and impressive aspects. The bright and important example of these honoured and distinguished ambassadors of Christ should *never* be lost sight of by the church. However numerous may be the great body of the missionary army *now*, it is our duty—interest—delight, to keep our eye upon the *few* but glorious ones that composed the *advanced guard*. Their noble example is worthy our imitation. Our indebtedness to them is great. Our own familiarity with their history and name, may—as is too frequently the case—lead us to suppose that others enjoy the same pleasurable intimacy. This is a misconception: and I apprehend, that the present volume is admirably adapted to introduce these distinguished worthies to the attention and affection of thousands.

Yours truly,
J. GEMLEY, Wesleyan Minister.

REV. ROBERT DICK.—MY DEAR BROTHER,—I can cordially add my testimony to that of my brethren in commendation of the "Heroes and Martyrs of the Missionary Enterprise." The book, I find to be exceedingly well written—the memoirs it contains unusually captivating, and the impressions produced by its perusal, most salutary.

DAVID SAVAGE, Minister, Temperance St. Church.

Believing that the above recommendations are amply sufficient to meet every legitimate demand for this kind of testimony, no more is offered, though a pamphlet is now at hand, wholly filled with similar notices from eminent men of all Christian denominations. As the book is large (royal octavo), and admirable both in appearance and in intrinsic value, and its price, in the best style, limited to two dollars and a half, it is hoped that it will find a place in nearly every family in Canada. To parties remitting the price, the work will be sent to any Railroad Station between Hamilton and Kingston free of charge. All remittances forwarded by mail, in registered letters, addressed ROBERT DICK, (*Tribune Office*), TORONTO, are at the risk of the subscriber.

ROBERT DICK.

SLAVES OF CIRCUMSTANCES.

It is a painful fact, but there is no denying it, the mass are the tools of circumstances; thistle-down on the breeze, straw on the river, their course is shaped for them by the currents and eddies of the stream of life; but only in proportion as they are things, not men and women. Man was meant to be not the slave, but the master, of circumstances; and in proportion as he recovers his humanity, in every sense of that great obsolete word,—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and wield them at his will.—*Kingsley*.