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THE GOSPEL TRIBUNE, AND CHRISTIAN COMMUNIANIST,

A
Monthly Interdenominational Journal.

VOLUME III.]

AUGUST, 1856.

[NUMBER 4.]

"ONE IS YOUR MASTER, EVER CHRIST: AND ALL YE ARE BRETHERN."

Moral and Religious Miscellany.

From the Christian Union.

OPEN AND CLOSE COMMUNION.

QUERY TO J. S. LAMAR.

After carefully reading the first three numbers of the *Christian Union*, I am convinced that there is very little difference between your views and those entertained by the majority of Baptists. I think we should still strive, instead of widening the breach, to close it, and if possible, to become one. We are apt to imagine that we are further apart than we really are. For one, I am in favor of attempting to remove the obstructions which hinder our union; and will, therefore, state to you some points of difference, upon which I desire your opinion. We understand you to believe in open communion; and, with the views you hold upon baptism, I am frank to tell you, that I think this is inconsistent. Will you confer a favor upon me and others, by giving us your position on this subject, with the reasons for it, in your next issue? With Christian regards,

I am yours in the Lord,

BAPTIST.

ANSWER.—We regard it as very unfortunate, that the subject upon which our brother Baptist writes with so much frankness and kindness should ever have been mooted. The terms open and close communion are unknown to the Scriptures. They therefore indicate a state of things which did not exist in the first or Apostolic Church. We deem it modest, to say the least, not to dogmatize upon a question which, from the nature of the case, cannot be directly answered by the Scriptures. To meet the difficulties of the case, we simply ignore the whole question, in its controversial aspects; we take sides with no one. If it is required that we define our position in the consecrated terminology of sectarianism, we say that in a certain sense, we believe in both open and close communion; but in the sense appropriated to these terms, we believe in neither. We believe the communion table is "open" to all real Christians, of every age, sex, color and name—but that it is closed against all others. We do not invite moralists, nor even those who merely "repent of their sins," as others do; and they may, therefore, say that we believe in close communion. We simply invite all Christians to partake, and when any one comes forward and puts forth his hand to receive the solemn mementoes of his Lord's flesh and blood, we do not draw them back and say—"Stop, sir, have you been baptized? have you repented? have you received the Holy Spirit?" But we say as Paul directed—"Let every man examine himself and so let him eat." These are questions for him.—Christ said to his disciples,—"Eat ye all of it—drink

ye all of it;"—so say we. Christ invites ALL his disciples, we can do no less. If there is a Judas among them, he does not injure us. If our Master would dip his hand in the dish with him, let us not be over scrupulous, especially as he tells us to judge not. If such an one presents himself and eats and drinks unworthily, we thank the Lord that we are not responsible for it—but that he "eats and drinks condemnation to himself." We do not invite such a man; he comes when Christians are invited; he comes of his own accord: we do not know his heart, and if we err it is on the side of charity.

The Apostle teaches us that it is the communion of the body and blood of Christ. It cannot be such, unless it is partaken of by the proper persons, in the proper spirit. And now we beg of our Baptist brother, and all others, to notice this remark—it is an idea we have never seen advanced by any one, viz: that *unless the emblems are taken by the proper persons, in faith, discerning the Lord's body and blood, it is not communion*. For instance—A. eats the loaf, and gratefully remembers that body broken for him—he drinks the cup and his heart is stirred with joyful emotions, in thinking of the blood shed for the remission of his sins; he raises his heart and voice to Heaven, and communes with his living Saviour. All is gratitude and joy in the present, and faith and joy in the future. B. goes through the same formality, but his heart is on his farm or his merchandize. He has not been washed from his sins in that blood; he has never realized that his iniquity was laid upon that "crucified one,"—and hence, he has no feeling of gratitude; no emotion of love; no communion with Christ. Need we ask, does B. commune with A.? If he does, the supper is a mere ceremonial—all outward, all body and no spirit. This by no means meets our views of the case.

The same is true with respect to praising and praying. We commune in this way as well as in partaking of the Lord's supper. A. sits and offers a song of praise to the King Immortal; his heart is in it; he feels what he says; he sings with the spirit and with the understanding also. B. sits by him and utters the same words, but with no heart no spirit, no understanding. Do they commune? C. sings like A., and their spirits are in unison; they are in communion; but B., we think, is left out.—Thus we act consistently. We do not go out into the world and employ sinners to do our singing for us. It is a part of our own worship—our *social* worship, our communion. If we cannot make the melody to our hearts, to the Lord, we think it poor worship which we offer by proxy—a proxy, too, of worldly-minded men and women. But when such engage with us in singing, can they be said to commune with us? Certainly not.

We think, therefore, that our brother will see that, if we are inconsistent in communing at the Lord's table with those who have not been immersed, he is

equally so, in communing with them in everything else but the supper.

We never invite Baptists, Methodists, Presbyterians or Episcopalians to eat with us; we invite Christians—*all* Christians. If a Baptist, Methodist, or Presbyterian presents himself, he comes as a Christian, and is welcomed as such.

ST. PAUL'S PARTICULARITY IN MONEY MATTERS.

Ethics, in the abstract, most persons know but little of. But the ethics of money matters they understand thoroughly. This fact St. Paul seemed to be aware of, and hence was exceedingly particular in all money transactions. And in this particular his example is worthy of imitation.

1. *St. Paul kept out of debt.* He never was distrained for rent, or forced to pawn his furniture, or refused to go a certain road or particular street lest he should meet a disagreeable creditor who would dun him. All this is evident from Rom. xiii. 8, to which we refer our readers. Therefore, with what boldness he could preach the Gospel of his Master. He could look every one of his hearers calmly in the eye, knowing not one of them could accuse him of being in his debt. Had he been in debt to Felix, does any one suppose he could have made Felix tremble? Never. On the contrary, he would have trembled before Felix. We ask this question of our clerical readers, if any of them are so unfortunate as to be in debt. Can you preach as boldly as you ought to preach, if one of your creditors is before you? If not, then your debts hinder the success of the Gospel of Christ.—Think of it.

2. *St. Paul never borrowed money.* If he had none and wanted it, he worked for it. The kind, Christian people of Philippi sent to him once and again; but they could not always keep him in funds. When he came to Corinth, he hired himself to Acquilla, as a journeyman. *St. Paul was not ashamed to work.* See Acts xx. 34. And we could tell our readers of some Bishops, who were just like St. Paul in this respect. Rather than go in debt, or borrow money they preferred working. It is no disgrace to work. Paul was not afraid of losing his social position, because he might be called a mechanic. If we have no money, don't let us beg or borrow it; but if God has given us health and strength to work, let us work for it. If an apostle did not lower his office by working as a day laborer, no more will Christian ministers of the present time. We have no sympathy with that littleness of the present day which makes us think clergymen can do nothing to support their families except preach. If the Church will not support them as preachers, then let them do as St. Paul did. We have apostolic example.

There is much to be learned by the ministry in this matter. No minister ought to starve. He owes a duty to his family which is exceedingly great. St. Paul writing to a clergyman, tells him, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Having inspired authority, we cannot err when we say that every clergyman must take care of his family. We do not say, God forbid that we should say, it is his duty to support them extravagantly. Far from it. But he is to support them on healthy food, in plain clothes; he is to give his children a good education. And we say if the Church does not enable him to do it, then let him work at something else, to help on. Let such remember St. Paul. All day long he was working hard with his hands; and at night, or on the Sabbath, or both, he

was preaching the Gospel. We say once more, if you want money to support your family, work for it. You have apostolic authority. Working you are in the line of the apostolic succession.

St. Paul was not covetous. See Acts xx. 12. In another place he tells us "I have learned in whatever state I am therewith to be content." Some Christian people are never satisfied. "They do not make enough." Their salaries are not large enough. Let such people economize. If they cannot have bread and butter, let them drop the butter and be thankful. We have not long to live here. Riches are very dangerous. Christ tells us so. He says, "how hardly shall they who have riches enter the kingdom of God." Yet almost every one says "what a fine thing it is to be rich. If we believed Christ we should say, what an awful thing it is to be rich."

St. Paul was very particular how he spent other persons' money. He took up collections for the poor repeatedly. He charged others to do the same. Every minister must do this; and every Christian has at some time or other people's money in his pocket.—Many a man gets himself into trouble and disgrace because of spending that money. He did not mean to steal it. Far from it. But having it in his pocket, he used it, expecting in a few days to return it.—But something happened, and when pay day came there was no money with which to pay. The man was disgraced, the Church was injured; every one was saying, "What a rogue the Church has in it."

Now look at St. Paul. He tells us 2 Cor. viii. 20, that he avoided blame in administering the money that was put in his hands for the poor. And that he was not only going to be honest in God's sight but in the sight of man too. We cannot be too careful how we use other persons' money. Let St. Paul's particularity in this matter be a lesson for us all.

Never on any account spend other persons' money. Put it by itself. You may have money to pay it back; but then something might happen—and then you are disgraced; disgraced, too, without even so much as intending anything wrong. No! avoid blame in money matters. Be honest, not only in God's sight, but in the sight of your parishioners and neighbors.—*Southern Churchman.*

HAVE I NO FATHER?

I was once in an awful storm at sea; we were for many hours tossed about in sight of dangerous rocks; the steam engines would work no longer; the wind raged violently, and around were heard the terrific roar of the breakers, and the dash of waves, as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance; it was the captain's child a little girl of about twelve years, was in the cabin with us. He had come two or three times, in the midst of his cares and toils, to see how his child went on; and it is well known how cheering is the sight of a captain in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbow and bending her eyes toward the door, as if longing for her father's appearance. He came at last. He was a large, bluff, sailor-like man; an immense coat, great sea-boots, an oilskin cap, with flaps hanging down his neck, were streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arm over her, but did not speak.

"Father," the child answered, "let me be with you, and I shall not be afraid."

"With me!" he cried, "you could not stand it for an instant."

"Father, let me be with you," she repeated.

"My child, you would be more frightened then," he said, kissing her, while the tears were on his rough cheeks.

"No, Father, I will not be afraid if you take me with you. O, father, let me be with you!" and she threw her arms around his neck, and clung fast to him. The strong man was overcome; he lifted his child in his arms and carried her away with him.

How much I felt her departure? As long as the captain's child was near, I felt her to be a sort of pledge for the return and care of the captain. I knew that in the moment of greatest danger the father would run to his child; I was certain were the vessel about to be abandoned in the midst of the wild waves, I should know of every movement, for the captain would not desert his child. Thus, in the presence of that child I had comforted myself, and when she went I felt abandoned—for the first time, fearful. I arose and abandoned to get on deck. The sea and sky seemed one. It was a dreadful sight; shuddering I shrank back, and threw myself again on my couch.

Then came the thought: the child is content—she is with her father: "And have I no father?" O God, I thank thee! in that moment I could answer, YEs. An unseen Father, it is true; and faith is not as sight, and nature is not as grace; but still I knew I had a Father—a Father whose love surpassed knowledge. The thought calmed my mind. Reader, does it calm yours?"

"Oh!" cries the trembling soul, "the storm is fearful; the sky is hid; we walk in darkness and have no light." "Be still, and know that I am God," saith the Lord; "Be happy and know that God is thy Father. Fear not for I am with thee: be not dismayed for I am thy God. All things are under the dominion of Christ, and all things, yea, terrible things shall work together for good to them that love God." Tempest-tossed soul, as the child clung to her Father's bosom, so cling thou to thy God; in the moment of thine extremity he will appear to be with thee, or take thee to be with him.—*Christian Palladium.*

POSTHUMOUS INFLUENCE.

Dying is a part of one's life here in the world. It is in a sense, "his last will and testament," by which he hands over his life to posterity—the act by which he sums up his testimony as a moral agent, and solemnly affixes to it his name, and gives it a place among the permanent influences of the world. Dying, we all know, does not put an end to man's influences in the living world; often it only serves to quicken it and give it a wider scope. The same law which constrains every man to live for others, will give effect to his life when he is dead.

One's living presence in the world is not essential to the exercise of influence, either for good or evil.—The stone cast into the water speedily sinks, but its effects flow on till they reach the shore. So a man's life continues to flow on in its effects over the wide surface of human being, and down the ever-widening stream of time. He cannot gather up his influence when he comes to die, and take it with him out of the world. He cannot bury his example—the moral atmosphere he has created and spread around him—with his dust in the grave, and so prevent it from doing any further mischief. He cannot take back his last angry words, call in his ungodly principles, blot out his evil deeds, correct his mistakes and

errors, and so put an end to his moral and responsible being on earth. Many a dying man would give worlds, were they his, could he but do this. It would smooth many a man's dying pillow could he but drag with him, into the oblivion of the grave, his infidelity, his evil example, or all the bad influences which he has originated, that they might not survive him to curse his memory, to blast the character and happiness of his children, to pain the hearts of his best friends, and entail ruin and damnation on the world. But he cannot do this. He has no power over his life. He cannot even die to himself.—He cannot separate his being from the being of the world in this last solemn act. All along through life his being has been entering into the being of others; and, while his body moulders away in the grave, the spirit of the man will be as active in the world as ever. He cannot stay in death the waters which his own hands have wantonly let out. He has been busy while living, sowing broadcast in the soil of this earth the seeds of an evil life; and that seed will live and bring forth its kind until the fires of the last day shall have consumed the world. He may dispose of his property in his "last will and testament;" he may order when and where his body shall be buried, and what kind of monument shall mark the spot; but that which formed his moral being he cannot touch. His evil example, his wicked sentiments, his misguided influence will mock his dying fears and regrets, riot over his ashes, and, like evil spirits, walk the earth to carry on the work of sin which he began while yet alive.

It was the actual remark of a dying man whose life had been poorly spent, "Oh! that my influence could be gathered up and buried with me." He realized in that thoughtful hour the fearfulness of having one's evil influence going on accumulating in the track of coming ages, perpetuating his ungodliness in a world of immortal beings and sweeping over a wider and yet wider surface from generation to generation. But his wish could not be gratified. That man's influence survives him. It still lives, is still working on, and will live and work while there are beings in the world for it to work upon. He could not when he came to die, and perceived, in the dawning light of eternity, how evil and injurious his influence had been, put forth his dying hands to arrest the stream. It was too late. He had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded, and coffined, and buried out of sight, but an ungodly, soul-ruining influence—that, the grave had no power over.

Let no man think that death will end his life. Individual life is bound up in the life of the world.—The foot-prints made while passing through it will abide, as if made in the solid rock; and many a traveller, coming after will be guided by them in his great journey to the future; and that path will come in time to be trodden hard, so many will go therein. Long after the marble monument, which affection may rear over the grave, shall have crumbled to dust, the influence of the life which it commemorated will live on fresh and effective as at first. While time itself endures, that influence which life is now treasuring up, and giving form and force, will speak in praise or in blasphemy. It will make impressions on minds and hearts which no man or angel can efface. With every revolving sun it will touch cords that will vibrate to all eternity, responsive to the melody of Heaven or the wailings of the damned.—"For none of us liveth to himself, and no man dieth to himself." Life is no jest or trifle, invested, as it is, with such a responsibility—possessing, by the laws of its being such an undying power for good or

evil. Every man's accountable being reaches not only to his grave, but actually stretches on its effects to the judgment day. Every act of this brief life has numberless relations, and takes hold on the coming future, and will have an effect on the final results of probation. Every man of us, humble and insignificant as we are personally, will make our influence to be felt on the character and moral training of future generations of mankind; and for that influence we shall be held to strict account in the day of reckoning. What an opportunity has the good man to honor his God and Saviour, identify his name, and piety, and influence with all that is great and glorious in a world redeemed; and what consequences cast their shadows out of a coming future, and warn the ungodly to beware. Could the wicked man transport himself forward to the day of final revelation, and see at one view, all the final consequences of a single sin, traced out along all the lines of its influence and evil effects, he would not dare to put forth his hand to commit it. In all our plans of living, and in all our preparations for dying, let us not fail to remember that "none of us liveth to himself, and no man dieth to himself.—*N. Y. Evang.*

THE RUNAWAY KNOCK.

"Who can be knocking at the hall door? It is late for a visitor," said Mr. Hardy to the family circle gathered round his evening fire.

"We shall soon know, Thomas is coming to tell," replied his son. But Thomas had no information to give, except when he opened the door no one was there; it was only a runaway knock.

"How tiresome!" exclaimed one of the young ladies, who would have no objection that the arrival of a guest should vary the monotony of the winter evening. "And how foolish," cried another.

"Well! my dears," said the father, "I have known a runaway knock so improved upon, that instead of being either tiresome or foolish, it suggested thoughts that may have been, and probably were, highly useful and improving."

"Really, papa? Please to tell us all about it. Do papa. You always have something pleasant to tell about every thing," said another. "And perhaps we may also find it useful and improving. Won't you begin, father?" said Edward, the eldest son.

"With pleasure, my dear. You are all aware that I spent some of my younger days in Wales, and gained a knowledge of the people who inhabit it, and of their ancient language. I was thus, in attending their religious services, able to understand and appreciate the Welsh preachers, who have been described, and justly, as masters of pulpit power."

"I had no idea of that," said Mrs. Hardy. "I thought the Welsh were quite an uncivilized race."

"I believe the impression is not uncommon," Mr. Hardy replied, "but it is erroneous. It may be impossible that a country and people, situated as they have been, could be cultivated, but some who have had opportunities of judging, assert that in education they are beyond the average of many of the countries of England."

"But, father," said Edward, "where is the runaway knock? "Are you running away from it?"

"By no means my son; I am advancing towards it in mentioning the Welsh preachers, whose usefulness, and the vast impression produced upon the minds of their countrymen by their labors, may be adduced as a proof of the superiority of the mind of Wales. It was from one of these, and one pre-eminently distinguished as a preacher, that I heard the illustration which the false alarm at our hall door

just now recalled to my mind. It was a magnificent temple in which I heard this man. A romantic dale among the mountains of Gaernarvon, hemmed in by beetling crags, with an opening here and there, which gave a view of distant hill tops, far away. It was the middle of summer, at which season such meetings usually take place, and over country and scenery was spread a delicious calm. "A chapel stood not very far off, and not a small one, but far too small to accommodate even a fifth part of the large mass of people convened on the present occasion, who were arranged upon the gentle slopes of a rising hill, with a platform for the ministers in front of it. Before service commenced there was a perfect hush, a profound silence, broken only by the twitter of a bird; not a leaf rustling, not a breeze straying abroad."

"How beautiful, how striking it must have been!" observed one of the young ladies.

"You have all heard singing in cathedrals," continued her father, "but what would you say to the burst of song that arose suddenly from thousands of voices, beneath the blue arch of heaven, amidst those rocks, and fields, and woods? Dr. K's sermon, delivered, of course, in the native language, was quite suited to such a scene. It was on the subject of prayer; and the passage that has remained fixed on my memory may be thus translated:—

"While the prayer of faith is sure always to succeed, our prayers, alas! too often resemble the mischievous tricks of children in a town, who knock at their neighbor's houses, and then run away. We often knock at heaven's door, and then run away back to the spirit of the world, instead of waiting for an entrance and an answer. In short, we often act as if we were afraid of having our prayers answered."

"What a strange idea!" exclaimed one of the young people.

"Truly a startling one," observed their mother, and if it be so, such prayers are a solemn mocking of God.

"But is it so?" inquired another.

"Well, really I do think it is," answered their brother Edward, "though I never was aware of it before. Do you think so, father?"

"I have no doubt of it, my dear children; and I believe it on the authority of many years' experience. We feel conscious of something in our affections or practice which is a hindrance in our Christian course, and inconsistent with the profession we make of discipleship to the Saviour; we know that we ought to pray for deliverance from it, and set about doing so, but the natural heart has cherished it too long to like to give it up, and whispers at the close of the petition, "Hear me, but not yet, Lord—not yet; let me enjoy it a little longer."

"I knew," said Mrs. Hardy, "that our prayers are sadly deficient in many ways; that they were cold, careless, wandering, but it never occurred to me that they might be deceitful. This is an awful thought, for prayer is one of the works of the Lord, and it is written, "Cursed be he that doeth the works of the Lord deceitfully."—(Jeremiah xlviii. 10.)

"It is an awful thought," her husband answered, "and a most humiliating view of what we must appear in the eyes of Him who has said, "I know the things that come into your mind, everyone of them."—Ezek. xi. 5. But it is well to be aware of it, that we may watch and ascertain whether we really desire the spiritual blessing that we ask for."

"I can easily comprehend," said his daughter, "how one whose heart was uninfluenced by vital religion, and who trusted in externals, might repeat

a form of prayer in which spiritual gifts were solicited, without caring or wishing to receive them; but papa, I own I am at a loss to understand how a christian could do so."

"Remember, my child," her father replied, "that the christian, while he lives, has to endure an inward contest between the new heart and the old, which accounts for, though it by no means excuses, many inconsistencies in his course; and which led even Paul to exclaim, "The good that I would I do not; but the evil which I would not, that I do.—Rom. vii. 19. Let us suppose the case of a man very extensively engaged, by which he is rapidly acquiring riches. He is become a christian, and soon finds that, having his time and thoughts so much occupied by mercantile concerns, and his mind often agitated by great and hazardous speculations, are sad hindrances to his growth in grace, and in the knowledge of the Lord Jesus Christ. This can be remedied by curtailing his dealings, and he will have quite enough for every comfort, but the long cherished hope of becoming a wealthy owner of land must be resigned. He feels the necessity of doing so, and intends to do it, and prays to be enabled to act according to the dictates of his conscience, and it is not quite a sincere one. No; he knocks; but, afraid that the door will be too quickly opened, runs back to the spirit of the world, as the preacher expresses it, to go on a little while longer with his speculations."

"And can his heart deal thus treacherously with him, without his heart being aware of it, papa?"

"I fear so, my dear; you know "it is deceitful above all things." I would also remark that we are still more apt to be self-deceived in matters of comparatively less importance, because in prayer concerning them we use less watchfulness. Oh! let it ever be our anxious endeavor to ascertain that what we ask we sincerely desire to obtain to the full extent of the petition; and let us continue knocking until the gracious promise is fulfilled, and the door is opened unto us."

"What would you say, father," asked Edward, "is the best way of finding out that we are thoroughly sincere when we ask for spiritual blessings, and for grace to be able to make sacrifices of such things as interfere with our reception of them?"

"I would say," replied Mr. Hardy, "that the best test is, Are we ready to make the sacrifices? Are we doing it, and at once? If so, we truly desire the blessings we seek to the full amount of our wants, and will surely obtain them."

Assist us, Saviour, to believe
That we shall all we ask receive,
As we have oftimes heard;
Our hearts contracted thoughts expand,
Wide as the beauties of thy hand,
The promise of thy word!

—Tract Magazine.

THE BACKSLIDER.

Who was he? His name was Demas. "Demas," says the Apostle Paul, "hath forsaken me, having loved this present world."

There was a time when it was otherwise with Demas. When, Anno Domini, sixty-four, Paul wrote his Epistle to the Collosians, he said: "Luke the beloved physician, and Demas, greet you." And again, the same year, writing to Philemon, he says: "Demas and Lucas, my fellow-laborers, salute thee." But now, alas, two years later, writing to Timothy, he says: "Demas hath forsaken me, having loved this present world!" What a change two short

years had made? Time works changes; often melancholy changes. Two years are sufficient to do this. But there are no changes more sad and disastrous than a change of the Christian religion for the world, for it is a change of salvation for ruin; and this change, lamentable, awful as it is, is not unfrequently effected in as brief a space of time as two years.

Perhaps some of our readers may know this from personal experience. Two years ago they might, to human view, have been spiritual, exemplary christians; but now, alas, are carnal and worldly. Two years ago, their pastor speaking of them, might have spoken of them as promising, engaged disciples of Christ. Now, referring to them, he may be forced to say: they have forsaken Jesus, having loved the world. Too often do the hopefully converted turn out thus. The tree blossoms, and we confidently look for fruit; but the blossoms fall off, and that which we look for is not found. The tree is barren; at the most, there are "but leaves only."

And how is this ruinous change brought about?—How does the believer backslide?—Usually in this way:

He begins to neglect his closet. "Backsliding," says Matthew Henry, "commences at the closet door." Secret devotions are suspended, or performed in a heartless, hurried manner. He does not daily, as formerly, "enter his closet, shut the door, and pray to his Father in secret." He is not drawn thither by a sense of spiritual want, nor "lingers, loth to depart," from satisfaction in the exercise, from the pleasure found in communion with God.—"Prayer is the Christian's vital breath," and the first symptom of spiritual decline is, the breathing of the soul growing shorter and more difficult.

Next, the inspired volume is neglected. There is less meaning and beauty in its pages than before.—Once, "the words of the Lord's mouth were more esteemed than necessary food," and this "bread of life" was daily gathered as was the manna by the children of Israel. But now this bread is called "light food," as that heaven-descended manna was, when Israel had begun to degenerate. It is not daily gathered, nor keenly relished. Other books are preferred to the "Book of Books." Newspapers and novels take precedence of it, and dust collects on it.

Neglect of secret prayer, and study of the Bible, are followed by a diminished appreciation of the Sabbath and the sanctuary. The Sabbath is not accounted the "day of all the week the best;" and whereas, when the pulse of spiritual life in the believer's soul beats quick and high, he could not fail to join the worshipping assembly whenever opportunity offered, and in his warm attachment to the public christian ordinances, exclaim—"I was glad when they said unto me, Let us go into the house of the Lord!" "How amiable are thy tabernacles, O Lord of Hosts!" he now can absent himself from the Lord's temple on the Sabbath, at least part of the day, often does; and while thus absent thinks his own thoughts, and speaks his own words."

Moreover, if he is the head of a family, the family altar has not the morning and evening sacrifices laid upon it; the messages of truth which his faithful pastor presents from the pulpit are captiously criticized in presence of the household; these messages are too plain and pungent, or they are personal, or they are not sufficiently elaborated and adorned with human rhetoric. Those enterprises of christian philanthropy, which are the glory of the age, are not valued and cherished; the purse and the hand not generously opened in their behalf; there is conformity to the world in its views, principles, customs and

folly, and he is sailing on the same tack with it, and steering for the same point. And thus does it occur, that the person who once set out fair for heaven—was a promising candidate for the skies—has stopped, retrograded, become a Demas, a backsliden believer, and has forsaken Christ.

If we have a reader concerning whom this is true, may that living God from whom he has departed, rouse him to self-examination, repentance, and performance of the first works.—*New York Evangelist.*

STRANGENESS OF DEATH.

Angels have no death to undergo; there is no such fear of unnatural violence between them and their final destiny. It is for man, and for aught that appears, it is for man alone, to watch, from the other side of the material panorama that surrounds him, the great and amazing realities with which he has everlastingly to do—it is for him so locked in an imprisonment of clay, and with no other loopholes of communication between himself and all that surrounds him than the eye and the ear—it is for him to light up in his bosom a lively and realizing sense of the things that eye hath never seen, that ear hath never heard. It is for man, and, perhaps, for man alone, to travel in thought, over the ruins of a mighty desolation, and beyond the wreck of that present world by which he is encompassed, to conceive that future world on which he is to expatriate for ever.—But a harder achievement, perhaps, than any—it is for man, in the exercise of faith, to observe that most appalling of all contemplations, the decay and the dissolution of himself; to think of the time when his now animated framework, every part of which is so sensitive and dear to him, shall fall to pieces, when the vital warmth by which it is so thoroughly pervaded shall take its departure, and leave to coldness and abandonment all that is visible of this moving, and acting, and thinking creature—when those limbs, with which he now steps so firmly and that countenance out of which he looks so gracefully and that tongue with which he now speaks so eloquently; when that whole body, for the interest and provision of which he now labors so strenuously, as if, indeed, it were immortal—when all these shall be reduced to a mass of putrefaction, and at length crumble, with the coffin that encloses them, into dust! Why, my brethren, to a being in the full consciousness and possession of its living energies, there is something, if I may be allowed the expression, so foreign and so unnatural in death, that we ought not to wonder if it scare away the mind from that ethereal region of existence to which it is hastening.—Angels have no such transition of horror and mystery to undergo. There is no screen of darkness interposed between them and the portion of their futurity, however distant; and it appears that it is for man only to drive a bridge across that barrier which looks so impenetrable, or so to surmount the power of vision, as to carry his aspirations over the summits of all that revelation has made known to him.—*Dr. Chalmers.*

EVERY-DAY PREACHING.

One painful lack with some excellent ministers is the lack of knowledge of the human heart in its daily actings. They are not ignorant men. They are tolerably familiar with Owen and Howe, with Poole and Turretin, and may have waded deep into Havernick, and Hengstenberg. But to the living, acting, weeping, working, tempted, and sinning world around them, they are well-nigh strangers. During the

week, their parishioners have been driving a plow, or hammering a lapstone, or pleading a cause, or have been "up to their eyes" in cotton bales, or sugar casks. When the Sabbath comes, these parishioners bring to the sanctuary their every-day wants and trials, as parents, as citizens, as men of business. They want preaching that shall tell them how to live, as well as what to believe. They want plain teaching. They want doctrine, but doctrine made practical. They hunger for truth, but truth purged of all scholastic technicalities. We once heard a young licentiate of great promise preach a sermon in which he talked about "governmental theories of atonement," of "potentialities," of "subjective feelings," and "eclaircised verities." We said to ourselves, "Young man, you will burn that sermon up before you have been in the ministry twelve months."—Such preaching saves no souls.

The Sabbath teachings which are carried into the week are those which point the sinner most clearly to the Saviour—which meet the Christian in his daily struggles and temptations—which soothe the afflicted with gospel consolations—which tell the young how to shun Satan's pitfalls, and the aged how to prepare for death, and all this in the simplest language possible. A discourse, which a minister would not be willing to read to his domestics and his children of twelve and fifteen years of age, with a good hope that they would understand it, is not usually a safe sermon for a popular audience. "It takes all our learning to make the truth simple." The preacher who never "wears out" is the one who studies most closely the Bible and the human heart in its every-day workings.—*Christian Intelligencer.*

"SWEAR NOT AT ALL."

Many of our little friends have, by some means, given themselves a very foolish habit of making use of many words and phrases, which are of no use to any one, and do not at all relieve the mind of the speaker. This practice is not only very foolish and silly, but it is decidedly wrong. Let me illustrate this by a case in point.

Here is little Harry Hills, a smart little boy of six or seven summers, loved by all who know him.—His mother is our neighbor, and a low picket fence divides our gardens. A few days ago, while I was near the fence, I heard some one exclaim impatiently,

"By jimminy that's too mean."

I looked up and saw Harry, who colored up to the roots of his hair, as I asked,

"What's too mean?"

"Why, you see, I was raking here in the garden, and my rake caught in a root, and three of the teeth came out."

"Yes, Harry, I see; but suppose all the teeth had come out, or even the rake broke so that it would be impossible to mend it, is that any reason that you should swear about it?"

"But I didn't swear; I only said——"

"Yes, Harry, I am sorry to say you did. By jimminy is an oath. By any thing, no matter how small is swearing, and the fact is you take an oath. Do you understand?"

Harry did, and the bright tears rolled down his cheeks as I talked to him of little oaths, and showed the step was small from these to the time when he would, without thinking, take the name of his Creator in vain.

Since that time I have never heard Harry use any words not necessary to show his meaning. Children think of it, and remember to "swear not at all."

SPIRIT OF DESPONDENCY.

UNBELIEF.

We have found this desponding spirit generally wandering within a narrow field. Men of a downcast tendency of mind are disposed to think only of the immediate past, and to compare the present disadvantageously with that. We are not disposed to travel within the narrower circle. Let the amazing attainments of the Gospel in the present century be considered. What wonderful results have been secured and demonstrated within this period. Look at the fifty millions of copies of the sacred Scriptures, in one hundred and fifty languages of men, which have been placed in their hands by the Bible societies of this century. Look at the universal and most successful engagement of all the churches in the great missionary work, uniting to propagate the Gospel throughout the habitations of the human race.—Look at the wonderful openings of the world to the entrance of the Word of God through their influence. Look at the actual conversion to Christ of hundreds and thousands of heathen. See the Pacific islands actually transformed to christian nations. See Hindostan, China, Burmah, nay, all Asia and Africa, awakened and waiting for christian influence and teaching, literally with no obstructions. We cannot overvalue these results.

Suppose the world to be put back, in the mere aspect of its relations to the Gospel, to its condition in 1800, and what a desolation and wilderness would appear. And if we should add to this one class of direct Gospel results, all the collateral advantages which have followed in their train, in all lands, in the advancement of science, and civilization, and human elevation, both mental and social, it would seem impossible to us to look to the future without the most sanguine and encouraging hopes. We have ourselves seen attainments secured even within the field of our own observation and experience, which have made it a privilege, in our own view, to live in the age in which we have been placed, and amidst the advantages for labor and success in doing and getting good, which have been collected around our own position on the earth. This is a most hopeful period. Nor do we see a single fact in the circle of anticipation which is discouraging, or which may not be made to minister ardor to our hope, and to furnish strength for our contest and toil. Wherever we look abroad we see nothing but traces of the triumphs past, and harbingers of the victories to come. *Prot. Churchman.*

WORSHIP.

There is no exercise so delightful to those that are truly godly, as the solemn worship of God, if they find his powerful and sensible presence in it, and, indeed, there is nothing on earth more like to heaven than it is. But when he withdraws himself, and withdraws the influence and breathings of his Spirit in his service, then good souls find nothing more lifeless and uncomfortable. But there is this difference, even at such time, between them and those who have no spiritual life in them at all, that they find, and are sensible of this difference; whereas the others know not what it means. And for the most part, the greatest number of those that meet together with a profession to worship God, yet are such as do not understand this difference. Custom and formality draw many to the ordinary places of public worship, and fill too much of the room; and sometimes novelty and curiosity, drawing to places ordinary, have a large share; but how few are there that come on

purpose to meet with God in his worship, and to find his power in strengthening their weak faith, and weakening their strong corruptions, affording them revision of spiritual strength and comfort against times of trial, and, in a word, advancing them some steps forward in their journey towards heaven, where happiness and perfection dwell! Certainly, these sweet effects are to be found in these ordinances, if we would look after them. Let it grieve us then, that we have so often lost our labor in the worship of God through our own neglect, and entreat the Lord that, at this time, he would not send us away empty. For how weak soever the means be, if we put forth his strength, the work shall be done, in some measure to his glory and our edification. Now that he may be pleased to do so, to leave a blessing behind him, let us pray, &c.—*Lighton.*

A PRAYING MINISTRY.

In prayer; in real, hearty, earnest prayer, all things around us are set into their proper places. The earth and its interests shrink into their real insignificance. Time and all its train of pleasures, pains, shame, poverty, honor, and riches, what are those to one whose eye is on the great white throne, before whom lies the awful book of judgment, who sees heaven opened and Jesus standing on the right hand of God? In prayer, our minds are armed for the coming temptations of the day; they are cooled, refreshed, and calmed after its vexations, fatigues, and anxiety. In it we can, indeed, even whilst compassed with infirmities, bring our own crooked or withered will into His presence who is the healer; and whose word of power shall restore the shrunken sinews to their vigor, and make him straight whom long infirmity hath bowed down. On our knees, if anywhere, we learn to love the souls of our people; to hate our own'sins; to trust in Him who shows us then his wounded side and pierced hands, to love him with our whole heart. Nothing will make up for the lack of prayer. The busiest ministry without it, is sure to become shallow and bustling. To come forth from secret communing with him, and bear our witness, and to retire again behind the veil to pour out our heart before him in unceasing intercessions, and devout adorations, this is indeed, the secret of a blessed fruitful ministry. In God's strength thou must wrestle with wandering thoughts; sap their strength by the countermines of watchfulness and self-denial; fly from them into quietness and separation; so shalt thou find in the wilderness of this world the mountain of God's presence, where he shall look in upon thy soul, and draw out all its hidden powers and fragrance by the sunshine of his own countenance.—*Bishop Willberforce.*

THE DULNESS OF GREAT MEN.

Descartes, the famous mathematician and philosopher, La Fontaine, celebrated for his witty fables, Buffon, the great naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was so dull in society, that his friend said of him, after an interview, "I must go and read his tales, to recompense myself for the weariness of hearing him." As to Corneille, the greatest dramatist in France, he was completely lost in society,—so absent and embarrassed that he wrote of himself a witty couplet, importing that he never was intelligible but through the mouth of another. Wit on paper seems to be something widely different from that play of words in conversation, which, while it sparkles, dies; for Charles II., the wittiest monarch that ever sat on

the English throne, was so charmed with the humour of "Hudibras," that he caused himself to be introduced, in the character of a private gentleman, to Buttler, its author. The witty king found the author a very dull companion; and was of opinion, with many others, that so stupid a fellow could never have written so clever a book. Addison, whose classic elegance has long been considered the model of style, was shy and absent in society, preserving, even before a single stranger, stiff and dignified silence. In conversation Dante was taciturn and satirical. Gray or Alfieri seldom talked or smiled. Rousseau was remarkably trite in conversation, not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable when much pressed by talk of others.

A PRIESTLY INTERDICTION.

A number of young men of the Roman Catholic churches in this city and Brooklyn held several meetings, a few weeks since, to organize an association for mutual improvement, supposing not only that they had a right to form such a union, but also that there would be nothing wrong or wicked in the enterprise. Several priests, on hearing of the proceedings, remonstrated with the young men and discouraged the movement. The organizers, however, were proceeding to perfect their scheme, when suddenly they received the bishop's mandate to stop, drop their tools and retire from the field. He denounced and prohibited the undertaking. This stroke of tyrannical authority not taming the young men into immediate submission, several bold speeches were made in favor of making a direct crusade against John Hughes, and the question of resistance was put to vote. But the bishop's intimidating decree was obeyed—the men of courage being in the minority; and this promising advance of progress fettered at its first step. It would be interesting to hear the prelate's explanation of this interdiction.—*New York paper.*

THE ANCIENT RUM-SELLER.

If the 9th and 10th Psalms had been written in the years of grace, 1855 and '56, instead of long centuries before the Christian era, they could not have more aptly described and expressed the moral conflicts of this latter half of the 19th century, particularly the temperance struggle.

It would almost seem as if the royal Psalmist must have been an eye and ear witness of the scenes and sayings of those miniature pandemoniums, the bar-rooms and grogeries of Christendom. And as the modern rum-seller must have sat for the picture drawn of him in the 10th Psalm, 8-11 verses inclusive:—"He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net. He croucheth and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it." And did he not—in the presence of that Eye, whose omniscient glance knows neither yesterdays nor to-morrows?

O, mother, sister, wife of the drunkard, in this your utter extremity and despair of human help, be persuaded to turn with renewed importunity and confiding trust, to Him who forgetteth not the cry of the humble: by one who, though her own dear ones have never been drawn within the maddening circles of the dread vortex, still feels for you, O hapless outcasts of earthly hope—as only can feel,—A WIFE AND MOTHER.—*N. Y. Observer.*

A WARNING.

A few weeks since, in the course of conversation, with an eminent broker, who has been over forty years acquainted with the leading moneyed men of the country, we asked if he ever knew a schemer, who acquired money or position by fraud, to continue successful through life, and leave a fortune at death.—We walked together about three minutes in silence, when he replied, "Not one." "I have seen men," he said, "become rich as if by magic, and afterwards reach a high position in public estimation, not only for honor and enterprise, but even for piety, when some small circumstances, of no apparent importance, has led to investigations which resulted in disgrace and ruin."

On Saturday we again conversed with him upon the same subject, and he stated that since our last interview he had extended his inquiries among a large circle of acquaintances, and with one solitary exception, and that doubtful, their experience was to the same effect as his own. He then gave a brief outline of several small and big schemers and their tools, their rise and fall. Suicide, murder, arson, and perjury, he said, were common crimes, with many of those who "made haste to be rich," regardless of the means; and he added, there are not a few men, who may be seen on Change every day, ignorantly striving for their own destruction. He concluded that fortunes acquired without honesty generally overwhelmed their possessors with infamy.—*Boston Atlas.*

SABBATH SCHOOLS.

It was said by a clerical orator, on a public occasion of much interest in a neighboring city, that "if the base of the pyramid is clay, it is of little purpose that you build its apex of precious stone. In all exertions for the public weal," continued the orator, "we must look for the foundation. We must see to it that the power lies among the masses." And certain it is, the power will lie among the masses, do what we may, what we are to see to is, that, lying there, as a matter of course, it is not left uninformed and unsanctified, to be perverted by knavish demagogues, and to be duped by crafty priests.

The work of the Sabbath school is eminently "at the base of the pyramid." Then it shows itself among the masses. So far as its legitimate agency is felt, it infuses into the "masses" a consciousness of their powers, of their rights, and of their responsibilities. Let every American child have a seasonable and thorough training in a good Sabbath school, and our statesmen and orators may go to sleep without any misgivings as to that portion of the "base of the pyramid" that extends over our continent. Give us the sun, and it will shine in spite of all mists and fogs that gather around it.

CEYLON.

(From address of Rev. T. C. Mills, of Ceylon, before the American Board, Boston.)

The speaker described the island of Ceylon as three times the size of Massachusetts, and as containing a million and a half of immortal souls. It was a rich, luxuriant island, abounding in spices and all tropical productions. True, there were there no spicy breezes, but there were what was far better, the sea breezes of the ocean. The Catholic religion was introduced into Ceylon in 1544 by the celebrated Francis Xavier, and while the island remained in the hands of the Portuguese about 400,000 were nominally converted to that faith. Though the number

was now diminished; there were still many differing in their forms of worship but little from the heathen, and in morals far below them. The Protestant religion was introduced in 1358 by the Dutch, when they took the island from the Portugese. They suppressed idolatry by law—they conferred offices only upon members of the church, and laid heavy taxes upon the people for the support of the church and missionaries. Under this regimen of law, a million were enrolled as members in the Protestant church, but their hearts still rested upon their idols, and christianity was made a stench in their nostrils from the injustice with which it was enforced.

When the island came into the hands of the English, in 1798, the people went back to idolatry, and became severalfold more bigoted than before. Their demolished temples were rebuilt, and the land swarmed with the symbols of idolatry; they were literally mad with their idols. It was in this condition that the missionaries of the London society found the island in 1805. In 1812 the Baptist mission commenced, and in 1814 the Wesleyan. In 1816, their own board (the American,) commenced their operations. There was everywhere a spirit of strong resistance to christianity, but children were gathered into the schools, and a little band began to profess Christ in them. The Society had gone on steadily, encountering obstacles, and conquering them,—visited at times with showers of mercy, and at others with darkness which threatened to destroy the work. But God had saved them; and they had now, connected with five missionary stations, 35 missionaries, 20 ordained native ministers, and 100 christian catechists, preaching the gospel, scattering the seeds of eternal life; 380 christian schools, with 14,000 scholars,—forming a belt round the entire nation. Near the sea coast there were 81 churches, with 30,300 members, and a stated attendance upon the Sabbath of more than 18,000 not connected with their church. Such was a brief statement of the result of missionary labors in the island.

Mr. Mills then proceeded to illustrate the progress of the work by reference to their own field of operations in the North of the Island. They had a small district of about 600 square miles, with a population of 250,000 all dotted over with villages. Each of their parishes contained a population of from 10,000 to 20,000 souls, embracing from 20 to 30 separate villages, and it was upon this mass of people that they worked. He then gave some details as to the schools which they established. The most interesting of these were boarding schools, by which they trained an agency for carrying on the work. They had received girls in them from the highest families in the land, who paid the expenses of their own board. Their Sabbath congregations numbered from 300 to 700 intelligent worshippers, and an interesting feature was the number of heathen men, not connected with the church, who came to listen. Twice as many came now as when he commenced preaching, six years ago. The missionaries went on week days into the villages, and preached. One proof of the deep interest of the people in the gospel was the erection of churches in the villages by the people themselves. Mr. Mills, in concluding, spoke of the obstacles encountered, and narrated several instances of noble self-denial on the part of the natives, in their zeal for the missionary work.

BEFORE we have God with us in outward labor, we must seek him and obtain his direction and promise of help in secret. O, if thy heart were more in the closet, it would be more full of hope in the church of God, where thou oughtest to act the man always.

THE ART OF PREACHING.

There is much in common between the tragic actor and the popular preacher, but while the actor's power is generally the result of a studied location, the preacher's is almost always native. A teacher of elocution would probably say that the manner of Chalmers, Guthrie, or of Baird, was a very bad one; but it suits the man, and no other would produce a like expression. In reading the most effective discourses of the greatest preachers we are invariably disappointed. We can see nothing very particular in those quotations from Chalmers which are recorded as having overwhelmingly impressed those who heard them. It was manner that did it all. In short, an accessory, which in England is almost entirely neglected, is the secret of Scotch effect. Nor is it any degradation from an orator's genius to say his power lies much less in what he says, than how he says it. It is saying that his weapon can be wielded by no other hand than his own. Manners make the entire difference between Macready and the poorest stroller that murders Shakespeare. The matter is the same in the case of each. Each has the same thing to say, the enormous difference lies in the manner in which he says it. The greatest effects are recorded to have been produced by things which, in merely reading them, would not have appeared so very remarkable. Hazlitt tells us that nothing so lingered on his ears as a line from "Home's Douglas," as spoken by young Betty:

"And happy, in my mind, was he that died."

We have heard it said that Macready never produced a greater effect than by the very simple words, "Who said that?" It is, perhaps, a burlesque of an acknowledged fact, to record that Whitfield could thrill an audience by saying "Messopotamia!"—Hugh Miller tells us that he heard Chalmers read a piece which he (Miller) had himself written. It produced the effect of the most telling acting; and its author never knew how fine it was till then. We remember well the feeling which ran through us, when we heard Baird say, "As we bend over the grave where the dying are burying their dead." All this is the result of that gift of genius; to feel with the whole soul, and utter with the whole soul. The case of Gavazzi shows that tremendous energy can carry an audience away without its understanding a syllable of what is said. Inferior men think loud roaring and frantic gesticulation produce that impression which genius alone can produce. But the counterfeit is wretched; and with all intelligent people, the result is derision and disgust.—*Fraser's Mag.*

THOUGHTS OF GOD.

Suppose two persons equally desirous to gain your affections; one far distant, and not expecting to see you for a long time; the other always present with you, and at liberty to use all means to win your love, able to flatter and gratify you in a thousand ways.—Still you prefer the absent one; and, that you may keep him in remembrance, you often retire by yourself to think of his love to you, and view, again and again, the mementoes of his affection, to read his letters, and pour out your heart in return. Such is now your case; the world is always before you, to flatter, promise, and please. But if you really prefer to love God, you will fix your thoughts on him, often retire for meditation and prayer, and recount the pleasant gifts of his providence, and especially his infinite mercy to your soul; you will read frequently his holy Word, which is the letter he has sent you, as really as if it were directed to you by name.—*Payson.*

CONTEMPLATION OF CHRIST.

Nothing has more attractive and heart-weaning power than habitual contemplation of the Lord's Living person." Our Redeemer is no mere abstraction, no ideality, that has its being only in our own flitting thoughts. He is the most independently personal of all persons, and the most absolutely living of all who live. He is "the First and the Last, and the Living One." He is so near us, as the Son of God, that we can feel his warm breath on our souls; and, as the Son of man, he has a heart like these hearts of ours—a human heart, meek and lowly, tender, kind and sympathizing. In the Word—the *almist viva voce* utterance of himself—his arm of power is stretched forth beside you, that you may lean on it with all your weight; and in the Word also his love is revealed, that on the bosom of it you may lay your aching head, and forget your sorrow in the abundance of his consolations.—*Hewitson.*

THE TIME TO PRAY.

When a day was set apart in England, a short time since, for giving thanks to God in view of the peace so happily restored to Europe, there was a most prompt and gratifying response from many disciples of Christ. The occasion was made to bear upon questions of duty in many instances, such as a better observance of the Sabbath by the nation, the wrongfulness of legalized desecrations, &c. One preacher dwelt at considerable length upon the importance of prayer. "We have made efforts," he said, "which seem to be fruitless; now is the time to pray!" The congregation were so alive to the urgency of the case, that they mistook the object of the closing remark, and with one accord fell upon their knees! The preacher, though taken by surprise, suspended his discourse, and led his people to the throne of grace.

WASTED TIME.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear, lest I had made me grieve as if I had broken it. But, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal, each hour a pearl: that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour glass might be bought, but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but in me. Teach me to number my days. An hour-glass to turn me, that I may apply my heart unto wisdom.—*Dr. Thomas Fuller.*

TOO TRUE.

Rev. Dr. Chandler, at the installation of Rev. W. F. Locnis, at Shelburne Fall, Mass., lately in charging the people said: "Formerly ministers were sought after to preach to the people, now they are employed to preach for them. It might be that it was only one of the many changes that occur in the use of language, but he thought that it was rather that the people wanted a preacher to relieve them of all responsibility in the work of salvation."

GOOD ADVICE TO READERS.

If you measure the value of study by the insight you get into subjects, not by the power of saying you have read many books, you will soon perceive that no time is so badly saved, as that which is

saved by getting through a book in a hurry. For if to the time you have given you added a little more, the subject would have been fixed on your mind, and the whole time profitably employed whereas, upon your present arrangement, because you would not give a little more, you have lost all. Beside, this is overlooked by rapid and superficial readers that the best way of reading books with rapidity is to acquire that habit of severe attention to what they contain, that perpetually confines the mind to the single object it has in view. When you have read enough to have acquired the habit of reading without suffering your mind to wander, and when you can bring to bear upon your subject a great share of previous knowledge, you may then read with rapidity; before that as you have taken the wrong road, the faster you proceed the more you will be sure to err.—*Sydney Smith.*

THE ART OF PREACHING.

There is much in common between the tragic actor and the popular preacher, but while the actor's power is generally the result of a studied elocution, the preacher is almost always native. A teacher of elocution would probably say that the manner of Chalmers, Guthrie, or of Baird, was a very bad one; but it suits the man, and no other would produce a like impression. In reading the most effective discourses of the greatest preachers we are invariably disappointed

THE GREAT DIFFICULTY.—To combine business with religion, to keep up a spirit of serious piety amid the stir and distraction of a busy and active life—this is one of the most difficult parts of a Christian's trial in this world. It is comparatively easy to be religious in the church—to collect our thoughts and compose our feelings, and enter, with an appearance of propriety and decorum, into the offices of religious worship, amid the quietude of the Sabbath, and within the still and sacred precincts of the house of prayer. But to be religious in the world—to be pious and holy and earnest-minded in the counting room, the manufactory, the market place, the field, the farm—to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life—this is the great difficulty of our Christian calling. No man not lost to moral influence can help feeling his worldly passions calmed, and a degree of seriousness stealing over his mind, when engaged in the performance of the more awful and sacred rites of religion; but the atmosphere of the domestic circle, the exchange, the street, the city's throng, amid the coarse work and cankering cares and toils, is a very different atmosphere from that of a communion-table. Passing from one to the other has often seemed as the sudden transition from a tropical to a polar climate—from balmy warmth and sunshine to mirky mist and freezing cold. And it appears sometimes as difficult to maintain the strength and steadfastness of religious principle and feeling when we go forth from the church into the world, as it would be to preserve an exotic alive in the open air in winter, or to keep the lamp that burns steadily within doors from being blown out if you take it abroad unsheltered from the wind.—*John Caird.*

POVERTY is the nurse of manly energy and heaven-climbing thoughts, attended by love, and faith, and hope, around whose steps the mountain breezes blow and from whose countenance all the virtues gather strength. Look around you upon the distinguished men in every department of life, who guide and control the times, and inquire what was their origin, and what was their early fortunes. Were they, as a general rule, rocked and dandled in the lap of wealth?

Views and Doings of Individuals.

For the Gospel Tribune.
PASSING AWAY.

BY THE FOREST BARD.

Passing away, so whispers the wind,
As it treads in its trackless course,
And passing, away, doth the bright rill say,
As it leaps from its crystal source,
All passing away on the stream of time,
To oblivion's vale in a far off clime,
Matter and man, we make no delay,
To eternity's gulf we are all passing away.

Passing away, e'en the forest's leaves
Are now growing yellow and sere,
And the sylvan bower and the woodland flower,
Fade along with the fading year.

Oh passing away 'tis a desolate scene,
Where nature is robed in her sombre sheen,
And the winds thro' the leafless forests say,
With their dismal dirge we are passing away.

Passing away, mark the wrinkled brow
And the head with the silvery hair,
And the furrowed cheek, how they plainly speak,
That they're leaving a world of care,
Yes passing away, even beauty's flower,
Is fading fast 'neath the spoiler power,
And fair, and frail, to their bed of clay,
Adown in the tomb are passing away.

Passing away shrieks the ocean's wave!
As it breaks on the beaten shore;
And the tortured tide, is left to chide
The cliffs, with a hollow roar,
Aye passing away, both from castle and cot,
The places which know us will soon know us not,
Whether peasant or prince nature's last debt to pay,
At the fiat of God we are passing away.

Passing away for their hour is past,
Earth's things they're a motley pyre,
The monarch's throne, and his sword and crown,
And the pen and the poet's lyre,
All passing away, e'en the pomp of art
And the pride of the despot must all depart,
And the relics of realms must too, decay,
And the names of the nations be passing away.

Passing away, even time himself,
Bends under his load of years,
His limbs are frail, and his cheek grows pale,
With the furrows of sorrowing tears,
With his broken scythe with a silent tread,
He is passing on to the home of the dead;
With a bending form and with locks grown grey,
Even time himself is fast passing away.

Passing away, how swiftly they go,
Those scenes of our youth, once dear,
Those friends we loved, are by death removed,
And the world waketh strange and drear;
And the hopes of our youth, see they all depart,
And the chorals of love round the human heart,
E'en the soul grow'th tired of its cot of clay,
And the essence immortal, would fain pass away.

Passing away, all but God's bright throne,
And his servant's home above,
And his grace divine, and the boundless mine,
Of His eternal love:
And his will to save thro' a Saviour's blood
The child of faith, who hath wash'd in the flood,
Even earth to its framework doth all decay,
But God and his love will ne'er pass away.

August, 1856.

For the Gospel Tribune.

"IN TROUBLE I WILL ANSWER THEE."

BY D. J. WALLACE.

O God, my refuge in distress,
My hope, my life, my all;
Whose arm sustains when dangers press,
Upon thy name I call:
I, in thy word, this promise see,—
In trouble I will answer thee.

My days are few, and full of strife,
And mourning here I go;
The momentary joys of life
Are soon immersed in woe;
But, Lord, I to thy promise flee,
In trouble I will answer thee.

When sorrows deep and sad assail,
And rend my aching breast,—
I'll look beyond this mournful vale
To Heaven the land of rest;
While mine, this promise dear, shall be,
In trouble I will answer thee.

Iona, August 8th, 1856.

THE CHRISTIAN BANNER NOT SATISFIED.

In ordinary cases of difference of opinion, the opposition is satisfied if allowed to have the last word,—this the *Tribune* granted to the *Banner*, and still the *Banner* is not at rest, but wants to hear again from the *Tribune*. Now the *Tribune* holds, that the fact of the proscription of the freedom of speech by Bethany Church and College, has been so clearly shown from Mr. Campbell's own statement of the troubles, that it is impossible for the *Banner* to print words enough to becloud the fact; it may expatiate on the *Tribune's* error (?) in saying that the *Banner* wished it to reproduce, when it only said produce.—The *Tribune* may retort and say, it had produced the evidence sought, and that it could not do otherwise than designate a subsequent call for it, as a call to reproduce, without ignoring all it had done, and consenting to be as blind to its own work as the *Banner* would have it—this it was not disposed to do, and therefore used the word reproduce, not quoting it as the *Banner's* word, but using it as representing, truly, the actual fact in the case. The *Banner* may object to the *Tribune's* comparisons and argue that others are better—and that instead of supposing that when Mr. Campbell was about to enter the pulpit of Bond street chapel, a messenger was sent to him telling that he could not be allowed to preach against sectarianism, that it should have been supposed that a messenger was sent to him telling him that he could not be allowed to preach against British support given to Juggernaut in India, and the Catholic Religion in Canada. The *Tribune* may reply—well, the comparison of the *Banner* is accepted, and the position taken that had such a message been sent to Mr. Campbell it would have been nothing short of wicked proscription. These and thousand other things may be talked about! but surely the *Banner* does not entertain the thought that it can, by any multiplicity of words lead a single person who understands American

Slavery and its bearing, to believe, that its demoralizing, corrupting, and polluting influences are not all proscribed subjects in Bethany Church and College. The *Tribune* certainly dealt fairly with Mr. Campbell in this matter, it published nothing but his own words and it published them *in extenso*, without abridgment—not a word written by any of his enemies has appeared in the *Tribune*. The charges preferred are based wholly on his own statements, and, alas! they are only too clearly sustained thereby.—If anything supplementary be necessary, it is furnished in copious abundance by the incidents of the recent efforts in behalf of Bethany College throughout the slaveholding States. Southern sympathy and money are lavished upon Bethany, obviously in grateful acknowledgment of its hearty support of southern views of the freedom of speech. In the south, Mr. Campbell meets with no threats. The cudgel of a Brooks is never shook in his face. There is not the least danger of his sharing the fate of a Sumner, or of a Lovejoy. The position he took in the Bethany troubles was so strongly proscriptive of anti-slavery sentiment, that slavery evidently views Bethany as sound to the core. While other Colleges are denouncing Brooks as a cowardly assassin there is no breathing out of indignation at Bethany.—Bethany is dumb when the liberty of speech is cloven down in the Senate Chamber of the nation. But let a Canadian Burns appear in her pulpit, and proclaim slavery a sin against God and man, demanding immediate repentance, and the indignation of Bethany knows no bounds, all is alarm and foam—meetings are held by southern students and college officials—all parties agree that there must be no more such pretching, that the promulgation of all such sentiments must be repressed; the indignation is so great that the most prompt measures are demanded, and the measures adopted are such as to cause Burns and his friends to leave—and such as to satisfy the demands of slavery; and yet the *Banner* would persuade its readers that the freedom of speech remains unproscribed in Bethany Church and College!

REVIEW.

PEDOBAPTISTS NOT OPEN COMMUNIONISTS:—A DEFENCE OF RESTRICTED COMMUNION, BY REV. S. REMINGTON.

We heard long ago of Remington's Tract; but never till lately did it happen to fall in our way. Having now read the work, we are constrained to confess, it is a remarkable production. The author gives us to understand that he had been twenty-five years connected with the Methodist E. Church, and nearly twenty years a minister in that body; but having not only changed his views on the subject of baptism, but also adopted Close Communion views, he found himself exposed to no little molestation from his former brethren, who scrupled not to charge him with bigotry: so much so that he ultimately came to the conclusion that though much had been written

well fitted to remove misunderstanding, and meet objections, still a work was wanted more directly to meet such charges as those with which he had been frequently assailed; and anon he set himself to supply the desideratum. The main object of his tract therefore is to show the various sections of Pedobaptists that they themselves are as close as the closest Baptist; and in this respect his labor is worthy of the attention of every Pedobaptist.

But though this be Mr. R.'s main object, he aims at the same time to defend Close Communion as commonly understood by Baptists. We admit that it very ill becomes those who are really as close as Mr. R. to charge him with bigotry; but we cannot admit that the evidence which he brings to bear on the point really amounts to anything as argument *for Close or against Open Communion*. Close Communion may be right, but we must not conclude that it necessarily is so because held and practised by the great majority of both Baptists and Pedobaptists; and Open Communion may be wrong; but the fact that its friends are in the minority is no proof of it.

In his first chapter Mr. R. adopts the common device of making a distinction between *Christian and Church* communion; and professes to hold sincere *Christian* communion with all genuine christians; but holds it to be decidedly wrong to commune with any at the *Supper* except with persons baptised in the Baptist sense. He justly admits the question may be asked why not commune at the *Supper* with those genuine christians for whom sincere christian affection and fellowship is entertained? And he asks "whose fault is it that we do not sit down together at the Table of the Lord,—that of the Baptists, or Pedobaptists? His answer to this question is both indirect and equivocal: after going a long way about, it turns out at last to be decidedly the fault of Pedobaptists; they themselves acknowledging baptism to be a necessary preliminary to the *Supper*, and yet refusing submission to it, and without all controversy if the premises be right, so is the conclusion; but even were this admitted there remains a difficulty—a great difficulty to be surmounted. Baptism is a necessary preliminary to the *Supper*, says Mr. R. Why? Because Paul, and all the primitive christians, were baptised before admission to the *Supper*, and a great many of the fathers say it is necessary. But a very natural question arises, was not baptism held to be as necessary a preliminary to *Christian* communion in primitive times? If so why does Mr. R. and all Close Communionists make a difference now? Why, we repeat make baptism a necessary preliminary to *Church* communion, and not to *Christian* communion. All the answer given by Mr. R. is, *because the Supper is a Church ordinance*.—But why, the question still returns, may not christians, entertaining for each other the sincerest christian affection and fellowship, commune together in church ordinances? No answer is—no plausible answer can be given. We find Mr. R.'s answer on

p. 56 thus, "Baptists most cheerfully extend the hand of *christian* and *ministerial* fellowship to any christian or christian minister, though he be a Pedobaptist or even a Quaker. *They do not consider* this spiritual fellowship inconsistent with restricted communion, *which they regard* essential only to *church fellowship.*" Now this is just no answer at all: for we know what they do; but we want to know why they do it.

To make the case appear the stronger that baptism is a necessary preliminary to the Lord's Supper, Mr. R. says "Ananias might have said, now brother Saul let us commemorate the sufferings and death of the blessed Saviour; but did he? No, he said arise and be baptised." But if Saul could have urged the same plea for non-submission to immersion which Pedobaptist urge, viz: "Nay brother Ananias, I was baptised in my infancy, and I have been taught by those who bore credentials of being qualified to teach me my duty equally as fair as thine are, that that answered all the purposes of Christ's ordinance of baptism, and to be immersed now would be a re-baptism," would Ananias still have insisted for submission to immersion? It may be asserted, but it cannot be proved. And just so in the case of Cornelius and his friends; the Jailor, &c. Mr. R. entirely forgets here what he explicitly admits, p. 57, that the only reason why Baptists and Pedobaptists disagree is because *they do not see alike* as to what constitutes christian baptism. He forgets the important fact that in the days of Saul of Tarsus, baptism was not, but that it now is, a subject of controversy. In short, referring to the primitive converts, he says, not one of them enjoyed *Church* communion till after they were baptised;" but he forgets that he might with equal truth have said "not one of them enjoyed *Christian* communion until after they had submitted to baptism."

Mr. R. makes a great deal of the fact that Pedobaptists refuse to admit to the communion unbaptised persons; but he overlooks the equally important fact that those who are unbaptised in relation to Baptists, viz: pious Pedobaptists, and those who are so in relation to Pedobaptists, belong to two very different classes, the former being recognised as christian brethren, having an undisputed claim on our "sincere christian affection and fellowship" (p. 5) regarding baptism, according to their own view of it, as a precious ordinance of Christ; and ready cheerfully to submit even to immersion the moment they receive conviction of its being a duty; none of which characteristics belong to the latter class. No doubt there are many Pedobaptists who, were they becoming Baptists, would go for Close Communion in reference to the former class, just as he has done; but for him, on becoming a Baptist, to turn round to his former brethren and say, "brethren, you cannot blame us for rejecting the unbaptised, for you do so yourselves; for him, we say, to argue from the rejection

of the one class to that of the other, aware of the difference of their characters in a religious view, is a mode of reasoning utterly reckless of logical accuracy.

Mr. R. admits (p. 54.) "there are multitudes of Pedobaptists who, *but for educational influence*, would have received the ordinances as Baptists understand them," and that the only reason why their practice disagrees with his is, as noticed already, that he and they *do not see alike* as to what constitutes christian baptism, (pp. 56). These are large concessions; virtually exculpating Pedobaptists from blame in the matter. It is to say that, though mistaken they are conscientious;—their obedience is commensurate with their knowledge of duty. If as much could be said of *the unbaptised in relation to Pedobaptists*, there would then be a parallel between the two cases; and therefore a propriety in saying "Close Baptists, in rejecting the *unbaptised* do merely what Pedobaptists themselves do. As it is, however, it may be asserted, Close Baptists, in rejecting acknowledged christians solely for want of baptism, do what no section of Pedobaptists do, or can do.

But we must not omit to notice some things advanced on p. 6, which compared with his own antecedents we really know not what to make of.

He asserts that "baptism is the visible line of distinction between the Kingdom of Christ and the world, and is consequently the door of admission into the visible Church of Christ." We wonder what can be his views respecting his own state previous to his baptism. During all the twenty years in which he was ministering the word and ordinances to others in the M. E. Church; was he on the wrong side of the line?—Not in the Kingdom of Christ, but in the world? Having not entered the door of the Church of Christ; was he all that time even *visibly* outside the sacred inclosure? But farther he says baptism is an essential requisite of admission to the Supper, and that none, however pious, ought to be permitted to enjoy the Holy Ordinance unbaptised. Then during all the said twenty years he was approaching the Lord's Table without this essential requisite, and even presuming to administer it to hundreds who were, like himself, void of this essential requisite. Yea, he and they every time they celebrated the Supper were doing what they ought not to have been permitted to do; and of course, as we should be impelled to view it, "eating unworthily." And if so, surely instead of writing a book whose doctrine seems at least to say "stand by thyself, I am holier than thou," he ought to have written a book of confessions, condemning himself. Surely Mr. R. had forgotten that he had ever been a Pedobaptist himself! It is passing strange how easily even intelligent and good men assume positions which have not the shadow of support in the word of God. There is nothing in the New Testament to countenance the notion that baptism is the line of distinc-

tion between the Kingdom or church of Christ and the world; neither that it is the door of admission into the church of Christ. He Himself is the door, and if anything else can with any propriety be so designated it is faith in his name; and surely the best line of distinction between the Kingdom of Christ and the world, is a renewed heart manifested by a holy life. Baptism *the line of distinction!* How does it distinguish? There are many baptists, it is to be feared, whom he could not recognise as in the Kingdom of Christ, nor even know that they had been baptised, unless informed.

Mr. R. makes much of the fact that few seek to enjoy the privilege of intercommunion with christians of other denominations even when it might be enjoyed; but is not the object of his tract to prove that in most cases at least there is a something in the way to prevent it:—Most denominations, as he shows, have their creed, confession, or articles of faith, in which all communicants are understood at least to acquiesce, if even subscription be not demanded; and there is, moreover, it is but too evident, existing in the breasts of christians towards each other, a shameful and sinful animosity in consequence of their differences of opinion; brother feels a sort of grudge at brother because he sees not and thinks not precisely as he sees and thinks. That christian forbearance so often enjoined in the New Testament, though acknowledged to be a duty, is but rarely practiced. And, be it remembered, we are no advocates for the practice of seeking to enjoy ordinances in any other church, even in the same denomination, when they may be enjoyed in the church with which we are stately connected as members; and were this rule observed, the practice of intercommunion would be comparatively seldom necessary: but even where ordinarily it may be allowed to be unnecessary, cases will occur when it would be in the highest degree becoming for christians of different persuasions, who perceive in each other the image of Christ; and feel for each other genuine christian charity, to manifest their charity by uniting to celebrate that event which above all others, inspires their breasts with the sacred flame.

The prevailing practice among Open Communionists in this country of inviting all, or any in a promiscuous assembly, who are in good standing in their own churches to partake of the ordinance, we view as having no countenance either in Scripture or reason; because surely, some one or more in the church ought to know something of the religious character of every candidate; but in every promiscuous assembly there may be individuals concerning whose religious character the whole church are utterly ignorant, and of course they may be very unworthy, and yet ready to embrace the privilege. We have no doubt this inconsistent practice has contributed much to the antipathy of the great majority of American Baptists against Open Communion. They

in fact know of no other Open Communion.* If it be asked why, if intercommunion be so little prized as a privilege even where it may be enjoyed—if it be even conceded that christians ought to attend, and enjoy the ordinances in their own churches when they may do so,—and if it be, moreover, admitted that were this generally attended to, Open Communion would be comparatively seldom called for—why, the close brother would say, split up a denomination such as the Baptist, for the sake of sustaining it?—We answer, admitting all this; and even should we admit for the sake of argument, that in no circumstances is Open Communion necessary, there would still be an immense difference between this admission, and taking the position that it would be positively unlawful or unscriptural for Baptists to commune with Pedobaptists, however pious the latter might be. Yea, we cheerfully admit that, all other things being equal, it would be upon the whole best for christians to be in communion with churches whose members hold views of gospel truth the nearest to their own, but there is a wide difference between admitting this, and holding it to be absolutely offensive to the Head of the Church for Baptists, in any circumstances, to admit pious Pedobaptists to commune in their churches. Our brethren demand that we hold this as a principle, and sacredly act upon it; but with us this is impossible: for, instead of offensive, we assuredly believe it is really pleasing to the Head of the Church to view his people exercising forbearance towards each other in respect to differences of opinion about minor points, or such as do not affect their christian character.

It is remarkable with what facility Mr. R. assumes the clearness of the law of baptism; the following, (p. 36.) is worthy of notice considering the quarter whence it comes. After an appeal as to the reason-

* The Reviewer of Remington is obviously not aware of the fact that the almost universal practice of American G. O. C. Baptists, is such, as to preclude the possibility of their antipathies to Open Communion being strengthened in the manner he suggests. With very few exceptions, American G. O. C. Baptist Pastors announcing that the Lord's Supper is about to be administered, at the same time, invite from the pulpit all present to a participation in the ordinance, who are members in good standing in sister churches of the same faith and order. On this invitation any stranger present may sit down with the church, ten, twenty, or a hundred may do so: no questions are asked. Thus practicing themselves, they cannot complain of a corresponding practice among Open Communionists, who consider worthy members so in any evangelical church, as good a guarantee of fitness for the Lord's Table as membership in a Baptist church. While they themselves do not require a personal knowledge of those who would eat the Lord's Supper with them, these Baptist cannot, with any shadow of reason, take umbrage at their own brethren for discarding the belief that such knowledge is necessary. It may be all very well for churches to require such knowledge where unknown brethren are seldom seen, and when seen always few in number. To insist, however, on carrying out this rule in the churches of American cities would be to devote the hours of public worship to the examination of credit cards.—Why not throw responsibility on the applicant? Paul says, "Let a man examine himself, and so let him eat." He states definitely what is prerequisite to communicating worthily, viz., an ability to observe the Lord's body—tells them the consequence of partaking unworthily, and then throws the responsibility upon each candidate. He shrunk from laying the members of the single church of Corinth. Why then invite by churches? Why not on the simple basis of the new birth and piece of disengagement of the Lord's body? Surely with these qualifications none partake unworthily—without them all eat and drink judgment to themselves.—[Ed.]

ableness of demanding submission to immersion, he asks, "is it not clear as the sun that we adhere to the plain letter of the law of Christ, &c." "*Clear as the sun!*" Yet it took this blaze of light no less than twenty or twenty-five years to reach his mental vision! How slowly it travels! "We ask of them he says, no sacrifices which we do not cheerfully make ourselves." The sacrifice on his part may have been made cheerfully; but surely not very promptly. In truth, instead of boasting, it becomes Mr. R. to lay his hand upon his mouth.

What follows is equally remarkable; he says, "if we understand the case aright they could all be immersed without any violation of conscience." Here it is clearly inferable that as Pedobaptists believe that immersion is valid baptism, they ought to submit to it; and by so doing, as Mr. R. believes, the only barrier to communion would be removed.—Surely he had not forgotten that when a Pedobaptist, he held sprinkling or pouring in infancy to be baptism; and therefore in his view, to submit to adult immersion would have been not only anabaptism, but would have been giving up Pedobaptism entirely. Could he, while satisfied of the validity of infant sprinkling have consented to be immersed without affecting his conscience? Really Mr. R. seems to have forgotten not only that he was once a Pedobaptist himself, but what Pedobaptism is! If Pedobaptists would be justified in doing what they necessarily believe it would be wrong for them to do, it may follow that Mr. R. might be justified in communing with them though he believes it would be wrong for him to do so. The plain language to Pedobaptists of his remarks alluded to is,—brethren, you admit that immersion is valid baptism, you can therefore be immersed without violating your consciences; and you ought to submit to it in complaisance to us, if for no other reason; then the barrier to your communing with us will be removed. This would be sanctioning hypocrisy as well as will worship.

In an appendix of nearly a dozen pages, Mr. R. gives us his views of what constitutes a regular gospel Church. His real object is to show that those only who are immersed can possibly be in the church of Christ; and therefore that Pedobaptists can have no title to celebrate the Supper. To assist him in arriving at this extraordinary conclusion, he takes the Church at Jerusalem, and describes its materials as instructed in the apostles doctrine, as having had divine truth applied to their hearts,—as having gladly received the word into truly penitent hearts, &c.; "such materials, (he says,) and such only, are adapted to membership in Christ's visible Church." Now confessing, as he does, that many Pedobaptists are precisely such materials as is here described; one would think it would be difficult to devise a plausible pretext for refusing them a place in the house for which they are so well adapted materials; but there is something more than peculiar adaptation

wanted; they must be inducted, not by conversion or faith alone, but by baptism on the profession of their faith; such was the case with the materials of the Church at Jerusalem; and such, he infers, must be the case with the materials of every visible church before it can be acknowledged to be a regular gospel Church. That is, in plain language, the members of every visible church must be all immersed before she be entitled to be viewed as a church of immersed believers, such as that at Jerusalem! It matters not how well adapted the materials may be for building a church;—they may have all the qualifications of the materials of the church at Jerusalem; unless they be immersed, all is of no avail. They may lie around the building outside, but it is out of the question to think of giving them a place in it otherwise than through induction by immersion! They may be in God's account "living stones;—built up a spiritual house,—an habitation of God through the spirit; but in the estimation of Mr. R. they can have no place but among unadapted and rejected material lying around the exterior of the building.

After all he admits p. 71, that "a congregation of Pedobaptists may be regarded as a church, [!] and a christian church [!] but they cannot be fellowshipped as a regular gospel church!" That is, in plain terms, as an immersed church. Of course this is conceded; they cannot be regarded as immersed till they be immersed. But the question at issue is, may they, or may they not, be regarded as worthy communicants at the Supper, though, owing, as he says, p. 54, to educational influences they have not been immersed! We take the affirmative, he professes to take the negative; but has not been able to advance a tittle to invalidate the affirmative: indeed we find Mr. R. constantly laboring to make good some other position,—to substantiate what was never questioned: for instance a great part of his appendix is taken up with a rather curious process of reasoning, establishing the position that baptism is the first duty after believing; and that the Supper is a church ordinance; so that one who did not know would naturally infer that these positions were really denied by more than half the christian world. Not only are many passages of scripture quoted in proof, the main body of Orthodox divines are appealed to; and he winds up thus "With these admissions is not the Lord's Supper a church ordinance? We think so, not only because these divines believed it, but because the word of God teaches it." We were not aware that any who admit the perpetuity of baptism denied it. The fact that the Lord's Supper is a church ordinance is really of no use to Close Communion, unless it could be proved that Pedobaptists, however pious, are prohibited by their Lord from partaking of church ordinances, a position difficult of proof! Nay, the fact that they are bound to observe every duty incumbent on christians as such, is just as easy of proof as the fact that they are christians; and there is nothing in all the New Testament

to countenance the idea that they must postpone the discharge of one duty till they receive conviction of another.

As we have observed, Mr. R.'s grand object in his appendix is to establish the extraordinary position that Pedobaptists cannot be viewed as in the church of Christ; and his most conclusive argument is, baptism is the door of entrance into the visible church of Christ. Pedobaptists, having never crossed its threshold, are of course outside, and cannot partake of ordinances inside. "It may be presumed, (he says,) that this *door of entrance* into the *visible church* is also *visible*." Arguing from the fact that Mr. R. was a student and a minister of the word for twenty years, and all that time *could not see it*, one might infer that it cannot be very *visible*, or easy to be seen.

Another argument is "Christ's church is his family, and the Supper is instituted to be observed by his family to commemorate his love to them when they were purchased by his precious blood." Here the reader is left to infer that Pedobaptists are not in the family of Christ; and of course have no right to the family fare; and what have *they* to do with the love of Christ, or with being purchased by his precious blood? Really one would think Mr. R. meant us to draw such inferences from his argument. We have before stated, and we repeat it, our grand objection to Close Communion is that it necessarily classifies pious Pedobaptists with the world, it cannot be argued with any degree of plausibility without assuming this extraordinary position; and therefore were there no other objection to the theory, this alone is more than sufficient to condemn it. And now we close these strictures by observing that, as an essay rebutting the charge of bigotry on Pedobaptists, Mr. R.'s tract may have merited its wide circulation; but as a defence of Close, or "Restricted Communion" we cannot help viewing it as the flimsiest affair that has issued from the press.

THE SOUL.

What makes the soul so valuable? Its immortality. When endless years have run on, the soul will still exist: amazing thought! Will it never tire?—Will the ethereal pulsation of sublimated existence never grow heavy? Will the wheel never be broken at the cistern? Never! The soul will endure as long as the throne of God! As heaven's wall shall gather no mosses from age, neither will the soul become decrepit; and in all the multitudes of heaven not one shall be seen leaning upon his staff for very age! What! like the angels never grow old! to be always the same through dateless centuries as when first created! But cannot she annihilate herself?—Oh no! the soul's literal suicide cannot be performed. No Judas Iscariot can find a sulphureous tree, or jutting wall, which in Gehenna's cavern, or burning fields, may afford him suspension between life and death. The soul must live on.—*Rev. Dr. Andrews.*

Memorials of Organizations.

SUMMARY OF PRINCIPLES OF THE U. P. CHURCH (SCOTLAND.)

(EXTRACT FROM MINUTES OF SYNOD.)

EDINBURGH, 9th May, 1855.—The Synod, without entering into a minute examination of the Summary prepared by the Committee, approve of it as fitted to promote the end in view, namely, that of affording, especially to persons seeking admission into the fellowship of the Church, a distinct account of the rise and past history of the Church, and of the views of divine truth which it holds; and authorize the publication of the Summary in a cheap form for general circulation, at the same time the Synod declare that the Summary is not to be regarded in any respect as an addition to, or as superseding the recognised subordinate standards of the Church, which remain as stated in the basis of Union.

DAVID CRAWFORD, *Synod Clerk.*

INTRODUCTORY HISTORICAL SKETCH.

The United Presbyterian Church was formed in the year 1847 by the union of the United Secession and Relief Churches. A brief sketch of the origin and history of these bodies, will form a fit introduction to a statement of the principles of the United Church.* There never perhaps was a country the inhabitants of which, were more united in religious profession than Scotland immediately after the Revolution of 1688. With the exception of a small body of Episcopalians, consisting chiefly of a portion of the upper classes and their immediate dependents, and some Roman Catholics, principally in the Highland districts, all were attached to the doctrine and polity of the standard books of the Westminster Assembly—A few Presbyterians, indeed, kept aloof from the Established Church, as not occupying the precise ground marked out by the leaders of the Second Reformation; and a greater number thought that sufficient provision had not been made for the independence and purity of the church, and were dissatisfied with the manner in which the Episcopalian clergy were admitted into it. These, however, earnestly hoped that matters would gradually be brought into a more satisfactory state, by the Assembly's correcting what was wrong, and supplying what was wanting. But their hopes was by no means realized. The law of Patronage was restored in 1712, by which the Christian people were deprived of all voice in the choice of their pastors. In the administration of this law pastors were forced upon reclaiming congregations; the ministers who would not take part in these violent settlements, and the people who would not submit to the men thus intruded on them, were visited with censure; and unjust and oppressive enactments were made, in open violation of the recognised principles of the Church. At the same time, while every thing like unguarded statement in setting forth the great principles of Evangelical truth drew forth condemnation from the Church courts in strong terms doctrines subversive of these principles were tolerat-

* Those who wish to obtain more detailed information respecting the origin and history of the United Secession and Relief Churches, will find ample information in the original documents, and also in "McKerrow's History of the Secession Church," and "Struthers' History of the Relief Church." Every thing of general interest may be learned from the "Historical Sketch of the Origin of the Secession Church," by Dr. Thompson, and the "History of the Rise of the Relief Church," by Dr. Struthers, forming the first volume of the series entitled the "United Presbyterian Fathers."

ed or very reluctantly and gently dealt with. Petitions, complaints and remonstrances against these evils, numerous signed, were presented to successive General Assemblies, but were treated with scorn and neglect; and that Court, with the view of putting down all opposition, passed in 1730 a deed, which prohibited dissents from being recorded in their minutes. Thus the only course left to faithful ministers, by which they could exonerate their consciences, and discharge their duty as witnesses for injured truth and violated rights, was to testify from the pulpit against these iniquitous proceedings. Out of this state of things originated

THE SECESSION CHURCH.

In 1732 the Rev. Ebenezer Erskine, minister of Stirling, preached a sermon at the opening of the Synod of Perth and Stirling, of which he was Moderator at the time, in which he testified with great freedom against the arbitrary measures of the ruling party. For this conduct the Synod resolved to censure him. He protested and appealed to the Assembly; and in this course he was joined by three other ministers, the Revs. Alexander Moncrieff, Abernethy; William Wilson, Perth; and James Fisher, Kinclaven. When the matter came before that court in May 1733, the Assembly refused to hear fully the reasons which the protestors had to urge; and, in the exercise of high-handed authority, rebuked them at the bar. The four brethren lodged a written protest against this rebuke, declaring that it was unjust; that they had done only what their ordination-vows made it dutiful for them to do; and that, notwithstanding, they would, as faithful to their Lord, continue to preach the same doctrines, and to testify against the same or like defections, on all proper occasions. This protest gave great offence to the Assembly, who ordered the four brethren to appear before the Commission in August, and profess their sorrow for their conduct; and instructed the Commission, in the event of their not appearing and retracting, to proceed against them with the censure of the Church. The Commission, which met in August, suspended them from the exercise of their ministry, because they would neither withdraw their protest, nor acknowledge that they had done wrong in presenting it; and at its meeting in November, 1733, finding them to be still of the same mind, loosed their relation to their respective charges, and declared them to be no longer ministers of the Church of Scotland. Against this iniquitous sentence they gave in a protest, which is here quoted, both as it shows that they had "many weighty reasons" for their conduct, and as it forms the Act of Secession.

"We hereby adhere to the protestation formerly entered before this Court both at their last meeting in August and when we appeared first before this meeting: and farther, we do protest in our name and in the name of all and every one in our respective congregations adhering to us, that notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid: and likewise we protest that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all, and every one, who desire us to adhere to the principles of the true Presbyterian Covenanted Church of Scotland, in her doctrine, worship, government, and discipline; and particularly with every one who are groaning under the evils, and who are affected with the grievances, we have been complaining of, who are in their several spheres wrestling with the same. But in regard the prevailing party in this Established Church, who have now cast us out from

ministerial communion with them, are carrying on a course of defection from our Reformed and Covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the Church, and inflicting censure on ministers for witnessing, by protestations or otherwise against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to make a secession from them, and that we can have no ministerial communion with them, till they see their sins and mistakes and amend them: and like manner we protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God, and Confession of Faith, and the principles and constitution of the Covenanted Church of Scotland, as if no such censure had been passed upon us. Upon all which we take instruments; and we hereby appeal to the first free, faithful, and reforming General assembly of the Church of Scotland."

Immediately thereafter, these four Brethren, on 6th December, 1733, formed themselves into a Presbytery at Gairney Bridge, near Kinross, but resolved not to proceed to acts of jurisdiction till it should be seen whether the Church courts of the Establishment would return to their duty. Some indications were given, in 1734, of a disposition on the part of the General Assembly to retrace its steps, one of which was to empower the Synod to restore the four ministers to the communion of the Church and to their respective charges. But these appearances soon proved to be delusory, and in December 1836 the receding brethren resolved to proceed to the full exercise of the powers with which they held themselves invested by the Head of the Church. In 1837 and 1838 they were joined by other four ministers,—Ralph Erskine of Dunfermline, Thomas Mair of Orwell, Thomas Nairn of Abbottshall, and James Thompson of Burntisland. These eight were soon afterwards libelled before the General Assembly, at whose bar they appeared as a Presbytery, and read a paper embodying the grounds of their secession, and declining the authority, power, and jurisdiction of the National Church,—in consequence of which, in the following year, a sentence was pronounced upon them, deposing them from the office of the holy ministry, and finally casting them out of the Church.

The blessing of God, however, rested in no small measure on the new denomination. Its number rapidly increased, and relief was widely extended to those who felt the oppression of the National Church. But in 1747, in consequence of a division of sentiment respecting the religious clause in some burgess-oaths, the Secession was divided into two branches, the one of which came to be known by the name the General Associate or Anti-burgher Synod. In this divided state, the burgess-*oath* which gave rise to the division, having been abolished, identity of principle, mutual confidence, and growing affection on both sides, speedily led to re-union. A basis of union having been prepared and approved by the two Synods, these bodies met in the autumn of 1820, and formally adopted it, thus re-uniting the denominations under the designation of the United Secession Church.

THE RELIEF CHURCH

had its rise in 1752. After the Secession of the four brethren who originated the Secession, the Assembly of the Church of Scotland, as has been already stated, gave some indications of a desire to reform, but there is a reason to believe that these were merely intended to mollify, and win back the Seceders.—The sincerity of the Assembly at all events was dis-

trusted, and its acts neutralized its profession of reformation. In a few years it became more arbitrary than ever in enforcing the settlement of presentees. Under the threat of suspension and deposition, Presbyteries were enjoined to carry into effect, by the aid of the military if necessary, the most unpopular appointments; and it soon became more unfashionable than ever to preach the doctrine of natural depravity and salvation by grace. After its first alarm from the Secession had subsided, the Church of Scotland sunk rapidly into a corrupt and submissive civil establishment.

Such was the state of matters in the Church of Scotland, when the Presbytery of Dunfermline refused to carry into effect a settlement at Inverkeithing which was strongly opposed by the people at large. The case, by appeal, was ultimately in 1752, brought before the Assembly. It was taken up on Monday. The Presbytery were appointed to meet at Inverkeithing on the Thursday of the same week, for the admission of the presentee, and to appear at the bar of the Assembly on Friday, to give an account of their conduct. It was known that three members of the Presbytery—the usual *quorum*—were willing to act. In this instance, however, for an ensnaring purpose, the quorum was designedly made five.—When the case was called on Friday it was found that the Presbytery had not met. Six members, among whom Mr. Thomas Gillespie, appeared, and gave in a representation, stating that they considered it contrary to the laws of the Church, the word of God, and their ordination-vows, to yield obedience to the injunction imposed upon them, and declaring that, as honest men, if censured, they were willing to undergo every secular advantage for the sake of good conscience. To strike terror into the hearts of all who would not sacrifice their conscience at the mere dictate of human authority, it was resolved to depose Mr. Gillespie, who had striven to vindicate the conduct of the Presbytery on constitutional grounds.—In the space of twenty-four hours, without a libel or any form of process, he was arraigned and condemned, and deposed from the office of the holy ministry within the Church of Scotland; and the church and parish of Carnock, of which he was minister, declared vacant.

Mr. Gillespie submitted to this sentence in its full extent. He readily renounced all the advantages and temporal emoluments arising from his connection with the legal establishment. Overtures from Synods and Presbyteries were afterwards vainly pressed upon the Assembly, imploring a revocation of his sentence. Gillespie, himself, though frequently solicited, refused to make application to be re-admitted, as he considered it sinful to take any step toward a re-union with a Church which had deposed him in such an unscriptural and imperious manner.

In the course of a few years he was joined by other members of the Church of Scotland, such as the Rev. Thomas Boston, who demitted his charge to the Presbytery of Jedburgh, because "there were several things in the National Church which had always been disagreeable to him, and also because of the tyrannical measure of the Assembly in settling vacant churches, which tended to destroy the dying remains of religion in the nation;" and the Rev. James Baine of Paisley, who demitted his charge "because of that abuse of church power which appeared to him inconsistent with humanity, with the civil interests of the nation, and destructive of the ends of the ministerial office."

Mr. Gillespie and those ministers who joined with him formed themselves into a Presbytery at Colinsburgh in 1761, and first met as a Synod in Edinburgh

in 1772. The Relief Synod thus constituted recognised the Scriptures as the only rule of faith and practice—the Lord Jesus Christ is the King and Head of his church—Presbytery as a scriptural form of church government—the Westminster Confession as the confession of their faith—the right of the people to choose their own office-bearers—and held that the Church of Christ was entirely distinct from the kingdoms of this world—that no civil magistrate had any right to interfere with it—and that all visible saints received by Christ, though differing on some smaller matters, should be received into church fellowship.

OF THE UNION.

After the union of the two portions of the Secession church in 1820, an impression was produced on the mind both of the United Secession and Relief Churches, that though each had been greatly blessed of God as a separate denomination, yet a union between them was scriptural, desirable, and practicable,—their views of doctrine, discipline, and government were found to be identical. After the subject had been long and prayerfully considered by the respective Synods, a union was consummated on 13th May, 1847, when both, according to previous arrangement, met together and adopted the following articles as the

BASIS OF UNION.

"1. That the Word of God contained in the Scriptures of the Old and New Testaments, is the only rule of Faith and Practice.

"2. That the Westminster Confession of Faith and the Larger and Shorter Catechisms are the confessions and catechisms of this Church, and contain the authorised exhibition of the sense in which we understand the Holy Scriptures; it being always understood that we do not approve of anything, in these documents, which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

"3. That Presbyterian Government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on, and agreeable to, the word of God, is the government of this Church.

"4. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

"5. That the term of membership is a credible profession of the faith of Christ as held by this Church—a profession made with intelligence, and justified by a corresponding character and deportment.

"6. That with regard to those Ministers and Sessions who may think that the 2nd. section of the 26th chapter of the Confession of Faith authorises free communion—that is, not loose or indiscriminate communion, but the occasional admission, to fellowship in the Lord's Supper, of persons respecting whose christian character satisfactory evidence has been obtained, though belonging to other religious denominations—they shall enjoy in the united body what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

"7. That the election of office-bearers of this Church, in its several congregations, belong, by the authority of Christ exclusively to the members in full communion.

"8. That this Church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of his gospel at home and abroad.

"9. That as the Lord hath ordained that they who preach the gospel should live of the gospel—that they who are taught in the Word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that having freely received, thus they should freely give the gospel to those who are destitute of it—this Church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contribution, the ordinances of the gospel.

"10. That the respective bodies of which this Church is composed, without requiring from each other any approval of the steps of procedure by their fathers, or interfering with the rights of private judgment in reference to these, unite in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the Judicatories of the Established Church, as expressed in the authorised documents of the respective bodies, and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the church, or the rights of her ministers or members are disregarded."

To this basis was appended the following solemn resolutions:—

"The United Church in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the Church for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of our congregations may be promoted, and the great end of our existence as a collective body may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or the world lying in wickedness. And in fine, the United Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ by a readiness to co-operate with all its members, in all things in which they are agreed."

At the time of the union, the two Synods together represented about 500 congregations.

From Dublin Correspondence of the Watchman.

WESLEYAN CONFERENCE IN IRELAND.

The several committees of the Conference, which met to prepare the business, were held as in the previous year.

On Wednesday, June 18, the Committee of Chairmen of Districts met to review the state of the Connexion generally in its varied aspects, spiritual and financial. It was gratifying to learn that there had been an increase to the number of church members, and that the state and prospects of the Connexion are prosperous and hopeful.

At twelve o'clock on Friday, June 20, the Missionary Committee assembled. The reports of the several missionaries concerning the state of the work were read by the Rev. Jesse Pilcher, the general superintendent, and afforded evidences of steady advancement. The report concerning the schools was also read. They are fifty-eight in number, and afford instruction, religious and secular, to 2,522 children.

The Conference opened on Tuesday morning, the

24th, at nine o'clock. The president took the chair, and the usual devotional services were proceeded with. The answer of the British Conference to the address of the Irish Conference was read, and received with cordial and sincere respect.

The Rev. William Butler, one of the ministers of the Methodist Episcopal Church of America, who is a native of Ireland, and who is now on his way to India as general superintendent of the missions of his church, was cordially welcomed by the Conference, and admitted to its sittings.

Seven young men, having honourably fulfilled their probationary course, had received the cordial recommendation of their respective districts to be received into connection with the Conference, and ordained to the full work of the ministry. The names were, Oliver McCutcheon, Robert Crook, LL.B., George Alley, John Wilson, Charles Wood, James Edwards, and John D. Powell.

On Thursday the 26th, the returns of the numbers in the societies, in the several circuits, were brought before the Conference. It was ascertained that the total increase amounts to 203 notwithstanding that the stream of emigration continues to flow, and has borne away from the Connexion, during the past year, no fewer than 460 members.

An adjourned meeting of the Committee of the Fund for the Increase of Wesleyan Agency in Ireland, which was commenced at Belfast last Conference, was held in the evening, when it was ascertained that £14,015 had been subscribed in this country, nearly a third of which has been received by the general treasurers. The amount of the American subscription, up to the latest account, was above 43,000 dollars.

On Sunday, the 29th June, the various chapels in Dublin were occupied according to the plan. In Lower Abbey Street Chapel, the Rev. John Farrar, ex-president, preached at noon to a large congregation from Deut. xi. 12. The sermon was distinguished by great vigour of thought, and beauty and richness of illustration. The Rev. the president preached in the same chapel, from Isa. liii. 6. In the Conference Chapel, Stephen's Green, the Rev. William Arthur preached at noon and evening. Several of the ministers preached in the open air to large and attentive audiences; and as the highest legal authorities have now decided that we have the protection of the law, when thus addressing the benighted millions of our fellow-countrymen, we trust that many of the preachers will avail themselves, as circumstances permit, of this simple and primitive mode of doing good.

On Monday evening the Annual Hibernian Missionary Meeting was held in Abbey Street Chapel. The president took the chair. A report was read by the Rev. B. Bayley, and the financial statement was given by the Rev. J. Pilcher, from which it appeared that there was an increase on the income of the past year. The meeting was addressed by the Rev. T. Ballard, and with great spirit and effect by the Rev. William Butler, of the Methodist Episcopal Church of America, who made a touching reference to the fact of his having received his first religious impressions in that chapel, whilst listening to a sermon from the Rev. Dr. Durbin. The second resolution was proposed by the Rev. William Arthur, in a speech of characteristic eloquence and power, in which he dwelt upon his late visit to America on behalf of Irish Methodism, and gave expression to some glowing thoughts upon the future of Ireland. The meeting was one of great interest, and will be long remembered by many with delight.

The proceedings closed upon Thursday, July 3rd.

A NEW CHRISTIAN ASSOCIATION.

A new Association has lately been formed in Philadelphia, under the name of the American Systematic Benevolent Society, whose object is to promote, through the press and otherwise, the adoption of the Scriptural principle of the systematic contribution to religious and benevolent purposes. The movement has been received with great favor, there being an almost universal conviction that it is the duty of the church to put forth some energetic efforts for the conversion of the world, and that now is the time to do it. A careful examination of the subject shows that no less than sixty cents a piece per annum is contributed by the members of the evangelical churches of the United States. It is believed by many that the Bible standard of giving is at least tenth of one's entire income. Making allowance for a third who are supposed to earn nothing beyond their necessary expenses, and estimating that the remaining two thirds earn only fifty dollars a year more than they spend, and by adopting the rule of a tenth we should have the sum of eleven millions five hundred thousand dollars, or six times as much as is now given. The plan is to endeavor to have a more systematic and liberal contribution from the churches. The movement has been tried in England and Ireland and found highly beneficial.—*Am. Paper.*

THE BASEL ANNIVERSARIES.

On Sabbath evening, June 29, the annual festivals of the religious societies in Basel began. These have now continued to extend their operations, both at home and abroad, without cessation for a period of forty years. The first meeting was devoted to the setting apart, by religious services, of the educational institute for the children of missionaries, which was opened three months ago, and now contains 19 children. Monday forenoon was occupied with a special conference of the deputies of the mission unions, and the afternoon with the public annual meeting of the Protestant Church Aid Society. The report of Professor Hagenbach alluded to the Protestant, and especially to the Swiss Protestant congregations in the East, in Algeria, and in North America; also to the scattered German Protestants in France, and particularly to the Swiss regiments. The account of the Basel branch exhibited an income of about 17,000 francs, and an expenditure of about 16,000 francs. The Swiss branches had together subscribed about 56,000 francs, of which more than the half was collected in Geneva and Basel. The other speakers, besides Hagenbach, were Pastor Duerr from Algeria, and Pastor Guder of Berne. On Tuesday, July 1, the Society of the Friends of Israel celebrated its twenty-fifth anniversary. According to the report, the agents of the society had been actively occupied in the education of converts, in mission journeys, in delivering addresses, and in the circulation of tracts. Their efforts had not indeed, been crowned with very great success, while they had aroused much opposition, but yet, in many cases, they had been met in a friendly spirit, and had produced several converts of promise. On the afternoon of the same day the Bible Society celebrated its fifty-second anniversary. The annual report alluded, in congratulatory terms, to the great progress of the work of Bible circulation.—*Algemeine Zeitung.*

Neither men nor women become what they were intended to be by carpeting their progress with velvet; real strength is tested by difficulties.

Political and General Miscellany.

MOSQUE OF OMAR AT JERUSALEM.

The mosque itself stands on a raised platform or terrace some seven feet high, and nearly in the centre of the enclosed area, on reaching the steps that lead up to which we exchanged our out-of-door *chaussure* for slippers, and mounted. As we came within near view of the main building, the extreme beauty of the bright-coloured mosaics and arabesques that adorn the whole surface of the outer walls, and not less exquisite stained-glass windows, excited everybody's admiration; but, without stopping to give lengthened opportunity for examining these in detail, the sheikh led the way to the principal door, in front of which he halted to call attention to a little open marble-pillared structure, surmounted by a small dome, and, like its larger neighbour, ornamented inside and out with brilliant arabesques.

According to Mahometan tradition, a stone in the centre of its marble floor covers the exact spot whereon King David used to perform his daily prayers.—Having enunciated this veracious fact, which none of us could contradict, our cicerone led the way into the mosque, through whose gorgeous windows the early sun was throwing in a soft flood of many-hued light, that revealed to the eye very triumphs of chromatic art. Above the vast concave of the dome was a perfect maze of the richest and most delicately coloured arabesque ornaments and inscriptions from the Koran, mellowed, it is true, a little by the breath of time, but still more brilliantly beautiful than I can at all describe. So, too, the portions of the wall above and between the fifty windows were everywhere covered with similar exquisite decoration.—Right under the dome is the railed-in mass of rock, believed by most biblical antiquarians to be the site of the Jewish Holy of Holies. In one side of this grey limestone lump—the upper surface of which is about seven feet above the floor of the mosque—is an artificial cutting, believed to have been the altar of the high priest; and leading from this is a hollowed tract, supposed to have carried off the blood of the victims into a deep cavity or well, partly artificial and partly natural, near the southern edge of the mass. A flight of stone steps cut of the rock lead down from the corridor into this last, in the centre of the floor of which is a circular shaft, called by the Mahometans "The Well of Souls," and believed by them to communicate with the nether world. Till within some forty years ago this was left uncovered, and the relatives of departed believers used to come hither and hold worldly intercourse with the spirits of their dead friends. About that time, however, an untrustworthy widow, who had wheedled some Avernian scandal out of the ghost of her spouse, published what she had learned, and as the facts were not considered complimentary to some of the chief families of the city, the loose-tongued gossip was punished, and the well covered in, to prevent further unseemly revelations. There is reason to believe that this shaft communicates at its bottom with an arched sewer, that had its outlet outside the city walls.—Round the whole of this massive and time-defying relic of Israelitish glory runs, as I have said, a high wooden railing, separated from the outer main wall of the building by a narrow corridor, some twelve or fifteen feet wide, and from the centre of this last rises the row of eight square piers and sixteen Corinthian columns that support the dome. I may just add that this mosque is not used for public religious services. Leaving the building by the door through which

we had entered it, the sheikh next led us down off the terrace on which the main edifice stands, across a paved footway, shaded by cypresses, to the Mosque of El Aksa, in the south-western angle of the enclosure. This structure was originally a Christian church, built by the Emperor Justinian in the sixth century, and on the capture of the city some hundred years after, was converted by the victorious Omar into a Mahometan place of worship. The whole building, which is crowned with a small dome at its southern end, over what was once the altar, consists of a nave and six side aisles, and, after the decorative brilliancies of its larger neighbour, strikes the eye, in point of internal ornamentation, as to the last degree Puritanically plain. It has, indeed, its arabesques and Koranic inscriptions, but they exhibit but little of the delicate elaborations and gorgeous colouring of the others. The nave and aisles are hung throughout with the usual allowance of ostrich eggs and small glass-oil lamps to be seen in mosques of this size everywhere. From this former temple of our own purer faith, our guide proceeded to show us perhaps the finest of all the remains of the old Jewish architecture now in existence, the lofty arched double arcade that once led up from the Golden Gate into the temple. The ancient outlet of this passage upon the enclosure has been filled up, and entrance is now had to it by a flight of narrow modern steps, descending which the visitor finds himself in a wide and lofty vaulted passage, separated from another similar one by a row of open pillars. From this point down to the walled-up gateway, which was correspondingly double, the incline is gentle, and the floorway excellently paved; masonry of the most massively solid construction meets the eye both in the side walls, the arched roofs, and the pillars,—the stones in the first and last especially being of perfectly colossal dimensions, and throwing into the shade, in this respect, the largest I have ever seen in any European structure. The mechanical agency that could bring these monster stones from the quarry, and raise them to the places the uppermost of them now occupy, must have been such as we could not even now-a-days afford to despise. Through one or other of these arcades was it that the hosanna-welcomed Christ passed up to the temple on his triumphal journey from Bethany; and the Turks have a traditional prophecy, that the opening of this gateway will be immediately followed by the termination of Mahometan power.

From this unique monument of Herodian architecture we followed our white-turbaned guide to the top of the wall, whence a perfect view is had of the top of Moriah, the tree-sprinkled Mount of Olives, the garden of Gethsemane, and the valley of Jehoshaphat, with the rock-village of Siloam, and the distant hill to the south-west—within a tower on whose summit the crusader garrison took its last stand when driven from the holy city. Descending thence, we strolled over every part of the enclosure, visiting in turn each and all of the minor buildings which the Turks have erected within it, and finally left this most hallowed of all Jewish ground, after a three hours' survey of every square yard of its surface, by the same private gate through which we had entered. Such is the briefest descriptive outline of what is to be seen within the Sakara, whereon once stood the gorgeous structure of Solomon, of which and its successive restorations the only existing traces are what I have now mentioned, and a piece of its western enclosure wall, before which the down-trodden Israelites now congregate every Friday to read of and mourn over the departed glories of their race.

INDIA A QUARTER OF A CENTURY AGO, AND NOW.

From a Letter of Dr. Duff's in the Free Church Record.

To one who knew India a generation or two ago—as it lay in the almost hopeless stagnation of twenty or thirty centuries, and with an hereditary reputation of being unchangeable—its present aspect appears not a little surprising. Change—change—change—has begun to lay its innovating hand on many of the most venerated institutions, as well as on the habits and usages connected with the outer and inner life of myriads of its inhabitants. Of course, the manifestations of such change are by no means universal.—In a country of such vast territorial extent, there are regions that still lie in the lap of stagnation, unconscious of surrounding movements, and undistracted by the breath of progress.

About a quarter of a century ago, we felt almost isolated from Europe, and at an awful distance, by sea, of fifteen thousand miles from home; while the passage by the Red Sea, when then projected, was scouted as the vision of an idle dreamer;—now, that passage—regularly accomplished twice every month—has shortened the distance from home to a fourth of what it was before—has removed the feeling and the fact of former isolation—and has, in a manner, brought long stagnant India into immediate contact with the stirring activities of Europe. Then, if we had an answer to letters within the twelvemonth, we could not complain; while the irregularities of correspondence were endless—depending on the fluctuations of season and the varying powers of sailing vessels;—now, we are independent of seasons and sailing vessels—Western India, and through the telegraph even Eastern India, being within a month of Southampton; while twice every month we can usually calculate almost on the very day when home will pour in upon us its masses of written correspondence and published intelligence. Then, the trade of India was greatly restricted, being but very partially opened to the west; the interior of the country was wholly closed against the intrusion of strangers; while no one could even touch its guarded shores without a special license from the Court of Directors; now, the commerce of India is thrown freely open to the whole world, and has accordingly undergone an unprecedented increase; the denizens of every clime may enter it without license or passport; while the interior is thrown open from end to end to the capital, the enterprise, and the exhaustless energies of the Anglo-Saxon race. Then, there were no properly made roads in India—only rough tracks, difficult at all times, and utterly impassible during the rains?—now, in different directions, as between this and Northern India, there are thousands of miles of excellent roads, with hundreds of substantial bridges, equal to any in the British Isles; while, in consequence of such facilities, internal traffic and communication have greatly increased, to the great advantage of the inhabitants. Then, travelling was limited to the three or four miles an hour of the palkee, the camel, or the elephant;—now, from the improvement in the roads, one may travel, in different quarters, hundreds of miles in horse vehicles, at double, or even treble, that of the ancient Asiatic rate. Then, the first railway laid between Manchester and Liverpool was heard of as an all but incredible wonder;—now, at Bombay and elsewhere, considerable portions of railway have been opened; at Calcutta we have already 125 miles in actual operation, and the natives avail themselves of it (contrary to all expectation) to such an extent, that the daily

ordinary trains look like the extraordinary monster excursion trains at home—while, in addition to its purely locomotive benefits, it has helped to shake the faith of many in the long-cherished traditions of their fathers—some at Bombay, remarking that the great tunnel dug through the hill in its neighborhood by the skill of the meelehas, or unclean engineers, is really a more marvellous achievement than that of the excavation of the Salsette and Elephantia caves out of the sides of the hill, a work to which only gods and demi-gods are reputed to be equal—while some of the old incredulous Brabunins in Bengal, when persuaded to be eye-witnesses and judge for themselves, have been seen knocking their foreheads in a sort of agony, and exclaiming, at the sight of the mighty train as it rolled along like one interminable vehicle, that India himself (their Jupiter, or god of the firmament) had no such carriage as that! Then, all letters and papers were slowly carried, at exorbitant rates of postage, in boxes, swung by a bamboo across men's shoulders, over paddy fields, and marshes, and jungles; and often in the rainy season, literally dragged through mud and water, and bringing us in the end a consolidated mass of pulp;—now, along the great trunk roads, they are swiftly and safely conveyed in horse vehicles, while at last we have obtained a penny stamp for letters in India, and sixpence for home—the postage on home papers being removed altogether; the effect on native as well as European correspondence is unspeakable. Then, the quickest mode of communication heard of by sea or land was that of steam; now, we, too, have got thousands of miles of that most wondrous of all scientific inventions, the electric telegraph, conveying its messages mysteriously on lightning wings, so as practically to annihilate time and space, and strange, indeed, was it for me to see this crowning symbol of our highest modern civilization traversing forests which hitherto have been the exclusive domain of the hyena and the tiger; or peering out over the peepuls and the palms of our consecrated groves; or skirting the sides of India's idolatrous temples—the deaf, and dumb, and sightless occupants within all profoundly unconscious of the near presence of a power, which, as the climax of the advanced intelligence of the age, silently proclaimed that their long and doleful reign was now fast drawing to a close.

Then, no one but the amateur geologist thought of the undeveloped mineral resources of India; even coal and its uses were wholly unknown to the natives; a few years ago, in the jungly hills between this and Mirzapore, a company of ascetics, having lighted their sticks or dried cow-dung where veins of coal were out-cropping, the black stone (as they regarded it) caught fire; astonished beyond measure, they circulated the report of a new miracle; the very stones were burning! What could this indicate but a special manifestation of Agni, the god of fire?—so hundreds flocked to the spot on pilgrimage; a new shrine was erected, and worship duly rendered to the god of fire! The report was the means of directing some Europeans to the place, who soon ascertained the real nature of the miracle, and turned it to profitable account by digging and working a mine, which since has been supplying the Ganges' steamers in Upper India with coal;—now, the whole of India is in course of being accurately surveyed by scientific gentlemen at the expense of Government; iron ore of the highest quality and other useful minerals have been discovered in large quantities, already coal mines, in different and distant parts, have been successfully and profitably wrought; and

companies are being formed for the excavation of other mineral treasures which have lain undisturbed, through ignorance and prejudice, from the days of the Deluge.

From Cor. of the Morning Star.

ENGLAND, July 18, 1856.

Italy is now the absorbing theme in this country. From the Alps to its southern shores, all Italy is disturbed. Almost all the phases of politics appear within the confines of that peninsula. At Rome, there is an assumed theoretical government; in Naples a despotism; in Tuscany, a despotism resting on foreign bayonets; in Sardinia, a constitutional government, battling with parties moved by foreign influence, or forced and actuated by religious bigotry; in Lombardy and Venice, the hoofs of the invaders' squadrons trample out every vestige of freedom.—Hierarchical, monarchical, and imperial despotism bind with a threefold cord the liberties of the vast population, with the exception of a few millions of Piedmontese. Can it then be wondered at that a terrible convulsion is impending in Italy?

The question which men are everywhere asking in Europe is, What is to be done with all the conflict which seethes and ferments in this circle of strife? As well might they ask what is to be done with the elements of uproar and fury, that combine and conflict, boil and rage, within the breast of *Etna* or *Vesuvius*. The elements which the Divine Lord deposited within the flaming recesses of the volcano will perform their destiny; and so the elements of moral convulsion which now agitates the breast of Italy, and upheave its social strata, must work their appointed course. In the moral struggles of Italy, there is no confusion to the mind of God. He can estimate the precise force of every moral element, and of the combination of many or of all; and all must proceed under his control to the evulment of mighty issues, and to show forth his judgments or mercies.

What, what is to be done with Italy? Conclaves of Cardinals inquire with trepidation; councils of despots inquire with anger; cabinets of constitutional princes inquire with awe; and the people inquire with hope or with despair. But he that sits upon the circle of the heavens and governs all the convulsions of earth, has already announced it. He will overturn, until everything that has exulted itself against his Christ—the destined Ruler over all the nations of the earth—shall perish, and his kingdom shall be set up over the desolation of the Anti-Christian dominions. Meanwhile our policy as a nation is to *let Italy alone*. Happy will it be if the other great European powers do the same. No foreign hands ought to rebound the chains of Italy, should her people once sunder them.

Monday night, the 14th ult., the affairs of Italy were discussed in the British House of Commons, on the motion of Lord John Russell, who interrogated the Prime Minister as to the nature of the remonstrances addressed by France and England to the despots of Italy; but as the correspondence is still in progress, Lord Palmerston declined at present to state his opinion.

No christian man can look without grave concern and anxiety on the intense excitement and fierce competition which mark the present age, and are stamping upon it features peculiarly its own. Not the least painful consequence is the absence on the part of the money-getting public of that care and consideration for their work-people and dependants which humanity demands. In this country, the suf-

ferings of young people, who, from their sex or their age, have a special claim on our sympathy, are now and then forced to the light of day, and disclose a state of things which is one of the foulest blots on our social condition. The facts are incontrovertible. Cases are not rare in which the young woman or child is worked up to a point at which the exaction of toil becomes positive cruelty, or that, if they do not like the severe taxation of their strength, they may give up their employment.

How to remedy this sad state of things is a problem not easy to be solved. Public opinion has been appealed to, and Parliament has been petitioned, but without any tangible result. How to provide a remedy without unduly crippling enterprise, or putting a drag on the wheels of commercial activity, seems beyond the skill or the power of Parliament, or both. How far the Legislature can, or how far it ought, to interfere for the protection of the employed against the employer, is one of the most difficult questions for settlement at the present time.

Some most painful facts have just appeared in Mr. Tremmenher's Report on the Bleaching Works in England and Scotland. On inspection, it was found that persons were working sixteen, eighteen, and twenty hours a day in a temperature ranging from 90 to 130 degrees. It is not uncommon for the workers in what are emphatically called "wasting shops" to be carried out in a fainting condition. The system, too, at many millinery and tailoring establishments is much the same—a system of excessive and inordinate toil, with inadequate food and payment, which too often results in evils of the most frightful kind.

To ameliorate this state of things among us several public meetings have been recently held in London, at which Earl Shaftsbury, Lord Grosvenor, the Bishop of Oxford, the Rev. J. B. Owen, and the Rev. W. Arthur have been the chief speakers. It is only by awakening public opinion, that a remedy will be found. Yet is there wanted, after all, not only moderate hours and fair wages, but a more kindly sympathy than as yet exists between the employer and the employed; a deeper sense of responsibility on the part of the former, and a conviction that no amount of business or profit can compensate for the hardness which exacts labor to the utmost that human nature can endure, and repays it with barely enough to supply the commonest necessities of daily life.

The whole country has been excited the last few weeks by one of those cases which constitute an epoch in the criminal jurisprudence of the age. We refer to the trial, conviction, sentence, and execution of Surgeon Palmer, for the murder of his bosom friend, James Parsons Cook, by the administration of that fearful poison—strychnine. The trial, as a whole, was a magnificent display of British justice. The solemn labor of the judicial investigation was apparent to all. The duration of the trial—twelve days—was unprecedented in a criminal case by jury. And the cost of the trial, at least £9,000, is a remarkable proof of the estimation in which justice to all is held in Britain.

Before the excitement of Palmer's trial has subsided, another trial for poisoning by strychnine has commenced this week—that of William Dove, of Leeds, for the murder of his wife. Dove differs from Palmer in his youthful training, which was strictly Methodist, and therefore religious. The Parents of Dove were eminent for their piety among the Methodists of Leeds; but from his very childhood William has been perversely and even cruelly wicked. He

was expelled from two colleges for his intolerable wickedness, and of late years he has given way to habits of intoxication. His father has been dead some few years, but his mother still lives, and is a most useful class-leader among the Methodists. The trial has not yet terminated; but there can be no doubt of his guilt, and that he will have to pay the penalty of his life for his crime. Happy indeed will it be if in answer to the many prayers of his golly parents, he is brought to true repentance, and finds mercy at the eleventh hour.

The amazing popularity of the Rev. C. H. Spurgeon, Pastor of New Park Street Baptist Chapel, if possible, instead of waning, is increasing. At every ordinary service the pressure is so great, although his chapel has been enlarged to hold 1,800 people that the congregation has to be admitted under the guidance and protection of the police, each one showing a ticket to prove his ownership of a seat in the chapel. The current report now is that it is resolved to build a chapel for this second Whitfield large enough to seat 10,000 people; and it is believed that Mr. Spurgeon's wonderful voice could command the whole of such a vast congregation.

AN ENGLISHMAN.

TEMPORAL POWER OF THE POPE.

(Paris Correspondent of the London Times.)

The idea of the separation of the spiritual from the temporal power of the Pope seems to be gaining ground among the clergy at home and abroad; but it is particularly in Italy, and in Rome itself, that the abdication of that power is looked upon as inevitable, and the only safe solution of an important question. "It is imagined in France," observes the Abbe Michon, to whose book I have already alluded,—

"That the eminent members of the clergy of Rome hold greatly to the temporal power of the Pope.—That opinion is, indeed, so rooted in the religious world, that to speak of the Sovereign Pontiff as freed from his temporal mission, is the same as to say there was no Pope at all. Now, except the party at Rome, who are naturally interested in the maintenance of the present organization, there are a considerable number of superior men who anticipate such a solution, and who, far from being frightened at it, either for the Papacy or for the Church, await on this point the will of Providence, and are ready to hail a separation, from which, according to them the Church must derive immense benefit. These men are found among the congregation with whom the thought of directing souls by temporal means least prevails, and who have preserved the ideas of Christian independence and the poverty of their holy Founder; these are found even in the Sacred College.

"In fact the ideas on that point have so advanced at Rome that last year the question of the separation of the temporal power was formally mooted in full conistory by one of the most eminent men of the Roman Church, Cardinal Marini, who in a remarkable address, to which no contradiction was given, declared that the temporal power attached to the spiritual sovereignty of the Pope was the great obstacle to the welfare of the Church. The Cardinal examined the question from every point of view. He dwelt particularly on the fact that Rome being the first Power of the world in its spiritual character, had become by its connexion with temporal authority a paltry State of the fourth or fifth rank; that consequently this power only diminished its spiritual and moral grandeur, and that the spiritual power did not in any degree exalt the petty sovereignty of which it supported the burden.

"Indeed the Sovereign Pontiff is himself so much imbued with these ideas, that in the month of December, 1854, during the Convocation of the Bishops for the proclamation of the Immaculate Conception, and in a secret meeting at the Vatican at which only the French Bishops were present, he expressed a wish to know from them if, in the event of being forced by political causes to quit his states, he could count on a friendly reception in France. It is hardly necessary to say what the answer was. France, where so many sincere Catholics are found, would be too happy to realize the engagement accepted in her name by our venerated bishops."

On the question of transferring to Jerusalem the seat of Papal authority, the Abbe Michon says:—

"In the course of the year 1855, while the war in the East was in all its force, when a complication of affairs might be dreaded in Europe, that solution was proposed to the Pontifical Government. Complete liberty of action was guaranteed to the Sovereign Pontiff at Jerusalem; the means of maintaining in an honorable manner his high dignity were secured to him; while a railroad from Jerusalem to Jaffa would render the communications of the Papacy with Europe as rapid as from Rome itself. The proposition at first was not agreeable to the political world at Rome, who were unwilling to exchange a residence in a great and splendid city for that of humble Jerusalem. But in presence of new complications the proposition would encounter less opposition if the more reflecting persons at Rome accepted that plan as the most honourable for the Papacy, though it might impose on some men sacrifices which evidently are not beyond the strength of souls that are seriously Christians."

The Abbe examines the question theologically, and as to whether the Pope can transfer the apostolic seat to any other place than Rome, he says:—

"The greater number of theologians declare for the affirmative. They maintain that the Sovereign Pontiff is perfectly free to establish himself where he pleases. According to them Jesus Christ gave the Primacy to Peter, but did not make him *Bishop of Rome*, and in what place soever he may be, the Pope still preserves his primacy. Bellarmine, whose authority is above suspicion, says—'The Bishop of Rome is not successor of Peter, but of the act of Peter, and not from the first institution of Jesus Christ, for Peter need not have chosen that particular seat as he did the first five years, and in that case, at his death, neither the Bishop of Rome nor of Antioch would have succeeded him, but only the person whom the church elected. He could have remained at Antioch, and then the Bishop of Antioch would have succeeded him.' The papacy is, therefore, inherent in the successors of Peter in what place soever be the seat. When Pius VI., dying at Valence, expressed his regret at ending his days in exile, the Cardinal who attended him was quite right when he said, 'Holy Father, the Pope is everywhere in this country.'"

It is remarkable that the little pamphlet of the Abbe Michon, who is, according to all accounts, a highly exemplary clergyman, and the author of several works of religion, has not been noticed in any of the ultramontaine prints.

GENUINE POLITENESS.

Traits that index the whole character of a man are sometimes seen at a glance; a word, a look, a single action, tells the whole story; either for good or evil report, of a man or woman, to all their fellow-voyagers through life. It is an oft-told tale, oft-told to disadvantage of those who ride in city cars or omni-

buses, where extreme selfishness is the rule, and not the exception: so much so, that such a little incident—such a mere trifling—in itself—as we saw yesterday, was as refreshing as an oasis in the desert, or a pure spring to the weary traveller. The stage was nearly full, when it pulled up to the curbstone to take in an old man and young woman. Who will move thought we, to give the strangers room? Not the four silks on that side; not the proud, selfish, (so we thought, judging perhaps from dress) young man on this side. How we were mistaken. "Be careful, father," said his tender guide, as he essayed to place his foot on the step. In a moment, the young man sprang forward, with an assisting hand, delicately tendered, with an "allow me, sir," as he led him to a seat.—The poor old man was blind. How that little act of kindness from a stranger must have thrilled through the daughter's heart—she who was so extremely sensitive to the wants of her bereaved father. Still more, when the stage stopped for them to get out, which, for a tottering step unguided by sight, was more difficult to do unharmed—just as are all downward movements in life. "Allow me, sir." Those words again. How their pleasant tones thrilled again from that good heart which prompted the young man to spring out forward of the blind man, and take him gently in his arms down the steps. "Thank you, sir," whispered the daughter. "God bless you," spoke the father. That old man—that daughter—that young man were not the only ones made happy by that little act of genuine politeness.—*Tribune.*

THE CALIFORNIA VIGILANCE COMMITTEE.

Nearly all industrious and good citizens,—nearly all who have a permanent interest here, who have homes among us, and who are known as our best citizens, are either members of the Vigilance Committee, or entirely uphold them. The number enrolled in that body is said to be about 5,000. Nearly all the members of the churches, (except the Catholic,) are members of the Vigilance Committee, or are its known supporters. The entire ministry throughout the State, so far as they have said anything, have warmly supported the Committee, and no one of any denomination that I have heard of, not even the Catholic priests have spoken against it. The oldest, most candid, the most intelligent and pious men in the Presbyterian churches,—in Rev. Dr. Scott's, in Rev. Dr. Anderson's, in Rev. Mr. Willey's in the Congregational Church, in the Methodist Churches, the Baptist Churches, and in the Episcopal Churches also are active members of the Committee, or are its known and efficient supporters. And what is true of this city, is equally true in sympathy, of the churches in every part of the State. And those who rally around the Committee are, without doubt, more than five-sixths,—probably nine-tenths of the citizens of the entire State. Now this phenomenon has an adequate cause. I have known the State from the very beginning, and I can trace it with perfect clearness from the first. Our population was hurried together from all quarters. The motives that brought them were not likely to bring all good men, but on the contrary they were such as brought a great many very bad men. The large reward of industry in all the leading branches of industry in 1850—51,—52, and 53, made it too profitable for good and capable men to turn aside to politics, and to take offices.—Moreover, in the masses of strangers, it was a most disagreeable thing to undertake to get an office. And while almost every man thought that his fortune was well nigh made, and that within a year or two it would be away, there was no disposition on the part

of competent men to seek or receive office. At the same time there was enough of a different character ready to do anything to get it. And while little united opposition was made to them, they got it. There was the fault. It ought not to have been so. We suffer for it now. But it was so. And in order to retain office in the same class, every means was resorted to. They levied their own taxes, and had control of the treasuries. They defied all opposition at the elections by forcible voting, by repeated voting, by using ballot boxes constructed with false sides and bottoms to be packed full of hundreds of votes beforehand, and then if all failed, they made out false returns. For four or five years this has been going on from bad to worse. And it is now all brought out in evidence, by the confessions of the culprits, and by the exhibition of the veritable ballot boxes that had been used. These adepts were known to each other, and if any person said aught against them, or any one of them, that was likely to do them damage, his mouth must be stopped, even by his death, if it could be in no other way. The officers for the most part knew that they were elected in some way through the assistance of these men, and they were always let off, if for any cause arrested, with little or no punishment.—*California Cor. of N. Y. Observer.*

A TALE OF A TEA-KETTLE.

On a winter's evening, nearly one hundred years ago, the tea-board was laid out, and the window-curtains closely drawn, in the humble parlor of a small house in the town of Greenock, in the west of Scotland. A tidy, active matron was bustling about, slicing the bread and butter; a blazing fire gleamed and roared in the grate, and curled round the black side of the kettle which reposed in the midst of it; and the fire crackled, and the water boiled with a faint poppling sound, and the stream of white vapor came whizzing out of the spout of the kettle with a shrill, cheery hiss. Now the matron aforesaid saw nothing extraordinary in all this; kettles had boiled, and fires had burned, from the beginning, and probably would do so to the end of the chapter.

As the matron stooped to pour the boiling liquid in the tea-pot, her son James, a boy of twelve summers, sat on a low bench in front of the fire, his elbows resting on his knees, whilst his hands placed under his chin, supported his head. The boy was intently gazing at the fire, the kettle and the steam; swallowing them with his eyes, absorbed in deep thought, and lost in contemplation. The boy looked at the fire, and the mother looked at the boy: "Was there ever sic' an idle ne'er-d-weel in this warl', as our Jamie?" was the question which, almost unconsciously, she proposed to herself.

A Mrs. B.—stepped in at this moment, when, turning to her visitor, Jamie's mother said, "Mrs. B.—, did you ever see the like o' our Jamie? Look at him; he'll sit there for hours, staring at the kettle and the steam, till you wad think his een wad come o'to' his head!"

And, truth, to tell, there was something peculiar in the glance of the boy's eye; there was mind—active, speaking mind—looking through it. He seemed as one who gazed on a wondrous vision, and whose every sense was bound up in the display of gorgeous pageantry floating before him. He had sat watching the escaping steam until the thin vaporuous column had appeared to cast itself upward in fantastic, changing shapes; sometimes the subtle fluid, gathering in force and quantity, would gently raise one side of the lid of the kettle, emit a white puff, and

then let the metal fall with a low clanking sound.—There was power and strength in that watery cloud; and as the dreaming boy saw this, an unbidden thought came into his mind, and he knew the fierce struggle was symbolical of intellect warring with the elements of Providence.

And still he gazed, and saw in his day-dreams ships sailing without wind or sails, waggons propelled o'er deserts wild by some power unseen to mortal eye. "Jamie, Jamie," exclaimed his mother, "sit by to your tea. If I find ye staring at the fire again, ye'll feel the wicht o' my haud."

The boy rose meekly, and did as he was told.—His name was James Watt, afterwards Sir James. He was honored by the title of knighthood, being the first who applied the powers of steam to any useful purpose.

The above article is literally true. Watt was born in 1736. This incident occurred when he was in his twelfth year. He was the son of a poor tradesman in Greenock, and probably never had read a book—the spelling-book and the Bible excepted.

Now, Messrs. Editors, it is an historical fact, and beyond all controversy, that all the improvements of the age—steam, telegraphs, printing presses, nautical, mechanical and agricultural improvements—were introduced by men who lived, moved, and had their being where the Bible was read in churches, schools and families. Who ever heard of a Russian serf, a German boor, or an Irish vassal producing anything beyond a measure of wheat or a peck of potatoes? When the goddess of liberty was a babe in her cradle, she was rocked to maturity in the Bible-shops of Massachusetts and Connecticut. A Burns at the plow, and a shepherd on the heather hills of Scotland, with no books save the Bible, have eclipsed Byron with all his bombast and jingle.—*Laurie Todd.—Home Jour.*

"HE DELIGHTS TO BE CONTRARY."

So said a lady, not long ago, when speaking to me of one with whom we were mutually acquainted.—It was not a case of slander in any sense, but a statement bearing directly upon an important question under discussion, pertaining to the interests of Zion. And what makes the remark more strange, is the fact that it was made in respect to a person who is a member of a christian church, and who professes to learn of Him who is "meek and lowly in heart." The subject under discussion at the time, was what a certain church would probably do in regard to a benevolent enterprise which had been proposed.—And in looking over the list of members, and forming an opinion in respect to what might be expected of them individually, we came to the name of this man. My friend hesitated, and said it was doubtful whether he would not oppose the plan, and gave this as a reason—"He delights to be contrary." I had known him well and long, and a t aer description of the man, in so few words, could not be given.

Often, since that time, have I thought of the remark, and of the singular satisfaction one must have from such a source. What a peculiar taste a man must have, especially a christian man, who finds his delight in being contrary. Good men may differ among themselves in judgment, about certain plans or measures proposed for adoption—may differ sometimes from their brethren in the church, and express their opinions kindly, yet decidedly; and we may honor them for doing so. They are honest and conscientious, and their opinions, though differing from ours, are entitled to consideration and respect. But I have noticed that such persons seem always to be grieved to find themselves differing from their brethren.

ren. It is productive of sorrow rather than delight, and unless some principle is involved, they are ready to waive all objections they have, and find delight in coinciding with others.

But the man to whom I have referred, "delighted to be contrary." It was not with him a difference of opinion growing out of the decisions of his own judgment, nor a matter of principle, but something pertaining to his very nature; if not that, it is the result of a long-cherished and deeply-rooted habit. Whether he descended from Ishmael, of whom it was predicted, "his hand shall be against every man, and every man's hand against him." I cannot tell; but certain it is, that he rarely agrees with others in opinion, and when he does, he seems to be uneasy and dissatisfied. Even projects of his own proposing, he would be tired of soon, if others favored those projects. I really believe the man never was happy when his views corresponded with the views of others. And how he could read the passage, "Behold how good and how pleasant it is for brethren to dwell together in unity," and believe it inspired, I never could conceive.

But the influence of such a man in a church is most trying and mischievous. The religious effect of many a church-meeting, that otherwise would be pleasant, is destroyed, for his objections to what is introduced are not founded upon reason, or made with a christian spirit, but for the most part are mere whims, and presented in an unamiable manner. I hope other churches have no such among their members. If they have, I hereby extend to them my heartfelt sympathy. I do not expect christians to be perfect in all respects, and have much charity for their imperfections. Upon the whole I can get along peaceably with those who have only the ordinary frailties of our humanity, but I pray that I may not have any church connection with one who delights to be contrary.—*Zion's Advocate.*

FOREST LEAVES.

I take increasing delight, on these mountain rambles, in studying the symmetry and varieties of the forest leaves, to learn Nature's wealth of resources as to graceful form, within narrow boundaries. An eye that is sensitive to the grace of curves, and parabolas, and oval swells, will marvel at the feast which a day's walk in the woods will supply from the rees, the grasses, and the weeds, in the varying outlines, and notchings, and veinings, and edgings of leaves. They stand for the art of sculpture in botany, representing more of the intellectual delight of nature in form, as the flowers express rather the companion art of painting. Leaves are the Greek, flowers the Italian phase of the plastic genius that works through the flora of the world.

I do not know any kind of museum that would attract me more than an exhaustive collection of leaves. Would it not be a privilege that would unseat, in some measure, the dullest eye, to look, in one day, over the whole scale of nature's foliage-art, from the feathery spray of the moss to the tough texture on the Amazon lily's stem, that will float a burden of a hundred weight;—from the bristles of the pine tree to the Ceylon palm-leaf that will shield a family with its shade? Would it not astonish us into something like reverent admiration, if we could see how the general geometry of verdure is broken into ten thousand patterns; if we could sweep the gradations of nature's green, as it is distilled from arctic and temperate and tropic light, and varied by some shade on every leaf that grows; if we could scan all the textures of the drapery woven out of

salts and water in botanic looms, from the softest silk of the corn to the broad tissue of the banana's stalk; if we could see displayed in wide masses all the hues in which autumn dyes the leaves of our own forests, as though every square mile had been steeped in the aerial juices of a gorgeous sunset?—To say nothing of the natural theology that is exhaled from these lungs of the vegetable world, would not the forms into which the foliage of the plant is broken, and the marvellous subtlety of the tinnings it reveals, make a museum of leaves as engaging a school for the education of the intellect, as a collection of all vertebrate, or a representative conservatory of the globe?—*Boston Transcript.*

DISCREPANCIES OF HISTORY.

When Sir Robert Walpole, so long prime minister of England, was sick, and his son proposed to read for him, he answered, "read anything but history." For in history he had no faith. He had lived too long behind the scenes, and seen how rarely the real motives of the actors in history were recorded, to believe in what is commonly called history.

Walpole's age was a profligate one, and he may have been too skeptical as to history in general; but there is sufficient truth in his opinion to teach men caution in studying history. Who can doubt that, if the story of the Punic wars had come down to us as narrated by a Carthaginian, it would have differed, in many material points, from that told by the Roman writers? Even in our time the character of the first Napoleon has been painted, by different authors, in ever-varying shades, from the hero to the charlatan, from the patriot to the tyrant. To this day, there are Americans who believe that Jefferson was an atheist, a scoundrel, and a coward, while others as falsely consider his great rival John Adams, to have been a despot, if not a fool. If, with every facility at hand for ascertaining the truth, men commit such errors, what mistakes must not history fall into, when that history is written generations, or even centuries after.

A striking illustration of the blunders into which even careful writers may fall, is presented by the narrative of the sack of St. Quentin, as told by two late authors. St. Quentin was a fortified town on the borders of France, which was captured by the Spaniards three centuries ago. Prescott tells us, in his "Life of Philip the Second," that after the town was taken, Philip's heart was so melted by the spectacle of its being put to sack, that he interfered, took some of the women under his protection, and afterwards sent them into France for safety. Motley, in his spirited "Rise of the Dutch Republic," says, on the contrary, that Philip did not interfere, but permitted the plunder, the confiscation, the murder, and the ravishing to go on: and that when the soldiers had been glutted, when nearly every mail defender of the place had been slain, he drove the women of the place, as reluctant exiles, over the border, into France. Yet both historians cannot be right, yet both have a reputation for careful research and impartial candor. Either Prescott or Motley has been misled by partisan documents. The illustration teaches, however, not that no history is trustworthy, but that history should be cautiously read, at least by all who wish to avoid falling into the most egregious mistakes.

The history of the War of Independence furnishes another example of a singular character. As at first written, it was too highly colored by the fierce animosities of the struggle, so that, in the earlier writers, royalist is synonymous with tyrant, and tory with traitor. Yet there can be no question that many

conscientious men adhered through an erroneous judgment, to the cause of the king. Washington, with that judicial integrity, which was perhaps his distinguishing mark, was one of the first, after the war was over, to speak leniently of the loyalist. So also the popular estimate of the character of many of the actors in the struggle is not sustained by later researches. Some have been awarded too high a meed of praise, while others have not received bare justice. For a long time, for instance, Gates had all the credit of the Saratoga campaign, but Schuyler none, though the latter had really laid the train, which the former only fired. We might multiply similar examples.

What then? Is history never to be read, on the plea that it can never be trusted? No. The right course is to study history thoroughly, reading all sides, and interpreting the truth by the light of experience and reason. Studied in this way, history becomes really what Thucydides claimed that it was—"philosophy teaching by example." But studied less sincerely, till the unbelieving reader cries at last, "read me anything but history.—*Philadelphia Ledger*."

WHAT WORKING MEN HAVE DONE.

But some may say, "Why give working people special time to think? What good use can they make of it? Let us see what they *have done*. Take general literature. Look at Daniel Defoe, the author of "Robinson Crusoe," one of the greatest authors of prose fiction that ever lived: he began life as a hosier, and was almost wholly self-taught. William Cobbett, the great master of racy Saxon English, was in early life a farmer's boy, and afterwards a common soldier. Isaac Walton, the pleasing biographer and "complete angler," was a linen-draper. Then in science: Thomas Simpson, the distinguished mathematician, wrought for the greater part of his life as a weaver. Captain Cook, one of the most scientific of English sailors, and a very pleasing writer, was wholly self-taught. His father, a poor peasant, learned to read when turned of seventy, in order that he might be able to peruse his son's voyages. Arkwright, subsequently Sir Richard, the inventor of the cotton-spinning machine, was a poor man, and commenced life as a barber. James Brindley the author of canal navigation in England, the first who tunneled great hills, and brought ships across navigable rivers on bridges, was a mill-wright. Herschell, subsequently Sir William, originally a musician in a Hanoverian regiment, became a skilful optician and a great astronomer. To him Campbell refers in the well-known line—

"Gave to the lyre of heaven another string."

Then for the fine arts. Chantrey was a milk-and-butter-boy, and his first modellings were in softer material than marble. Sir Thomas Lawrence was the son of an inn-keeper, and wholly self-taught.—John Opie was found by Dr. Walcott working in a saw-pit. William Hogarth, the greatest master of character that ever developed his ideas by means of the pencil, served his apprenticeship to an engraving silversmith, and commenced his professional career by engraving coats of arms and shopbills. Then in poetry, Gifford, the first editor of the "Quarterly," began life as a poor sailor boy, and afterwards served an apprenticeship to a shoemaker. Bloomfield—pardon me for calling him the English Burns—wrote his best poem, "The Farmer's Boy," while he, too, worked in a garret as a shoemaker. "Ben Johnson, says Fuller, in his "English Worthies," "worked for

some time as a bricklayer and mason. He helped in the building of the new structure of Lincoln's Inn, when, having a trowel in his hand, he had a book in his pocket." Shakespeare, your own Will Shakespeare, was a poor man's son; his father could not write his name, and his cross or mark still exists in the records of Stratford-on-Avon to attest the fact. The poet's own education seems to have been very limited, and tradition describes him as having lived for a time by very humble employments. Then turn we to theology, the highest range of all. The two Milners, Dr. Isaac, Dean of Carlisle, and his brother Joseph, author of the well-known "History of the Church," began life as weavers. Dr. Prideaux, author of the "Connection," and Bishop of Worcester, got his education by entering Oxford as a kitchen-boy. John Bunyan, the greatest master of allegory, and author of the second best book in all the world, was a self-taught tinker. These be some of England's working men who have thought and thought to some purpose. These be some of your hosiers, and linen-drappers, and mill-wrights, and masons, and sawyers, and shoemakers and weavers, and barbers and tinkers. Is England proud of them? Well she may be. Does she want more of them? She needs them all. Then let England give her working men time to think; for the man's sake for the master's sake, for England's sake—for God's sake.—*London Lectures*.

WHAT IS SLAVERY?

Hear Dr. R. Brekenbridge answer the question, what is slavery? Surely he is competent to give a South-side View. He knows more than Dr. Nehemiah Adams.

"What then is slavery? for the question relates to the action of certain principles on it and to its probable and proper results; what is slavery as it exists among us? We reply, it is that condition enforced by the laws of one half of the States of this Confederacy, in which one portion of the community, called masters, is allowed such power over another portion, called slaves; as

"1. To deprive them of the entire earnings of their own labor, except only so much as is necessary to continue labor itself, by continuing healthful existence, thus committing CLEAR ROBBERY.

"2. To reduce them to the necessity of UNIVERSAL CONCUBINAGE, by denying to them the civil rights of marriage: thus breaking up the dearest relations of life, and encouraging UNIVERSAL PROSTITUTION.

"3. To deprive them of the means and opportunities of moral and intellectual culture, in many States making it a high penal offence to teach them to read thus perpetuating whatever of evil there is that proceeds from ignorance.

"4. To set up between parents and their children an authority higher than the impulse of nature and the law of God; which breaks up the authority of the father over his own offspring, and, at pleasure, separates at a returnless distance from his child; thus abrogating the clearest laws of nature; thus outraging all decency and justice, and degrading and oppressing thousands upon thousands of beings, created like themselves, in the image of the most high God! This is slavery as it is daily exhibited in every slave State."

And this thing is so delicate a subject that "Evangelical Christians," somewhere are supposed to protest against its being in any way meddled with.

Industry is the lever that pried a world out of chaos; duty the power that moves it.

THE PURITANS VINDICATED.

The political results of the weekly rest are clear and striking. Through all history we find it associated with intellectual advancement and personal freedom.

A strict observance of the Sabbath seems to be considered a sign and symbol of Puritanism; and the latter is an evil repute with many, because in this respect it equalizes all. This Sabbath of Puritanism is the only grand recognition of equality saved to the world, and all departures from its principles involve the destruction of equality. But Puritanism never was a dark principle opposed to general happiness, as many persons would now wish all persons to believe. Its narrative in our own land is the story of freedom's struggles for existence, associated with all the constitutional rights possessed by the multitude. Magna Charta and Runnymede were nothing to them. The grand battles of the Roses only destroyed the power of the nobility by hewing them down; but the combats between the Cavaliers and Roundheads established the personal liberty of all men,—based upon the religious freedom apparently staked on their issue. The Puritans, as the reformers of the time have been styled, were men in earnest. Both in England and Scotland they often were gloomy men,—for their lives, year after year, were in their hands. Their battles left many red spots on their memories. Their plundered homes and murdered friends,—the records of dungeon, field, and scaffold, imparted a shade to their character; and they could not have achieved their conquest without passing through the cloud. But our glimpses of their domestic and home life afford no cause to consider them dark, fanatical enthusiasts. They lived in the spring-time of our liberty; and the furrows of the plough were drawn deep around and over them; but while events imparted a deep tinge of sorrow to their history, yet these Puritans were naturally a cheerful people, endowed with affections ever springing up through the bitterness of their fate to attest their depth and strength. Political liberty has only thriven under the influences which they planted under it. The French cleared away, in their land, all these influences. They banished "enthusiasm, fanaticism, and superstition." They outrooted the Bible before they made its acquaintance. They had a century, or more, of experience in the world after the revolutions in Britain. Their own came at a later day, and living men remember them. One-seventh of time was secured, by the revolutionists of England and Scotland, to all the people. One-tenth was deemed sufficient by the revolutionists of France. The seventh was made a day of quiet still rest, by the British Reformers. The tenth was transformed into a boisterous festival by those of France. The consequences are before the world; for, while a shadow of constitutional privileges exists still in France, yet for all practical purposes the Government is despotic, the press is gagged, the right of public meeting is refused, and the men who resisted this fruit of revolution are its exiles. The means were equally different from the results. The battle-fields of the English constitution, and the scenes of the Scottish struggles, in the seventeenth century, are saddened with the memory of the blood shed in these combats; but the victories of the people were not stained by the revels in cruelty that disfigure the annals of France. The same results appear in all continental countries.—The Germans are amused, like children, with the music and spectacles offered to us, but political freedom has no existence among them. A similar result has occurred in America. The Puritan States alone

have destroyed slavery, and under the disadvantages of continuous immigration, they have preserved all of their original character existing in the United States.—*Tail's Magazine.*

CIRCULAR FROM CONVERTED JEWS.

"Nearly two years have elapsed since the idea was originated of establishing an agricultural settlement in Palestine for converted Israelites, who might thus obtain for themselves an honest livelihood, and at the same time enjoy the advantages of Christian sympathy and fellowship in the land of their fathers.

"That such an institution would be of the utmost importance, was felt by all who were acquainted with the difficulties which Jewish converts, especially in the East, have to encounter. The various missionaries in those countries with one voice bore testimony to its absolute necessity; while Christians at home warmly responded to an appeal which seemed to hold out the hope of brighter days for the long desolate land. It was at first proposed that the sum required should be raised by means of shares, which it was hoped might yield a fair return; but on further consideration, various difficulties arose, connected with the unsettled state of Syria and the insecurity of property there, which caused the original design to be abandoned in favour of the one more entirely in accordance with the Christian principle of 'doing good, hoping for nothing again.'

"Many concurrent circumstances encourage the belief that the time has now arrived for a beginning at least to be made. Recent letters from Jerusalem suggest eligible sites for the undertaking, and state that the demand for cultivators of the soil and capital to maintain them is increasing. A firman has been issued by the Porte, allowing the purchase of land by foreigners; of which a leading member of the Jewish community in this country has already availed himself, by buying land in the vicinity of Jerusalem, and also at Jaffa, upon which Jews are already working. It is time, therefore, that Jews who believe that Jesus is the Christ should make a similar effort, and in their corporate capacity give evidence of their patriotism, and, above all, of their love to Him who is the King and Redeemer of Israel. For the carrying out of this object, a committee, composed entirely of Christian Jews, has been formed.

"They are already taking steps for the purchase of land, which will be secured by a trust-deed, and all funds, exceeding the purchase-money, will be expended in the support and extension of the settlement. They look solely to the *God of Abraham* for his blessing and guidance, while they humbly endeavour, as *Christian Jews*, to lift up an ensign to his name in that land from which the gospel was first promulgated by Jewish converts.

"The committee will only add their earnest hope, that, in carrying out this important work, they may have the sympathy, co-operation, and prayers, of those who feel interested in the well-being of Israel, and who desire the honour of Him whose prayer still is, 'For Zion's sake, I will not hold my peace; and for Jerusalem's sake, I will not rest.'

"It is calculated that a sum of about £5000 will be required for the purchase of land and the erection of the necessary buildings. Besides this sum, annual subscriptions to the amount of £500 will be necessary for the first few years, after which, it may be hoped, the settlement will become self-supporting.

"Steps are being taken to obtain the co-operation of corresponding members of the committee among believing Israelites in various parts of the world."