

human soul. The multitude around the throne, "of all kindreds, and tongues, and peoples, and nations" have one heart and one tongue. On this subject a distinguished missionary observes:—

"Under the separate and combined influences of climate, cultivation, government, and a thousand contingencies, the body of man may have assumed forms, apparently so dissimilar, as to furnish some pretext for the wild and unsubstantial reveries of those, who have feigned that different original stocks have been planted on different and distant shores; and the mind of man subjected to influences not less varied, may have exhibited aspects alike calculated to perplex, though not to confound the sober enquirer after truth. But, however complex the evidences that have been accumulated in proof of the physical identity of man in all regions of the globe, the power of speedily assimilating the bodily frame in external appearance has been found nowhere to exist. Not so in the spirit world, here the proof of universal identity is inseparable from the power which can assimilate all minds; and, that power is Christianity, accompanied by the quickening energy of Divine grace. What can be more dissimilar than the mind of a blinded Hindu Idolater or Atheist, and the mind of an enlightened British Christian? the former swollen with errors the most monstrous, or reduced many degrees below the zero of ordinary unbelief; the latter replenished with the most ennobling truths. And yet have we not seen the former brought by the meditative power of Christianity, into a state of perfect homogeneity with the latter; and that too in all the most secret springs and depths of thought, and in all the loftiest soarings of faith!"

There is much of the force of this demon nation which can only be appreciated by a true Christian. There are few amongst us acquainted experimentally with the communion of saints, who have not enjoyed opportunities of knowing how readily the chords of fraternal sympathy answer in the bosoms of men the most diverse in kindred and clime. We have sat around the table of the Lord, with Europeans, Americans, Asiatics, and Africans; the Redman of the western forest, the negro who had escaped the horrors of the middle passage, the grave China man who had but a little while laid aside the worship of idols; and, although with some of them we could not hold converse by the ordinary medium of words, it was evident to all that the broken loaf spake the same language to every heart, we were brethren of the same family: in Christ there was no difference; in Christ we were one. The demonstration then is most forcible where it is least needful; for the Christian has no need of proof "that in Adam all die." But even to the man who cannot appreciate this heavenly sympathy, there remains enough in the external aspect of Christianity in its application to men of all ages and countries, to arrest attention, if not to silence controversy on the point in question. And we claim at the hands of every rational and dispassionate man, an acknowledgement of the divine wisdom and celestial vigour of that truth, whose universal adaptation has been so abundantly proved. It is "the power of God and the wisdom of God unto salvation to every one that believes, to the Jew first, but also to the Greek." "It is the same in the temperate as in the torrid zone, the same in the torrid as in the frigid. Age does not affect the freshness of its bloom, soil does not affect its nature, climate does not modify its peculiar properties; amid the burning sands of Africa, amid the frost-bound solitudes of Greenland, amid the

wilderness of America, amid the fertile plains of India, it still shoots up and flourishes the same plant of renown, the same vine of the Lord's planting.

Communications.

RECOGNITION OF THE CHURCH IN JOHN STREET, HAMILTON.

JOHN STREET CHAPEL.
Hamilton, June 11th, 1851.

At a council convened in John Street chapel, for the purpose of recognising the Brethren and Sisters meeting there as a Regular Baptist Church, after singing and prayer, the Rev. Joseph Clutton, of Dundas, was unanimously elected moderator, and Rev. William Hewson was appointed Clerk.

Delegates then presented themselves from the following churches, and the Council was composed of—

Rev. WILLIAM HEWSON, from Beamsville.
Rev. T. L. DAVIDSON, and Brother J. EVANS, from Brantford.
Rev. JOSEPH CLUTTON, from Dundas.
Brother H. DEWITT, from Drummondville.
Brother DAYFOOT, HAMILTON, and BRAINERD, and CURTISS, from Hamilton.
Brother J. MOYLE, Paris.
Rev. A. McDUGALL, Rainham.
Rev. J. E. RYERSON, and Bro. THOMAS MORISON, St. Catharines.

Brother A. Hamilton, as the respondent for the brethren and sisters, was then called to give a statement of the history of their proceedings, &c., which he did, by reading the whole of the minutes of their meetings from the time of their dismission from the Park Street Church, answering all questions put to them by the council, and furnishing a copy of the articles of their faith, viz., A NEW TESTAMENT.

The council then retired to decide upon their course, in reference to the recognition, and to arrange the order of exercises. It was then

Resolved, That we do recognise the brethren and sisters, meeting for worship in John Street Chapel, as a Regular Baptist Church, in good standing in our denomination, by the name of the "Hamilton Regular Baptist Church."

Resolved, That the following be the order of exercises in the recognition of the Church. viz.:—

Opening Services.—Rev. T. L. Davidson;
Sermon.—William Hewson;
Right Hand of Fellowship.—J. E. Ryerson;
Singing and Prayer.—A. McDougall.

Resolved, That the minutes of this council be sent for publication to the *Christian Observer*, Toronto, and to the *New York Recorder*, New York City.

Adjourned till eight o'clock, P.M., when the meeting again assembled, and the exercises, as above directed, were observed. The sermon was founded upon Phil. 1. 5. "Fellowship in the Gospel;" and the Rev. W. Ryerson delivered a charge to the Church, from Ezekiel, xii. 8.

JOSEPH CLUTTON,
Moderator.

WILLIAM HEWSON, Clerk.

ORDINATION.

An ecclesiastical body being called to take place on the 28th of May, 1851, at 10 o'clock, A.M., by the second Lobo Church, to take into consideration the propriety of setting apart brother Alfred Clute to the work of the ministry. When the following delegates from sister churches were present:—

Bosanquet.—Elder Jonathan Williams, Deacon N. Eastman, Deacon N. Cornwell, Brethren A. Root, and S. Batram.

London Welsh Church.—Deacon J. Rosser, Brethren W. Alway, and P. Rosser.

First Dorchester Church.—Elder J. Elliot, and Deacon Wm. Edwards.

First Lobo.—Deacon R. Edwards, Brethren G. Alway, and H. A. Gustin.

Second Lobo.—Deacons Macklan, and J. Zavits.

The Candidate preached from 2 Kings, x. 15, middle clause, "Is thine heart right." After which the Council chose Elder I. Elliot, Moderator, and brother H. A. Gustin, Secretary. Elder Fulton, Agent, A.B.M., then was invited to a seat; also Elder Sinclair who desired to be excused, (granted.) Adjourned until 2 o'clock, P.M. Prayer by Elder Sinclair.

Met, as per adjournment, singing and prayer by the Moderator. Brother Clute then was called on to relate his Christian experience, and call to the work of the ministry; which gave universal satisfaction, and a unanimous vote to proceed to set him apart for that sacred work:—

1. *Ordination Sermon*.—Elder Fulton.
2. *Prayer and laying on of hands*.—Elder Williams.
3. *Charge*.—Elder Elliot.
4. *Right hand of fellowship*.—Elder Fulton.
5. *Benediction*.—Candidate.

Resolved, That the minutes of the ordination be sent to the *Christian Observer*, for insertion.

ISAAC ELLIOT,
Moderator.

H. A. GUSTIN, Clerk.

MINISTERIAL EDUCATION.

To the Editor of the *Christian Observer*.

DEAR SIR,—That the subject of Ministerial Education demands, at the present time, more than ordinary consideration, will not, "we think," be doubted by any who are well-wishers to the cause, or possess any acquaintance with our circumstances as a denomination in this Province. Nothing is clearer to my mind, than that many of our brethren are by no means sensible of the necessity that exists for creating funds for the efficient support of an institution for the purpose of training our promising young brethren for the Christian ministry. I am under the impression that the advocates for an ignorant ministry are not numerous—a few there may be. But even those who most loudly deprecate the idea of colleges, would, I suspect, in few instances, be pleased to sit for any great length of time, under a ministry in a great degree ignorant; and the churches, though they do not give a penny for the advancement of ministerial education, when