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AND EVANGELICAL ADVOCATE.

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A Prayer in Time of War.

Thou hast covered my head in the day of battle.—Psalm cxi. 7.

Help, Lord, for our trust and our strength is in Thee;

Go forth with our armies by land and by sea; In horses and chariots in vain we confide. If the Ruler of Nations is not on our side, When our soldiers and sailors go forth in array, Whom our heads in the battle affray.

Thou wast here on that day when the tyrant sent forth His iron-hoed hordes from the fens of the North;

When his blood-thirsty eagles from Alma looked round, And flapped their black wings on their high vantage-ground.

With our soldiers thou wast in the charge and hurrah! And didst cover their heads on that terrible day.

Thou didst give, in that rush of resistless advance, High fame to the armies of England and France;

By honour united, by valour allied, They fought and they conquered—they bled and they died.

For the brave who survive and march onward we pray, Oh! cover their heads to the tyrant's dismay.

Oh! help when the wounded are writhing in pain, 'Midst the groans of the dying—the heaps of the slain;

Send forth the Physician to sooth from above, With the oil and the wine, and the balm of His love.

Oh! bind up the wounded and comfort bestow, And cover their heads in the time of their woe.

Help, Lord! when the pestilence wasteth by day, And sweepth our soldiers and sailors away;

Oh! hasten, and cease in thy judgements to suite With the arrow by day, and the terror by night;

Bear them up in thine arms, that, when looking to Thee, Their heads may be covered by land and by sea.

Oh! help when our widows are bending the knee, When the fatherless children are pleading with Thee;

To their cry and their claims may the nation give heed, And succour afford in the time of their need.

Our widows and orphans, Oh! Lord, do thou bless, And cover their heads in the day of distress.

BELFAST, OCTOBER, 1854. W.M.C.

From the Philadelphia Presbyterian.

PRESBYTERIANISM.

An Address delivered before the Presbyterian Historical Society at their Anniversary Meeting in the Tenth Presbyterian Church, Philadelphia, on Tuesday evening, May 1st, 1855.

THE REV. CHARLES HODGE, D. D. Continued.

III. As then presbyters are all of the same rank, and as they exercise their power in the government of the Church, in connection with the people, or their representatives, this of necessity gives rise to Sessions in our individual congregations, and of Presbyteries, Synods, and Assemblies, for the exercise of more extended jurisdiction. This brings us to view the third great principle of Presbyterianism, the government of the Church by judicatories composed of presbyters and elders, &c. This takes for granted the unity of the Church in opposition to the theory of the Independents.

The Presbyterian doctrine on this subject is, that the Church is one in such a sense that a smaller part is subject to a larger, and the larger to the whole. It has one Lord, one faith, one baptism. The principles of government laid down in the Scriptures bind the whole Church. The terms of admission, and the legitimate grounds of exclusion, are every where the same. The same qualifications are every where to be demanded for admission to the sacred office, and the same grounds for deposition. Every man who is properly received as a member of a particular church, becomes a member of the Church universal; every one rightfully excluded from a particular church, is excluded from the whole Church; every one rightfully ordained to the ministry in one church, is a minister of the universal Church, and when rightfully deposed in one, he ceases to be a minister in any. Hence, while every particular church has a right to manage its own affairs and administer its own discipline, it cannot be independent and irresponsible in the exercise of that right. As its members are members of the Church universal, and those whom it excommunicates are according to the Scriptural theory, delivered unto Satan, and cut off from the communion of the saints, the acts of a particular church become the acts of the whole Church, and therefore the whole has the right to see that they are performed according to the law of Christ. Hence, on the one hand, the right of appeal; and on the other, the right of review and control.

This is the Presbyterian theory on this subject; that it is the Scriptural doctrine appears. 1. From the nature of the Church. The Church is every where represented as one.—It is one body, one family, one fold, one kingdom. It is one because pervaded by one Spirit. We are all baptized into one Spirit so as to become, says the apostle, one body.—This indwelling of the Spirit which thus unites all the members of Christ's body, produces not only that subjective or inward union which manifests itself in sympathy and affection, in unity of faith and love, but also outward union

and communion. It leads Christians to unite for the purposes of worship, and of mutual watch and care. It requires them to be subject one to another in the fear of the Lord.—It brings them all into subjection to the word of God as the standard of faith and practice. It gives them not only an interest in each other's welfare, purity, and edification, but it imposes the obligation to promote these objects. If one member suffers, all suffer with it; if one member is honoured, all rejoice with it. All this is true, not merely of those frequenting the same place of worship, but of the universal body of believers. So that an independent church is as much a solecism as an independent Christian, or as an independent branch of a tree. If the Church is a living body united to the same head, governed by the same laws, and pervaded by the same Spirit, it is impossible that one part should be independent of all the rest.

2. All the reasons which require the subjection of a believer to the brethren of a particular church, require his subjection to all his brethren in the Lord. The ground of this obligation is not the church covenant. It is not the compact into which a number of believers enter, and which binds only those who are parties to it. Church power has a much higher source than the consent of the governed.—The Church is a divinely constituted society, deriving its powers from its charter. Those who join it, join it as an existing society, and a society existing with certain prerogatives and privileges, which they come to share, and not to bestow. This divinely constituted society, which every believer is bound to join, is not the local and limited association of its own neighbourhood, but the universal brotherhood of believers; and therefore all his obligations of communion and obedience terminate on the whole Church. He is bound to obey his brethren, not because he has agreed to do so, but because they are his brethren—because they are temples of the Holy Ghost, enlightened, sanctified, and guided by Him. It is impossible, therefore, to limit the obedience of a Christian to the particular congregation of which he is a member, or to make one such congregation independent of all others, without utterly destroying the very nature of the Church, and tearing asunder the living members of Christ's body. If this attempt should be fully accomplished, these several separate churches would as certainly bleed to death, as a limb when severed from the body.

3. The Church, during the apostolic age, did not consist of isolated, independent congregations, but was one body, of which the separate churches were constituent members, each subject to all the rest, or to an authority which extended over all. This appears, in the first place, from the history of the origin of these churches. The apostles were commanded to remain in Jerusalem until they received power from on high. On the day of Pentecost the promised Spirit was poured out, and they began to speak as the Spirit gave them utterance. Many thousands in that city were added to the Lord, and they continued in the apostles' doctrine and fellowship, and in breaking of bread and prayer. They constituted the Church in Jerusalem. It was one not only spiritually, but externally, united in the same worship, and subject to the same rulers. When scattered abroad, they preached the word every where, and great multitudes were added to the Church. The believers in every place were associated in separate, but not independent churches, for they all remained subject to a common tribunal.

For, secondly, the apostles constituted a bond of union to the whole body of believers. There is not the slightest evidence that the apostles had different dioceses. Paul wrote with full authority to the Church in Rome before he had ever visited the imperial city.—Peter addressed his epistles to the churches of Pontus, Cappadocia, Asia, and Bithynia, the very centre of Paul's field of labour. That the apostles exercised this general jurisdiction, and were thus the bond of external union to the Church, arose, as we have seen, from the very nature of their office, and being commissioned to found and govern the Church, and being so filled with the Spirit as to render them infallible, their word was law. Their inspiration necessarily secured this universal authority. We accordingly find that they every where exercised the powers not only of teachers, but also of rulers. Paul speaks of the power given to him for edification; of the things which he ordained in all the churches. His epistles are filled with such orders, which were of binding authority then as now. He threatens the Corinthians to come to them with a rod; he cut off a member of their church, who he had neglected to discipline; and he delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme. As a historical fact, therefore, the apostolic churches were not independent congregations, but were all subject to one common authority.

In the third place, this is further evident from the Council at Jerusalem. Nothing need be assumed that is not expressly mentioned in the record. The simple facts of the case are, that a controversy having arisen in the church at Antioch, concerning the Mosaic law, instead of settling it among themselves as an independent body, they referred the case to the apostles and elders at Jerusalem, and there it was authoritatively decided, not for that church only, but for all others. Paul, therefore, in his next missionary journey, as he "passed through the cities, delivered to them," it is said, "the decree for to keep, which were ordained of the apostles and elders which were at Jerusalem." Acts xvi. 4. It matters not whether the authority of that Council was due to the inspiration of its chief members or not. It is enough that it had authority over the whole Church. The several congregations were not independent, but were united under one common tribunal.

4th. In the fourth place, we may appeal to the common consciousness of Christians, as manifested in the whole history of the Church. Every thing organic has what may be called

a *natus formatus*; an inward force, by which it is impelled to assume the form suited to its nature. This inward impulse may, by circumstances, be impeded or misdirected, so that the normal state of a plant or animal may never be attained. Still, this force never fails to manifest its existence, nor the state to which it tends. What is thus true in nature, is no less true in the Church. There is nothing more conspicuous in her history than the law by which believers are impelled to express their inward unity by outward union. It has been manifested in all ages, and under all circumstances. It gave rise to all the early councils, determined the idea of heresy and schism. It led to the exclusion from all churches of those who, for the denial of the common faith, were excluded from any one, and who refused to acknowledge their subjection to the Church as a whole. This feeling was clearly exhibited at the time of the Reformation. The churches then formed, ran together as naturally as drops of quicksilver; and when this union was prevented by internal or external circumstances, it was deplored as a great evil. It may be for men of the world to attribute this remarkable characteristic in the history of the Church, to the love of power, or to some other unworthy source. But it is not thus to be accounted for. It is the law of the Spirit. If what all men do, is to be referred to some abiding principle of human nature; what all Christians do, must be referred to something which belongs to them as Christians.

So deeply seated is this conviction that outward union and mutual subjection is the normal state of the Church, that it manifests itself in those whose theory leads them to deny and resist it. Their Conventions, Associations, and Advisory Councils, are so many devices to satisfy an inward craving, and to prevent the dissolution to which it is left that absolute Independency must inevitably lead.

That, then, the Church is one, in the sense that a smaller part should be subject to a larger, and a larger part to the whole, is evident, 1. From its nature as being one kingdom, one family, one body, having one head, one faith, one written constitution, and actuated by one Spirit; 2d. From the command of Christ that we should obey our brethren, not because they live near to us; not because we have covenanted to obey them, but because they are our brethren, the temples and organs of the Holy Ghost; 3. From the fact that during the apostolic age the churches were not independent bodies, but subject in all matters of doctrine, order, and discipline, to a common tribunal; and 4. Because the whole history of the Church prove that this union and mutual subjection is the normal state of the Church towards which it strives by an inward law of its being. If it is necessary that one Christian should be subject to other Christians; it is no less necessary that one church should be subject in the same spirit, to the same extent, and on the same grounds, to other churches.

We have now completed our exposition of Presbyterianism. It must strike every one that it is no device of man. It is not an external frame-work, having no connection with the inward life of the Church. It is a real growth. It is the outward expression of the inward law of the Church's being. If we teach that the people should have a substantive part in the government of the Church, it is not merely because we deem it healthful and expedient, but because the Holy Ghost dwells in the people of God, and gives the ability and confers the right to govern. If we teach that presbyters are the highest permanent officers of the Church, it is because those gifts by which the apostles and prophets were raised above presbyters, have, in fact, ceased. If we teach that the separate congregations of believers are not independent, it is because the Church is, in fact, one body, all the parts of which are mutually dependent.

If this is so—if there is an outward form of the Church which corresponds with its inward life, a form which is the natural expression and product of that life, then that form must be most conducive to its progress and development. Men may, by act, force a tree to grow in any fantastic shape a perverted tree may choose. But it is at the sacrifice of its vigour and productivity. To reach its perfection, it must be left to unfold itself according to the law of its nature. It is so with the Church. If the people possess the gifts and graces which qualify and entitle them to take part in the government, then the exercise of that right tends to the development of those gifts and graces; and the denial of the right tends to their depression. In all the forms of despotism, whether civil or ecclesiastical, the people are degraded; and in all forms of scriptural liberty, they are proportionally elevated. Every system which demands intelligence tends to produce it. Every man feels that it is not only one of the greatest advantages of our republican institutions that they tend to the education and elevation of the people, but that their successful operation, demanding popular intelligence and virtue, renders it necessary that constant exertion should be directed to the attainment of that end. As republican institutions cannot exist among the ignorant and vicious, so Presbyterianism must find the people enlightened and virtuous, or make them so.

It is the combination of the principles of liberty and order in the Presbyterian system, the union of the rights of the people with subjection to legitimate authority, that has made it the part and guardian of civil liberty in every part of the world. This, however, is merely an incidental advantage. The Church organization has higher aims. It is designed for the extension and establishment of the gospel, and for the edification of the body of Christ, till we all come to the unity of the faith, and knowledge of the Son of God; and that must be best adapted to this end, which is most congenial with the inward nature of the Church. It is on this ground we rest our preference for Presbyterianism. We do not regard it as a skillful product of human wisdom; but as a divine institution, founded on the word of God, and as the genuine product of the inward life of the Church.

The Future of the Universe.

To the vulgar eye, that sees nothing in the stars but their light, and to the dark mind, that has no faith in the verdicts of science, the starry firmament presents neither associations in the past nor glories in the future. To them the stars are truly but *specks or dots of light*, not more interesting than the fire-fly in a summer evening, or the ephemeral sparks that fly from the anvil. Their feeble and glimmering rays, dimmed by each rising exhalation, and passing even before the zephyr's breath, has failed to arrest the poet's eye, or gild the painter's canvas. It has never lighted the lover to his mistress, nor the pilgrim to his shrine, nor the hero to his deeds of glory. "But no sooner does Science, with her magic wand, marshal the celestial host—planet, satellite, and star—into the system of worlds which roll in the bosom of space, than Faith "takes up the wondrous tale," and associates with these bright abodes the future fortunes of immortal and regenerated man. It places there the loved and the lost—it follows them into the celestial bowers—it joins them in the anthem to mortal minstrelsy unknown—it listens to their warning and their welcoming voice, and round the joyous hearth which it consecrates in the house of many mansions; it assembles hearts once severed and broken, and longs to wander beside the "rivers of the waters of life" with the prophets that expounded it, the sages that enlightened it, the martyrs that suffered for it, and the noble victims that bled in its cause. Imagination takes up the theme where Faith and Reason leaves it. The chariots of flame and the hordes of fire that bore Elijah from his star of earth, and surrounded wheels of amber and of fire which were exhibited to the captive prophet on the banks of the Chebar, become, in the poet's eye, the vehicle from planet to planet, and from star to star, in which the heavenly hosts to survey the wonders and glories of the universe.

If the knowledge of the material world—of its facts and of its laws, is thus instructive and thus inspiring, we must strive to elevate the popular mind by the truths of natural science teaching them in every school, and recommending, if not illustrating them from every pulpit. We must instruct our youth, and you age itself, in the geology and physical geography of the earth, that they may learn the structure and use of its brother planets; and we must fix in their memories, and associate with their affections, the great truths in the planetary and sidereal universe, on which the doctrine of more worlds than one must necessarily rest. Thus familiar with the most magnificent works of creation—thus seeing them through the heart, as well as through the eye, the young will look to the future with a keener glance and with brighter hopes; the weary and the feeble laden, lifting their tearful eye into the stars, will rejoice in the vision of their place of rest; the philosopher will scan with a new sense the lofty spheres in which he is to study; and the Christian will recognise, in the worlds of stars, the gorgeous temples in which he is to offer his sacrifice of praise.—*St. D. Brazer.*

The Jew.

Travelling lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman, give a short account of a Jew, with whom he had lately been acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineaments of his face; he was well dressed, and his face was noble, though it was evident that his heart had lately been the habitation of sorrow. He took his seat, and was all attention while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare, and the good minister going up to him, said,—"sir, am I correct —am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The following narrative was the substance of his reply: "He was a very respectable man, of a superior education, who had lately come from London, and with his Books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his youth before he left Europe; and he now enjoyed no pleasure but the company of his endeared child. She was indeed worthy of a parent's love—she was surrounded by beauty as a mantle, but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the finisled decorations of the body. No pains had been spared on her education, she could read and speak with fluency several different languages, and her manners charmed every beholder: no wonder then that a dotting father whose head was now sprinkled with gray should place his whole affection on this only child of his love—especially as he knew no source of happiness beyond this world: being a strict Jew, he had educated her in the strictest principles of his religion, and he thought he had presented it with an ornament. Not long ago this child was taken sick, the rose faded from her cheek, her eye lost its fire, her strength decayed, and it was apparent to all that the worm of disease was rioting in the bed of his daughter with a heart ready to break with anguish: he often attempted to converse with her, yet he seldom spoke but in the language of tears; he spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart.—The father was walking in a small grove near his house, wetting his steps with his tears when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber which he feared was soon to be the entrance of death; and his religion gave but a feeble hope of meeting her hereafter.—She extended to her parent her wasted hand. "My father do you love me?"—"My child,

you know that I love you—that you are more dear to me than all the world besides."—"But father—do you love me?"—"Why, my child, will you give me pain so exquisite—have I never given you any proofs of my love?"—"But my dearest father, do you love me?" The father could not answer. She added—"I know my dear father that you love me—that you have been the kindest of parents—and I tenderly love you—will you grant me one request—O, my father, it is the dying request of your daughter—will you grant it?"—"My dearest child, ask what you will—though it take all my property—whatever it be, it shall be granted—I will grant it."—"My dear father, I beg of you never to speak against Jesus of Nazareth." The father was dumb with astonishment. "I know," continued the dying girl, "I know a little about this Jesus, for I was never taught, but I know that he is a Saviour, for he has manifested himself to me since I have been sick—even for the salvation of my soul—I feel that I am going to him—and now my dear father, do not deny me, I beg that you will never again speak against Jesus of Nazareth—entreat you to obtain a new Testament that tells of him, and I pray that you may know him, and when I am no more, you may bestow on him that love that was formerly mine." The exertion overcame the weakness of her feeble body, she ceased, and the father's heart was too full even for tears; he left the room in great horror of mind, and ere he could again summon sufficient fortitude to return, the spirit of his accomplished daughter had taken its flight, as I trust to that Saviour whom she had loved and honoured without seeing or knowing.—The first thing the parent did after committing to the earth his last earthly joy, was to procure a Testament, this he read—and taught by the spirit from above, is now numbered among the meek and humble followers of the Lamb.—*Todd's Simple Sketches.*

Period of Human Life.

M. Flourens, the distinguished French physiologist, and Perpetual Secretary of the Paris Academy of Science, has just published a book in which he announces that the normal period of the life of man is one hundred years. The grounds on which he comes to this new philosophical conclusion may be briefly stated. It is, we believe a fact in natural history, that the length of each animal's life is in exact proportion to the period he is in growing. Buffon was aware of this truth and his observation led him to conclude that the life in different species of animals, is six or seven times as long as the period of growth. M. Flourens, from his own observations and those of his predecessors, is of opinion, that it may be more safely taken at five times. When Buffon wrote, the precise period at which animals leave off growing, or to speak more correctly, the precise circumstances which indicate that the growth has ceased, was not known. M. Flourens has ascertained that period, and thereon lies his present theory. "It consists," says he, "in the union of the bones to their epiphyses. As long as the bones are not united to the epiphyses the animal grows; as soon as the bones are united to their epiphyses the animal ceases to grow." Now, in man, the union of the bones with the epiphyses takes place, according to M. Flourens at the age of twenty; and consequently he proclaims that the natural duration of life is five times twenty years. "It is now fifteen years ago," he says, "since I commenced researches into the physiological law of the duration of life, both in man and some of the domestic animals, and I have arrived at the result that the normal duration of man's life is one century. Yes, a century's life is what Providence meant to give us." Applied to domestic animals, M. Flourens' theory has, he tells us, been proved correct. "The union of the bones with the epiphyses," he says, "takes place in the camel at eight years of age, and he lives forty years; in the horse at five years, and he lives twenty-five years; in the ox at four years, and he lives from fifteen to twenty years; in the dog at two years, and he lives from ten to twelve years; and in the lion at four years, and he lives twenty." As a necessary consequence of the prolongation of life to any age, M. Flourens asserts that the mind, he modifies very considerably at different ages. "I prolong the duration of infancy," he says, "up to ten years, because it is from nine to ten that the mental definition is terminated. I prolong adolescence up to twenty years, because it is at that age that development of the bones ceases, and consequently the increase of the body in length. I prolong youth up to the age of forty, because it is only at that age that the increase of the body in bulk terminates. After forty the body does not grow, properly speaking; the augmentation of its volume, which then takes place, is not a veritable organic development, but a simple accumulation of fat. After the growth, or more exactly speaking, the development in length and bulk has terminated, man enters into what I call the period of invigoration—what I call our part become more complete and firmer, our functions more assured, and the whole organization more perfect. This period lasts to sixty-five or seventy years; and then begins old age, which lasts for thirty years." But though M. Flourens thus lengthens man's days, he warns him more than once, that the prolongation of them can only be obtained on one rigorous condition, "that of good conduct, of existence always occupied, of labor, of study, of moderation, of sobriety in all things." To those who may be disposed to ask, why it is, that men destined to live a century so few do so? M. Flourens answers triumphantly—"With our manners, our passions, our torments, man does not die, he kills himself!" and he speaks at great length of Comaro, of Lessius, and mentions Farrar and others, to show that by prudence and, above all, sobriety, life can easily be extended to a century, or more. Such is an outline of M. Flourens' singular argument, and knowing the author's scientific eminence, we doubt not it will be received with respect.—*Literary Gazette.*

Temperance and the Church.

It has always been a matter of surprise to me that so many of those persons who might naturally have been expected to unite in the temperance movement are inimical thereto. We mean professing Christians, and especially the elders of Churches and ministers of the Gospel.—What makes this fact appear stranger is, these same individuals admit readily enough that temperance is a good thing, and that the Sons of Temperance, the League, and other temperance associations for its promotion, have been eminently useful in doing good. Now that Christians should admit that certain means are productive of good ends, and then oppose those means by standing aloof, by not becoming associated with the great movement, is anomalous. It is the duty of Christians to do good unto all men as they have opportunity. They should not live for themselves alone, but for the good of others, and should be willing to deny themselves "anything whereby their brethren are made to stumble, or made weak, or offended."

It is not my design here to answer the objections raised by professed Christians against joining the temperance movement, but only to advance a few remarks to show that it is the duty of every Christian and of the Church as a body to unite their efforts to arrest the mighty evil of intemperance which exists so fearfully in our land.

A Church is composed of a number of individuals combined together for the purpose of promoting the religion of Jesus Christ; of enjoying the benefits of communion with the Saviour, and affording each other mutual aid in spiritual things. Then the members of such a body must profess a deep interest in each other's welfare, not only from the relation which each sustains to the other, but from a regard to the soundness of the body of which they are all members. That which makes one member suffer makes all suffer, and, therefore, for the safety, security, and welfare of the Church it becomes the imperative duty of an ecclesiastical body to suppress all evil in the bud, and discountenance everything which has a tendency to corrupt her members, and if she neglects this duty she is amenable to the great head of the Church. Ministers of the gospel, elders of the Church, and also laymembers cannot excuse themselves on the ground of ignorance as to the consequences of the drinking system, for they as well as others have only to look to be convinced. Here there is an evil of immeasurable magnitude, and most destructive in its nature and effects, which we take for granted the ministers and elders of the Church are aware of; an evil which has swept from the face of the earth into a premature grave its hundreds of thousands annually, many of whom were the fairest in the community. Intemperance has reduced many more to poverty, wretchedness, and disgrace, an evil which counteracts religious impressions, and disqualifies millions for the enjoyment of religion and heaven, and prepares them for a world of unmitigated misery.

And shall the Church gravely deliberate whether she ought to fold her arms and witness the devastation of this destructive engine of iniquity, without moving her hand or her tongue against it?—Can the Church of God tolerate with seeming indifference an acknowledged evil; a practice which neither science nor the Bible can justify? Can she stand an idle spectator, when from our hospitals, penitentiaries, lunatic asylums, jails, the gallows, and from the wives and widows of bacchanalian husbands and neglected children, there arises one unanimous voice, to drive from the earth this pestilence. Again, does it speak well for the glory of God, and the honor of the Church of Christ, which was designed to be the salt of the earth and the light of the world, to tolerate that which tends to utter corruption, and that while the world is trying all the means in her power to eradicate this agent of destruction, the Church (the repository of purity and piety) should remain silent and inactive until civil society pronounces the drinking usage abominable and unbecoming an enlightened and Christian community, before she dare to pronounce it sinful, or treat it as an offence.

But we do not think the time far distant when truth will triumph, and the Church arise unanimously in her ecclesiastical capacity and advocate those very principles which some bodies are now so reluctant to support. Let every minister, deacon, lay members of every Christian denomination, assist in carrying out the principles of the temperance reform, till drunkenness and its evils shall be numbered among things that were.—*Canada Temperance Advocate.*