

He must first labor and do good to their bodies, and endeavor to obtain for them temporal advantages, in order to procure a good name, and convince them that he is anxious to promote their welfare.

The African race are very slow in the motions of their minds, and were in this respect very unlike the South Sea Islanders. You could not meet a single tribe in Africa which had embraced the Gospel at once, as had been the case in the South Sea Islands.

Dr. Livingston had prepared a way for the extinction of the slave trade by providing a substitute, and offering the means of honest industry to the natives. Then it was said that there were more cruel than they were when the prisoners were sold for slaves, but this was an insinuation of the slave traders.

The Rev. Dr. Binney moved— "That the grateful acknowledgments of this meeting are hereby presented to the Right Hon. the Earl of Shaftesbury for his kind and valuable services in presiding on this occasion."

The Chairman in returning thanks, said he was sure the assembly must be desirous to express their respect for a lady now present, the wife of their distinguished friend Dr. Livingston, and the daughter of Mr. Moffatt.

On Tuesday evening, 6th inst., was delivered the popular lecture on the "Bible and the Telescope and Microscope." The subject was occupied by J. G. A. Creighton, Esq.

The lecturer referred to the reasons of the subject, on which he was to address his audience. It might be said that the world itself could not contain the books that might be written. He alluded to the ignorance which prevailed on the subject of astronomy prior to the seventeenth century; that not until the discovery and application of the telescope by Galileo, was there any practical knowledge of the solar system.

He referred particularly to the appearance of the moon's surface as seen through the telescope, presenting appearances of its seas, valleys, and mountains. (The latter in some cases 53,000 feet high.) He explained the nature of comets, which also compose a part of our system.

more time had been assigned to that position the lecture. When the listener is shown how every leaf and flower, the air we breathe, and the food we eat, teems with life; and beholds the wisdom of God in the anatomical structure, and perfect organization of the minutest insect; he is filled with astonishment and delight, and if a doubt, of the existence of a first cause possessed of intelligence and power.

It is to be regretted that the community have not more frequent opportunities of acquiring scientific knowledge. There seems to be a serious lack of necessary apparatus for the illustration of scientific subjects. It must be no little drawback to those who kindly come forward to impart knowledge and gratification to the public; that after laborious preparation, they have not the necessary auxiliaries satisfactorily to unfold the interesting truths of science.

Let us never forget that from the works of God, we learn but a part of his greatness. His immensity, omnipotence, wisdom, and goodness, are displayed in large characters in the works of creation, but to learn moral precepts—of his government, and his plan of redemption, we must go to the word of truth.

We need not however dissect the volumes of nature and inspiration, but seek to be instructed in both, that we may be able from the study of nature to speak of the glory of Jehovah's kingdom, and talk of his glory, and from the study of revelation be instructed in the mystery of "God reconciling the world unto himself," and constituting man an heir of immortality. K.

Halifax, N. S. Jan. 7th, 1857.

MONCTON CIRCUIT.

My DEAR SIR,—It is with profound gratitude to the Head of the Church, that at this interesting season, I am enabled to record in the columns of the "Provincial Wesleyan," intelligence of the onward progress of our Redeemer's Kingdom. In the town of Moncton "God hath visited his people."

Forwards of three weeks our church has, in response to her united and active co-operation with her risen Saviour, enjoyed delightful and memorable seasons of refreshing from Heaven.

These royal blessings have been exhibited in the quickening and strengthening of those who named "the name of Christ;" in the recalling and reception by "our Father," of those who Peter knew, had disowned their knowledge of Christ; and in the conversion of above thirty souls from the error of their ways to the truth as it is in Jesus.

From this state of things, you, my dear Sir, may imagine what a joyful Love-feast we had on New Year's day. It was thoroughly Methodist, thoroughly spiritual, John Wesley would have been in his element among the happy new born souls at that service.

My faithful and devoted colleague, Brother Tweedy, has rendered us most assistance on our meeting, and the glorious results we ascribe not to might nor to power, but to the Spirit of the Lord of Hosts.

Last Friday the ladies of the Sabbath School entertained the children of their charge at tea in the vestry, after which they were joined to the Church, the little ones interested the audience by recitations, interspersed with music by the choir. Another address or two from gentlemen present closed the evening's exercises.

The enterprise and zeal of our ladies in these matters is very similar to that developed by those on Sydney Circuit.

Yours truly, A. M. DEBRIANT.

Moncton, N. B., Jan. 3, 1857.

PROVINCIAL WESLEYAN.

THURSDAY, JANUARY 13, 1857.

TO CORRESPONDENTS.

Communications designed for insertion in this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

We have had the pleasure of receiving a letter from the Rev. Dr. Evans, calling attention to the claims of the Children of God. Also a letter from the Rev. R. Duncan, Bermuda, with interesting intelligence from that island.

We have received a letter from Fredericton complaining of our not having inserted the whole of Mr. Brewster's letter. We did give, according to our judgment, the whole heart and pith of it; and in doing so afforded it all the prominence which could be desired for a production which the writer himself had not considered out of the proper medium for communicating to the public. We found the letter in another paper; and having been published with apparently a local object, and received the circulation designed for it, it was a matter for our own spontaneous consideration how far, if at all, the interests of our paper and our cause would be promoted by re-publishing it in our columns.

universal admission, we may safely leave the question of its revision to the common sense and wise discretion of an English Government; after consultation with intelligent and religious men and due inquiry into the religious wishes of the country."

LORD SHAFTESBURY'S ADDRESS.

At a meeting of the Bible Society lately held in Oxford, where the Earl of Shaftesbury presided, the Noble Chairman said— "When they regarded the agitation of the subject on almost every subject, and chiefly on the subject of religion, they must be convinced that they were now in an era of such immense importance that they must reject that which they could address themselves to the exigencies of the times. It was something to reflect that they were convened in the centre of this ancient University, of which he himself an unworthy member, but however unworthy he might be, he did not hesitate to say, with regard to the University, that she had in some measure departed from the faith. Nevertheless, it was a matter for great congratulation, that they were assembled for such a purpose; and he did rejoice—also heartily thanked the framers of that admirable Report they had just heard for telling them—to bear with honest frankness the truth that here the banner of the Lord is not placed in its true position, and that the cause of God is not assisted with that fervor which they had a right to expect—and he asserted that there were persons here who would place the Apostles under their feet and who would take up their writings and interpret them according to their own fancy or arrogance, giving to them every interpretation but that which could lead men to a knowledge of the truth and certainty of salvation. He rejoiced to find there was here such a noble protesting body prepared to speak, and maintain the truth, and let them all therefore thank God and take courage."

There was another question agitating the public mind of late, but he hoped it was now pretty nearly extinct—he alluded to the outcry for a new version of the English Scriptures. Now he could conceive nothing more fatal to the truth in the Evangelical party than to shake the confidence of the people in the blessed version they now enjoyed. What would be the first consequence?—one which he could not contemplate without the greatest dismay. The consequence would be, there would be no longer one version of the Holy Scriptures in the English language which would be generally and readily accepted by every denomination of Protestants throughout the world. But another Christians throughout the world, as an infringement of the leading vital doctrine of the Protestant Reformation—the right of private judgment. The formation of a new version of the Bible, to be put forth to the people would have the effect of their faith to that minister, to what the one thought or the other one held, there could no longer be a version on which every one could depend and to which every one might appeal. Coming to another point, he felt bound to say, some had risen late or even in any former time that he had ever heard of at all approaching it in character and importance. He referred to the question which touched upon either the total denial or at least abatement of the plenary inspiration of the Scriptures. Of all the machinations of Satan one more full of malice, more audacious could hardly have been devised. There never was anything so well calculated in order to do irreparable mischief and promote division amongst the classes of the people as this. He did not know of a single thing so operating to the youthful mind as to overthrow upon the plenary inspiration of the Scriptures; he knew of nothing which so flattered the vanity of a young man, by making him think that he possessed a sagacity vastly superior to his forefathers than those doubts which were so easily kindled, yet so hard to be eradicated. This principle met the mind in every possible manner, by various degrees and by various conclusions. Sometimes plenary inspiration was denied altogether, at others, admitted in a modified form, and in other cases distinctions were drawn where none ever existed. But those who were opposed to it could not dispute, because they had no position, and they never attempted to prove because that would be impossible; some questioned partially, some questioned altogether, but others did not know whether to receive or reject. He knew of nothing which was more fearful than this in the present day, for it will cut under us the very ground on which we stand. It would be far better to plunge at once into ultra-Romanism of the most ultra description, or into ultra-infidelity, or even into infidelity itself, than to stand in such a position. Far better would it be to adopt either extreme—for then there was hope for recovery—but when the ground was cut from under us in this manner we had no resting-place for the sole of our feet, and those who had been misled must wander to eternity, without finding a single point or conclusion which could afford them rest or hope. He did not know anything which had so much alarmed him as the progress of these new opinions, because very few persons when they came to be examined, or they could be induced to examine themselves, were in the present day found to be really sound in the great principle of the faith. He remembered the late Mr. Canning, in one of his most eloquent speeches on the subject of Reform, denouncing the objects of the Bill of Emancipation as calculated to break up our Corporations, and Association, and all that served to bind man to man and aiming to break society up into units that he might afterwards congregate into mobs. This was pretty much the state of things we should have in connection with theology; we should be broken up into units, we should be severed one from another without any point of agreement, and we should be then ready to congregate, the higher classes into mobs of infidelity, and the lower into mobs of revolutionaries. Now, he did wish that all those who had believed in regard to this matter, and who had neither the nor the knowledge—and that was the condition of a large proportion of mankind—of the Word of God, should be induced to inquire into the internal truth of his divine mission by something internal to all learning, and independent of all aids. He did not believe that there ever was, or ever will be a human being, who, if he were to retire within his own chamber, dispossessed himself for a time of party prejudice, take the sacred volume in his hand and read attentively and carefully some of its brightest and best passages, would hesitate to believe that it came from God? Well did Mr. Beecher Stowe, in her marvelous work—'Uncle Tom's Cabin'—describe the honest working of the human heart in the poor negro, who knew nothing but a few texts he had learnt by heart. The story was a fiction, but it was founded upon nature and personal experience of her own—well did she exemplify the evidences which God had vouchsafed to the masses of mankind who cannot be masters of theology, but who nevertheless experience a revelation and an intuition of the truth. Thus when St. Clair says to Uncle Tom, "Why now by you can tell me, that you care so much about a man who lived 1,600 years ago? what do you know about him or say he did?" The old

man replied: "Me know were little more than a man, but I feel him (pointing to his beard) here." This was a great truth, and every boy of their lives, they must come to the conclusion that what St. Paul said was right, it is not with the intellect, but with the heart that man believeth in Christ." The devil had devised well in instituting such an attack in these days when there was no one thing so likely to throw confusion into the ranks of his enemies, nothing so likely to prevent unity and deteriotate the vital force of the Home and Foreign Missions, or to mislead people as to their ends and mode of operation. The whole thing they must be convinced that they were now in an era of such immense importance that they must reject that which they could address themselves to the exigencies of the times. It was something to reflect that they were convened in the centre of this ancient University, of which he himself an unworthy member, but however unworthy he might be, he did not hesitate to say, with regard to the University, that she had in some measure departed from the faith. Nevertheless, it was a matter for great congratulation, that they were assembled for such a purpose; and he did rejoice—also heartily thanked the framers of that admirable Report they had just heard for telling them—to bear with honest frankness the truth that here the banner of the Lord is not placed in its true position, and that the cause of God is not assisted with that fervor which they had a right to expect—and he asserted that there were persons here who would place the Apostles under their feet and who would take up their writings and interpret them according to their own fancy or arrogance, giving to them every interpretation but that which could lead men to a knowledge of the truth and certainty of salvation. He rejoiced to find there was here such a noble protesting body prepared to speak, and maintain the truth, and let them all therefore thank God and take courage."

There was another question agitating the public mind of late, but he hoped it was now pretty nearly extinct—he alluded to the outcry for a new version of the English Scriptures. Now he could conceive nothing more fatal to the truth in the Evangelical party than to shake the confidence of the people in the blessed version they now enjoyed. What would be the first consequence?—one which he could not contemplate without the greatest dismay. The consequence would be, there would be no longer one version of the Holy Scriptures in the English language which would be generally and readily accepted by every denomination of Protestants throughout the world. But another Christians throughout the world, as an infringement of the leading vital doctrine of the Protestant Reformation—the right of private judgment. The formation of a new version of the Bible, to be put forth to the people would have the effect of their faith to that minister, to what the one thought or the other one held, there could no longer be a version on which every one could depend and to which every one might appeal. Coming to another point, he felt bound to say, some had risen late or even in any former time that he had ever heard of at all approaching it in character and importance. He referred to the question which touched upon either the total denial or at least abatement of the plenary inspiration of the Scriptures. Of all the machinations of Satan one more full of malice, more audacious could hardly have been devised. There never was anything so well calculated in order to do irreparable mischief and promote division amongst the classes of the people as this. He did not know of a single thing so operating to the youthful mind as to overthrow upon the plenary inspiration of the Scriptures; he knew of nothing which so flattered the vanity of a young man, by making him think that he possessed a sagacity vastly superior to his forefathers than those doubts which were so easily kindled, yet so hard to be eradicated. This principle met the mind in every possible manner, by various degrees and by various conclusions. Sometimes plenary inspiration was denied altogether, at others, admitted in a modified form, and in other cases distinctions were drawn where none ever existed. But those who were opposed to it could not dispute, because they had no position, and they never attempted to prove because that would be impossible; some questioned partially, some questioned altogether, but others did not know whether to receive or reject. He knew of nothing which was more fearful than this in the present day, for it will cut under us the very ground on which we stand. It would be far better to plunge at once into ultra-Romanism of the most ultra description, or into ultra-infidelity, or even into infidelity itself, than to stand in such a position. Far better would it be to adopt either extreme—for then there was hope for recovery—but when the ground was cut from under us in this manner we had no resting-place for the sole of our feet, and those who had been misled must wander to eternity, without finding a single point or conclusion which could afford them rest or hope. He did not know anything which had so much alarmed him as the progress of these new opinions, because very few persons when they came to be examined, or they could be induced to examine themselves, were in the present day found to be really sound in the great principle of the faith. He remembered the late Mr. Canning, in one of his most eloquent speeches on the subject of Reform, denouncing the objects of the Bill of Emancipation as calculated to break up our Corporations, and Association, and all that served to bind man to man and aiming to break society up into units that he might afterwards congregate into mobs. This was pretty much the state of things we should have in connection with theology; we should be broken up into units, we should be severed one from another without any point of agreement, and we should be then ready to congregate, the higher classes into mobs of infidelity, and the lower into mobs of revolutionaries. Now, he did wish that all those who had believed in regard to this matter, and who had neither the nor the knowledge—and that was the condition of a large proportion of mankind—of the Word of God, should be induced to inquire into the internal truth of his divine mission by something internal to all learning, and independent of all aids. He did not believe that there ever was, or ever will be a human being, who, if he were to retire within his own chamber, dispossessed himself for a time of party prejudice, take the sacred volume in his hand and read attentively and carefully some of its brightest and best passages, would hesitate to believe that it came from God? Well did Mr. Beecher Stowe, in her marvelous work—'Uncle Tom's Cabin'—describe the honest working of the human heart in the poor negro, who knew nothing but a few texts he had learnt by heart. The story was a fiction, but it was founded upon nature and personal experience of her own—well did she exemplify the evidences which God had vouchsafed to the masses of mankind who cannot be masters of theology, but who nevertheless experience a revelation and an intuition of the truth. Thus when St. Clair says to Uncle Tom, "Why now by you can tell me, that you care so much about a man who lived 1,600 years ago? what do you know about him or say he did?" The old

man replied: "Me know were little more than a man, but I feel him (pointing to his beard) here." This was a great truth, and every boy of their lives, they must come to the conclusion that what St. Paul said was right, it is not with the intellect, but with the heart that man believeth in Christ." The devil had devised well in instituting such an attack in these days when there was no one thing so likely to throw confusion into the ranks of his enemies, nothing so likely to prevent unity and deteriotate the vital force of the Home and Foreign Missions, or to mislead people as to their ends and mode of operation. The whole thing they must be convinced that they were now in an era of such immense importance that they must reject that which they could address themselves to the exigencies of the times. It was something to reflect that they were convened in the centre of this ancient University, of which he himself an unworthy member, but however unworthy he might be, he did not hesitate to say, with regard to the University, that she had in some measure departed from the faith. Nevertheless, it was a matter for great congratulation, that they were assembled for such a purpose; and he did rejoice—also heartily thanked the framers of that admirable Report they had just heard for telling them—to bear with honest frankness the truth that here the banner of the Lord is not placed in its true position, and that the cause of God is not assisted with that fervor which they had a right to expect—and he asserted that there were persons here who would place the Apostles under their feet and who would take up their writings and interpret them according to their own fancy or arrogance, giving to them every interpretation but that which could lead men to a knowledge of the truth and certainty of salvation. He rejoiced to find there was here such a noble protesting body prepared to speak, and maintain the truth, and let them all therefore thank God and take courage."

There was another question agitating the public mind of late, but he hoped it was now pretty nearly extinct—he alluded to the outcry for a new version of the English Scriptures. Now he could conceive nothing more fatal to the truth in the Evangelical party than to shake the confidence of the people in the blessed version they now enjoyed. What would be the first consequence?—one which he could not contemplate without the greatest dismay. The consequence would be, there would be no longer one version of the Holy Scriptures in the English language which would be generally and readily accepted by every denomination of Protestants throughout the world. But another Christians throughout the world, as an infringement of the leading vital doctrine of the Protestant Reformation—the right of private judgment. The formation of a new version of the Bible, to be put forth to the people would have the effect of their faith to that minister, to what the one thought or the other one held, there could no longer be a version on which every one could depend and to which every one might appeal. Coming to another point, he felt bound to say, some had risen late or even in any former time that he had ever heard of at all approaching it in character and importance. He referred to the question which touched upon either the total denial or at least abatement of the plenary inspiration of the Scriptures. Of all the machinations of Satan one more full of malice, more audacious could hardly have been devised. There never was anything so well calculated in order to do irreparable mischief and promote division amongst the classes of the people as this. He did not know of a single thing so operating to the youthful mind as to overthrow upon the plenary inspiration of the Scriptures; he knew of nothing which so flattered the vanity of a young man, by making him think that he possessed a sagacity vastly superior to his forefathers than those doubts which were so easily kindled, yet so hard to be eradicated. This principle met the mind in every possible manner, by various degrees and by various conclusions. Sometimes plenary inspiration was denied altogether, at others, admitted in a modified form, and in other cases distinctions were drawn where none ever existed. But those who were opposed to it could not dispute, because they had no position, and they never attempted to prove because that would be impossible; some questioned partially, some questioned altogether, but others did not know whether to receive or reject. He knew of nothing which was more fearful than this in the present day, for it will cut under us the very ground on which we stand. It would be far better to plunge at once into ultra-Romanism of the most ultra description, or into ultra-infidelity, or even into infidelity itself, than to stand in such a position. Far better would it be to adopt either extreme—for then there was hope for recovery—but when the ground was cut from under us in this manner we had no resting-place for the sole of our feet, and those who had been misled must wander to eternity, without finding a single point or conclusion which could afford them rest or hope. He did not know anything which had so much alarmed him as the progress of these new opinions, because very few persons when they came to be examined, or they could be induced to examine themselves, were in the present day found to be really sound in the great principle of the faith. He remembered the late Mr. Canning, in one of his most eloquent speeches on the subject of Reform, denouncing the objects of the Bill of Emancipation as calculated to break up our Corporations, and Association, and all that served to bind man to man and aiming to break society up into units that he might afterwards congregate into mobs. This was pretty much the state of things we should have in connection with theology; we should be broken up into units, we should be severed one from another without any point of agreement, and we should be then ready to congregate, the higher classes into mobs of infidelity, and the lower into mobs of revolutionaries. Now, he did wish that all those who had believed in regard to this matter, and who had neither the nor the knowledge—and that was the condition of a large proportion of mankind—of the Word of God, should be induced to inquire into the internal truth of his divine mission by something internal to all learning, and independent of all aids. He did not believe that there ever was, or ever will be a human being, who, if he were to retire within his own chamber, dispossessed himself for a time of party prejudice, take the sacred volume in his hand and read attentively and carefully some of its brightest and best passages, would hesitate to believe that it came from God? Well did Mr. Beecher Stowe, in her marvelous work—'Uncle Tom's Cabin'—describe the honest working of the human heart in the poor negro, who knew nothing but a few texts he had learnt by heart. The story was a fiction, but it was founded upon nature and personal experience of her own—well did she exemplify the evidences which God had vouchsafed to the masses of mankind who cannot be masters of theology, but who nevertheless experience a revelation and an intuition of the truth. Thus when St. Clair says to Uncle Tom, "Why now by you can tell me, that you care so much about a man who lived 1,600 years ago? what do you know about him or say he did?" The old

man replied: "Me know were little more than a man, but I feel him (pointing to his beard) here." This was a great truth, and every boy of their lives, they must come to the conclusion that what St. Paul said was right, it is not with the intellect, but with the heart that man believeth in Christ." The devil had devised well in instituting such an attack in these days when there was no one thing so likely to throw confusion into the ranks of his enemies, nothing so likely to prevent unity and deteriotate the vital force of the Home and Foreign Missions, or to mislead people as to their ends and mode of operation. The whole thing they must be convinced that they were now in an era of such immense importance that they must reject that which they could address themselves to the exigencies of the times. It was something to reflect that they were convened in the centre of this ancient University, of which he himself an unworthy member, but however unworthy he might be, he did not hesitate to say, with regard to the University, that she had in some measure departed from the faith. Nevertheless, it was a matter for great congratulation, that they were assembled for such a purpose; and he did rejoice—also heartily thanked the framers of that admirable Report they had just heard for telling them—to bear with honest frankness the truth that here the banner of the Lord is not placed in its true position, and that the cause of God is not assisted with that fervor which they had a right to expect—and he asserted that there were persons here who would place the Apostles under their feet and who would take up their writings and interpret them according to their own fancy or arrogance, giving to them every interpretation but that which could lead men to a knowledge of the truth and certainty of salvation. He rejoiced to find there was here such a noble protesting body prepared to speak, and maintain the truth, and let them all therefore thank God and take courage."

There was another question agitating the public mind of late, but he hoped it was now pretty nearly extinct—he alluded to the outcry for a new version of the English Scriptures. Now he could conceive nothing more fatal to the truth in the Evangelical party than to shake the confidence of the people in the blessed version they now enjoyed. What would be the first consequence?—one which he could not contemplate without the greatest dismay. The consequence would be, there would be no longer one version of the Holy Scriptures in the English language which would be generally and readily accepted by every denomination of Protestants throughout the world. But another Christians throughout the world, as an infringement of the leading vital doctrine of the Protestant Reformation—the right of private judgment. The formation of a new version of the Bible, to be put forth to the people would have the effect of their faith to that minister, to what the one thought or the other one held, there could no longer be a version on which every one could depend and to which every one might appeal. Coming to another point, he felt bound to say, some had risen late or even in any former time that he had ever heard of at all approaching it in character and importance. He referred to the question which touched upon either the total denial or at least abatement of the plenary inspiration of the Scriptures. Of all the machinations of Satan one more full of malice, more audacious could hardly have been devised. There never was anything so well calculated in order to do irreparable mischief and promote division amongst the classes of the people as this. He did not know of a single thing so operating to the youthful mind as to overthrow upon the plenary inspiration of the Scriptures; he knew of nothing which so flattered the vanity of a young man, by making him think that he possessed a sagacity vastly superior to his forefathers than those doubts which were so easily kindled, yet so hard to be eradicated. This principle met the mind in every possible manner, by various degrees and by various conclusions. Sometimes plenary inspiration was denied altogether, at others, admitted in a modified form, and in other cases distinctions were drawn where none ever existed. But those who were opposed to it could not dispute, because they had no position, and they never attempted to prove because that would be impossible; some questioned partially, some questioned altogether, but others did not know whether to receive or reject. He knew of nothing which was more fearful than this in the present day, for it will cut under us the very ground on which we stand. It would be far better to plunge at once into ultra-Romanism of the most ultra description, or into ultra-infidelity, or even into infidelity itself, than to stand in such a position. Far better would it be to adopt either extreme—for then there was hope for recovery—but when the ground was cut from under us in this manner we had no resting-place for the sole of our feet, and those who had been misled must wander to eternity, without finding a single point or conclusion which could afford them rest or hope. He did not know anything which had so much alarmed him as the progress of these new opinions, because very few persons when they came to be examined, or they could be induced to examine themselves, were in the present day found to be really sound in the great principle of the faith. He remembered the late Mr. Canning, in one of his most eloquent speeches on the subject of Reform, denouncing the objects of the Bill of Emancipation as calculated to break up our Corporations, and Association, and all that served to bind man to man and aiming to break society up into units that he might afterwards congregate into mobs. This was pretty much the state of things we should have in connection with theology; we should be broken up into units, we should be severed one from another without any point of agreement, and we should be then ready to congregate, the higher classes into mobs of infidelity, and the lower into mobs of revolutionaries. Now, he did wish that all those who had believed in regard to this matter, and who had neither the nor the knowledge—and that was the condition of a large proportion of mankind—of the Word of God, should be induced to inquire into the internal truth of his divine mission by something internal to all learning, and independent of all aids. He did not believe that there ever was, or ever will be a human being, who, if he were to retire within his own chamber, dispossessed himself for a time of party prejudice, take the sacred volume in his hand and read attentively and carefully some of its brightest and best passages, would hesitate to believe that it came from God? Well did Mr. Beecher Stowe, in her marvelous work—'Uncle Tom's Cabin'—describe the honest working of the human heart in the poor negro, who knew nothing but a few texts he had learnt by heart. The story was a fiction, but it was founded upon nature and personal experience of her own—well did she exemplify the evidences which God had vouchsafed to the masses of mankind who cannot be masters of theology, but who nevertheless experience a revelation and an intuition of the truth. Thus when St. Clair says to Uncle Tom, "Why now by you can tell me, that you care so much about a man who lived 1,600 years ago? what do you know about him or say he did?" The old

man replied: "Me know were little more than a man, but I feel him (pointing to his beard) here." This was a great truth, and every boy of their lives, they must come to the conclusion that what St. Paul said was right, it is not with the intellect, but with the heart that man believeth in Christ." The devil had devised well in instituting such an attack in these days when there was no one thing so likely to throw confusion into the ranks of his enemies, nothing so likely to prevent unity and deteriotate the vital force of the Home and Foreign Missions, or to mislead people as to their ends and mode of operation. The whole thing they must be convinced that they were now in an era of such immense importance that they must reject that which they could address themselves to the exigencies of the times. It was something to reflect that they were convened in the centre of this ancient University, of which he himself an unworthy member, but however unworthy he might be, he did not hesitate to say, with regard to the University, that she had in some measure departed from the faith. Nevertheless, it was a matter for great congratulation, that they were assembled for such a purpose; and he did rejoice—also heartily thanked the framers of that admirable Report they had just heard for telling them—to bear with honest frankness the truth that here the banner of the Lord is not placed in its true position, and that the cause of God is not assisted with that fervor which they had a right to expect—and he asserted that there were persons here who would place the Apostles under their feet and who would take up their writings and interpret them according to their own fancy or arrogance, giving to them every interpretation but that which could lead men to a knowledge of the truth and certainty of salvation. He rejoiced to find there was here such a noble protesting body prepared to speak, and maintain the truth, and let them all therefore thank God and take courage."

There was another question agitating the public mind of late, but he hoped it was now pretty nearly extinct—he alluded to the outcry for a new version of the English Scriptures. Now he could conceive nothing more fatal to the truth in the Evangelical party than to shake the confidence of the people in the blessed version they now enjoyed. What would be the first consequence?—one which he could not contemplate without the greatest dismay. The consequence would be, there would be no longer one version of the Holy Scriptures in the English language which would be generally and readily accepted by every denomination of Protestants throughout the world. But another Christians throughout the world, as an infringement of the leading vital doctrine of the Protestant Reformation—the right of private judgment. The formation of a new version of the Bible, to be put forth to the people would have the effect of their faith to that minister, to what the one thought or the other one held, there could no longer be a version on which every one could depend and to which every one might appeal. Coming to another point, he felt bound to say, some had risen late or even in any former time that he had ever heard of at all approaching it in character and importance. He referred to the question which touched upon either the total denial or at least abatement of the plenary inspiration of the Scriptures. Of all the machinations of Satan one more full of malice, more audacious could hardly have been devised. There never was anything so well calculated in order to do irreparable mischief and promote division amongst the classes of the people as this. He did not know of a single thing so operating to the youthful mind as to overthrow upon the plenary inspiration of the Scriptures; he knew of nothing which so flattered the vanity of a young man, by making him think that he possessed a sagacity vastly superior to his forefathers than those doubts which were so easily kindled, yet so hard to be eradicated. This principle met the mind in every possible manner, by various degrees and by various conclusions. Sometimes plenary inspiration was denied altogether, at others, admitted in a modified form, and in other cases distinctions were drawn where none ever existed. But those who were opposed to it could not dispute, because they had no position, and they never attempted to prove because that would be impossible; some questioned partially, some questioned altogether, but others did not know whether to receive or reject. He knew of nothing which was more fearful than this in the present day, for it will cut under us the very ground on which we stand. It would be far better to plunge at once into ultra-Romanism of the most ultra description, or into ultra-infidelity, or even into infidelity itself, than to stand in such a position. Far better would it be to adopt either extreme—for then there was hope for recovery—but when the ground was cut from under us in this manner we had no resting-place for the sole of our feet, and those who had been misled must wander to eternity, without finding a single point or conclusion which could afford them rest or hope. He did not know anything which had so much alarmed him as the progress of these new opinions, because very few persons when they came to be examined, or they could be induced to examine themselves, were in the present day found to be really sound in the great principle of the faith. He remembered the late Mr. Canning, in one of his most eloquent speeches on the subject of Reform, denouncing the objects of the Bill of Emancipation as calculated to break up our Corporations, and Association, and all that served to bind man to man and aiming to break society up into units that he might afterwards congregate into mobs. This was pretty much the state of things we should have in connection with theology; we should be broken up into units, we should be severed one from another without any point of agreement, and we should be then ready to congregate, the higher classes into mobs of infidelity, and the lower into mobs of revolutionaries. Now, he did wish that all those who had believed in regard to this matter, and who had neither the nor the knowledge—and that was the condition of a large proportion of mankind—of the Word of God, should be induced to inquire into the internal truth of his divine mission by something internal to all learning, and independent of all aids. He did not believe that there ever was, or ever will be a human being, who, if he were to retire within his own chamber, dispossessed himself for a time of party prejudice, take the sacred volume in his hand and read attentively and carefully some of its brightest and best passages, would hesitate to believe that it came from God? Well did Mr. Beecher Stowe, in her marvelous work—'Uncle Tom's Cabin'—describe the honest working of the human heart in the poor negro, who knew nothing but a few texts he had learnt by heart. The story was a fiction, but it was founded upon nature and personal experience of her own—well did she exemplify the evidences which God had vouchsafed to the masses of mankind who cannot be masters of theology, but who nevertheless experience a revelation and an intuition of the truth. Thus when St. Clair says to Uncle Tom, "Why now by you can tell me, that you care so much about a man who lived 1,600 years ago? what do you know about him or say he did?" The old

man replied: "Me know were little more than a man, but I feel him (pointing to his beard) here." This was a great truth, and every boy of their lives, they must come to the conclusion that what St. Paul said was right, it is not with the intellect, but with the heart that man believeth in Christ." The devil had devised well in instituting such an attack in these days when there was no one thing so likely to throw confusion into the ranks of his enemies, nothing so likely to prevent unity and deteriotate the vital force of the Home and Foreign Missions, or to mislead people as to their ends and mode of operation. The whole thing they must be convinced that they were now in an era of such immense importance that they must reject that which they could address themselves to the exigencies of the times. It was something to reflect that they were convened in the centre of this ancient University, of which he himself an unworthy member, but however unworthy he might be, he did not hesitate to say, with regard to the University, that she had in some measure departed from the faith. Nevertheless, it was a matter for great congratulation, that they were assembled for such a purpose; and he did rejoice—also heartily thanked the framers of that admirable Report they had just heard for telling them—to bear with honest frankness the truth that here the banner of the Lord is not placed in its true position, and that the cause of God is not assisted with that fervor which they had a right to expect—and he asserted that there were persons here who would place the Apostles under their feet and who would take up their writings and interpret them according to their own fancy or arrogance, giving to them every interpretation but that which could lead men to a knowledge of the truth and certainty of salvation. He rejoiced to find there was here such a noble protesting body prepared to speak, and maintain the truth, and let them all therefore thank God and take courage."

There was another question agitating the public mind of late, but he hoped it was now pretty nearly extinct—he alluded to the outcry for a new version of the English Scriptures. Now he could conceive nothing more fatal to the truth in the Evangelical party than to shake the confidence of the people in the blessed version they now enjoyed. What would be the first consequence?—one which he could not contemplate without the greatest dismay. The consequence would be, there would be no longer one version of the Holy Scriptures in the English language which would be generally and readily accepted by every denomination of Protestants throughout the world. But another Christians throughout the world, as an infringement of the leading vital doctrine of the Protestant Reformation—the right of private judgment. The formation of a new version of the Bible, to be put forth to the people would have the effect of their faith to that minister, to what the one thought or the other one held, there could no longer be a version on which every one could depend and to which every one might appeal. Coming to another point, he felt bound to say, some had risen late or even in any former time that he had ever heard of at all approaching it in character and importance. He referred to the question which touched upon either the total denial or at least abatement of the plenary inspiration of the Scriptures. Of all the machinations of Satan one more full of malice, more audacious could hardly have been devised. There never was anything so well calculated in order to do irreparable mischief and promote division amongst the classes of the people as this. He did not know of a single thing so operating to the youthful mind as to overthrow upon the plenary inspiration of the Scriptures; he knew of nothing which so flattered the vanity of a young man, by making him think that he possessed a sagacity vastly superior to his forefathers than those doubts which were so easily kindled, yet so hard to be eradicated. This principle met the mind in every possible manner, by various degrees and by various conclusions. Sometimes plenary inspiration was denied altogether, at others, admitted in a modified form, and in other cases distinctions were drawn where none ever existed. But those who were opposed to it could not dispute, because they had no position, and they never attempted to prove because that would be impossible; some questioned partially, some questioned altogether, but others did not know whether to receive or reject. He knew of nothing which was more fearful than this in the present day, for it will cut under us the very ground on which we stand. It would be far better to plunge at once into ultra-Romanism of the most ultra description, or into ultra-infidelity, or even into infidelity itself, than to stand in such a position. Far better would it be to adopt either extreme—for then there was hope for recovery—but when the ground was cut from under us in this manner we had no resting-place for the sole of our feet, and those who had been misled must wander to eternity, without finding a single point or conclusion which could afford them rest or hope. He did not know anything which had so much alarmed him as the progress of these new opinions, because very few persons when they came to be examined, or they could be induced to examine themselves, were in the present day found to be really sound in the great principle of the faith. He remembered the late Mr. Canning, in one of his most eloquent speeches on the subject of Reform, denouncing the objects of the Bill of Emancipation as calculated to break up our Corporations, and Association, and all that served to bind man to man and aiming to break society up into units that he might afterwards congregate into mobs. This was pretty much the state of things we should have in connection with theology; we should be broken up into units, we should be severed one from another without any point of agreement, and we should be then ready to congregate, the higher classes into mobs of infidelity, and the lower into mobs of revolutionaries. Now, he did wish that all those who had believed in regard to this matter, and who had neither the nor the knowledge—and that was the condition of a large proportion of mankind—of the Word of God, should be induced to inquire into the internal truth of his divine mission by something internal to all learning, and independent of all aids. He did not believe that there ever was, or ever will be a human being, who, if he were to retire within his own chamber, dispossessed himself for a time of party prejudice, take the sacred volume in his hand and read attentively and carefully some of its brightest and best passages, would hesitate to believe that it came from God? Well did Mr. Beecher Stowe, in her marvelous work—'Uncle Tom's Cabin'—describe the honest working of the human heart in the poor negro, who knew nothing but a few texts he had learnt by heart. The story was a fiction, but it was founded upon nature and personal experience of her own—well did she exemplify the evidences which God had vouchsafed to the masses of mankind who cannot be masters of theology, but who nevertheless experience a revelation and an intuition of the truth. Thus when St. Clair says to Uncle Tom, "Why now by you can tell me, that you care so much about a man who lived 1,600 years ago? what do you know about him or say he did?" The old

man replied: "Me know were little more than a man, but I feel him (pointing to his beard) here." This was a great truth, and every boy of their lives, they must come to the conclusion that what St. Paul said was right, it is not with the intellect, but with the heart that man believeth in Christ." The devil had devised well in instituting such an attack in these days when there was no one thing so likely to throw confusion into the ranks of his enemies, nothing so likely to prevent unity and deteriotate the vital force of the Home and Foreign Missions, or to mislead people as to their ends and mode of operation. The whole thing they must be convinced that they were now in an era of such immense importance that they must reject that which they could address themselves to the exigencies of the times. It was something to reflect that they were convened in the centre of this ancient University, of which he himself an unworthy member, but however unworthy he might be, he did not hesitate to say, with regard to the University, that she had in some measure departed from the faith. Nevertheless, it was a matter for great congratulation, that they were assembled for such a purpose; and he did rejoice—also heartily thanked the framers of that admirable Report they had just heard for telling them—to bear with honest frankness the truth that here the banner of the Lord is not placed in its true position, and that the cause of God is not assisted with that fervor which