

CORRESPONDENCE.

For the Christian Messenger. The University Senate.

Mr. Editor,— The list of gentlemen appointed to the Senate of our New University is very suggestive. It appears that of the twenty-six, eighteen reside in Halifax. We see now why it is called the University of Halifax. I hope that before long we may have a University of the Maritime Provinces.

But, furthermore, of these eighteen seven are officially connected with Dalhousie College, two more are on the public record as friendly to the scheme of making Dalhousie the one Provincial University. Nine out of twenty-six, or more than one third of the whole body,—and nine out of eighteen, or one half of the members belonging in Halifax, are committed, by official obligations and public declarations, to the policy of making Dalhousie the sole recipient of public money for collegiate education. Still further, it appears that both the Chancellor and the Vice Chancellor of the University of Halifax are Governors of Dalhousie College, and of course official obligations will cause them to seek first the advantage of their own College. If now a Registrar could be elected of avowed sympathy with the project of housing in Halifax one teaching University for all the Province and making the other colleges feeders to that, the business would seem to be auspiciously begun, and the consummation of the purpose which these men have cherished, would seem to be of near attainment.

Did the Government take counsel with the leader of the Opposition in framing that list? Certainly Mr. Holmes ought not to object to it. If he could have foreseen how the thing would be worked, he could not have voted against the University Bill, or, were the Government so intent on dividing their appointments among the various denominations, that they never considered what combinations they might be making, and so "built better than they knew?"

Were they shrewd and wide-awake when they made that list, or were they a little drowsy? Or did somebody outside draw up the paper for them and obligingly place it in their hands?

Perhaps no one can answer these questions satisfactorily. But if our "Metropolitan College" can not hold its own and have things its own way under such a Senate, it must be weak indeed.

For the Christian Messenger.

Help for our Sabbath School Teachers.

Mr. Editor,— I have been permitted to look over a "Sabbath School Teacher's Lesson Chart," prepared by Rev. A. H. Munro, of Toronto, which is soon to be published, accompanied by a small explanatory and illustrative volume by the same author. The Chart itself, which is the result of the study and experience of years, is so full of wise and helpful suggestions that I have sought and obtained the author's permission to review it for the benefit of teachers in our Sabbath Schools, many of whom often feel deeply the need of plain and correct guidance in the work of preparing and teaching lessons. To such prayerful, earnest, and sometimes troubled workers the following suggestions will, I am assured, afford timely and efficient aid.

The author treats first of "Preparations for Teaching" and considers this under two heads, 1st, "Investigation," 2nd, "Planning."

I. INVESTIGATION, OR THE MASTERY OF THE LESSON BY THE TEACHER. In order that this may be well done it is suggested (1) That the Teacher learn first the External Particulars of the Lesson. This involves a study of the book in which it occurs, its name, date, author, style and important features. It is suggested (2) That he learn next the Internal Particulars of the Lesson. This may be best done by his seeking for himself answers, in order, to the following questions: (a) When? In answering this question the teacher should seek to know the time and connection of the lesson. (b) Where? Under this he should learn all possible of the places which may be mentioned,—their peculiarities, relations, and associations. (c) Who? This will lead him to pursue the same course with the persons, characters, classes, names, titles, positions

and histories with which the lesson may deal. (d) What? Here he will ascertain the meaning of the words, terms, and figures employed, and will study the things mentioned, the actions and incidents narrated, the errors refuted, and the truths taught in the lesson. (e) Why? This question will cause him to reflect on the causes, motives and designs of the passage he is studying (f) Whence? This last will turn his attention to what is implied or suggested by the lesson and to what it suggests and produces.

II. PLANNING, OR THE ARRANGEMENT AND STUDY OF THE LESSON WITH A VIEW TO TEACHING IT. Here the Teacher must first decide upon the main theme of the Lesson. Every lesson has a definite subject and object. This subject the teacher should strongly grasp and clearly present. The object of the lesson should ever be before his mind. All his teaching should tend to instruct the scholars on that one subject and to secure that one object. The subject, for instance, may be Faith, the object to lead the scholars to exercise it. In order to secure these two ends the teacher may pursue the following plan: After deciding upon the Theme, (1) Select the truths to enforce it, (2) Select the best ways and means of setting forth those truths, (3) Mark well the chief points to be explained, proved, illustrated, or enforced, (4) Obtain the needed explanations, proofs, and illustrations. This may be done by (a) living the truth, (b) looking out for illustrations, (c) setting these and all thoughts suggested down in a note book, (d) Arrange the whole in order and preserve a clear connection.

I subjoin this part of the Chart in brief form. It may help some if they cut it out and preserve it in a note-book or Bible as a guide in study.

I. INVESTIGATION.

- 1. External Particulars: The Book: name, date, author, style, &c. 2. Internal Particulars: (a) Where? Chronology, Connection. (b) Where? Places, Peculiarities. (c) Who? Persons, Characters, Classes, Names, Titles, Positions, Histories. (d) What? Words, Terms, Figures, Things, Actions, Incidents, Errors, Truths. (e) Why? Causes, Motives, Designs. (f) Whence? Things implied, suggested, inferred, produced.

II. PLANNING.

- 1. Decide upon the main theme of lesson. 2. Select truths to enforce it. 3. Select the particulars to set forth these truths. 4. Mark the points to be explained, proved and illustrated. 5. Obtain necessary explanations, proofs and illustrations (a) by living the truths, (b) by looking for illustrations, (c) by storing them in a note-book. 6. Arrange in interesting and logical order.

In another article the author's mode of teaching the lesson will be presented. J. A. DURKEE. Aug. 12, 1876.

For the Christian Messenger.

Communion Wine.

MR. EDITOR,— Considerable attention is at present being given to the subject of Communion Wine, both in this country and Great Britain. Some thousands of churches have wholly freed themselves from the "wine that giveth its colour in the cup" and at the last "that biteth like a serpent and stingeth like an adder," refusing even to look upon such; while other churches adhere as firmly to the intoxicating wine, as the only true emblem of the blood of Christ. Christians are unfortunately divided upon this subject, and grave dissatisfaction prevails. Which party is right? In the consideration of this matter by the churches it is undesirable that illfeeling should arise; it is not at all necessary, personalities or harsh language should have no place, "Not my way but Thy way," should be the prayer of every Christian, in this, as in all matters calling for consideration. What then is the proper wine for Communion purposes? Two kinds are now placed before us.

- 1st. The "PURE FRUIT OF THE VINE" unfermented, unintoxicating wine. *Its constituents are, 1. Gluten, a blood former, plentiful. 2. Sugar, in varying, but always a large amount.

- 3. Gum. 4. Various odorous matter or aromas. 5. 6. Malic and Citric Acids, in small quantities. 7. 8. Phosphorous and Sulphur in combination. 9. Cream of Tartar. 10. Tartrate of Lime. 11. Water, &c.

Alcohol, you will notice, is entirely absent in the above. In fact it is never found in any natural product in their uncorrupted state. In the above you have a wine that "will make glad the heart of man," without unmaning him, affording nourishment to and calculated to build up the physical system, "destroy it not, there is a blessing in it." It has as yet seen no corruption, it is the "Good Wine," wholly unleavened. It is the same as used by the Jews at the Passover Feast. Its use conveys a blessing, never a curse. As an emblem of the blood of Christ, how appropriate. Christ was the true Vine, the blood of the Vine has been poured forth for us, it "saw no corruption," what a blessing it has proved to all who have availed of it, truly his blood has been "drink in deed," thirsty souls have been refreshed, built up, in the inner man. How many hearts have been made glad in partaking at this fountain. Precious Wine, precious fruit, may the healing stream flow on "still blessing, and to bless."

2nd. You have the intoxicating Wine. It was once perchance the fruit of the Vine, of which you are wont to say "destroy it not, there is a blessing in it," but how has its glory been laid low. It has become leavened, corruption has set in, let us look at it:

- 1. Its gluten, destroyed. 2. Its sugar, destroyed, and so of most of the remaining constituents for the most part destroyed. And what have we instead,—considered by many as the only suitable emblem of the blood of the atonement? *WINE THE MOCKER, or old Red Port. 1. Alcohol, a powerful poison. 2. Emethic acid. 3. Emethic ether. 4. Essential or volatile oils; one of which is Nicotine, a frightful poison. 5. Bouquet or Aroma. 6. Acetic Acid. 7. Sulphate of Potash. 8. Chlorides of Potassium and Sodium. 9. Tannin. 10. Undecomposed sugar, gum, and extractive matter in small quantities. 11. Water, &c.

Claret and other common wines differ but slightly from the above. In this you have a wine that brutifies the heart of man. It contains no nourishment. It destroys the system. It unmanns man, look not upon it, "it biteth like a serpent and stingeth like an adder." Cursed is the man that putteth such to his neighbor's lips. It is "a mocker." It is "raging," whose is deceived thereby is not wise. It has become the cup of cursing, the cup of devils.

Which will the churches of our land obtain for sacramental purposes? The pure blood of the grape the fruit of the vine uncorrupted, unfermented? or the cup that has brought such a curse to our fair land? I ask not which the Great Head of the Church has sanctioned, our God and Saviour never contradicts Himself. He changes not. He did not in once place in His holy word say to us "look not upon the wine when it is red," and in another place, "drink ye all of it," but certainly chose the uncorrupted fruit of the vine to represent that blood which saw no corruption, when He said "This do in remembrance of me." Which shall it be? Members of our churches, our whole people wait your decision. They at present say "liquor is a good thing, else our churches would not patronize or use it." The Legislature waits your decision. When a deputation waited upon Hon. Alexander McKenzie, the Premier to urge upon him the importance of Prohibition, his reply was "What will your churches do for wine?" The use of intoxicating wine by the churches has become a scandal and a bye-word in the world, and also a snare and a curse to many of their members.

I would gladly ignore the fact that very few, if any, of our churches using intoxicating wine, yet even that which was formerly the fruit of the vine, but instead a vile compound of various harmful drugs, mixed with alcohol and water and called wine.

It is my prayer that the churches may arise in their might, and free themselves from the delusion of strong drink; Yours, T. M. KING.

*This analysis was by Dr. Lees of England.

For the Christian Messenger.

Baptist Gathering at Martha's Vineyard.

DEAR BROTHER,—

If our Provincial ministers knew how pleasantly a few days could be spent on this beautiful island, and how easily and cheaply it can be reached, I should think some of them would come to participate in these annual feasts. But they are now preparing for their own meeting at Sackville, perhaps having settled that University question this year, some may come this way next. For the information of such I would say that any minister can travel from St. John to Boston in the International steamers for one-half usual fare, and from Boston to Martha's Vineyard and return for nothing. Any Boston pastor can give directions how to obtain a pass. Here one can live at very small expense. The opportunities of listening to some distinguished ministers, the fraternal greetings, the new zeal that may be inspired, the sea bathing and sea air would fully compensate for the expense of the journey. The meetings began on Saturday last by

AN ADDRESS OF WELCOME

by Col. Hasseltine of Boston, President of the Baptist Vineyard Association, he was followed by Bro. W. W. Landrum of Georgia who made some interesting statements concerning his own state, and thanked the brethren of the North for their hearty welcome. The Presbyterians and Methodists were divided by the war into North and South. Not so with the Baptists. In Georgia every tenth person of the whole population is a Baptist.

Drs. Williams of Baltimore, Osborn of New York, Boardman of Philadelphia, and Bishop Haven, Methodist, made appropriate and interesting remarks.

THE SABBATH SERVICES

were exceedingly interesting, but space forbids any lengthened report. The subject for the day was "The Holy Spirit." The morning sermon was by Dr. Crane of Hartford, Conn., the afternoon by Dr. Boardman of Philadelphia. Much interest was awakened by the announcement that Dr. B. would preach. His history is an interesting one. His father was the distinguished missionary to the Karens of Savoy. His mother, having been left a widow, married Dr. Judson, called of God to give the Gospel to the Burmese. She died as Mrs. J. and was buried in St. Helena. All familiar with the history of missions will recall these and many other interesting particulars. Dr. B. is worthy of his parentage. He is a refined Christian gentleman, an elegant scholar and an impressive preacher. Perhaps there is no one in the Baptist denomination on this Continent who is equal in the selection and use of appropriate words. He uses not simply a word but the word. His text was John xvi. 8. 11. He discussed the three functions of the Holy Spirit: First, He convicts of sin; that sin is the root of all sin, unbelief. The world defines sin to be crimes. Philosophy calls it failures. Theologians even call it depravity. Christ calls it unbelief. Unbelief is a sin which the gentlest maiden as well as the most abandoned may commit. The Spirit convicts. Conscience does not. The bible cannot. A jury may convict of crimes, conscience of sins, but the Holy Spirit convicts of sin. Not Sinai but Calvary is the Spirit's mightiest weapon. Second. The Spirit convicts us of righteousness, This is Christ's righteousness—not the world's. The world is quick enough to call attention to its own. It is not righteousness but success, after which the world strives. Secretly it is to be feared that many of us believe that "Might makes right." This righteousness was illustrated in Christ's life and work. His righteousness caused his death. His going to his Father gave us a spiritual and universal Saviour instead of a local one. Third, Christ convicts of judgment. the Prince of this world has been judged. Satan did lord it over man but is now a vanquished foe. Milton beautifully represents the downfall of Satan and the birth in Bethlehem as simultaneous. The last book in the Bible records the doom which was pronounced on Satan. Victory must come, Christ must reign.

I presume on the patience of yourself and readers on account of the preacher and his subject:

THE GENERAL TOPIC FOR MONDAY.

was "The Word." The morning and afternoon sermons were by Messrs. Townley of Woburn, Mass, and Warren of East Boston. The sermons were good and the meetings in all respects profitable. Rev. H. M. Sanders of Yonkers, N. Y. delivered the evening discourse. He has just completed his studies, and is a young man of great promise. He is on the way to prominence in the denomination. His theme was the bondage of the law, and freedom of the gospel. In the heart of a believer, is created a principle which makes service spontaneous. The Christian serves God unconsciously.

Tuesday was devoted to discussing the subject of

REVIVALS.

Dr. Eddy of Boston preached in the morning from Hab. iii. 2. "O Lord revive thy work." He spoke of Elijah praying in Carmel for rain as a representative of the church in its desolation crying "Lord revive thy work."

A revival is not necessarily a greater manifestation of God's power, but God's power in a different way.

Some would wish for a revival as they would for a thunderstorm in times of great drought. The church needs both the gentle shower and the great tempest. Some are afraid to acknowledge that they have made extra effort in times of ingathering. They ought to seize the favorable time as a seaman long becalmed, would a fair wind.

Revivals are needed. First, to check corruption and fraud in business and politics. Second, to check the worldly spirit in the church, to restore attendance at the sanctuary and demolished family altars. The preaching in the pulpit and instruction in the Sabbath School does not prevent it. Society would be contaminated were it not for revivals. Third, to take the place of measures of doubtful propriety to keep up an interest, operatic music, theatrical performances in the Sabbath Schools, wasting money on elegant church edifices. Fourth, to save souls.

A revival may be promoted by a deep conviction of need on the part of God's people, by absolute dependence on the Holy Spirit, and the use of all proper means, persons need not fear a little excitement. We have reason to thank God for revivals in which there has been intense excitement.

The afternoon was taken up by a discussion of the same subject, opened by Rev. D. W. Faunce of Lowell. He believed that God had other work for his church at certain times and did not give them a constant revival.

God gives us revivals, using our efforts if he wishes. He did not agree with the Western preacher, who posted the following notice on the door of a school house: "A revival will commence in this house Wednesday evening at half past seven sharp."

Dr. Williams spoke of the spirit a church must possess and the effort it must make in order to have a revival. He had no objection to evangelists, but for his part he always told his church that if they would not work with him, they should not with any one else. Ministers and churches must get full themselves before they can go after others.

Rev. Mr. Laundrum believed strict discipline a good preparation for a revival, if not a means to produce it.

The evening sermon was by Dr. J. S. Kennard of New York, from the text: "The Lord of hosts is with us." The religion of Christ is a great fact and also a great force in the world. It is as unphilosophical as unchristian to deny the existence and power of God. We have proof of God's existence; First, in nature. Second, in the bible. Third, in our consciousness. That is superior to sense or reason. We have felt that God was with us. God's presence among men has been more of saving, than destroying. It is God who has kept the race from disintegration. It is natural for us to look beyond ourselves. The poet invokes the muses; the warrior the gods; the painter nature. God meets this need for the Christian. We have felt his presence in secret prayer.

Dr. K. is a logical reasoner and an eloquent preacher. No one has any disposition to wish to hear the end of his discourse.

The general topic for Wednesday was

PASTOR AND PEOPLE.

The morning service was opened by an address by Dr. Williams. We can find out the duty of the laity by finding what is not the duty of the pastor. It is not the pastor's duty to do all the preaching. Paul never saw a pulpit. Philip preached in a chariot, and his whole congregation was