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mockery in the sight of God. Let us put away from among us that evil thing that God hates and have foredoomed. Babylon must fall. Already has her plagues begun; soon will they prove her destruction. Let us listen to the warning voice, which says, 'Come out of her, my people, that ye may be not partakers of her sins, and that ye receive not of her plagues."

"Already have I ventured to suggest the thought, that the nation has taken a more sound and true view of its duty in regard to this great war, than its rulers and legislators. But this has been chiefly in viewing it as a war in defence of truth, righteousness and liberty. I fear the nation has not yet realized the religious aspects and elements of this war, and is not yet alive to its duty in that most important and most perilous characteristic of this war. It is a religious war, as Russia views it, as Turkey views it, as the Principalities of the Danube and States of Greece view it, and as the Papal system views it, and means to employ it. The ascendancy of one or other of the great religious systems is the object sought. The system of Mohammed must perish in the conflict, and has already received a death-blow. The corrupt Greek Church, and the Czar, its head, anticipate, and will be content with nothing less than supremacy over Eastern Europe and Constantinople. The still more corrupt Church of Rome, under the control of the dark intrigues of Jesuits, it has fixed its fascinating eye, with deadly power, on the same results. And why should not Protestant Britain direct her strongest and holiest desires to the same scene, on account of Bible Christianity?—She may allow herself to be jostled out of this aim, and baffled in the secret chambers of diplomatic intrigue, in the eager desire for peace. It will be but a fallacious, hollow, and short-lived truce; to be followed by a still more tremendous struggle. Russia and Rome will close in a mortal grapple for the sovereignty; and the conqueror will turn on Britain with concentrated might and fiercest hate. On this point, also, I look to the nation rather than to the statesmen or its legislature. Let the nation know that this war is one of an essentially religious character, and cannot be brought to any safe and satisfactory termination on other than religious principles—those of Bible Christianity. We must not permit Scripture truth and freedom to be fettered and bound by State diplomatists any more than by Despots, Popes, and Jesuits. While such men hold close and secret conferences in imperial cities, let all who love Scripture truth and freedom hold free and open conference everywhere—in families—in social life—in Protestant associations—in constituencies—as Bible Christians, and as British citizens—till the collected mind of the entire Protestant community tell with collected might on the deliberations and the actions of our Legislature and our statesmen. 'But,' says the politician, 'Prussia will be repelled, Austria will forsake us, France may be offended.' What then? God's truth will be honoured, the liberty of the Gospel will be vindicated, and the firm voice of true faith, lifted to heaven in strong and earnest prayer, will call down the answer—'Fear not! Be still and know that I am God.' Peace—true, holy and permanent peace—can be secured only by acting in accordance with the principles of divine and holy truth, by security to spiritual freedom, and under the gracious protection of the Prince of Peace."

Correspondence.

To the Editor of the Provincial Wesleyan.

SIR,—In your paper of the 26th ult, and 3rd inst, is a communication from the Rev. W. Wilson, of Yarmouth, author of a book styled "The Modern Crusade," in which he makes a "few strictures by way of reply" to the Preface of a Tract recently published, entitled "The Last Confederacy of Gentiles against Israel," which professed to expose certain "errors" of "The Modern Crusade." Of the Preface referred to I am the writer, and I shall be much obliged if you will permit me to reply to Mr. Wilson through your columns.

Although I am as Mr. Wilson says "a Millenarian,"—believing with all my heart that the Lord Jesus and they who "at his coming" shall be counted worthy of Eternal Life, shall reign on the earth a thousand years, judging and governing the nations in righteousness, as the Scriptures abundantly testify, (See for example, Rev. v. 10, xx. 6, ii. 27; Jer. xxiii. 5, 6; Mic. iv. 1, 7; Luke xix. 11, 19; Dan. vii. 13, 14, 22, 27; Isa. xxiv. 23; 2 Tim. ii. 12; Acts xvii. 31; 1 Cor. vi. 2)—yet I did not "attack The Crusade because in some particulars it comes into collision with "Millenarianism," but solely because of its manifestly anti-scriptural conclusions. I would beg to remark, however, that if by "Millenarianism" Mr. Wilson means the Millenial reign of Christ and his Saints on the earth, I am surprised that he should speak of it in the manner he does, calling it an "*unexplainable theory*," and an "*incomprehensible hypothesis*." Is it not written, "Thou hast made us unto our God kings and priests, and *we shall reign on the earth*." "Blessed and holy is he that hath part in the *first resurrection*, on such the second death shall have no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Shall not those who attain unto "the resurrection to life" and who therefore can die no more, REIGN WITH CHRIST ON EARTH A THOUSAND YEARS? If the "faithful and true" sayings of the Spirit which I have just quoted, do not so teach us, what are we to understand by them? Now on these two *testimonies* "Millenarianism" is based; it is not, therefore, a "theory," or speculation; neither is it an "hypothesis," or supposition; Mr. W's. assertions to the contrary, notwithstanding.

Having denounced Millenarianism Mr. Wilson commences his "strictures" upon my "Preface." The first is "a light touch" upon my having denied his conclusions without replying to his arguments. I confess that I made no attempt to understand, far less reply to his "arguments," for this reason; I saw at a glance that many of his conclusions were erroneous, being opposed to the plain words of the prophet, of which he professed to give a "plain exposition;" and if, by simply quoting the prophecy which is of no "private interpretation," his conclusions could be proved to be false, was I not justified in so doing? For example, one of his conclusions is, that Turkey in Europe is the invaded country referred to by Ezekial; now, if I could quote from the prophecy a distinct declaration that the country to be invaded is "the land of Israel," the only land on the face of the earth, which, in Moses and all the prophets, Jehovah calls "*my land*," was I not at liberty to state his conclusion, and by a "thus saith the Lord," prove it to be false? Had he, however, used *scriptural* arguments to bear him out in his interpretations,—had he, for instance, quoted a single passage of Scripture to shew that "the land of Israel" is not *always* "restricted" to that "goodly and large land" which Jehovah hath promised to give unto Abraham and to his seed for an everlasting possession, I would have deemed such an argument worthy of all consideration. But, in the absence of any Scripture proof that the boundaries of "the land of Israel" have been extended beyond the well-defined limits of the promised land, it is in vain for Mr. Wilson to reason and argue about the "characteristics" of Turkey in Europe, and come to the conclusion that *it* is "the land" against which God shall bring Gog, in the latter days. Let the Bible interpret its own phrases; and let them not be privately interpreted to suit the "speculations" of any man. "The land of Israel," and "My people of Israel," form the theme of a hundred plain, literal prophecies; and in *no instance* does the former signify *any other* land than the Holy Land, or the latter *any other* nation than the Israelitish. Mr. Wilson may shew that Turkey in Europe is just such a country, and the Turks just such a people, as Ezekiel testifies Gog shall invade; but what does that avail against the positive declarations of Jehovah, that it is *His* land, and *His* people, "the land of Israel," and "my people of Israel," against which Gog shall come? See Ezekiel xxxviii. 14–18: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: *In that day when my people of Israel dwelleth safely*, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and *many people with thee*, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up AGAINST MY PEOPLE OF ISRAEL, as a cloud to cover *the land*; it shall be in the latter days, and I will bring thee against *my land*. . . . and it shall come to pass at the same time when Gog *shall come against the land of Israel*, saith the Lord God, that my fury shall come up in my face." If the reader wish to be assured from the Scriptures who the people are of whom it is written, "they shall dwell safely," let him read the following testimonies of the same prophet: xxxiv. 25–28; xxviii. 25, 26; and in Jeremiah xxiii. 6; xxxii. 37. Mr. Wilson applies these words—"they shall dwell safely"—to the Turks! and says, that he is "*not aware that any thing like this is said of any other nation under heaven*"! that it is "a most remarkable sentence, and certainly means that the providence of Almighty God will secure the empire"! I am amazed more and more as I proceed; and I am sure so must the reader be astonished at these assertions of Mr. Wilson, if he has turned up the passages referred to wherein the "most remarkable sentence," "they shall dwell safely," repeatedly occurs, and is always said of God's people Israel! Take, for example, Ezek. xxviii. 25, 26. "Thus saith the Lord God: *When* I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, *then* shall they dwell in their land that I have given to my servant Jacob. And THEY SHALL DWELL SAFELY therein, and shall build houses, and plant vineyards; yea, *they shall dwell with confidence, when I have executed judgments upon all those* that despise them round about them; and they shall know that I am the Lord." Who with this testimony before him can fail to see, unless he is blind, that the people of whom God has said, "they shall dwell safely," are Israel? at present scattered among the nations, but hereafter to form "one nation in the land upon the mountains of Israel."

But, it may be asked, are not Gentiles "Israelites and the children of God, of Abraham, and of the promise, who, as well as Israelites according to the flesh "in Christ," are "counted for the seed"? I reply joyfully in the affirmative; for it is written, to all, Jew and Gentile, indiscriminately, "if ye be Christs', then are ye Abraham's seed, and *heirs* according to the promise." Such persons are no longer "strangers from the covenants of promise," and "*aliens* from the *Commonwealth of Israel*," but are "fellow-citizens with the saints, and of the household of God." Well then seeing "the whole Israel of God," includes Gentiles who have "put on Christ," may not the countries in which these dwell be designated "the land of Israel"? I reply, no, because the only land on the face of the earth, promised to Abraham and his *seed*, is "the land of Israel," called "thy land, O Immanuel:" (Isa. 8. 8.) all other lands, without exception, are styled in the scriptures, heathen, or Gentile countries. If I had space, I could show how all who are "Abraham's seed," and "joint heirs with Christ," are *interested* in "the land of Israel;" but I must return to Mr. Wilson. In my Preface, the first error in the Crusade that I exposed, was Mr. W's. statement that "the peoples upon whom Gog purposes to vent his wrath, are Persia, Ethiopia, Libya, Gomer, and Togarmah," I holding that these nations are to be *confederates* of Gog. In his "strictures," Mr. W. not only maintans that he is right on this point, but denies that Gog shall have any confederates at all. Let Ezekiel decide between us: In the 9th verse, I read: "Thou (Gog) shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy lands, and *many people with thee*." See also the 15th and 22nd verses, in which "many people," are said to be *with* Gog. What words could more clearly denote a confederacy of nations with Gog? Many nations, I know, will not literally accompany Gog, but their armies will. Thus in Zech. xiv. 2. it is written: "I will gather all *nations* against Jerusalem *to battle*;" that is, the *armies* of all nations shall be gathered against Jerusalem. When nations ally, or confederate themselves to invade the territory of a common enemy, their armies are frequently spoken of as if they were the nations they represent. Thus, we say, France, England, and Turkey, invaded the Crimea, defeated the Russians, and laid siege to Sevastopol, meaning, of course, that their armies did so. In like manner, I contend, that when we read of "*many people*," being with Gog, we must understand *many nations* to be with him *by their armies*. If Mr. Wilson ask for the proof that "many people" signifies "many nations," I refer him to Mic. v. 7, 8; iv. 11—13; Isa. xvii. 12, 13; all of which I should like to quote in full, if I had space, as they show the scripture usage of the phrase "many people." Isaiah's testimony is exactly to the point;—"Woe to the multitude of *many people* which make a noise like the noise of the seas; and to the rushing of *many nations*, that make a noise like the rushing of mighty waters! The nations shall rush like the rushing of many waters, but God shall rebuke them." This is spoken of "the multitude of all the nations that fight against Mount Zion." Isa. xxix. 7, 8. These and many similar texts prove that "many people" is an expression equivalent to "many nations," when therefore, we read of "many people" being *with* Gog, it is proof that he shall have many "confederates," or allies, at the time to which Ezekiel refers. And I leave it to the reader of the 38th chapter of Ezekiel to say, whether Persia, Ethiopia, &c. and many people with them, are not, evidently, confederated *with* Gog against Israel.

The prophet Joel, 3rd chapter, speaks of a *similar*, if not of the *same* gathering of the nations into the Holy Land, "in that time when God shall bring the captivity of Judah and Jerusalem," and the nations are summoned to prepare for battle, and assemble themselves, and come up, to the valley of Jehoshaphat, in the land of Israel, in words almost identical with those addressed to Gog:—"Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all *the men of war* draw near; let them come up." It is impossible to read the whole chapter and not feel satisfied that both Joel and Ezekiel prophesy of the same astounding event,—the gathering of all nations against Israel.

And are we not taught that the prophets of Israel have spoken of Gogs attack upon God's nation? Undoubtedly: see Ezek. xxxviii. 17. 4.: thus saith the Lord God; art thou (Gog) he of whom I have spoken in old time by my servants the prophets of Israel, which prophisied in those days *many years* that I would bring thee against them? against God's people of Israel, as the preceding verse shows. Of Gog's invasion of the land of Israel, then, the prophets of Israel prophesied "in old time," "many years." Isaiah, Micah, Joel, and Zechariah, all speak of it; and, invariably, as a confederacy of *all nations* against Jerusalem, Judah, or Israel.

Here, I think, I might pause, and leave it to the good sense of the reader to say, whether the fallacy of "The Modern Crusade" has not been sufficiently exposed? whether it is possible that Russia's invasion of Turkey, without a single nation of people being *with* her, can be that formidable attack upon Israel, by all nations, of which the prophets of Israel have prophesied?

The second conclusion of Mr. Wilson's which I denied in my Preface, was that "Turkey is the invaded country." I have already proved this conclusion to be false, by showing that it is "the land of Israel" which Ezekiel testifies Gog shall come against. In the third place, I denied another of Mr. Wilson's conclusions, viz: that God's people of Israel are the Turks; who, he says, are a land or people for whose security the word of Jehovah is pledged." Mr. Wilson, in his strictures, denies that such is his conclusion. "Nowhere in the Crusade, (he affirms,) is it said, that "God's people of Israel are the Turks." In this case "The Crusade," must bear witness, see page 48, "And they shall dwell safely all of them." This, continues Mr. W. "is a most remarkable sentence, and certainly means that the providence of Almighty God will secure the empire"! I am not aware that anything like this is said of any other nation,"—*than the Turks*, I presume Mr. Wilson will permit me to add, as it is of them and their empire, he here speaks. From this it must be plain to all that he applies the words, "they shall dwell safely all of them," to the Turks; well, then, I have shown beyond dispute that they are spoken of Israel, and of *no other nation*, how could I suppose otherwise than that Mr. W. concluded that the Turks were Gods people of Israel, seeing him apply words spoken of the latter, to the former.

Another reason I had for supposing that he concluded the Turks were God's people of Israel, was because he maintains that Russia's invasion of the former is the accomplishment of Ezekiel's predicted attack upon the latter. If the Turks be not Israel, in his opinion, why does he reason as if he concluded they were?

Fourthly—I denied his conclusion that Gog will be defeated by Turkey and her supposed Allies—"Persia, Ethiopia, Gomer, &c.;" maintaining that, according to Ezekiel, Gog and his confederates—the "many people" which shall be *with* him—shall be overthrown by Divine power, as the enemies of Israel frequently were "in old time." See Judges vii, 22; 1 Saml. xiv, 20; 2 Chron. xx, 23. How Mr. Wilson can read the concluding verses of the 38th chapter of Ezekiel, and fail to perceive the terrible display of the "presence" and power of Jehovah that is to accompany the discomfiture of Gog and his cloud-like hosts, I know not. The showers of shot and shell thrown into Sebastopol, by the Allies, have been tremendous enough; but, O! compare them not with that "overflowing rain, great hailstones, fire, and brimstone," which shall overwhelm Gog and all his multitude upon the mountains of Israel. "In that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, *shall shake at my presence*." The very earth, as well as the creatures upon it, shall tremble at the presence of their Creator. As Isaiah testifies, "the Lord of Hosts shall come down to fight for Mount Zion, as birds flying so will the Lord of Hosts defend Jerusalem;" (Isa. xxxi, 4, 5) "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." (Joel iii, 16.) "I will call for a sword against him throughout all my mountains, saith the Lord God: *every man's sword shall be against his brother*." (Ezek. xxxviii, 21.) So utterly bewildered and confounded shall they be, that like the children of Moab, and Ammon, and Mount Seir, who attacked Judah in the days of Jehoshaphat, Gog's armies shall destroy each other! "Thus," by this awful destruction of Israel's enemies, "will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations," saith the Lord.

Lastly—I denied another of Mr. W's. conclusions, viz., that "the place of Gog's overthrow will be in a valley on the east of the Black Sea;" and quoted Ezekiel to prove that it will be upon the mountains of Israel. "Thou shalt fall upon *the mountains of Israel*, thou and all thy bands, and the people that is with thee." "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea. . . . and there shall they bury Gog and all his multitude." (xxxix, 4, 11.) In view of this testimony, of what moment are Mr. W's. arguments to prove that Gog's overthrow will be in South Russia? Are "the mountains of Israel" there? Are they not the same "mountains of Israel" spoken of everywhere in the Bible, and particularly in the two chapters preceding the prophecy against Gog? "Thus saith the Lord God, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into *their own land*: and I will make them one nation in the land, upon *the mountains of Israel*." Ezek. xxxvii, 23.

As regards Russia being "turned back by the Allies," and deprived of five parts of her territory, I need scarcely say that such a conclusion derives no support from Ezekiel's prophecy; seeing Mr. Wilson is altogether astray in supposing that the present war is the fulfilment of the prophecy against Gog. I would just remark, therefore, that Gog will be "turned back," something in the same way that Sennacherib was, when he came against Judah, in the reign of King Hezekiah, with an overwhelming force: an angel of the Lord slew in one night 185,000 of his army! See Isa. xxxvii, 29–36. Concerning the turning back of Gog, it is written, "*I* will turn thee back, and leave but the sixth part of thee." "The sixth part," not of Gog's *empire*, but of his *armies*: he being, in this place as in the 9, 16, 18, 21, and 22 verses of the 38th chapter, put for his armies.

A word or two in reference to the present war, and I have done. In my Preface, I said: "Reader! pray not for the success of the Allies, for they cannot succeed; but pray, rather, that if it be possible, our Mother Country may be withdrawn from the hopeless struggle in which she is engaged." Mr. Wilson, with his views of Ezekiel's prophecy, of course, considers England's struggle with Russia on behalf of Turkish independence, a "hopeful" one. And so should I, if I believed that what he calls "this remarkable sentence"—*they shall dwell safely, all of them*—applied to the Turks, instead of to Israel when restored. I believe the cause of the Allies is hopeless, because, first, there is and has been since 1820, a "vial" full of "the wrath of God," pouring out upon Turkey,—in the shape of revolutions, wars, pestilence, famine, earthquakes, and other sore judgments,—which shall complete her destruction ere its contents are exhausted, for it is written, "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was *dried up*." Rev. xvi, 12. "The great river Euphrates" is generally admitted to represent the empire the Turks established, who came from the other side of the literal Euphrates, and inundated the Eastern Roman Empire, captured Constantinople, &c. The wasting and destruction of the Turkish empire by the sixth vial of wrath is hence symbolized by the drying up of the river which the Turks passed over when the sixth trumpet let them loose "to slay the third part of men." Rev. ix, 15. But, independent of "the sixth vial," there are prophecies which ensure the destruction of the Turkish empire. The Turks have been for many centuries the desolators of Jerusalem and of the Holy Land, and the despisers and oppressors of Israel: and it is written of Zion and her land, "*Thy destroyers*, and *they that made thee waste shall go forth of thee*; and I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood." Isa. xlix, 17, 26. And the time is fast approaching when this prophecy shall be realized, "The Lord is King for ever and ever: *the heathen are perished out of his land*." Ps. x, 16. The words of Moses, as contained in Deut. xxxii, 43, cannot much longer be prophetic—God "will render vengeance to his adversaries, and will be merciful unto his land, and to his people." It is a hopeless thing, therefore, the maintenance of the integrity, or the independence of the Turkish empire. These are the days of vengeance upon the Turks, when all things written concerning them must be fulfilled. The sixth vial was "filled up" with "the wrath of God," and contains no good thing for the Sultan and his perishing dominion. England is, therefore, wasting her strength in opposing the decree of the Almighty. On the other hand the prophets of Israel, who have spoken of Russia, show that she is destined to become the chief of the Gentile nations. Therefore, whatever temporary reverses may await her, her career is onward! until her fatal invasion of the "land of Israel," as described by Ezekiel. Britain, powerful as she is, cannot effect impossibilities; and I am persuaded that no human power can much longer maintain the independence of the Turks, or arrest the progress of Russia towards almost universal empire. This may seem very much opposed to some people's notions of what is probable or right; but let us remember it is written, "that the Most High ruleth in the kingdom of men, and *giveth it to whomsoever he will*, and *setteth up over it the basest of men*." Dan. iv, 17.

Yours respectfully,

J. R. LITHGOW.

Provincial Wesleyan

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Religious Anniversaries in London.

From the exciting and disturbing details of carnal warfare with which the columns of our English contemporaries in these times of commotion almost exclusively abound, it is refreshing to turn to the accounts, with which they have favored us during the past month, of the progress of those Societies which Christian England has, in dependence upon the blessing of God, established for the furtherance of the cause of the Prince of Peace. Amid the distresses that prominently distinguish the period now passing over us, it is well that the heart may grow cheerful in the contemplation of those signs of the times which indicate the presence and power of God with his Church preparing it for the prosecution of those unparalleled labours to which in his Providence it is about to be called. The Religious Anniversaries held in London this year have exhibited results better than the fears of many. It is true indeed that the resources of our great evangelical Societies fall short, very far short, of adequacy to the claims upon them; but that in a year of such scarcity and strife as the past they have been able to maintain their position unimpaired, is in itself cause of gratitude, while it encourages us to look forward to the future with hope. Of our own Missionary Society's Meeting we are happy in being able to present the following notice:—

The *Watchman* says,—The Wesleyan Missionary Anniversary for this year, has been remarkable above any we can remember for the effective speeches delivered from the chair.—General Alexander at the city meeting, and Sir Anthony Oliphant in Exeter Hall, brought to their task, a fine combination of speaking ability, practical acquaintance with Mission work, and true godliness. This their auditories did not fail to appreciate. In both the working man—the man who had been on the spot, and knew the proceedings, was manifest. Sir Anthony as a practiced speaker, had the tact to combine, with broad views and general principles, some touches of incident which were remarkably effective. None could help being moved by the closing paragraph of his speech, picturing a scene where the Chief Justice of the unfortunate country of Ceylon stands by the bed of a dying soldier in an hospital, and pointing him to the Saviour, hears in reply "I have found him."

Two other distinguished strangers rendered important service. The speech of Capt. Fishbourne at the City meeting was replete with ability and interest. Dealing with China as one who knew it well, he pressed into his remarks an amount of information and force of thought which our readers will recognise in our report; while we can testify they were greatly valued by his readers. In Exeter Hall Mr. Laurance Oliphant, as the well known Author of the "Russian Shores of the Black Sea," made a speech, in the middle of which he surprised the audience by telling them it was his first. That great Hall well filled might daunt a maiden speaker, even though he had written books of travels on both Nepaul and Russia, besides residing in Canada and other parts of of the world. He, however, with admirable diction and address told the meeting the result of his practical acquaintance with our Missions in America, leaving Africa and Ceylon untouched as his father had aided of them. If this is his beginning in public assemblies, we predict it will not be his end. Should Providence spare him, one with his tact and power is sure to be found out in these days, when so many constituencies are looking for men on whose Protestantism they can rely, and who, at the same time, have largeness of mind and public capacity.

A total absence of nonsense, of trifling, or of points aside from the Missionary question characterised all the leading speeches of Monday's meeting. After the Chairman's admirable opening, and a report from Mr. Osborn, not less admirable, came the President of the Conference, most suitably urging upon the meeting the duty of special prayer for the outpouring of the Holy Spirit. Never was a speech made worthier of the position held by Mr. Farrar, and we rejoice that the topic he handled with such force, was again and and again referred to. Tens of thousands at home and abroad, the proposal then commented upon will thus become known, and we will add our most earnest recommendation that from this day all our readers will daily join those devout Christians who invite them to prayer, and at the throne of grace seek for a renewal of the primitive power of Christianity to the universal Church.

It is not our object to review the speeches; but we must congratulate the Rev. Gervase Smith on the complete success of his first appeal to an Exeter Hall audience. Each new Anniversary now brings us proof of the store of talent, and far better than talent, the store of sound doctrine and warm heart we have in our rising Ministry. It was with regret we saw ourselves deprived of the pleasure of adding to this evidence by hearing several gentlemen whom the course of the meeting which so pleasantly consumed our morning, pushed too late. But speakers seldom feel for their successors. We doubt not that those who only moved and seconded resolutions would have efficiently held up the standard had occasion called.

The prevalent tone of the meeting was decidedly practical. There was no complaining as if nothing had been done, and no vaunting as if all had been done. Thankfulness for the past was joined with a clear recognition that the past was only a commencement. Sense, vigour, and eloquence were all brought to the work, yet the feeling that our strength lies in the presence and power of God was cherished earnestly. Mr. Gill's picture of unity among the brethren of different denominations, of trial and victory in the work, were vivid and affecting representations of what has taken place on a small scale, as preparation for the same on a large scale enough to cover the world.

The new arangements whereby different sections of the field become independent, are not the winding up of any exertions, but the creating of new forces for a more general movement. Already the funds of the Society feel important benefit from these changes, the districts affected by them displaying their increased vigour by contributions very largely increased. But where are the funds to reinforce Jamaica, and worthily respond to the appeals of Mr. Fraser and others? Where the funds to enter Bengal, Bombay, or Agra? Where the funds to attempt anything great in South India, where we have a name? Where the funds to send China twenty instead of six men? Where the funds to permit us even to think of Turkey, or of North or Central Africa? Although the debt of the Society is £9,000 less than it was two years ago, it stands at £15,000. Although we boast that our Missions are large, they do not touch half the nations of heathen and Mohammedan countries. The war presses; taxes are heavy; prices are high; minds are anxious In the year before us the Society will have need of all its friends. Let every one be at his post. At such a time the collectors should specially watch the contributions, that, by means which strain no one's ability, constant supplies may be raised. Whatever ills may come, let not 1855 be a year of falling away. Missions, as yet, have only coasted the world, not explored it.

LET us forget the war a moment, and contemplate happier themes. To us the present month of May is not a whit less cheerful and "merrie," in the right sense of that good old ancestral word, (James v. 13,) because it is dedicated to philanthropy and consecrated by religion. The Annual Meeting of the British and Foreign Bible Society was a cheering one. Never, except in the Jubilee Year, has its revenue been so large as in this past twelvemonth whose outward tokens have been so depressing, but whose religious calendar, judging by the activities of the Bible Society and the Wesleyan Missionary Society, affords a striking contrast to the gloomy events that have darkened our hemisphere. At the Anniversary of which we are speaking, one of the Resolutions was moved by the President of the Wesleyan Conference, and another by Mr. Farmer, who has served on the Committee of the Bible Society for more than the third of a century. The report announced an income exceeding £136,000. This is well, but not surprising; for, while we have many Missionary Societies, we have but one Bible Society. The Annual Meeting of the Church Missionary Society allowed itself to think that the pressure of the times had forced it into some difficulties, and the Archbishop of Canterbury sent a cheque for £100 as an expression of his concern. Let not our friends despond. It is a token for good that, if their home fund has run for a moment into the shallows, they have plenty of men ready to contribute their labours and their lives to the Missionary work. Even as to income, the Church Society has done great things for such a year as the past. To the amount of £107,343, collected by it in Great Britain, is to be added the sum of £16,917 raised and expended in the Missions abroad. The grand total for the year is, therefore, £124,260. It is true the Church Missionary Society ought to achieve much more, but there is even now no place for despondence.—To the excellent friends of the Chinese Evangelization Society we offer an apology for postponing the report of their interesting meeting.—We can only further refer to a very pleasant reunion on Thursday evening of the Evangelical Alliance, at which the Rev. F. Monod and some other brethren of the continental churches were present, and where Major-General Alexander took the chair.—*Watchman, May 9.*

Under the title of POPERY SHAKING IN ITS STRONGHOLD, the Presbyterian gives the following extract of a letter dated Florence, April 12: "The extraordinary decrease in the number of communicants this Easter seems to have startled the Tuscan Protestantism. The priests always make the round of their respective parishes a few days before Easter Sunday, and give to all the parishioners small tickets, which are returned at the churches when the holders go to confess and take the sacrament. The refusal to accept, or neglect to present these tickets, exposes the delinquent to summary proceedings at the hands of the police; and thus the whole proceeding is a most striking illustration of the prying, spying, inquisitorial tendencies of the Romish Church.—There has been a rapidly increasing diminution in the number of communicants since 1848, but this year the recusants are so numerous as effectually to convince the most incredulous that a great process of separation is being effected, and that ere long the priests will be left shouting and storming to the bare walls of their deserted temples."—*Adv. & Journal.*

Union of the Colonies—Confederation of the Empire.

Our attention has just been drawn to a pamphlet, placed on our table some days since, bearing the title,—"Observations upon a Union of the Colonies of British North America, by P. S. Hamilton, Barrister at Law." The author briefly indicates the rise and progress of that "idea of *union*" which permeating the British American mind has feasted its imagination with visions of a glorious future, and filled its young heart with hopes and aspirations of which it were Britain's highest wisdom to aid in securing a realization, speedy and complete; then, passing on to the consideration of the reasons which have given this idea prominence, he pourtrays the condition of these Colonies and their people as compared with the rest of the world,—British America, with all the elements of greatness within herself, furnishes no field for the play of the powers of a first-rate mind: she offers no adequate rewards to individual exertion; presents no aspect of national importance; an outlying portion of the British Empire, her share of the glory that encircles it is more a sentiment than an actual participation; the prizes that glitter in the view of the Englishman at 'home,' and excite to the most strenuous development of his energies, are taunts to the eye of the Colonist, he may never reach them. Within the souls of British America's sons ambition must slumber for want of a sufficient stimulant to energise it. "To be a British American, means nothing in the world's estimation: to be a Canadian, a New Brunswicker, or a Nova Scotian, is to be just the next thing to nothing." Pursuing his delineation, Mr. Hamilton next deduces an argument for union from '*the relation which the Provinces bear to each other*: from the effect which their isolated and mutually independent condition has upon their internal prosperity'—restricting commercial intercourse and impeding the advancement of any great work in which they are interested in common, and which requires their joint efforts—then proceeds to '*the relation which these Provinces, as component parts of the British Empire, bear to foreign countries, and particularly to the United States of America.*'

Here Mr. Hamilton dilates upon the grasping character of the American nation—points to her territorial aggrandizement, and supplies statistics of her progress. Apprehending the probability of an attempt by the United States to bring British North America under their dominion, he essays an estimate of the capacity, present and future, of the Provinces, if united, to form a bulwark against foreign encroachment, and this enables him to form also an idea of the real value and importance of these Provinces, and consequently of the results which would be likely to follow their violent separation (which Heaven forfend) from the Mother Country. The growth of British America, as our readers must by this time be aware, has been very great within the last few years. Canada rises more rapidly than any State of the Union. In 1838 its exportation of wheat was limited to 37,002½ quarters; in 1847, urged by high prices in England, it reached 485,394½ quarters; but in 1852 it amounted to 687,089¾ quarters: while the Canadians expect to beat the whole Union for this staple in 1856. To quote the statistics of our Author;—while in 68 years, from 1783 to 1851 the increase of population in the United States has been equal to 860 per cent., that in the Provinces of British America—Canada, New Brunswick, Nova Scotia, and Prince Edward Island, has within the same period of time been equal to 1450 per cent., and the credit of this increase is not due, as many might suppose, almost exclusively to Canada—it is shown that New Brunswick has increased at a more rapid rate than any of the Eastern States except Massachusetts and Rhode Island, and that Nova Scotia has nearly equalled New York. Between A.D. 1806 and A.D. 1850 the tonnage of the United States increased 191 per cent.; that of British America (including Newfoundland) 521 per cent.: the value of imports into the United States in 1851 was equal to £1,80 per head on population; into British North America to £2,80 per head; the value of exports from the United States in the same year was equal to £1,81 per head, that of the exports from the Provinces was equal to £1,61 per head: the increase of the United States between the years 1851 and 1853 was in imports 23 per cent, in exports 5 per cent.; the increase of British North America was in imports 41 per cent., in exports 59 per cent. Mr. Hamilton has not included in his general calculations Newfoundland, or the trade of Rupert's Land, through Hudson's Bay, or that of the Pacific Coast, and the already populous Colony of Vancouver Island. He would, we think, have been fully justified had he done so. Combine these Colonies under one general government, and let them mutually promote each other's interests, soon will a railway stretch from Halifax to the shore opposite Vancouver's Island, to traverse the whole extent of which five days will amply suffice.

The latter portion of the pamphlet, which because the subject interests us we have noticed thus at large, deals with the question of the Constitution of the Provinces under the union desired—whether that union shall be federal or absolute and legislative. We may merely state that the writer is in favour of a legislative union.—We shall not follow him further; those who feel an interest in the subject may easily secure the pamphlet; but the closing words of his essay echo a sentiment to which we have long been attached—"*the Confederation of the British Empire*"—and on this topic we shall not deny ourselves the pleasure of copying the language of one across the water whose words deserve to weigh with statesmen, Imperial and Colonial:—

Not only do we consider it unnecessary that the British Empire should dissolve, as its members grow to maturity; but we think the time is now fully come for serious measures to stop the dangerous progress of opinion both here and in our distant possessions, toward that result. A short time ago, Canada seemed eager to be annexed to the States, all our Australian Colonies were rapidly losing the loyalty which ever distinguished them, and the Cape was all but in rebellion. Now the Fugitive Slave Law has made every honest Canadian proud to dwell on British soil; the policy which succeeded that of Earl Grey has won back the good regard of the Australians, the Kaffir war and the Constitution have stayed the disloyalty of the Cape. The moment is, therefore, favourable for taking a stand which will point the general mind forward, not to the breaking up our existing possessions, but to the development and organising of that wonderful preparation which has been made for the most glorious and permanent Empire the world ever saw. "The Kingdom of Great Britain and Ireland," was a fit enough description of us a century ago: and "the Parliament of the United Kingdom," a fit enough name for our Legislature, even within half a century: but now our American, Indian, African, and Australian territories are of such immense magnitude, that the idea of the United Kingdom ought to merge in the greater and juster idea of the BRITISH EMPIRE; and all our national proceedings should henceforth be inspired by the thought, that our possessions are not dependencies, to be schooled when weak and dismissed when strong, but members of one family, to be endeared to us by every tie, considered in every discussion, and held in the bonds of perpetual amity.

To us it seems next to treason against the human family to contemplate the disruption of the only existing Empire, where every person, every conscience, every organ of opinion and every industry is free;—the Empire that is the only bulwark against the absolutism of Kings in Europe; the only strong protest against the slave grinding of Presidents and mobs in America; the only real terror of the robbers who bereave poor Africa: and the only power which is pouring in upon Asia the blessings of European invention and of Christian light. But the idea that this Empire can permanently be conserved by merely giving Constitutions to our Colonies, is not to be entertained. That is right in itself and immensely valuable in its time, and for its stage; but its time will expire, its stage be run out and unless further seeing provisions are made, the glorious spectacle of the BRITISH EMPIRE will dissolve, and England be left alone, a kingdom, with, perhaps, a few dependencies.

Let us at once recognize the fact, that, by growth, and accessions, we are an Empire, comprising many States. Let us lay down the *organic laws* of this Empire, which no Legislature either of the Parent State or of any other, may infringe, let us add to our legislative chambers an IMPERIAL SENATE, without the concurrence of which no measures affecting *Imperial* questions can pass; let each existing colony, on reaching a certain point of population or revenue, be eligible to become, on its own application, a member of the Imperial Federation, bound by the organic laws, and sending to the Imperial Senate, its representatives in such proportion as shall be fixed: let it or all provincial or internal questions,—such as its franchise, public works, civil list, appointment of officers, (up even to Governor,) be entirely free, bound, in fact, only by the organic laws, and, in imperial questions, subject to the Imperial Legislature.

In making these suggestions, we of course use the word colonies in its proper sense, not as describing all our foreign possessions, which are of several classes:—

1. Colonies,—Canada, Australia, &c.
2. Plantations,—West Indies, Mauritius, &c.
3. Subject Countries,—India, Ceylon, &c.
4. Stations,—Gibraltar, St. Helena, &c.

The stations could never come into any such relation as we propose; the plantations could rise to it only by first federating among themselves. As to them, time would sufficiently unfold the right course. Perhaps, as to subject countries, some hope might exist that they would become eventually—though the distance seems all but endless—fit to take their place in such a federation; and our wisdom and glory would be to train them to such a fitness. But let only the real British provinces of our Empire be cemented, and the rest is easily managed in comparison. Can this be done? It can, we believe, but not unless at once, it is put out before the home and colonial public as an object of national ambition. That statesmen will write his memory glori