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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, DECEMBER 12, 1851.

COMMUNION WINE.

We received the note containing the query on this subject, which we published in our last, just as we were going to press, and therefore could append no comment or answer. We consider the question a very proper one for consideration; though some may consider it over nice to pry so closely into matters of this kind. Several years since considerable attention was given to this subject in the States, and among other publications to which the discussion gave birth was one by Prof. Stuart of Andover, from which extracts were made, as referred to by Bro. Combor, in a former volume of this paper.

He shows that two generic words are used in the Old Testament to designate such drinks as may be of an intoxicating nature when fermented, and which are not so before fermentation.

In the New Testament also we have two words exactly corresponding in the Greek to the two Hebrew ones of the Old Testament.

After a critical examination of all the places in the Bible where the term *shay-caur* (strong drink) occurs, Professor Stuart arrives at the following conclusion:—"There was a species of *shay-caur* which was not fermented, as well as one that was fermented; and of course one that was not intoxicating as well as one that was."

Shay-caur was employed as a drink-offering to God. Num. xxviii. 7. Dent. xiv. 26. Was this fermented *shay-caur*? All leaven, i. e., fermentation was excluded from offerings to God. Lev. ii. 8.

"The great mass of the Jews have ever understood this prohibition as extending to fermented wine or strong drink, as well as to bread. The word is essentially the same, which designates the fermentation of bread and that of liquors.—Hence the Jews the world over, with few exceptions, have kept the passover with unfermented wine."

The final conclusion of the Prof. is in the following words:—"My final conclusion is this, viz: that wherever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can only mean—such wine as contained no alcohol that could have a mischievous tendency; that whenever they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine."

This conclusion is adopted generally, and many churches consequently are careful to furnish such wine only for sacramental uses as is not of an intoxicating character.

We know of no place in St. John where such wine can be procured, but such easy and frequent access is now had with Boston, that any church wishing it can easily procure it. It will be found, as manufactured from the wild native grape of Massachusetts by a firm in Ashburnham in that State, for sale at the store of Mr. B. H. Skinner, 112 Court Street, Boston. Price, 7s. 6d. per gallon.

We avail ourselves of this occasion to allude to another matter connected with the Lord's Table, i. e., proper table furniture. It is true that the acceptable observance of the ordinance may not be affected, by the kind of vessels used in its administration; but there are certain proprieties which in all other relations are observed where we may say the same thing, which are not observed by many churches at the Lord's Table. An ordinary tea service, for instance, will not affect what is to be eaten or drunk at tea when our friends pay us a social visit; but with how many church members does this avail to dispense with a better service for company. Now, although we could enjoy our tea every way as well with an ordinary as with an extra service, yet we approve of all such delicate attentions to the proprieties of life and to the courtesies of society indicative of a cultivated taste, and by no means a certain indication of pride more than the reverse.

We would be glad to see what is the uni-

versal practice where it can be afforded in social life, exhibited in the furnishing of the Lord's Table, and a neat and uniform set of vessels employed. Nor can we see why vanity or pride should have to do with this, or be involved in it more than in the sitting rooms or parlours of Christians.

At all events we see not how those who would scruple at this or begrudge the expense, can possibly justify themselves in wearing to a place of worship a better coat or dress than is worn at their ordinary daily avocation. We heartily believe in that particular and special regard for the proprieties of public worship which is manifested in a neat and tasteful house, well and comfortably furnished, ventilated, lighted and warmed; as clean and free from dirt and dust as the best room of our dwelling; and when the Lord's Table is spread, that it be with that same liberal regard to neatness and taste which we bestow upon our persons, that there may be left no reason to infer that we lack reverence for the place as the one "where the Lord's honour dwelleth," or that we did not cheerfully and heartily do and give whatever was requisite for the provision of his house.

Some churches, with scores of members who would be mortified if they could not display a regular set of dishes upon their tables for company, are content to see displayed upon the Lord's Table month after month a variety of odd vessels, and those of a very common description. Other Churches live by borrowing vessels for the Lord's Table, when the thought of sending out to a neighbour to borrow a tea service would be thought hardly less than insanity.

It may not be inappropriate here to indicate the cost of such articles as are properly used for these purposes. Such as are silver plated upon copper cost as follows: Flaggons £2 15s each, Cups £1 2s 6d, Plates 17s 6d; such as are plated on Britannia, Flaggons £1 15s, Cups 10s, Plates 10s; simple Britannia of very respectable appearance, Flaggon 15s, Cups 3s 9d, Plates 5s. These are the prices of these articles in Boston, at the store of Bigelow, Brother & Kennedy, 121 Washington street; also of H. B. Stanwood, 253 Washington street. Upon this cost, besides freight, there would be a duty of 8 1/2 per cent.

Britannia vessels of this description may be had of Messrs. Robinson & Thompson of this City, as follows: Flaggon £1 2s 6d, Cups 5s, Plates 7s 6d.

At any of the above rates it is certain the expense cannot be pleaded by a Church for the want of proper furniture, if its members are at all harmonious in their views of its propriety.

A Good Suggestion.

"An elderly man, after hearing the claims of the Missionary Union, said, that his only means for providing himself with money for that and other benevolent purposes, was to set apart the first Monday in each month, and consecrate the earnings of the day. It is very suitable that the earnings of the day set apart to pray for the spread of the gospel should be devoted to this object."

The above we copy from the American Messenger for December, and we conceive it a good suggestion indeed; and we believe the whole month would be made happier by any one adopting the hint. We have received a sum the past week from a brother in this City to transmit to the American and Foreign Bible Society, who concluded lately to give one half a week's earnings to object, which he has accordingly done. By such an act the cause of Missions, or the Bible, or whatever it may be, becomes well fixed in a person's regards, and comes prominently before the mind in every approach to the mercy seat.—Those who have such objects really at heart can always find a way to give something, though their donations may be far below their wishes, and those who devise methods for giving will be the ones to offer prevailing prayers, their prayers and their alms coming up together before God as a memorial; and we need hardly say, that the prayers of those who do not give avail little, for we fear few such are ever considerate enough of the Missionary enterprises of the day to offer prayers for them.

Permit us to direct the attention of our readers to this suggestion of the American Messenger. Will you not try it for once at least, to see if you find in the review of the month following any occasion to regret it? The next first Monday of the month will be also the first Monday of the year, making it

more especially a favourable day for the experiment. Will not Pastors who have not yet set up the Monthly Prayer Meeting for Missions among their people make an effort to begin with the new year. This affords an admirable opportunity for creating and cherishing a Missionary spirit, and the papers are now multiplying so rapidly among our churches that a large amount of most interesting Missionary intelligence may be had in store for the Missionary Meeting. The Churches must, to be consistent with their professions, and in order to expect prosperity among themselves, do vastly more for Missionary purposes than they have hitherto done.

DAY OF FASTING AND PRAYER.—The two Baptist Associations of New-Brunswick recommended at their annual meetings that the First day of January next, be observed by the Churches as a day of fasting and prayer.

We have heard doubts expressed as to the expediency of such a resolution, but we think the only reason we ever heard adduced against it was that so little attention was given to it by the Churches. We certainly lament the occasion of such an objection, but rejoice that no objection is adduced to militate against the advantages of fasting and prayer or the propriety of such observances by Churches. We grow every year more in favour of this vote and of carrying it out. Not a year has passed for a long series but we have known these meetings to be followed in various places by revivals of religion. What Church can think light of such a happy result? What Church can afford to dispense with revivals?

We hope that Pastors and Deacons will be in season in calling attention to the subject, that it may be well considered and its advantages pressed upon the attention of the Churches.

The thoughtless and the gay devote the day generally to amusements, an unintentional indication on their part of the follies to which their precious years are given. Those who live for better things, and are considerate of the fact that their time for doing is rapidly lessening, should be seeking on that day more grace to do what they have to do, and to do it well. We hope it will be universally observed by the Churches, and that we may have the privilege of chronicling many cheering results.

"The Christian Visitor" has been the topic upon which the Editor of the *Wesleyan* has expended for some weeks past the excess of his tender solicitude. The necessity of this is thus expounded to readers of that journal, in the paper of last week.

"By the views he enunciates on the subject of immersion, he occupies precisely the same ground as Papists and Mormons do, with reference to their respective peculiarities. The *Visitor* has only to act out its own principles, and refuse to recognize Pædobaptists as Christians."

In addition to this Editorial attention, we find ourselves complimented in the Correspondence of that paper.

The "Dear Doctor" accepts the services of a volunteer in the person of the Superintendent of Wesleyan Missions in New Brunswick, who in the course of a letter of two columns, one of which however is devoted to "Willy and brother Allen's horse," thus delivers his burden.

"I have baptized by pouring, eighteen adults, and there are twelve waiting to be thus consecrated to God and his Church. Eighteen and twelve make thirty—all baptized by pouring! Enough to shatter the nerves of the very catholic Editor of *The Christian Visitor* to atoms."

Not at all! we are happy to inform the anxious writer and the "Doctor" we survived the reading of that; and the long detail of "Willy and brother Allen's horse," and then with great composure pondered long upon the intense interest and immense benefit to the Methodists of New-Brunswick and Nova-Scotia of such a Pastoral. We can not but hope from the entire absence of all reference to the Gospel or to religion except in the few sentences which seem so abruptly introduced for the pious purpose of shattering our weak nerves, that it was not true in this case that "out of the abundance of the heart" the pen wrote. We shall simply add, that if a Baptist minister should send us such a letter, especially over his own signature, we should give its substance in a very few sentences, and expect his thanks for the abridgment.—Perhaps it was that our nerves might be repaired after being shattered to atoms that two

copies of the *Wesleyan* were sent us last week instead of one, which we usually find quite sufficient, and certainly should have judged so in this case.

Our thanks are due to Hon. J. McCully for a copy of the Railway Bill as it passed the Legislature of Nova Scotia, also the Act for raising the Loan, and the Act relating to the Crown Land Department, together with the Address to Her Majesty.

We have received the past week one pound to remit to the Am. For. Bible Society, towards a Life membership for Mr. Eliphalee Reed, of Sackville.

We have also received and remitted the past week £5 5s. for the afflicted families at Masquereen, £5 of which were from one liberal friend in Sackville.

LETTERS RECEIVED.—Rev. Wm. Sears, with remittance; Mr. D. Purington, do.; Mr. Willard Smith, do.; Hon. J. McCully, do.; Mr. John King, do.; Mr. John S. Trites, do.; A. Dow, Esq. do.; Rev. D. Crandal, do.; Mr. Jordan Crandal, do.; Rev. J. Tozer, do.; Mr. J. S. Colpit, do.
R. E. Steves, Esq., Rev. James Newcomb.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DOMESTIC MISSIONS.—No. IV.

Having in a previous article briefly noticed the moral wants of our Provinces, and likewise the obligations under which we are placed to supply those wants, we shall in the present suggest a plan, which if carried into operation would by the blessing of heaven tend to the accomplishment of our duty in this respect. What we require is a system by which the people may not only hear the gospel occasionally, but also be trained up under its influence.

Ministers who have been sent by our Local Boards to some of those parts, have been greatly blessed, but we are all aware that the amount of good effected by such short and transient visits must be quite insignificant, when compared with that of a stated ministry. It has often been the case that, after the Lord has poured out his Spirit, and a small Church has been collected, the people are left to wander as sheep without a shepherd, and many, for want of pastoral instruction, stray from the fold of Christ, and thereby exert a destructive influence against the cause of God. Need we wonder at this backsliding on their part, when even in our own most enlightened Churches the members soon become cold and inactive, if destitute of stated preaching?

Now, our object should be to arrange some means by which these destitute parts may be brought under the uniform influence of gospel truth; and in order that this may be accomplished we require not less than ten whole-hearted missionaries constantly employed in our domestic field by the Five Associations.

But the question will immediately be asked, "how are these men to be supported?" for a sum not less than one thousand pounds annually would be required for this purpose. To this we answer, that this amount although considerable of itself, when divided among our "one hundred and ninety-three Churches," leaves the paltry sum of five pounds, three shillings, and seven-pence half-penny, to be contributed by each Church.

It would not be expected however, that all Churches would pay the same amount, as some are much more wealthy than others, but only their proportion. Now we conceive this sum to be so trifling, that no pastor who feels at all upon this subject, and we trust all in these Provinces do, would be unwilling to become responsible for the collection of his portion among his own people; and with a little pains it could be procured from those Churches which have no pastors; in short, we doubt not but that the whole amount would be forthcoming by a little exertion at our annual associations, and in such a manner too as not to impoverish our Churches in the least.

Now unless the above plan or some other of an extended application be established, we may despair of seeing, very soon, the destitute portions of New-Brunswick and Nova-Scotia brought under the enlightening and soul-saving power of the gospel. Our Missionaries who leave their native shores for heathen lands leave not with the expectation of merely visiting those dark regions and then returning, (although it may be so by the providence of God,) but with the intention of devoting their whole lives to the instruction of those benighted