

sident of the Society of Christian Morals at Paris, and member of the Chamber of Deputies; and from the United States, John Tappan, Esq., Amasa Walker, Esq., and Thomas Cook, M. D., Vice Presidents of the American Peace Society. The Secretaries, who acted as a committee of arrangements for the preparation of business, were Frederick Wheeler, William Grimshaw, Jr. George Wood, George C. Beckwith and John Jefferson.

I will not repeat the names of other members, but I may just add, for the gratification of curious readers, that there were present such men as the Rev. James Campbell, D. D., one of the most popular and powerful writers in England, the Rev. John Ritchie, D. D., from Scotland, the Rev. F. A. Cox, D. D., LL. D., the venerable and learned John Pye Smith, D. D., F. R. S., John Lee, LL. D., F. R. S., &c., the Rev. James Sherman, the eloquent successor of the late Rowland Hill, the Rev. Messrs. Thomas Spencer, John Burnet, and Charles Stovel; such laymen as John T. Price, the Bowleys, the Foresters, the Sturges of London and Birmingham, the Gurneys of Norwich and London; and such members of Parliament as Bowring, Cobden, Bright and Lord Grovesnor, men whose influence is felt, and felt for good, from one end of the Kingdom to the other.

The business sessions of the Convention, held in Freemason's Hall and always opened with devotional exercises, continued with increasing interest for three days, and with so much harmony, that there was not a contested, hardly a divided vote on any important point. A better spirit I do not recollect ever to have witnessed in any assembly of the kind; and the convention at its close solemnly "recorded its gratitude to God, for the harmony which, by his condescension, had marked its proceedings." The public meeting in Exeter Hall was somewhat thinly attended for a place so large; and yet the numbers present would have crowded to excess almost any other hall in London.

What results will yet come from this Convention, it is impossible to foresee; such meetings can do little more than furnish materials or instruments wherewith to work: but its success, so far as developed on the spot, exceeded the highest expectations of its most sanguine friends, and led to a unanimous resolve, authorizing the London Peace Society, after due consultation, "to announce the time and place for holding a *Second Peace Convention*."

In another article, I will quote a few of the Resolutions that were passed.

Aug. 25, 1843.

G. C. B.

65 Papers favorable to the peace of the world; would much oblige the friends of this cause by publishing the account herewith commenced.—*New York Observer*.

THE POWER OF A HOLY LIFE.

The Christian may recommend religion in all its beauty by his life. Thus his light will shine. There is a power in a holy life which nothing can resist. Men may resist every argument and motive which can be found in the Bible—they may be indifferent to the providences of God—they may silence the

clamors of conscience—nothing may disturb them in their way to hell but a godly example. This has been effectual in instances where nothing else was regarded.

In a certain community there was a man, infidel in his sentiments and profligate in his practice. He was subtle in disputation, and could much embarrass most that encountered him. But there was one man that would never dispute with him. This was a plain, but a devoted and consistent Christian. His life was a bright focus of vital godliness, and it had more power upon this wicked man than any other sort of artillery that could be brought against him. He was often heard to say that the holy life of this man was the only thing that gave him trouble. He could not withstand the conviction that religion was a reality, when he contemplated it as shining forth in such a life.

The influence of this man is within the power of every Christian. Very many religious professors are ready to excuse themselves for doing no more to advance religion, by the plea that they have not the talent to address and persuade men. But this is not necessary. If every member of the Church would live as he ought, it would not be necessary for him to speak a word on the subject of religion. In such a community, the ministry even might be dispensed with, because every Christian would be a minister of the gospel in the very best sense. He would preach the word daily in his life. Then the word would have free course and be glorified, and the ends of the earth would soon see the salvation of God.—*N. E. Puritan*.

GEMS FROM PIOUS AUTHORS.

Religion is a treasure affording continual expenses, not exhausted, yea, increased by expenses; wherein it exceeds all the other treasures in the world.—*Shaw*.

Christ is a pearl, which whoever hath, can never be poor, and which whoever wants, can never be rich. Christ's riches are so many, they cannot be numbered; they are so precious, they cannot be valued; they are so great they cannot be measured.—*Dyer*.

A sound head, a simple heart, and a spirit dependent on Christ, will suffice to conduct us in every variety of circumstances.—*Cecil*.

A Christian is like the firmament, and it is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that best offuse their odors when bruised.—*Jay*.

Some birds never make a noise but at the approach of foul weather; so there are persons who never cry to God but when his chastening hand is upon them. This is selfish; what can God think of your religion, if you never seek him but in trouble?—*Jay*.

Charity suffereth long; it beareth the imperfections of others with patience, waits for their amendment without impatience; and begs it of God without being weary.—*Bishop Wilson*.