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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME I.

DECEMBER, 1854.

NUMBER 8

"Oae is your master, *even* Christ; and all ye are brethren."

Continued from Page 182

The Rev. W. H. RILE then moved the following resolution:—

"This Conference, hearing that the old law by which Mussulmans professing to be converted to Christianity were condemned to death is still in force throughout the Turkish empire, and has lately been carried into execution, think it their duty to call the attention of the whole Christian world to this fact, as a defiance of Him whose name is above every name, and an outrage on the common principles of humanity which Christianity inculcates, and which it becomes every civilised nation to maintain. And the Conference record their conviction that the British Government and people ought not to consent to the continuance of this wrong in a State with which they are in such intimate alliance, and for whose defence they are expending so much blood and treasure, and that they cannot do so without incurring guilt in the sight of God. The Conference therefore instruct the Executive Council still to give this matter their most serious attention, and to adopt such measures as they may judge necessary to bring it fully under the consideration of Her Majesty's Government and of the British Parliament, especially in order that care may be taken to provide that in every treaty to be made with the Ottoman Porte during the continuance or at the conclusion of the present war, the honour of Christianity be regarded. The Conference is persuaded that this cannot be done without obtaining an engagement from the Sultan that the profession of the Christian religion, which constitutes the strength and glory of the British empire, by a Mussulman, shall not be treated as a capital offence in Turkey, or expose its professor to legal persecution on account of his faith."

The Rev. C. M. BIRRELL seconded the resolution which was unanimously adopted.

THE JEWS IN PALESTINE.

The Rev. Mr. EWALD moved a resolution, expressing the gratification of the Conference at the interest which the state of the Jews in Palestine had awakened among Christians, and its sympathy in all judicious efforts calculated to benefit the Hebrew nation, especially to bring them to a faith in the Gospel. He stated that the distress among the Jews was now subsiding, very large sums of money having been sent for their relief; and that schools, hospitals, and other valuable institutions were about to be formed among them.

The Rev. Wm. BROCK seconded the resolution, which was unanimously agreed to.

PRIZE ESSAY ON INFIDELITY.

The Rev. Mr. GRAHAM moved a resolution recommending the extensive circulation of the cheap edition of Pearson's Prize Essay on Infidelity, as an excellent means of counteracting the infidel tendencies of the age.

The Rev. Mr. OLDHAM seconded the resolution, which was unanimously agreed to.

A resolution was then, on the motion of the Rev. E. ECKERT, seconded by Mr. T. BRONOLD, adopted, rejoicing in the ensuing Missionary Conference, and commending its deliberations to the Divine guidance.

The Council for the year 1854-5 was then appointed.

The Topic for the Month.

PROGRESS OF CHRISTIAN UNION.

Enough having been now published in the Gospel Tribune, to satisfy all parties, that the union sought is not a union of heterogeneous elements—not a union of gold, silver, and precious stones, with wood, hay and stubble—not a union of parties holding the essential truths of Christianity, with others who deny or ignore them—not a union of light and darkness, or of Christ and Belial; but a union of such, and, if possible of such only, as have found grace to become the children of God, dear to him as the apple of his eye; each one in particular being a member of the body of Christ, the Church of the Living God: A union, in a word, which as to its reality, does in very deed already exist, needing only to be freed from the heavy fogs of bigotry, in order to have its embrace of every newborn Soul seen and appreciated by the world, constraining its sceptical and doubting Millions, to leave the seat of the scorner, and join a united Church in believing on the Lord Jesus, with the heart; and in such a manner, that Christ crucified should at once become to them the power of God unto Salvation: enough, yea and more than enough, having been now published for the full establishment of these positions, so that none can justly charge the Tribune with uncrip-

tural latitudinarianism, it is thought that the ground is now sufficiently cleared, to render safe the taking of some steps in the advance, for the purpose of viewing the work that should now be undertaken, and the reasons that exist for its immediate accomplishment.

The Government of Canada, having now and in the most unequivocal manner repudiated the propriety of all Church and State Connections, it is considered reasonable to suggest that the incorporated Union of all the Presbyterian Churches of Canada, should be at once, vigorously advocated by every lover of the peace and prosperity of Zion, running parallel with which should be maintained, the propriety of consummating an incorporated union of all the Methodist denominations in the Province: added to which, might be admitted the suggestion, 'to incorporate in one Union, all the Evangelical denominations, that consistently claim for each local Church, the right of absolute independency in all matters of Church government.

Without looking further at present, it is doubtless proper, now, to glance at the reasons that stand prominently forward for the immediate advocacy, and ultimate consummation of these measures.

REASON 1st.—The well known and pointedly expressed will of God, that divisions, and the assumption of party names, should not be perpetuated among his people; but terminated and healed, by all partizans, ceasing to ignore the unity of God's family, all the members thereof, mutually maintaining the godlike habit of "forbearing one another in love."

It is truly painful to see with what tenacity, many professors and some Christians maintain, and insist upon their right to discipline the family of God! Every earthly father of a numerous household, has been troubled, more or less, by the manifestations of a determination on the part of some of his children, to maintain for themselves the right of seeing that all the rest performed their respective duties inflicting chastisements, or imposing painful disabilities on such of their brothers and sisters as do not adopt their constructions of household laws, nor obey them in such a manner as to meet their approbation; and although those officious children are represented by the father, until "seventy times seven" would not exceed the number of his reproofs, he each time telling them, explicitly, that he cannot allow any one of his children to assume disciplinary power over another, in being his positive command to the whole family, that in every case of difference that occurred among them, they must still dwell together in union and peace, on the simple basis of "forbearing one another in love"; although, then, the father's reproofs are thus numerous, and the rules of forbearance so incessantly enjoined, still, these officious ones are again and again found destroying the happiness and peace of the family circle by assuming the parental authority to the arrogant extent of enforcing pains; and disabilities upon their equal brethren, for which remarkable conduct; they never attempt to give a reason that is not resolvable into a declaration that their brethren are far inferior to them in ability or willingness to apprehend the true intent of the household regulations; and so in like man-

ner thousands of professors and christians, persist in enforcing their constructions of the laws of God upon the consciences of their brethren, cutting off from the Church, or from Church privileges, those children of God who do not please them in their outward form of obedience, to which forms they consider themselves tied up by the commands of their Divine Father: and thus through their officious dictation, and their lack of forbearance, have divisions and schisms been multiplied in the family of God, against the express will and command of its Supreme Head.

REASON 2nd.—The direct pernicious influence of the palpable divisions among the brethren of Christ, in fortifying the minds of the impenitent against the reception of the Gospel.

So direct and potent is this influence for evil, that judging of it with the prayer of Christ in view, it seems impossible to avoid the conclusion, that the conversion of the world is not to be expected, till these destructive divisions cease, the only reason assigned by our Lord for his petition, that this people should become one, being plainly and pointedly stated thus—"that the world might believe"; all therefore, who would promote the salvation of the world, must bear in mind that it is not to be achieved save by the labors of a United Church. No matter then, how anxious Christians may be,—no matter how incessant their toils—no matter how earnest their prayers—no matter though all their exertions, be as appropriate in every respect, as it is possible for them to be—so long as Christians, who admit each other to be really such, repel each other,—deny obvious christian privileges, or otherwise ignore the perfect unity of the Body of Christ, separating any of the members, however "unseemly," from the communion and fellowship of the body; just so long, let exertions for the conversion of the world, be as they may, will that world look on in scepticism, and question the divine origin of that christianity, which unites not all its true votaries, at least all who mutually accredit each other as such, in one unbroken communion, of pure fraternal, unrestricted fellowship, rendered everywhere so visible to "the world," as to constrain its followers to admit, that christians at last truly exemplify the holy principles they teach, having put away from among them "all differences, and wrath, and anger, and clamor, and evil speaking—no one any longer being found, judging, or setting at nought his brother, or attempting to lord it over him, in any manner; all, notwithstanding their multitudinous differences, dwelling together in the sweetest peace and harmony; because mutually willing to live, "with all lowliness and meekness, with long suffering, forbearing one another in love." Let this full measure of christian union become a fact—a fact visible, and as it were palpable and tangible to "the world," then shall the preaching of Christ crucified fall in massive, unbroken power upon the hearts and consciences of men, till a nation shall be born in a day, and "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it" so that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Let each christian then, see to it, that he is doing his utmost to secure the unity of the Church while he prays and labours, "that the world might believe."

REASON 3rd.—The incorporated union of the divi-

ded portions of the christian community, would raise all the benevolent, and self sustaining schemes of the church completely above embarrassment; without requiring any increase of contributions above the present annual rate.

Take a single settlement in Canada, which can be easily named, as the representatives of others. The population of the block, or settlement, could all conveniently meet in one house; and when met, would not form too large a congregation to be addressed by one preacher; yet the population of this settlement or block, have been at the expense of erecting four places for public worship, the toil and expense of building three of which, is simply a *costly* sacrifice laid on the altar of *carnal* divisions; time and labour, which, if properly expended, would have placed the christian benevolence of the community in question, far in the ascendant; as without doing any thing more than they have done, they might have built three edifices for the public worship of God, in the midst of destitute and poor communities, where they are greatly needed; while they, notwithstanding the munificent liberality, would enjoy themselves much better in one compact assembly, than in four lean, scattered and jealous groups; securing also to themselves at the same time, a snug annual saving, equal in value, to the care, toil, and cost of warming, lighting, cleaning and keeping in repair, three edifices constantly used as places of public worship! And then, by giving their own minister the salaries which they now give to two, keeping them under the cruel, crushing weight, of unremitting pecuniary embarrassments, which stint and shrivel the powers of the soul, and by which, the *first second*, and *third* "parallels" are quickly and deeply formed in the brow, covering the citadel of thought--ominous lines, too truly indicative, of the *progress* of a bombardment, as wasting and destructive to the inhabitants within the citadel, and to the beauty and loveliness of the place itself, as is the present bombardment of the allies, to the inhabitants and loveliness of Sebastopol! The light of the judgment day is needed to illumine the faint and concealed lines of this picture! But enough.--The two salaries so inadequate to the purposes for which they are applied, could, as has been suggested, be appropriated to the support of one minister, who, would then be lifted above the necessity of living under a load of constant pecuniary embarrassment, and enabled to enjoy the luxury of giving of his substance, to such objects as properly claimed his support. But this is not all, the settlement in view, after doing all that has been suggested, would still have the annual salaries of two of their four ministers on hand; and which they might appropriate, in paying annually, one third of the salary of each of the ministers labouring in the distant settlements, in the midst of each of which, their princely liberality, had erected a commodious edifice for the worship of the living God. All this, be it observed, might be accomplished by the population referred to, at an important, constant yearly saving on their present rate of expenditure; and, what may well excite surprise and astonishment, the whole of the people still remain, precisely what they now are, in *name*, *doctrine*, and *worship*.--PRESBYTERIANS! And let them retain any one of their four ministers, whom in their wisdom they might see fit to select; he, without the slightest change, would still be, as before, a Presbyterian Minister! It seems, therefore, perfectly safe to affirm, that the expense of erecting three of their meeting houses, and all the yearly expenses of sustaining three ministers, and the other expenditures thereon contingent, must be all viewed simply as a costly sacrifice laid on the altar of carnal divisions; the healing of which, by an incorporated union of the divided sections, would raise all the church and benevolent schemes of the community under consideration, far above every one of their pecuniary em-

barrassments, without requiring the slightest increase in the present rate of their annual contributions.

REASON 4th.--The consummation of the union-measures already suggested, would render the present supply of ministers amply sufficient for all legitimate demands, and relieve the denominations from the prevalent woeful forebodings of an approaching general destitution of ministers.

The great difficulty of obtaining good and efficient ministers, is becoming yearly, more and more pressing--ly felt among all denominations in America. On all sides it is admitted, that the number of young men now yearly entering the ministry, is not equal to the number of ministers now annually taken from their posts. Well therefore, may the denominations ask, how are the present and future demands of the churches for ministers to be met? Met! it is conceived to be pure folly to imagine, that demands so unreasonable ever will be met by an equivalent supply of *good* and *efficient* men. If ever these calls are answered, it must be by a rush of men into the ministry, who were formed for other fields of labour. The economy of providence, is quite too rigid, to admit of so gross a mal-appropriation of valuable talent, as the supposed case would render inevitable. There is scarcely a village to be found in Canada, however small, that does not exhibit on each Lord's day, from *two* to *four* ministers of the gospel, preaching at the *same hour* to as many separate congregations! all of which, if formed into one congregation, would seldom constitute an assembly sufficiently large, to place any part of the hearers beyond the reach of the speaker's voice.

Now the people would all like to meet together in one assembly, from Sabbath, to Sabbath; and they know that if it could be done on equitable principles, that they would all enjoy themselves much better than it is possible for them to do while meeting in two or four distinct groups. And each of the ministers admits, frankly, that it is extremely discouraging to continue preaching from sabbath to sabbath, to a scattered fragment of a congregation; and he also knows well that a full assembly would obtain from him far superior sermons, by lifting from his heart a depressing load of discouragement, consequent on witnessing *thin* death-like congregations. It is therefore obvious, that if the union measures advocated in the Tribune, were consummated, preachers and people would all enjoy their respective positions much better than under existing circumstances; and on each Lord's day, each village and town, would have from one to three ministers to send into the highways and hedges, for the purpose of forming and building up congregations where they are greatly needed, and thus, wherever a legitimate demand exists, there a minister of the gospel would be found; the great Shepherd so ordering, that a truly united church shall never have occasion to complain of a deficiency in the supply of a good and efficient ministry. While the church *split* and *torn* into sectional fragments, in violation of his express instructions, to the contrary, must ever look in vain to the good shepherd, for a supply of valuable men to be consumed in the embrace of the voracious Moloch of Presbyterian, Methodist, Baptist and Congregational *divisions* and *sub-divisions*.

But admitting the truth of all that has been advanced, and the propriety of consummating the union measures suggested, is the consummation practicable? And if so, how is it to be matured?

In relation to the practicability of the measures, none can deny that much of the approximating work is already accomplished. Thirty years ago it was a common occurrence to hear Presbyterian and Methodist ministers reciprocally pronouncing each others distinctive doctrines, "damnable heresies!"--A Presbyterian Meeting House, in which the writer constantly worshipped God in the days of his youth, was within a few years after

its erection, absolutely abandoned by the minister, because the trustees allowed a Methodist clergyman to preach within its walls! So that those members of the congregation, who were determined not to be deprived of the preaching of the resolute minister, had to build for him another house, in which, for many years, he continued to preach to them affectionately and devotedly; for, notwithstanding the exceedingly dark aspect of his exclusiveness, as viewed from the stand point which christians have now reached, he was a good man, and an excellent christian; of which he then gave, and happily still gives highly satisfactory evidence, as is well known to many; and it is here added with great pleasure, that on his removing to a new charge, where he was thrown into closer contact with his Methodist brethren, he was enabled to change his views of them so thoroughly, as to find satisfaction in exchanging pulpits with their minister! Take another case in point—Parties are still living who attest it to be a fact, within their personal recollection, that the Presbyterian Burghers in Scotland, would not allow a servant of their membership, to join with his master in family worship, if that master happened to be a Presbyterian Antiburgher! Who in the days of such occurrences could have ventured to pronounce the coming together of these bodies practicable! Yet the approximating work was commenced and completed; and several years have already passed, since their incorporated union was happily established, so that they are now, and have been for years, mutually enjoying full communion and fellowship together, as constituent parts of the United Presbyterian body. In the light of such historical facts, it is difficult to conceive how any one can hesitate to admit, the practicability of the unions suggested.

AS TO HOW THE UNIONS ARE TO BE EFFECTED, it is certainly safe to state, that all who clearly see their importance, should, at once, begin to call the attention of their neighbours to the subject; determined never to rest the agitation, till the scripture measure of christian union, is fully enjoyed by the saints on earth. The details of the work, present a widely extended field for hints and suggestions; specific parts of which, will, hereafter, be occupied from time to time, as need shall require, and opportunity offer; and as the first instalment of which, it is now suggested, that in all those localities, where the church-going population is barely sufficient to form one good congregation, measures should an once be taken to prevent its being weekly broken into fragments. If within the limits of the congregations, two, three, or more evangelical churches have been organized, let it be determined by the ministers, if they are in the advance of the people, that two of them shall not be found preaching at the same hour, in that community; each of them submitting to a yearly arranged plan of appointments, that shall give to each, such a number of them, as shall bear the same proportion to the whole, which the number of his adherents, sustains to the whole number avowing adherence to the contracting parties. Should the people be in advance of the ministers, let them meet together and determine that they will not be separated in the public worship of God. Let them inform their ministers of their determination, and that they are prepared to hear, such of them, as are willing to accept of an equitable scheme of appointments, such as has been suggested, while the party, or parties, that will not so accept, they have unanimously determined not to hear under any circumstances. And thus, many of the most prominent advantages of the union sought, might be realized immediately, in every community, where either the minister or the people are determined to enjoy them; and certainly long before extensive incorporated unions can be satisfactorily consummated; as these should never be entered into, until the contracting parties clearly understand the outlines, of the extent and limits, of the rights and obligations of the individual believer, and also under what obligations they place themselves, by

admitting their belief in his christian character. Respecting these things much remains to be brought forward in due time; for the present, the reader, is left to consider the following interesting paper:—

PROGRESS OF CHRISTIAN ALLIANCE.

A SERIOUS CALL TO MORE LOVING UNION AMONG THE CHILDREN OF GOD AND THE MINISTERS OF CHRIST.

BY THE REV. CHARLES JACKSON, INCUMBENT OF BENTLEY, HANTS.

Whatever course we may be pursuing, or in whatever work we may be engaged, there is nothing more needful than to review from time to time the position which we have gained, to look back upon all the way by which our God has brought us, the dangers we have encountered, the difficulties with which we have had to contend, the sources of prosperity which God has opened to us, and the Ebenezers which we have been encouraged to set up in remembrance of the mercy and goodness of our God.

Such an exercise has a twofold benefit connected with it. It is both humbling and cheering. It tends to discover much which is impure in motive irresolute in purpose, and deficient in sincerity; whilst on the other hand it seems to prove that God has nevertheless triumphed over all hindrances, and in spite of every obstacle, prospered the efforts of his creatures for the advancement of His own glory.

Such are the mingled feelings of sorrow and of joy which a review of the course of the Evangelical Alliance gives rise to. We have much to mourn over, because we have yet made so little progress, and reclaimed so little land from the wilderness of our corrupt nature for the cultivation of the grace of love. We have much to be thankful for in that hitherto the Lord has helped us, and that He is even now inclining the hearts of many to cast in their lot with us, and to say we will go with you, for we have heard that God is with you.

Still we cannot conceal the fact, nor is it well that we should do so, that our cause has been far from receiving that measure of support and encouragement from Christian ministers and Christian men to which it has been fairly entitled. Were the manifestation of Christian unity a mere matter of taste which individuals might exercise or not at their pleasure, or were even the neglect of it to be numbered amongst those things which are lawful, however inexpedient, we might then be content to give silent vent to our sorrow, or to speak of it only to Him who seeth in secret. But when we have to deal not with a question of mere choice but of bounden duty, when God's word speaks so plain on the subject that he who runs may read, we dare not do otherwise than lift up our voice like a trumpet and sound an alarm in God's holy mountain.

What we would earnestly desire and pray to be enabled to do, is to urge upon all Christians, the recognition of that brotherhood which results not from uniformity of worship or similarity of creed, but from adoption into God's family, and the baptism of the Holy Ghost. We speak not now to those whose views of Gospel truth have become distorted, or whose spiritual apprehension is bounded by the narrow limits of the denominations to which they belong. Gladly, indeed would we reason with any brother, however erroneous his judgment, or untenable the position which he sought to occupy. Departure from the simplicity of the Gospel, is never to be visited with scorn, but to be mourned over with pity; and the more fatal the error into which any have fallen, the more need of tenderness to convince such, and of gentleness to lead them to retrace their steps. But at present our business is not with those who are involved in the midst of error, or given over by a strong delusion. Rather would we speak to heaven-taught and heaven-directed

men; to such as value the word of God more than the traditions of men, and whose desire is to walk by the noonday light of revelation, and not in the dim twilight of human reason; and earnestly would we entreat all such who as yet stand aloof from our Alliance, or do not feel kindly disposed to the objects which we have in view, to consider well the ground which we occupy, the principles by which we are actuated, and the end at which we aim.

The ground which we occupy is that which the Lord himself has covered with "Trees of Righteousness" of His own right hand's planting. They may not all be alike in leaf or similar in growth, but they are rooted in a soil of grace, and are bringing forth fruit unto holiness. Our principles are those of love to all men, but "especially to those who are of the household of faith." A love too pure to be selfish, too expansive to be sectarian, and which glows with too fervent a flame to allow of its being confined within the limits of any Church, but the Church of Christ, "the Church of the first-born whose names are written in Heaven." And the end at which we aim, is the convincing of an ungodly and gainsaying world of the reality and power of that truth by which we have been drawn, and are still held together.

Did we ask men to join a confederacy which had not Christ for its head, or had not believers for its members, well might they demur and stand aloof from our "work of faith and labour of love." But when we ask them simply to receive those whom God has received, to love those whom God has loved, to cast in their lot with those whom God has distinguished by His grace, and to recognise as brethren those whom He has adopted into His family, we confess ourselves at a loss to understand on what grounds they can refuse an invitation so reasonable and loving, or how they will answer to their Lord for the neglect of a duty which He has enjoined, a talent which He has given, and of which He will surely require an account when he comes.

How many are the points to which we might look and find not only a constraining motive to love, but a powerful incentive to co-operation in the Lord's work. Have we not one faith? What need, then, that we should commend that faith to others by our united testimony, that we should seek to dispel the doubts of the sceptic, and the scorn of the infidel, by showing them that Christian love flows as necessarily from our faith, as water from the springing well; and that as in everyday life, affection is the strongest bond that unites, and the sweetest cordial that cheers, so in the Christian life, amidst the many graces, which the Spirit gives, and which adorn the new man,

Love is the brightest of the train,
And perfects all the rest.

It "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth."

Are we not all, too, suffering from the same malady, the same deadly disease of Sin? Have we not been all stricken by the same cruel enemy, so that "from the sole of the foot even unto the head, there is no soundness in us, nothing but wounds and bruises and putrifying sores?" What need, then, that we should sympathise with each other in our distress, and that instead of looking coldly on our brethren and passing by on the other side, we should seek to bind up each other's wounds, pouring in the oil of comfort, and the wine of consolation, and speaking a word in season to such as are weary. Or once more have we not one common remedy provided for us, one fountain in which we must wash, one balm by which our sores must be healed, one Physician to whom we must apply, and

without whose aid all our pantings after spiritual health and strength, after holiness of heart and life are as nothing worth? What need, then, that we be found kneeling at the same Throne of Grace, pleading the same precious promises, relying on the same finished work, and receiving out of the same infinite fulness that is in Christ. And what but a forgetfulness of these simple yet all-important truths, has tended more than ought else besides, to alienate those who ought to be one in heart, and to range in contending factions those who ought to have been banded together as one phalanx? What but this has given to party spirit all its bitterness, and to mutual invective and recrimination all their venom? Had Christians been more mindful of the corruption of their own nature and the sinful propensities of their own hearts, they would have been more anxious concerning "the beam in their own eye, than the mote that was in their brother's eye;" and had they walked more closely in the steps of Christ, and by frequent communion with Him, imbibed more of His loving and tender Spirit, they would more readily have seen the blessedness of His precept; "but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And if a sense of our own unworthiness might well lead us to "follow peace with all men," and not to be highminded, but fear," no less urgent is the call to mutual forbearance, if not to united action, which rises from the depth of misery and degradation in which they are sunk who know not God.

As the eye of pity gazes o'er the realms of pagan darkness, voice after voice seems to rise from that dark abyss crying for help. Multitudes of immortal souls, as they crowd along the downward road, seem to claim our compassion and challenge the best energies of a life consecrated to God. But one after another goes down into the pit of destruction, and the shriek of despair which announces the entrance of a soul into the abode of the lost strikes but faintly upon the ears of many, who, yet apparently, are full of zeal for the Lord, and full of love for the souls of men. And why is this, but because men are so engrossed with party strife, that its din deadens every other sound, and anxiety to make proselytes to their own sects, prevails over the desire, which they would otherwise feel, to see "the heathen given to Christ for his inheritance, and the uttermost parts of the earth for his possession." Oh were are Zion's mourners? Well may they "weep between the porch and the altar," and cry, saying "Spare thy people, O Lord, and give not thine heritage to reproach!" Where are the Lord's remembrancers? Well may they "give him no rest until he establish and make Jerusalem a praise upon the earth."

Christian brethren, we entreat you to give our cause a patient hearing and a candid judgement. Christian ministers, whose duty and aim it is to be like Him who came to "bind up the broken-hearted and to comfort all that mourn," look upon the Church of Christ as it lies before you, distracted by party strife and rent asunder with internal discord, and say, can you do nothing to remedy the evil, to pour oil upon the troubled waters, to restrain the madness of contending factions and still the raging of those elements which are driving many a bark away from its wished-for haven, and are filling the minds of the timid and the wavering with perplexity and fear. We are far from implying that the work to be undertaken is an easy work; we are far from saying that the way is so plain and unincumbered with obstructions, that we need fear no reverses in our conflict with Bigotry, and no repulses in our assaults upon the fortress of sectarianism. Alas! envy and jealousy, and mutual recrimination, have become too deeply rooted in the soil of men's hearts to

b. easily eradicated. The bitterness of party spirit has been too long confounded with the fervour which ever glows in the breast of the true soldier of the Cross to render the separation of the precious from the vile, the true from the counterfeit, otherwise than difficult and laborious in the extreme. Still the attempt should be made, and that not in a lukewarm spirit, or with a faltering faith and a wavering hope, but with firmness, calmness, and decision. The question is not one of expediency, which may be altogether set aside or taken up at a more convenient season, but one of urgent necessity. The sin of disunion and dissension in our churches is great—it cries aloud to God for vengeance. Its murky atmosphere engenders disease, "for this cause many are weak and sickly," and its impenetrable clouds so shut out the light and heat of the Sun of Righteousness, that the fruits of the spirit decay instead of ripening, and the flowers of grace wither in the bud instead of expanding into all the beauty and fragrance with which God has adorned them. None who look dispassionately at the work of God, as it is now carried on by the various denominations of professing Christians, but must acknowledge how much that work is hindered by want of union and co-operation, and how justly the ungodly may reproach us for our petty jealousies and our party feuds, alike disgraceful to ourselves, and dishonouring to the master whom we serve—and if such be the conviction which necessarily forces itself upon the mind when the subject of reflection is the Lord's vineyard, and the various bands of labourers by which it is occupied, then with all earnestness we would appeal to those whom God has appointed as watchmen in Zion, and we would ask of them *not* whether they have cast in their lot with us, and enrolled themselves as members of our Alliance; but what they are doing in their respective spheres and in the occupation of the talents which God has given them to remedy this fearful evil, to uproot this noxious weed, to stem this desolating torrent; or if they cannot stem it, in some measure to divert its power, so that the energy which would otherwise be spent in bringing railing accusations against a fellow disciple, or undermining the walls of a sister church, may be devoted to a nobler and more enduring cause. We would say to them, could we gain attention, the fire of ungodliness is raging around you, and brands need to be snatched from its burning, and quenched in the ocean of God's eternal love. Souls are perishing for lack of knowledge; they need to be brought to Jesus and to be instructed in the mysteries of His great redemption. Satan is "walking about as a roaring lion seeking whom he may devour;" the alarm needs to be sounded, his snares must be discovered, his hypocrisy unmasked, and his wily craftiness exposed. The world, too, is busy with its fascinations and lusts, the unwary are in need of guidance, and the unsubdued of control, the timid need to be encouraged, and the presumptuous cautioned, the open sinner needs to be rebuked, and the secret believer stimulated to make a public profession of his faith. What time, then, has Zion's watchman for party warfare, what labour can he spend upon "the meat that perisheth," when his whole strength is needed to procure for himself and his people that "Meat which endureth unto everlasting life?"

But some perhaps will be ready to reply—granted that the case is such as you have described it—we plead guilty to the charge of having neglected, in our daily and Sabbath ministrations, to inculcate peace and love so frequently, or so forcibly as we ought, of having occupied ourselves too exclusively with party interests, and of having thought more of the triumph of our party than of the Cross. Still this is no argument for our joining the Alliance. We conscientiously differ from our brethren on the ground of its basis, and the subject of its constitution, and we claim for ourselves a liberty of conscience to judge what is right, and free-

dom of action to carry out our convictions. Far, very far, be it from us to wish to fetter any man's conscience, or to restrain his Christian liberty. Far be it from us to convert the Alliance into the Shibboleth of a party, or to say to any believer, stand by, because the standard we have raised is not one under which he feels disposed to enlist. As far, indeed, as those truths are concerned which are essential, our motto must still be "first pure." God has given us a banner that it may be displayed because of the truth, and we dare not lower it at the bidding of any, even if the doing so should insure a larger accession to our ranks. But must we see, eye to eye, on other points, before we hold communion with each other; if we differ may we not meet and talk over our differences with mutual forbearance and love; if barriers still separate us may we not at least come together for prayer that it may please God in His own good time to remove them, and to hasten that blessed day when "the valleys" which now separate us "shall be exalted," and "the mountains" which now divide us "shall be brought low;" "when the crooked shall be made straight, and the rough places plain?" And if various denominations must still exist, and the walls by which they are kept asunder cannot, for the present at least, be allowed to crumble into decay, may not some place be found whose evergreen foliage shall conceal their deformity, and whose fragrance shall often lead the occupants of each enclosure to forsake their central and isolated position, and wander to the confines of their respective limits? It may be that more frequent intercourse would encourage mutual confidence; that having learnt to talk, we should soon be induced to love, and that the atmosphere which had been cleared of the mists of suspicion and distrust would be the very atmosphere in which we should see less of each other's failings and more of each other's excellencies, and be led to acknowledge each other, not as enemies with whom there can be no peace, but as fellow-helpers in the same glorious work.

God in mercy hasten that day, when the preaching of the Gospel and the care of the flock shall so engross the minds of His ministering servants, that neither time nor inclination shall be left them to spy out the nakedness or expose the barrenness of their neighbour's lands; when the exaltation of Self—that grim idol, before which numbers bow—shall be lost sight of in the earnest desire that Christ may be magnified; and when the strange fire which now burns upon the altar of many a heart shall be replaced by a fire more pure and more holy—a fire which, fed by the oil of Grace and fanned by the breath of the Spirit, shall spread with glowing brightness on every side, and consuming in its progress all that is earthly and sensual and devilish, shall leave only that which is pure and lovely and of good report, to adorn the Church of Christ, and draw down the approbation of a gracious God.—*Evan. Christendom.*

Moral and Religious Miscellany.

THE SOCIAL PRAYER MEETING.

Many are the scenes of early life which are stamped on our minds so firmly as never to fade. They go with us through life's bright spots on which memory loves to linger in later life, when cares press heavily, and our experience is more full and perhaps more bitter. Such is the writer's remembrance of the little praying circle of his earlier years.

In a quiet New England town, three miles from the village, in a neighborhood of ten or fifteen families, once a week a delegation from nearly every house might be seen gathering first at one, then at another, and so through the circle. Congregationalist, Baptist, and Methodist all met on common ground. Disputed doc-

trines were not the common subject of remark. They "feared the Lord and spake often one to the other." They came together to talk of the love of God, of their daily trials and temptations, of their own sinful hearts, and Oh! how earnestly they prayed for the presence of the Holy Spirit; with what feeling they related their own Christian Experience, and how tenderly they invited and urged the impenitent to accept of an atoning Saviour. They realized the value of the soul. Many there are who will not soon forget the wrestling with God in prayer, and the earnest entreaties of three brothers living side by side in that neighborhood and who were mainly instrumental in sustaining those meetings. And they were not moved by a sudden excitement of mind, but from an earnest desire for God's glory, and the salvation of their own families and friends. But they were sustained in all the variations of weather for a long series of years. The records of eternity will alone show the results of those social gatherings. The prayers were so earnest, the remarks so gentle and touching the hymns so devotional, that the impenitent felt they were very near heaven, and that it was good to be there. And how often was heard the inquiry, "What shall I do to be saved?"

A visit to the old neighborhood, after many years absence revealed many changes but few of those whose voices were heard, could be found on earth. Two of the brothers referred to had gone to their reward, while the third had almost finished his earthly course, and was feeling assured that there was laid up for him a crown of righteousness. God's promise to hear and answer prayer has been strikingly fulfilled to those brothers. All their children, except one, have long been actively engaged in their Master's cause, and that one is not far from the kingdom of heaven.

It has been said, the prayer meeting is the most correct index of the spiritual condition of the church. If the hearts of Christians are burning with love for the cause of Christ, they will make it known where God has promised to be present and bless. The gathering together once a week is the sacred duty of every church member. He cannot habitually neglect it and keep his covenant vow.

But it is not in the public prayer meeting that the humble Christian finds his Saviour most near. In the closet, shut out from the world and alone with his God his whole soul turned from earth with heavenly longing, he finds the sweetest and holiest communion with his Saviour, and next to this spot is the little praying circle, where a few warm hearts gather in some upper chamber or secluded room, and talk of the goodness of God, their own sinfulness, peculiar temptations and trials, recalling the precious promises of the Bible and provoking each other to more love and good works. Every neighborhood in our land might sustain such a meeting, while the churches of our cities might each be profited by several such circles.—*N. Y. Observer.*

PAINÉ'S REGRET FOR PUBLISHING HIS "AGE OF REASON"—ONCE MORE.

Believing that the fact, well authenticated, of Thomas Paine's lamentation over mis-spent talents and wickedly published infidelity, may tend to save some poor soul from reading and believing his "Age of Reason," I am induced to call attention to this subject once more. Since receiving the letter from the Post Master at Lake Village, questioning the truthfulness of what was said in my first article under the above caption I have taken the trouble to cut from the columns of the Star that article of Sept. 6th, and forward to Mr. Kellogg of Cleveland for his testimonial in relation to it. I requested him to state in writing whether I had the facts in substance correct, and I find that I had not got the whole of Paine's acknowledgements. He confessed, after all that he had said and done against that blessed truth, that his honest

conviction was, that the Bible was "the Word of God." And if the knowledge of this fact should save a single soul from reading that work, and corrupting his mind with those wicked images there held forth, to make divine truth laughable; if it should save any from the poor fate of Thomas Paine, or Dr. Young's unhappy "Altamont," that soul will rejoice forever over the knowledge of this fact. This confession to Mr. Kellogg saved him from reading and believing the Age of Reason, as he verily believes. But read the testimonial and then judge for yourselves.

CLEVELAND, Oct. 17, 1854.

Rev. Rufus Clark, Conneaut, Ohio.

DEAR SIR:—I have read your article in the "Morning Star" of Sept. 6, 1854; to which you called my attention, in relation to a conversation between myself and Thomas Paine, the author of the "Age of Reason," &c. And I would here say that the statement of said conversation, as made in your article above referred to, is substantially correct.

Mr. Paine also said to me, that he believed the Scriptures to be the word of God.

Respectfully Yours,

JAMES KELLOGG.

We have it, then, that the article referred to is "substantially," that is, in substance, "with reality of existence," "correct." But this is not all, he makes a confession, which nullifies and takes back his whole "Theological Works." He said, "that he BELIEVED THE SCRIPTURES TO BE THE WORD OF GOD." On page 143 of his "Age of Reason," Mr. P. lays down the principle that, "where we doubt we do not believe." Hence I suppose the question to be like this: When he was over in France, associated with infidels, who were publishing their skeptical works to the world, he was induced to give what he called a profession of his own faith. Starting out, determined to write something, he thought he would see what he could write against the Bible. And as he was confined in prison at the time, he had nothing else to do only to read the French Infidel authors, and write, and he wrote his first part of the work, as he confessed to Mr. K., "more for his own amusement and to see what he could do, than for any design of benefiting the world." After he was set at liberty he hastened to add his Second Part. But when he returned to America, and reviewed his work, saw his numerous mistakes, and discovered the licentious tendency of his licentious doctrines, and reflected, honestly and candidly, on the evidences in support of the Gospel, he had led to make the acknowledgements of the honest sentiments of his heart, that after all that French infidels had done, and all that he himself had attempted to do, the world might rely on the fact that the Scriptures of the Old and New Testaments were the word of God.

And, then, again, to turn our attention to the body of his work, and see the numerous instances wherein he has prevaricated from the truth, and argued from those false statements, just as if they were the truth, it is enough to convince us, that he could not see his own quibbling without feeling that he owed a confession of it to the world. I will refer to one instance among the many. The case of Joshua's commanding the Sun to stand still upon Gibeon, and the Moon, in the valley of Ajalon. He cites this as "a tale only fit to amuse children," and goes on to say, that, "Such a circumstance could not have happened without being known all over the world. One half would have wondered why the sun did not rise and the other why it did not set; and the tradition of it would be universal, whereas there is not a nation in the world that knows any thing about it." Now, one of two things is true, either Thomas Paine stated in this language what he knew to be false or he was criminally ignorant. He in the first place tells us what would have been

the consequence if such a phenomenon had occurred, and then goes on to state for a historical fact that, "there was not a nation that knew anything about it." If he had taken from the library, Diodorus, the great Egyptian historian, he could have read, "That the sun had four times deviated from his course, having twice risen where he uniformly goes down and twice gone down where he uniformly rises," referring doubtless to the going down of the sun in the dial of Ahaz, 2 Kings 20 : 11, and to the time Joshua, (10 : 12,) when the day was lengthened. If he had read in the Chinese history, he might have learned that during the reign of their early king Yao, who lived in Josephus's time, [and a more accurate profane history does not exist,] he might have turned to pages 291 and 292. vol. 1, and read this fact recorded in Joshua, as follows :

Moreover, it happened that the day was lengthened that the night might not come on too soon," &c. "Now that the day was lengthened at this time, and was longer than ordinary, is expressed in the books laid up in the temple." In this reference of Josephus, the people could have gone to other histories that would have told them the same story. And Joshua, [not to mention others,] refers his readers to a reliable profane historian of his day, saying "Is not this written in the book of Jasher?" As much as to say, "Have you not read this fact in that history? You can find it there, and hence the corroborating testimony." Now let me state a principle. If a fact is once proved by competent testimony in any age of the world it is proved for all time and eternity. A fact once proved is a fact forever; and it can no more be disproved than two truths can contradict each other. Then the fact discarded by Mr. Paine, is a fact forever as really as if it occurred before his own eyes. And yet he dashes off with a careless stroke of the pen, "The story detects itself," "because [stating a falsehood] there is not a nation in the world that knows any thing about it." If he had stated the opposite of this, it would have been nearer the truth. If he had said, "The story confirms itself, because [stating a historical fact] every nation of antiquity in the world knows something about it," he would have come nearer the truth. Now, if Mr. Paine knew, as he ought to have known, the errors and false statements with which his work abounds, he must have doubted it, and if he "doubted he did not believe," and hence the truthfulness of that spontaneous confession;—"I believe the Scriptures to be the word of God."

R. CLARK.

SCRIPTURE ILLUSTRATION.

In the sermon on the Mount our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other, because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions that the couriers in the service of the Roman Government had the privilege of travelling through the provinces free of expense and of calling upon the villagers to forward their carriages and baggage to the next town. Under despotic Government this became a cruel grievance. Every Roman of high rank claimed the same privilege. The horses were unyoked from the plough, to be harnessed to the rich man's carriage. It was the most-galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient

humility then by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.—Eclectic Review.

BURMAH.

FROM REV. MR. KINCAID.

"You will recollect how often I expressed to you my anxiety in reference to the native ministry. The Lord has heard our prayers, and we have gifts and graces such as I have never seen before in Burmah. Burmans preaching with fullness of soul, from the heart and to the heart. I have longed to see this day and our prayers have been answered. Rejoice with us. I am anxious to see more, even a great company of them that published the word. Why may we not hope to see scores of mighty men, fitted by nature, by education, and by the Holy Spirit working in them, to go forth as heralds of Christ?"

The gospel has power, if we will only preach it, and heathenism cannot stand before it. My way is to take no notice of heathenism, but just preach Christ and him crucified, the way of life for lost men. There is no subject the benighted heathen can better understand. Down, deep in their souls they are convicted; and Boodhism crumbles off like dry clay. It is a rare thing for a heathen to say one word to sustain his Boodhism.

STRANGE THINGS IN INDIA.

We have been very much interested by the accounts which have appeared in the papers, extracted chiefly from the Indian Journals, of the manner in which the day of humiliation and prayer was observed. As these accounts may not have been seen by very many of our readers, and the facts are singularly illustrative of the state of public opinion throughout that vast country, we propose to give a short statement embodying their main features.

The Queen's proclamation was published in this country in April last. The notice appointing the day was issued in Calcutta in June, fixing Sunday the 16th July, and stating further that "the Lord Bishop had been requested to compose a form of prayer suitable to the occasion." But this notice was not intended for the members of the episcopal church alone, for it is added, "And the governor-general in council invites all who are subjects of the British crown to implore the blessing of Almighty God upon our arms and to pray for the restoration of peace."

We cannot conceal our satisfaction at the wording of this notice. The former part was doubtless in accordance with ecclesiastical usage in the church, as it is sometimes called. But our readers should know, that there is no such a thing as an established church in India. Inasmuch then as the vast bulk of the people were idolaters, and very many of the Christian population belong to other sections of the church of Christ, it was courteous and considerate in the governor-general, to invite the subjects of the British crown to unite in the proposal.

This invitation was almost unanimously responded to. Parsees, Hindoos, and even Musselmans thronged their respective places to offer up "prayer for the success of the British arms, and the restoration of peace." This fact shows how deep is the hold which we have of the people in India, and is a proof of their attachment to our rule. It would appear almost absurd to speak of their loyalty to the Queen. Yet this is very much like it and perhaps does indicate the existence and growth of such a feeling. If so, it will greatly facilitate the progress of reform, and materially assist the governments in all their plans to improve the condition of the masses of the people.

In addition to these interesting particulars, there are some others which cannot be read without surprise

Nay, more, they will not fail to excite the hope of better days being near at hand. It seems that the present year in the Hindoo cycle is entitled "the year of joy." An article upon it appeared in a Marathi newspaper, and this article is cited by the editor of another vernacular journal, as a proof of the native enlightenment. The following are some extracts from this remarkable paper:

"The year began on Wednesday. Simple Hindus gathered together to hear their astrologer, almanack in hand, announce the fortunes of the year . . . The old orthodox Hindus, clinging to their long cherished opinions, put implicit faith in these prophecies; but the educated and enlightened reject the whole thing, knowing well that the power of reading the future belongs to God, and that he has not imparted it to these Bhats. Without at all inquiring what the Brahmins have said, I venture to prophecy the following things."

These would occupy too much of our space to be given in full detail. We content ourselves with citing some of the most striking. The writer goes on to say:

"There will this year, be a great increase of knowledge in Western India, since the governor is about to devote a larger sum for the promotion of education. Libraries are springing up here and there . . . Two new Marathi newspapers have appeared, and others are to be started."

"Commerce will also receive a new impulse, for railroads are rapidly being constructed, and the electric telegraph is presently going into operation . . . the surplus of any article in one part of India can be despatched at once to those parts where there is a deficiency."

"Unless the governor shut up the grog shops, there will be an increase of poverty, misery, and disease."

"Those who have no zeal for the reformation of their country, but foolishly cling to pernicious customs, will come to shame."

"Christianity will be propagated with success in many countries, and other religions will decay. Mary will, this year, renounce all confidence in charms, magic, astrology, oracles, idolatry, caste."

"He that will fear God and diligently keep his commandment, will be happy. Those families will flourish in which mutual love and piety shall reign. Those communities shall prosper and be honourable that will respect the laws, and frown on immorality. The land where unanimity shall prevail, newspapers be sustained, foreign commerce promoted, shall witness great improvement. The government that shall reign in righteousness, refrain from oppressing the weak, labour to promote the interests of the people, and be contented with the territory they possess, shall long endure."

"In this year, God is the king . . . He is lord of hosts in Heaven above, and in the earth beneath . . . He is God over all . . . Let us worship Him alone, who is their and our Creator, the most High, the Almighty, the Omniscient, the all Holy, the infinitely Just, the all merciful adorable God: then will this be indeed a year of joy."

With great truth does the editor of the journal which reprints this article, remark, that a few years ago the editor of the Marathi newspaper would have been suspended from caste for its publication. When a popular newspaper gives utterance to such views, it shows that a great change has been wrought in the opinions and feelings of the people.

And who can doubt, after reading these extracts, that a great change has been wrought; for we should search in vain for any such opinions in the publications of the past few years. These opinions have been silently growing; but their expression in print is a new thing, and they would not have been expressed at all, if

there had not been a sympathy with them widely diffused in the popular mind. In such a country as India such notions as these, diametrically opposed to the teaching of two thousand years, to all their social customs and religious rites, must necessarily be of slow growth. But they have shot up, and are bearing fruit. Whence did they arise? What hands have nourished and watered them? Surely the Missionary's; and the blessing of God descending silently on their toil, which some have thought fruitless toil because the result did not soon appear, has brought forth this which we now see and hear. Rich reward this is to you, who half a century ago toiled, and prayed, and in faith laboured on when there was little else than the consciousness of doing your duty and the promise of God to cheer you! You have long gone to your rest in heaven. But if you are permitted thence to look at the scenes of your former labour, these manifold proofs of your success cannot fail, even now, to enhance your joy! May we who enter into your labours possess the same faith, devotedness, zeal, and perseverance, which so eminently distinguished you. The kingdom of God cometh not indeed without observation. Now as in the days of the blessed Master on earth, it is like a grain of mustard seed, which is indeed the least of all seeds. But it takes root, and by and by springs up, and eventually, though its growth is not perceptible, except when observed at distant intervals, it becomes a goodly tree, and the fowls of the air lodge in the branches thereof. May we who are now endeavoring to prosecute this great work never forget these lessons. lest we be faint and discouraged; for insignificance in its origin, slow, but steady and certain progress, terminating in success and glory, have ever been the characteristics of the kingdom of God.—*Miss. Herald.*

CHRISTIAN COURTESY.

Politeness, in its high and true sense, is something more than a mere social accomplishment. It rises towards the dignity of a Christian virtue. It is the outward manifestation of the indwelling spirit of a genial humanity, and wide-spread emotion of brotherhood. We usually associate the idea with the polished forms of elegant life, but its genuine disposition and conduct too may exist quite independent of them. An humble female enters a crowded public conveyance. Fashionable-looking specimens of "upper trandom" occupy various seats. They know precisely the angle at which to crook their elbows in lifting their hats to a belle in Broadway; they know just how many steps to take on entering a drawing-room, and what is the prescribed mode of dress in the season; they can speak and smile gracefully when they choose. But they look up with cold, icy faces at their sister—for she is their sister in humanity, and before God is perhaps, infinitely higher in true worth than them all—and will abate no comfort and sacrifice no ease to afford her place and room. Farther on sits a rough-looking individual, manifestly no dweller in the palaces of the Fifth Avenue. But a great warm heart, full of love to God and man under that unpolished exterior. He too, sees that sad-eyed sister gazing vainly about her. He thinks, it may be, of his own dear sister, now dead and in heaven, or of his wife, wanting the sympathy of his manly heart in their far-off home. He thinks of the good God over all, and how he would have the strong tender over the weak. It all goes through his mind as he takes a quick glance at his superb fellow-travellers, now intently studying from the windows the flying landscape, and the poor woman standing just within the door. At once he rises, finds her a place, and by his words and acts of kindness frees her from her painful sense of rudeness and desolation, which here manifested true politeness—the gentleman or the man?

But we would not be misunderstood. We merely

give this as an illustration of the internal principle and life of Christian courtesy and the fact that it may be found where few advantages of cultivation of manner have been enjoyed. It is far from our intention to detract from the value of the usual observances of society. On the contrary, we believe that they should be highly prized and studiously regarded. It would perhaps be safe even to say that admitting the hollowness of many of the common acts of intercourse, admitting, that the grasp of the hand the pleasant smile and salutation, are extended to persons to whom the feelings are quite indifferent, and who by possibility deserve little regard, it is well to maintain these courteous attentions.

It is well for ourselves, our actions react upon our emotions. In our daily paths we meet friends acquaintances, strangers, it may be enemies. If with self-centred coldness we pass along, if we scarcely give a thought to those who cross our way, if we have a chilling indifference towards others, and if we manifest this in our conduct, the more we act this out, the more we suffer the emotion to influence our manner, the more does the habitual outward action harden the wicked inward negligence of what is due of kind notice to our fellow pilgrims to the equal great and one judgment seat. On the contrary, if we form the habit of uniform pleasant attention to other persons in all the intercourse of life, the very fact of pleasant conduct disposes us to pleasant emotions towards them, and we cultivate the Christ-like disposition of beholding in every individual a neighbor and a brother.

Nor in speaking of the value of courtesy for our own sakes, should it be forgotten that the little attentions often cement, while their neglect breaks the bonds of affectionate regard. Constant Christian politeness is like the sunshine on the buds of human affection. It develops them and gives them their brightest hues. Its neglect is a frost that often kills. A wrong apparent or real, excites strong immediate feeling, and is likely to call out a prompt explanation. But a slight passing neglect seems too small to mention. A friend passes a friend a few times with scarce a word chiefly from thoughtlessness. The other thinks it strange, and when they next meet in company, his own manner takes a shade of unwonted coldness. Both then, begin to think singularly of each other. There is no overt act, nothing apparently demanding to be cleared up; but the process goes on, and at length the separation becomes mutual and perpetual.

This has been in principle the history of many a broken friendship. These neglects of what true politeness, springing from a real Christian regard for the feelings of others demands, courtesies unregarded, kind expressions little noticed, kind letters unanswered, attentions unreciprocated, have dissolved the intimacies of years, and left hearts that once throbbed warmly together to beat solitary "funeral marches to the grave."

We should also be courteous to others for their sakes. The desire of the Christian is to promote the happiness of others. Loving all men as brethren, he rejoices in their rejoicing. It is not, however, in the power of any one person to do great things for the prosperity of all with whom he may be thrown in contact. But he may often confer much pleasure on many individuals by that which costs him little exertion and which he ever has in his power to confer. Much of our happiness consists in the minor circumstances of life. Great blessings as well as great trials come seldom. To have the feeling that others care for us, that then if humble we are not despised, that we are not isolated from the sympathies of our associates, to think that others have a respect and regard for us, and show us a suitable and pleasant attention, constitute a great element in the ordinary pleasure of life. A person is often more pained perhaps by being neglected than by being positively

insulted. An insult proves that at any rate we are of enough consequence to deserve some notice. We may require a settlement of the matter. But a cool disregard depreciates our estimate of ourselves, and is apt to make a person of any sensitiveness either miserable or angry. Apply these principles, and it is plain, that the benevolent emotions and desires of the heart of the true follower of the beneficent Savior will prompt to genuine politeness, which, after all, is but the graceful manifestation of a true feeling of good-will towards all our associates. If a bright look, a cordial shaking of the hand, a pleasant inquiry after the welfare of another will contribute to his happiness, is it not very uncharitable to withhold them? In the pre-occupation and haste of our vigorous American life are not these things too much neglected?

We are speaking of *Christian* courtesy. This is politeness on principle. A man not a Christian, but by nature genial and by circumstances polished, may manifest much agreeable courtesy. It is delightful to meet such an one and he deserves the favor he is sure to win. As a man he acts kindly and well towards his fellow man. But with the Christian this obligation rests on even higher ground. It is his duty as Christ's disciple to obey the apostolic injunction "Be courteous." If the image of his Lord be truly formed in his soul he will love all men as did his Lord. This inward disposition will prompt to its appropriate outward development. He will prove his affection for all by being suitably considerate and attentive towards all. He is thus to adorn his profession and commend his piety. A minister of the gospel, or, private Christian, exhibiting, or seeming to exhibit in his manner, either a proud, or cold, or merely negligent indifference to the usual courtesies shown to others, may not only prejudice his own position in their estimation, but also prejudice the cause of the piety which he professes. Religion, not justly indeed, but as a matter of fact, is too much judged of by its professors. It affirms that its tendency and power are to soften the heart, smooth the disposition, and inspire kindly regard for all. If those who declare themselves governed by these principles fail to discover them in their usual intercourse, piety itself suffers in the view of the world. It is spoken of as unsocial, morose, and clannish—as unsuited to the amenities of refined life. Thus the merely uncourteous and impolite Christian, even if otherwise consistent, brings a reproach on his sacred name, and wounds the church of his Redeemer. We may fail in being perfect masters of what the world calls "good breeding," but we need none of us fail in what is far more important, both before God and man—kind and gracious manners to all, out of hearts warm with love to both.—*Christian Intelligencer*.

RULES FOR VISITERS AND TRAVELLERS.

IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in any thing either on the Lord's or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family and all others within your reach.
6. Always remember that you are to "stand before the judgment seat of Christ."

IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.

2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.

3. If at a public house or watering place, on the Lord's day, do not mingle with indiscriminate company; keep your own room as much as possible and be engaged in such a way as may make the day profitable to your soul, and honorable to your God.

4. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.

5. Carry tracts and good books with you to read, distribute, or lend, according to circumstances.

6. Seek for opportunities to do good to the souls of those into whose society you may fall.

7. Never, by deed or conversation, appear to be ashamed of your religious profession.

8. Remember you are to "stand before the judgment seat of Christ."

Let me entreat you to read these items of advice over and over again and recur to them in every time of temptation. They are the affectionate warning of one who knows the danger of your situation, and whose heart's desire and prayer to God it is, that you may maintain your Christian integrity, honor God, live in obedience to his will, and enjoy the peace which can alone spring from a "conscience void of offence," because the love of God is shed abroad in the heart."

TO YOUNG MEN.

Resolve to do something useful, honorable, dutiful, and do it heartily. Repel the thought that you can and therefore may, live above labor and without work. Among the most pitiful objects in society, is the man whose mind has been trained by the discipline of education who has learned how to think, and the value of his immortal powers, and with all these noble faculties cultivated and prepared for an honorable activity, ignobly sits down to do nothing; and, of course, to be nothing; with no influence over the public mind—with no interest in the concerns of his country or even his neighborhood—to be regarded as a drone, without object or character, with no hand to lift and with no effort to put forth to help the right or defeat the wrong. Who can think with any calmness of such a miserable career? And however it may be with you in active enterprise, never permit your influence to go in hostility to the cause of truth and virtue. So live, that with the Christian poet, you may truthfully say, that

"If your country stand not by your skill,
At least your follies have not wrought her fall."
Frelinghuysen.

STATISTICS OF THE SOUL.

I would to God statistics could be taken from within men as well as without. We can count their myriad numbers, record their ages, mark down where they live, register their stocks and count their sales. We know what seas receive their ships, and whither they send from fertile shores the vast productions. But who has yet taken register of the morning hopes and traced them to their evening exit? Who has noticed the mind's distraction, the alert fear, the wronged conscience, the chafed temper, the burning stream of avarice driving on the grinding machinery? Who has shown the daily strokes by which the onward graver has traced those hieroglyphics on the forehead which need no Champollion to decipher? We know what man is on the outside—in his noise and mad whirl; but only God knows what is man within. Six thousand annual suns have lighted the path of human desire to the eye of God. Registration of 6000 years of trial after happiness lies in the recording books of Heaven. On earth history records grossly here and

there a feature of the landscape; but in Heaven we see the secret history not temples, but the vanity of the builder and groan of the laborers; not the throne, but the heart of the restless occupant; not ships and shops, but the rise and result of those goading desires that employed them; not the palace and the mansion, but the dull plethora, walking in feverish desire, relapsing through craving gnawing ennui to gloomy unrest. Looking upon the passage of the human heart through life, God breaks forth and gives the secret of his own joy to man—"It is more blessed to give than to receive." Ah! the chronometer has hitherto been wound backwards. No wonder it kept no time—*H. W. Beecher.*

THE LATE REV. J. G. PIKE.

We have received a slip from England, containing the following biographical notice of the late Mr. Pike:

Mr. Pike was born at Edmonton, in 1784. His father was the Rev. Dr. P. Having had a good classical education, his youth was spent as an assistant teacher in a seminary, where he once had among his pupils the Rev. John Williams, the martyred missionary of Eromanga. He afterwards studied for the ministry in the Dissenting College at Wymondly, having become a member of the General Baptist Church, in Church-lane, London, under the care of the Rev. Dan Taylor. Some time after the completion of his college course, by what seemed at the time a mere accident, (that of being too late for the coach,) he was met by the Rev. John Deacon, of Leicester, who introduced him to the then vacant church in Brook street, Derby. This was in 1809. In the following year he settled over that church. His ministry was successful from the first, for in the next year galleries were erected in the chapel, and even then it was too small to afford adequate accommodation to the hearers. Efforts were made to procure a new place of worship in a more central situation; but failing in this design, the devoted pastor prevailed on his people to enlarge and repair the old building. Here he preached three times on the Sabbath for about thirty years, and during the middle part of his life he often delivered a fourth sermon, in the summer season, out of doors. Nor did this satisfy his sense of duty to his Lord and Savior. The missionary spirit had become widely diffused among the Particular Baptist churches, and Mr. Pike used every means to enlist the sympathies and liberality of his own denomination in the enterprise. He corresponded with the Rev. A. Fuller respecting union of effort on the part of the two bodies; but as this plan was not cordially approved, the General Baptist Missionary Society was formed. Mr. Pike was unanimously chosen its Secretary, and the devotion of an affectionate parent to the welfare of his natural offspring can scarcely surpass that which he evinced; to the close of his life, for this small but endeared Society. He wrote, travelled, preached, and toiled for the mission as if its wants were the only claims he had to meet.

Yet his pastoral duties were not neglected. His congregation and church steadily progressed in numbers until the Brook Street Church became inconveniently crowded. At length his people purchased the vacant mansion in St. Mary's gate, and converted it into the largest Nonconformist chapel in the town. Here he labored till the last Sabbath, and, it might be said, till the last day of his life. For on Monday morning, he attended the monthly prayer meeting of the Independent and Baptist ministers, by whom he was congratulated on his apparent improvement in health. When the hour of prayer closed, he consulted his brethren on the propriety of uniting in a public thanksgiving for the abundant harvest. In the course of the day he made some calls, and, in the afternoon, retired to his study to attend to his correspondence. Several envelopes were directed, and one note was commenced,

but his pen was paralyzed by death. Not answering to the call of tea, his daughter entered his study, and found him sitting in his chair, pen in hand, with his forehead on his desk, senseless and lifeless. His death is supposed to have been instantaneous, and to have occurred without a struggle, or a pang. He was in his seventy-first year.

To our brief tribute of respect to a man of this order a few other sentences may be added. As many of our readers may have had no personal acquaintance with Mr. Pike, it may be proper to say that his physical frame was tall and large, and capable of more than an average amount of labor. His countenance, since his advance in years, wore a somewhat heavy and ungenial aspect; but when approached more closely, and when engaged in conversation, there was a mildness in the beaming of his eyes, and a blandness in the tones of his voice, which rendered his company both agreeable and pleasant.

As a Christian, Mr. Pike was thoroughly catholic in his spirit; nominally, he belonged to one of the smaller sections of the church of Christ, but his sympathies embraced all who loved the Saviour, irrespective of their denominational distinctions.

As a preacher he was precisely of the kind which the amiable Fenelon avowed his love of—"a serious preacher," who spoke for others' sake and not for his own; who sought their salvation, not his own vain-glory. He wooed souls, not smiles. In the exposition of his text, in illustration of his themes, and in the application he made of those inspired truths which constituted the staple of his preaching, there was no trace of a design to display critical skill, rhetorical adroitness, or any of the captivating arts of the orator. When he selected a passage obscure in its meaning, he did not fail to give "the sense, and cause the people to understand the reading." But while he instructed his hearers, he sought, by an apt reiteration of what was more important in the matter of his sermons, to make them impressive. And they were so in an uncommon degree, to the aged and the young, the sinner and the saint. "He so spoke that great multitudes believed."

As an author his name is one of the most familiar in the religious community of our own land and of other Christian countries. His works, consisting of small, portable volumes, are too numerous to be cited here. They relate chiefly to personal religion and practical godliness. If they do not excel in the graces of style, they are entitled to attention as specimens of accurate and forcible composition. But their great praise is their adaptation for usefulness;—and it is simple truth to say that, as far as man may judge, they have been among the most useful productions of the British and American press. The Tract Societies of both countries long since showed a high estimate of their worth by including many of them in the lists of their publications. The "Persuasives to Early Piety," has been circulated by myriads; and how many hearts, corrupted by "all manner of concupiscence," have been drawn to the divine and the heavenly by the pathos and pungency of its appeals, no mortal may know, but "the day shall declare it." This good and faithful servant of the Lord now rests from his labors, and his works follow him.—[Morn. Star.

FACTS FROM EVANGELICAL CHRISTENDOM.

PRUSSIA—SABBATH OBSERVANCE.—The meetings of the Country Lieutenancy (Landwehr Control, Versammlung) have been altered by the supreme authority, from Sundays to week-days. The Consistory of the province of Brandenburg have made a collection of ordinances relating to the Sabbath-day, and require the authorities and pastors to see that they are observed.

DEATH OF SCHELLING.—During the past month this German philosopher has closed his career. His name is associated with those of Hegle and Fichte, as one of the leaders of their school utterly inimical to revealed, and, indeed, to some of the first principles of natural, religion; and tending to substitute for them a refined and dreary pantheism. He was born at Leonberg, in the kingdom of Wurtemberg, in 1775; became Professor of Philosophy, in 1798, at Jena; in 1823, Erlangen; and in 1827, at Munich. In 1843, the King of Prussia called him to the University of Berlin. Here he is said to have renounced his former opinions, and to have built his system of philosophy on Divine revelation. It is expected that his lectures on the philosophy of revelation, will be given to the world in a posthumous publication, edited by one of his friends.

MERCKLENBERG-SCHWERIN—ITS MORAL AND RELIGIOUS CONDITION.—Our authority for the following appalling statement is Dr. WICHERN, in the *Fliegende Blatter*, of the Rauhe-Haus at Horn.—Eds. In 1851 there were 469 places in this State, in which a third, a half, and even more of the births, are specified as being illegitimate, while in seventy-nine places no other than illegitimate births occurred. We have at present before us (says Dr. W.), a sermon of the upper Church, Consistorialrath Klieforth, on Nehemiah ii. 17, 18, delivered at a pastoral conference held in September 1852, at Malchin, which gives a fearful account of the state of the country. Dr. Klieforth says "Let me only remind you of the fact that things have gone so far, that on the Lord's-day the minister of the Word being at his post, and table of the Lord being prepared, the former has been compelled to return without officiating because no hearer, no visitor, no member of the whole congregation had come; no not one! And let me add, that solely on this account Divine service was not performed in three districts only, 228 times, and these districts lie not far from this town" (Malchin.)

HAMBURG: ITS MORAL AND RELIGIOUS STATISTICS.—A comparison between the number of communicants (says the *Hamburger Correspondent*) of 1852 and 1853, shows a considerable diminution; but that between 1753 and 1853 is appalling. In 1753 there were 85,118 communicants; in 1853, 17,674. In 1753, there were 5,105 births, of which 202 were illegitimate; in 1853, there were 4,732 births, of which 648 were illegitimate.

MAYENCE.—This is one of the places in Germany in which the Reformed Church has made the most rapid progress. In 1802, a church was accorded to them and a pastor appointed. They then numbered about 600. In 1816, they had increased to 1,576; in 1828, they were 2,545; in 1840, 4,813; and at the present time they are 6,000. In 1833, two Protestant schools were founded, now there are six. Three pastors labour in this community, which manifests its inner life in a most interesting manner. Services are conducted every Wednesday, and before the communion, which are very frequent. Lectures on ecclesiastical history have been held for three consecutive winters, attended on an average by 300 persons. During the same period a benevolent society has been established, which numbers 300 members, and disposes of a budget of 2,085 florins. The number of persons relieved in the last year was 216. The committee has four assistants under its direction, who are charged to give information of indigent families. A school for needlework has been instituted, which is directed by ladies in turn. Another institution is called the workshop, at which every Tuesday twenty or thirty ladies and young people make garments for the poor. In another, a number of ladies engage each of them to provide a dinner for fourteen days for the poor and the sick. During the last year fifty-four ladies inscribed their names for this work. A branch of the Gustavus A.olphus Society also exists in Mayence, having 353 members.

BOHEMIA.—Last year three Roman Catholic priests, by name Kirdina, Weywerre, and Polak. (all three of Bohemia) submitted to the necessary examinations before the Protestant Consistory of Breslau, in order to be admitted to the pastoral office in the Lutheran Church. These conversions in Bohemia go on increasing.

DANUBIAN PRINCIPALITIES.—Protestantism is extending in these provinces. Last year a church was built at Belgrade, in Servia, under the auspices of the Gustavus Adolphus society, and the Turkish authorities have granted a site for the erection of a church near the citadel. The members of the Reformed Confession at Gaaltz, in Wallachia, have lately decided to call a pastor. The city of Jassy, the capital of Moldavia, contains about 600 Protestants, who possess a church through the generosity of a Russian General, who died there in 1812. They are now taking steps to erect a new one in a more central situation.

SCHAFFHAUSEN—DEATH OF SPLEISS.—This eminent man stood, both officially and in reputation, at the head of the Protestant clergy of the canton of Schaffhausen. He possessed a mind of much originality, and was a faithful witness for the Gospel when Switzerland was overwhelmed with rationalism. After the apostacy of Hurter, who became a Roman Catholic, Splaiss succeeded to the high ecclesiastical position of *Antistes* or President, which he held till he died. He has left behind him the reputation of a powerful preacher and a man of blameless life.

ITALY.—RELIGIOUS PERSECUTION continues in Tuscany, Naples, and the Roman States. A great number of persons are in prison for having had the Bible, or having read it. At Naples, Jansenism, a mitigated Popery, makes partisans, and all who are denounced are at once arrested and cast into prison. At Ancona and Bologna there are more than four hundred *detenus* suspected of having renounced the errors of Rome.

ROME.—A general council of Roman Catholic bishops is to be held in this city, during the present month to assist in the deliberations on the immaculate conception of the Virgin Mary. The doctrine of the immaculate conception was first propagated, A. D. 1140. The Dominicans condemned it; the Franciscans supported it. Pope Sixtus IV. endeavoured in vain to decide the question. The council of Basle decreed a festival in honour of it. In 1476 formal permission was given to all parties to follow their own views of it. In 1661, Alexander VI. renewed all previous decrees which had been made in its favour. In 1854, a general council is summoned by Pius IX. again to determine, and to settle infallibly this absurd and impious dogma.

ACTIVE VIRTUE.—He that can apprehend and consider vice, with all its lusts and seeming pleasure, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but sinks out of the race where that immortal garland is to be run without dust and heat.—Milton.

BARRIERS REMOVED.—The English House of Commons have recently, by a large majority, authorized the admission of dissenters into the universities of Cambridge and Oxford. They have hitherto been entirely excluded from Oxford, and only permitted to study but not to graduate at Cambridge.

NOVELIST'S CONFESSION.—Bulwer the novelist in a letter to a gentleman in Boston, said, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

Views and Doings of Individuals.

(For the Gospel Tribune.)

"FEED MY SHEEP."

(John XXI. 15.)

BY THE FOREST BARD.

Go, shepherds go, the Hebrew flocks
Are widely scatter'd o'er the plains,
On hills, and dales, and lonely rocks,
I've heard their mourning voice complain,
Go, lead them to the Highest Rock;
To Kedron go, where now they weep,
Bear joy, and gladness, to my flock,
Go, shepherd go, and feed my sheep.

Adown by Bethel's streams they stray,
Athirst, unfolded, and unfed,
They seek but find, no "living way,"
No crook, no scrip, no staff, no Head.
They faint, they fall, they fain would hear
That they, on pastures green may sleep,
But tremble lest the wolf be near,
Then Shepherds go and feed my sheep.

Go too, the gentile sheepcote hail,
And lead them up to Israel's fold,
Fear not, I've rent the parting veil,
The stone from the sepulchre rolled,
They're mine—I bought them—and my love,
O'er thee and them, will vigil keep,
Go guide them to the fold above,
I charge you, Shepherds feed my sheep.

My lambs are faint, for food they lack,
For milk, and for a place to rest,
Oh! in your arms then, bear them back,
And lay, them gently on my heart,
From rav'ning wolves, defend them still,
Guard, lest they climb the mountains steep.
(If me ye love,) when they are ill,
Watch o'er my lambs and feed my sheep.

Attend them through life's thorny vale,
Make smooth each rugged path they tread,
And if my children's faith should fail,
Support and soothe the fainting head,
Beware no thief within the fold,
May dare, with vile intent to creep,
From summer's heat, and winter's cold,
Shepherds protect my lambs, and sheep.

Be sure that they their Master's voice
May learn in memory's ear to store,
He who for them made death his choice,
"The Rock," "The Way," "The Fold," "The Door."
Go shepherds go—tis I, your Lord,
Thus give ye, each a charge to keep,
Anon shall ye receive reward,
If truly ye have fed my sheep.

Cobourg, December, 1854.

(For the Gospel Tribune.)

ASPECT OF AFFAIRS.

(FROM THE REV. JOHN GILMOUR.)

The interest felt in our own warlike affairs in the East, makes us feel less concerned about the strange cruel convulsions occurring still further East—China. yet the immense population which they affect—hitherto shut up from the intercourse of other nations, and all but impervious to the light of truth, do not fail to protract our interest in their operations. The most unexpected event awakened both hope and fear, and also offered great facilities for the circulation of the Scriptures in many places hitherto lying under the hand of despotism. In the strange movement of the insurrection party, at times it appeared as if a desire of the knowledge of pure religion prevailed, and that the attempt was truly patriotic, but more recent news induce the fear, that it is neither a patriotic nor religious movement, yet we do not despair that much good will result from the evangelical effort which it has called forth. The last letter of Dr. Legg shows that the Leaders are beginning to assume Titles which evince incurable enthusiasm, or most impious knavery. The one professes to be the Lord Jesus, and the other the Holy Ghost. No doubt in such an army there are shrewd worldly men of low selfish design, who make a mere pupit of the Head man, until they get all the power into their own hand and then despatch him. However, the wedge of liberty, and evangelic truth has been entered into that immense Empire, nor can be easily withdrawn.

Events thicken in the East.—The Crimea, so that the public men feel a necessity for news from that quarter. The battle of Alma was oppressively dreadful, though full of promise: The almost unnoticed manner in which our troops were allowed to pass through the Enemies' Country to their present position. Balaklava, promised still more the awful nature of the opening Bombardment with the ready response from Sebastopol, and the recent attack on the rear of the allies under the command of Laprandi. have given a new aspect to the siege, and made things somewhat tremble in the balance, and indicate that the struggle will be very severe; reinforcements from all quarters are called for, and are being given. God's three plagues begin already to luxuriate—The sword, pestilence and famine. Duty may be the charmed word of British Troops, but *glory* is that of our allies, uninterrupted and brilliant success might make the throne of Napoleon easy, a reverse might plant it with thorns, and render it toppling. A low murmur may soon be heard, and heard to wax louder, why must our armies remain at home to protect the throne, while needed so much abroad? And why our famed Generals remain in exile, while needed to lead an army in the Crimea? Cavainach, Lamorecier, Changarnier and others, are not dead, but live in unglorious ease; and pant with a Frenchman's heart for the martial honor of France. Who can tell what a day may bring forth. But the Lord reigneth.

War is like water let loose, where it will sweep and how long flow? Are questions easier asked than answered.

A streak of light gleams over the Dark East, and the horrors of war must meet with some softening. The bible is circulated, the Colporteur plies his task, and the Missionary redoubles his effort, aye, and unaided by any official, the tent of the soldier for an hour becomes a Bethel. A Soldier writing to his wife says, "Many of the men meet together in their tents from thirty to forty for prayer and reading the Scriptures, and more beautiful devotion I never witnessed in any Church or Chapel in England than is visible among them." A camp appears a rather unsuitable place for prayer, yet many prayers full of faith and love are offered there, and many obtain mercy with faith

and love in Christ Jesus on such occasions, and in similar circumstances, as the writer experimentally knows. We regret however to learn, that the men in authority are likely to reject the Chaplains best fitted to aid these poor fellows in their devotions, and send those who will attempt to reduce the whole to cold forms. A protestant soldiery in their hour of weakness and need, require warm hearted christian men, to favor their moral wellbeing and spiritual improvement; and protestant sisters rather than sisters of charity. The London Record, a reliable authority on such a subject, says, "We are informed that Miss Nightingale takes with her to Scutari five Roman Catholic Sisters of Mercy, and six Sisters from St. John's establishment." We do impute blame, he adds, to the Government Officials, to whom the matter more especially belongs; for refusing the voluntary services of pious and experienced Clergymen, who have offered to devote themselves without pay to this work, and who are fully prepared to act under the official instructions incident to such duty. We can conceive no intelligible notion for this refusal beyond the determination to use one favorite channel only, as likely to supply agents, whose sentiments will be more conformable to the High Church views of certain persons than those of the evangelical clergymen, whose services had been freely "proffered."

Austria and Prussia seem still to play the double game, nor will the Czar allow them to do otherwise, duty and inclination are often in conflict in governments, it is, however, always safer to yield to the former than follow the latter. The political sympathies of Austria, are all with Russia, as being alike opposed to social progress and rational freedom. As for Prussia, her family and political ties left her no option but to favor the cause of the Emperor Nicholas, but under the quiet of neutrality. We think however, they will not be able to play the game much longer, but will be pushed into active war, as well as all the smaller German powers, and then what will be the end? The pernicious party which rules the policy of Prussia, considers there can be no Prussia without Russia be supreme in Europe, no Germany without Prussia be paramount through Russian reflection, and no security for crowns or governments, unless the revolutionary West be checked and hard tied. Russia's aim is to invoke Germany in a war with the West, and he will promise his aid to keep down the rising tide of liberty. The Crown Heads of Europe are placed between two fires, Despotism and Democracy, the war rule of the former, favors the Crown Heads, the operations of the latter, that of the people. The sea often heaves after the storm is past. The political storm which passed over Europe in 1848, left the sea of Sedition still heaving in all its borders. The Monarchs of Europe returned to their thrones, with promises on their lips which they have most woefully violated; the most of them occupy their position through falsehood. The quietness of the people is the quietness of restraint not of satisfaction. Our politicians know we have to work on these seditious elements, and only bide their times, to set Hungary and Lombardy against Austria and Poland, (if it can be raised from its prostitution,) against those who divided it among them in the day of its calamity. Denmark quakes already with convulsion. The French our ally, do not like our religion, tolerate it with an ill grace, but how long? A feather may turn the scale.

Britain is quiet, the war is popular, trade dull, money tight, reforms go on, education makes progress. Oxford University thrown open to Dissenters. The statistics of Scotland, show that the improvement of education there is satisfactory, every seventh person at school, England, Scotland, or thereabouts. The sufferings of our countrymen, in the East are not concealed, and most worthy exertions are being made by all parties to mitigate them, nor can we omit grateful mention

that a brother's heart beats in the bosoms of the Canadians, whose Parliament has voted £20,000 cy., for this object, yet there are sufferings in war which often baffles the utmost skill and kindness to relieve says one, writing from the spot. Even without inspecting the hospitals and hospital-ships, the merest look at our soldiers must convince any one of the hardships to which they have been exposed, their appearance tells its own tale; They have all of them lost flesh, and walk as men do who feel their limbs and their faces yellow with the accumulated dirt and sweat of many days, clothes unchanged, frizzly hair, deep set eyes, and the feverishness of uncleanness, are the orders of the day with the men and with the most of the Subalterns. An Officer told me he had not washed his hands for a week, except the General and his staff, and you will not find a dozen of clean shirts in the army." War may be necessary, but it is an awful necessity, its evils border on the infinite.

The throb of patriotism may beat above that of humanity, and yet we cannot help sympathizing with all a man can feel, be he British, French, Turk, or Russian. Now what misery has been inflicted on our fellows, since the day which made Alma, one of our household words. New instruments of destruction have been invented and are making fearful havoc at Sebastopol, for instance, the Lancasterian gun; it derives its name from its inventor. It is made on the principle of the rifle, the bore is an oval, the balls are also oval, consequently, the same effect is produced in the motion of the ball, as in the rifle, but with what prodigious increase it projects a 96 lb. solid shot, it however moves with some degree of caprice, which subtracts somewhat from its destructive value. It is a maxim "we may learn from our enemies;" and we are sure the Czar will not be a dull pupil, and the destruction becomes mutual; we may have no doubt, who is to blame in this war, and whoever he is, or they are, they are under obligation to obey the law of love. They are human beings that are engaged in mortal strife, and how wide from the law of love, do their skill and energy diverge from that standard. Were the same energy, skill and resources employed in accordance with that law, how prodigiously would they promote the improvement and comfort of the race. It is only under the full reign of Immanuel, that Nations shall learn war no more, and yet, forsooth, this very war is smoothed over with idea of religion, at least by some of the parties, and it is like what? "Peace on earth, good will to men?" yes as like it, as a thunder storm is like a rainbow. O, that every gun in both armies were spiked, that they might be obliged to settle this matter at the bar of reason, and not at the cannon's mouth, what an amount of evil this small piece of metal can prevent. The spike is, I believe, a very hard piece of steel, of about four inches long, and is introduced in the touch hole of the gun, whose chamber when it reaches, permits it to expand its prongs, as a harpoon in a fish, and cannot be drawn thence, but must be drilled out, and being made to fit loosely at the touch hole, the drill does not easily bite, so that what before belched forth death, becomes as inoffensive as a reed. Let them all be turned to plough-shares and pruning hooks, and nations learn war no more. The cry however, at present is, more men, to gorge the maw of this Moloch—War.

In Canada we enjoy peace within our borders, tho' not free from the strife of tongues; as the united wisdom of our Province lately shewed at Quebec. The two great measure of the seasons have been past, with how much wisdom and good faith is a question; however the Clergy Reserve Bill is settled, giving ample share of the funds to those who have always enjoyed them, and leaving little to them who have always been deprived. Some fear, and not without reason: that the commutation clause, is exceedingly deceptive, surely it is not intended, that each stipendary shall

have a sum of twenty years' purchase placed in the hands of the Ecclesiastical body, or Corporation to which he belongs? This would be great injustice, *mais nous verrons*. but how can it now be helped?

REVIEW OF CURTIS ON COMMUNION.

[Continued.]

It is surely matter of surprise that Mr. C. did not anticipate and try to answer the question, *why* should not Baptists and Pedobaptists prove the necessary relationship for which he contends and then celebrate together? If indeed a satisfactory reason could be given why it should not be formed, it would settle the question of Close Communion at once. On the other term if no good reason can be assigned why they should not form such relation, then of course all that Mr. C. has advanced to establish his principle is labour thrown away; for the moment the relationship is formed the objection to communion between the parties becomes null.

Discussing the question as to the propriety of having occasional communion at the Supper with such pious Pedobaptists as he could cordially have communion with, he does anticipate the question,—then why refuse to unite with them in the Lord's Supper? His answer is, "simply because we believe that the Lord's Supper if united in would symbolize much more than that we considered them Christians. It would symbolize that they were willing to unite in church relations with us, and we with them." Here it is alleged that there is a mutual willingness between the parties, to celebrate the Supper together. It is true of Close Baptists, and no doubt of many Pedobaptists; but Mr. C. knows it is not true of all. It surely has the appearance of inconsistency to find him here talking of the willingness of Pedobaptists to unite with Baptist Churches, when we find him elsewhere speaking as if there was great danger if open communion should prevail, that Baptist churches would be immediately inundated by a flood of Roman Catholics and members of the Greek Church! He repeatedly talks of Pedobaptists entering Baptist churches in such numbers as to vote down Baptist sentiments, elect Pedobaptist pastors and deacons, and in short, carry all before them. It is hard indeed to maintain consistency in advocating an untenable position.

No doubt Mr. C. sincerely believed he could make a strong case in favour of Close Communion of the want of church relations between the parties, but surely the least reflection must show him that when "entering his edifice" he was merely building a castle in the air. The merest novice could tell him how to dispose of the mighty obstacle. He proposes *to be willing* cheerfully to hold Christian communion with his Pedobaptist brethren; be it known to him that it requires *only that we be willing* to hold church fellowship with him on the same terms, and he will be surprised to find how quickly and completely the obstacle will vanish.

It must then be obvious to any candid mind that the principle which Mr. C. undertook to establish; and on which he proposed to rest the edifice of Close Communion is really futile,—a foundation not of rock; but o

the purest quicksand. This effort to sustain his theory by such an argument forms a striking instance of the almost incredible power of prejudice to bewilder even strong and clear minds while engaged in the defence of a fondly cherished hypothesis.

That Mr. C. feels the difficulty of his position is manifest by the exceedingly tedious and circuitous mode of conducting the case which he has adopted. A great proportion of his treatise has indeed no bearing whatever on the question at issue; and the fact of his having chosen a new mode of attack seems a tacit confession that the old one is by no means invulnerable, viz, reasoning from the priority of baptism, in the commission and apostolic practice; but whatever defects may be charged to the old mode, it has the merit of plausibility, which his new mode seriously lacks.

I now proceed to make a few brief remarks chiefly explanatory on particular paragraphs which manifest misapprehension or misrepresentation on the part of Mr. C. of the principle of open communion, or correction of his unwarrantable assumptions in favour of close communion. These I shall number as I proceed, directing to the pages in Mr. C.'s treatise to which they refer.

1. Is every separate church authorized to make any thing which may seem fit to a majority of its members a term of admission whether it be or not made so by the Head of the church?

P. 116. Mr. C. says, "In our view each particular church is entitled to declare the terms of admission into its communion."

This assumes the whole question in debate, and is pointedly denied. It may be granted that no foreign earthly power has authority to hinder a church from making what it pleases a term of admission; but if it make any thing so which excludes the accepted of God, it tempts and withstands Him; and any Christian has a right to charge it with the wrong.

2. Is the more rapid progress of Baptist principles in America than England evidence against the Open Communion principle?

P. 119. Mr. C. speaks of the Open principle leaving the Baptists in England far behind those of America.

Mr. C. knows, or ought to know that the immense influence of State-churchism in England is amply sufficient to account for the comparatively slow progress of Baptist principles there. Besides, it is but of late date that open communion was obtruded on the attention of the English Baptists; and it could not be fairly chargeable with the slow progress of Baptist principles before the agitation of the question. It may be safely presumed that since the agitation of the question by the writings of Hall, the progress of our principles will compare favourably with their previous progress. And, moreover, it must not be forgotten, though our Close brethren seem to overlook the fact, that Open communion principles have been steadily progressing in the States these good many years. Yet it is presumable that the progress of Baptist principles has not been impeded thereby.

3. Are Pedobaptists to be viewed as contumelious schismatics?

P. 121. Mr. Hall had stated that the person who in the apostolic age should have refused to submit to baptism would have been repelled as a contumacious schismatic. Mr. C. remarking on this says, "it requires to be very clearly shown why, if the apostles were on earth they would not repel as a contumacious schismatic him who should revert the order in which they established the church; the burden of proof clearly lies on that side."

"If the apostles were on earth:" but does not Mr. C. perceive that this circumstance would place persons refusing to be baptised in precisely the same state in which such persons would have been in the apostolic age?

And can he not see that, the apostles *not* being now on earth, must materially alter the case. Were the apostles on earth in all probability the baptismal controversy would have no existence; but who is to stand in the place of an apostle, and authoritatively decide the question; When an apostle said to anxious inquirers "Repent and be bapt-^{ed}," those who did repent could not but know that it was as much their duty to be baptised as to repent; but will Mr. C. contend that this circumstance remains the same? Does every repenting sinner necessarily know that it is as much his duty to be immersed as it was to repent?

No, certainly he would not dare to take such a position. Why then talk as if it were really a question whether persons refusing to submit to baptism now be not as much contumacious schismatics, as those who should have done so in the days of the apostles? "The burden of proof (he says) clearly lies on that side," piously intimating that he is strongly inclined to believe, yea, that he will believe, till the contrary be proved, that Pedobaptists are contumacious schismatics!—though the insinuation is utterly at variance with his numerous admissions that some of them are excellent Christians. Does Mr. C. believe that such men as Edwards, Pyson, Dwight and Duddridge, names which he mentions with apparent respect and deference, were to be viewed as contumacious schismatics? Unless he be prepared to answer in the affirmative his remarks here are worse than frivolous.

4. Is it absurd to admit pious Pedobaptists to the Lord's Supper?

P. 124. Mr. C. quotes Dr. Wall's assertion, "Among all the absurdities that were ever held none ever maintained that any person should partake of the communion before he was baptised."

The Dr. might as well, yea and with far more force and propriety, have asserted, that none ever maintained the absurdity that any person giving credible evidence of a disposition to love and serve his Lord, and obey his will as far as known, *should* nevertheless be prohibited by his fellow christians from observing his dying command, or enjoying the privilege of his house. There are also several other absurdities to which the assertion might very fitly have applied, such as acknowledging a person to be an excellent Christian while persevering in disobedience to one of the plainest precepts of the New Testament; an absurdity which if not maintained is nevertheless acted out by

very many of our close brethren; and again whoever maintains the absurdity that any person should preach the gospel take the pastoral charge of a Christian church, &c. before he was baptised. Yet this is according to the unqualified assertions of our brethren; yet this is done in thousands of instances, and countenanced too by the practices of close Baptists generally, and they cannot deny the charge.

5. Mr. Hall's leading position, is it true?

P. 140. Mr. C. is very anxious to have it overthrown. He says "So far therefore from this position being true that *no church has a right to establish terms of communion which are not terms of salvation*, the truth must be exactly the reverse(!) No visible church can possibly establish itself even for a day without terms of membership that include things not essential to salvation(!) What those things can be without which no visible church can be established a day; and which are not essential to salvation it is hard to conceive. Baptism cannot be one of them: for many churches have been established years without it as a term of communion, and Mr. C. cannot be ignorant of it, he says (P 144) "Our churches did not exact any thing as a term of membership that was not essential to salvation. In this important respect Close Baptist Churches differ materially from the primitive model.

6. Mr. Hall's argument from Rom 14, 1-5, is it valid?

P 169. On this passage Mr. Hall observes: "It behoves us to examine the principle on which the apostle enjoins toleration, and if it is applicable in its full extent to the case of our Pedobaptist brethren no room is left for doubts—the principle plainly is that the error in question was not of such magnitude as to preclude him that maintained it from the favour of God." Just so it is precisely in the case of pious Pedobaptists, as Mr. C. himself frankly confesses. "Let it be admitted that the error of Pedobaptists is even greater, yea tenfold greater than that of the Romans, yet if it be not great enough to preclude them from the favour of God, their claim to toleration is valid on the principle laid down by the Apostle. 'Let not him that eateth despise him that eateth not, and let not him who eateth not despise him who eateth; for God hath received him.' If such is the reason assigned for mutual toleration and it is acknowledged to be a sufficient one, which none can deny without impeaching the inspiration of the writer, it is as conclusive respecting the obligation of tolerating every error which is consistent with a state of salvation as if that error had been mentioned by name.—Hence we have only one alternative, either to deny that those who differ from us on the subject of baptism are accepted of God, or to receive them into fellowship on exactly the same ground, and on the same principle that Paul enjoined the toleration of sincere christians."

In reply to this Mr. C. says "these passages, Rom. 14, only prove what all admit that some differences of opinion and practice are to be tolerated in the church." It must be obvious, however, to every unprejudiced mind that a principle is laid down, or a criterion furnished whereby to decide *how far precisely* toleration

may be extended. Suppose the passage merely proves, as Mr. C. asserts, that *some differences* are to be tolerated in the church, the question is what are these? What is their number,—their nature, or their magnitude? If no satisfactory answer were given to these questions; we should be entirely in the dark as to what should be the intent of our forbearance, the question would be liable to interminable disputes. To suppose that we are left in utter uncertainty in regard to a matter of such importance would amount to an impeachment of the wisdom of the Head of the church; and the incompatibility of the supposition with all contained in the divine record is surely strong presumptive evidence against its correctness.

On Mr. C.'s principle, then, we have no criterion to enable us to decide what error may or may not be tolerated in the church. But on Mr. Hall's principle or in fact, on Paul's principle all is plain. It is true it is not to be expected that the evidence of divine acceptance is equally clear in every case; but it may be, and in thousands of cases is as clear in the case of Pedobaptists as in that of Baptists.

Mr. C. as well as others, affects to view the matters in dispute in the Church at Rome of comparative trifling importance. "Whichever way they acted, (he says) they violated the divine command." He evidently overlooks the important fact that whether they were the subject of divine requirement or not, they doubtless were believed to be so by the disputants; and on this account not so different from the matter in dispute between Baptists and Pedobaptists as is commonly pretended, for it is after all acting or not acting according to convictions of duty that affects the character in the sight of God.

7. Does open communion exclude from the church those who hold close views?

P. 186. Mr. C. says "they (open communionists,) are as much the means of excluding us as our requiring baptism is of excluding Pedobaptists." Had he reflected a moment on this he would never have presented it. We will not dispense with our terms, he says, they are so expressly commanded. And what are our terms that he would have us to dispense with? The fact is we have only one term, piety, or Christian character. Surely he would not expect us to dispense with this term, he surely would not have us to open a door to the ungodly; well, we have no other term to dispense with. What then can he mean? I fear it is for dispensing with a term, rather than for not dispensing with terms that he finds fault. It is not that we exclude him; for that we do not if satisfied of his piety; let him be as close as the closest, that will be no barrier on our part. It is not that we exclude him by making any thing a term of communion; but he excludes himself, because we refuse to make that a term of communion which would exclude many as high in the divine favour as he himself. It is not that there is any thing about him on account of which we refuse him; but it is that there is a something, or rather a lack of something (*viz.*, close communion) about us on account of which he refuses.

8. Does consistency require open communionists to commune in corrupt churches?

P. 187. Mr. C., in opposition to Mr. Hall on his point maintains the affirmative.

On this branch of the controversy Mr. Hall is most obviously consistent with himself; but Mr. C. in his attempt to make it appear that he is inconsistent betrays sad perplexity.

All that Mr. Hall contends for is communion with christians, (genuine christians of course) as such; hence though it would be in the strictest sense consistent with his system to receive to his communion a pious christian from any church; it would be glaringly inconsistent with it to commune even with that christian, in his own church should he know that a large proportion of members make no pretensions to any thing of christianity but the name. Open communists cannot consistently commune in any church except such as makes conversion, or genuine christian character a term of communion.

9. Which will carry by vote? The Baptist, or Pedobaptist system?

P. 196. Says Mr. C., "we are to tolerate in our churches we are told every error not fundamental. Thus we must admit it to be preached in favour of, and voted for, as much as our own distinguished truths."

Here, and in a variety of instances, Mr. C. speaks as if every opinion held by the members of a church had to be decided by a vote of the church, and consequently the majority is to decide what is to be the creed of that church. Granted this is an old mode of settling controverted points; for instance, it was decided by vote in the Westminster Assembly, and by only *one* of a majority, against immersion as the mode of baptism; and no doubt most, if not all creeds and confessions have been decided by majorities. This might have some pretensions to a convenient, and even harmless, if not a fair mode of settling opinion, if majorities were always or even generally in the right; but as the reverse is commonly the case, it is abhorrent both to scripture and reason. Must I believe what a majority of my brethren believe how strong soever the evidence may appear to me to be opposed to their opinion? If this be a genuine mode of settling controverted points, the Baptist system is weighed in the balance and found wanting. "Let every one be persuaded in his own mind," is the voice both of scripture and reason. It is no doubt to the vote of the assembly alluded to,—yes to the *one* of a majority that sprinkling instead of immersion prevails universally among Presbyterians wherever they are. The confession of faith and catechisms framed by that assembly treat of course the subject of baptism in accordance with the decision of the assembly: these were chosen as the standards of the Presbyterian church, consequently that vote,—that majority of *one* has been fatal to the prevalence of correct views (if Mr. C. be right,) on the subject of baptism. Had the majority of *one* been on the side of immersion, Presbyterians and others who have assumed the Assembly's Catechisms, &c. as their standards, would, in all probability have been immersers, or if the question had been left for every one to decide for himself, there would perhaps at this day have been ten for immersion for one that is.

It is all very well to use every endeavour consistent with propriety to persuade our fellow christians of what we believe to be truth. It is both scriptural and rational; but to subject a doctrine of scripture to the decision of a majority is vagrantly inconsistent with both; and at utter variance with our constitution as moral agents.

10. Is Pedobaptism a fundamental error? In what circumstances is it so?

P. 198. "Here there is an instance (says Mr. C.) in which an error as to baptism is fundamental; alluding to Mr. Hall's admission that he himself would refuse the elements to a person who admitting it to be his duty to be baptised, but from indifference to the will of God or some worldly motive, declined it. Mr. C. must surely know that in the case alluded to by Mr. Hall the person's error is not the result of involuntary mistake: for it is assumed he is in no mistake about the matter, but admits it to be his duty to be baptised; but from indifference to the will of God, &c., declines the discharge of an acknowledged duty. That is, in other words, he fails to give the slightest evidence of being a genuine Christian, and because there are some such instances, we must infer that it would be wrong to communicate with pious Pedobaptists! Here Mr. C's reasoning betrays his bewilderment. He goes on to say, "the refusal to be baptised may be, and often is fundamental, yet is Open Communion entirely founded on the principle that it is not." This is a gross misrepresentation: for open communion is founded on the principle, not that Pedobaptism *may or cannot* be a fundamental error, as Mr. C. asserts; but on the principle the incontrovertible principle, that it is not *necessarily in all circumstances* a fundamental error, yea, that it is in thousands of instances perfectly compatible with unquestionable piety: as Mr. C. himself admits. He entirely forgets that the persons for whose right to communion we plead are believed to be in the conscientious persuasion that they are baptised,—that they are in fact those *very* pious persons with whom as members of the Universal church, he himself professes to hold spiritual and sweet communion. Surely the Pedobaptism of such persons is not to be viewed as a fundamental error. Surely *he* could not have *Christian communion* with persons in fundamental error.

If the admitted fact that refusing to be baptized may be in certain circumstances a fundamental error, be an argument against open communion in a particular church, it is equally strong argument against that spiritual and Christian communion which he admits Christians of all denomination ought to cultivate with one another. The truth is if there be any force Mr. C's remarks about an error on baptism being fundamental it is as much against himself as against us. Let it be repeated and let Mr. C. give heed to it that the persons for whose right to communion we plead are those *very* true christians with whom he says (p45) we ought to cherish a spiritual communion as our strongest and most powerful feeling.

Besides, as he here maintains that there is *no error* that may not be fundamental not only an error on baptism, but every error however trifling ought to be a

ground of exclusion from the church : and as he admits (p. 69) that the members of a church such as he could approve of, may differ on a thousand minor points, let him remember that wherever there is difference of opinion there is error of greater or less degree, at least on one side, and that error may according to him, be fundamental, consequently the purest church ought to be broken up. Mr. C. may be appealed to if this be not the necessary consequence of his remarks.

That disobedience to the known will of God, or declining to discharge known duty whether it be as to baptism or any thing else must fundamentally affect the state before God of those disobeying, is very easy of comprehension, and it is surely easy to be seen that there is an immense difference between such persons and those who are heartily disposed to obey the will of God as far as they know or understand their obligations

VINDICATION OF "WAY-MARKS."

As the war spirit is now sufficiently developed to satisfy the desires of the most sanguinary ; the following communication is inserted, least in the universal anxiety to see the grasping presumption of the Russian despot thwarted and overthrown, all should forget, the more lovely spirit, which delights only in deeds of mercy and goodness ; causing tears of anguish to flow at the sacrifice of human life, however dire and absolute the necessity which demands the blood of the victims.

"WAYMARKS IN THE WILDERNESS," for November, 1854. James Inglis and Co., Detroit, Michigan.

"The remarks in it on the war feeling in Great Britain appear to be conceived in a wrong spirit."—*Montreal Paper.*

(To the Editor of the Gospel Tribune.)

ISLE OF PATMOS, 12th Dec., 1854.

DEAR SIR,

In reference to the animus which dictated the above hit at the "Waymarks," I beg you will insert the extract I append from a late work, as being at once a most comprehensive and all-sufficient vindication of the right and noble sentiments of the 'Waymarks ;' and a fit rebuke to his Montreal military critic.

I am, yours truly,

VERITAS.

STORMING QUEBEC.

Written soon after the great fire in Quebec in the Spring of 1845.

As the conquest of Canada seems to have been a leading object in our two defensive wars with Great Britain, we would respectfully call the attention of all those whose patriotism is not 'run' in a pair of bullet moulds to the present juncture of affairs in Quebec. We are firmly persuaded, that that redoubtable City might be easily overcome, if a well arranged descent were made upon it, without a moment's delay. And if Capt. Polk would but commission us to fit out that great lazy leviathan the 'Ohio,' which lies basking its Crocodile back in Boston Harbour, and permit us to man and arm it with such men and things as we want, we would engage to reduce that American Gibraltar in one day, without the loss of a single drop of blood. Who cares for Wolfe, and Montgomery ?—brave men they were in a certain sort of fashion, but they did not know any thing about war, about overcoming enemies ; they had not the Gospel knaok of taking a City. Their tactics and tools were all short sighted and short-bitted. The difficulty with them and all their kind was this :—they could not get at the

enemy. They pushed thousands of their foes into eternity, upon the point of their bayonet. Their canons fenced the plains of Abraham with wind-rows of dead men, but they never killed an enemy. Enemies are as immortal as any malignant spirit ; and you might as well hope to shoot sin stone dead, as to shoot an enemy. There is but one way given under heaven by which we can kill an enemy, and that is by putting coals of fire on his head, that does the business for him at once ; lie in wait for him, and when you can catch him in trouble, faint from hunger, or thirst, or shivering with cold, spring upon him like a good Samaritan, with your hands, eyes, tongue and heart full of good gifts ; feed him, give him drink, and warm him with clothing and words of kindness, and he is done for ; you have killed an enemy and made a friend at one shot.

Now, as we were saying, we should like to be put in command of the *Ohio*, for thirty days. We would trundle out all that was made of iron, except the anchor, cable and marling-spike ; we would not save a single cutlass, though it had been domesticated as a cheese knife. Then the way we could lade down the huge vessel to the water's edge with food and covering for human beings should be a marvel in the carrying trade. The very ballast should be something good to eat. Let's see,—yes, we have it! The ballast should be round clams or the real quarterings, heavy as cast-iron and capital for roasting. Then we would br'd along up filling every square inch with well cu. d provisions. We would have a hogshead of bacon mounted into every port-hole, each should discharge fifty hams per minute when the ship was brought into action. And the State-rooms should be filled with well-made garments, and the lant cordage and the long tapering spars should be festooned with boy's jackets and trowsers. Then when there should be no more room for another codfish or herring, we should run up the white flag of peace, and ere the moon changed, it should waive in triumph in the Harbour of Quebec. We would anchor under the silent Cannon of her Gibraltar, and open our BATTERIES upon the hungry and houseless thousands, begging bread upon the hot ashes of their dwellings. We would throw as many hams into the City in twenty-four hours, as there were bombshells and cannon-balls thrown into Keil by the besieging armies. We would barricade the low narrow streets, where live the low and hungry people, with loaves of bread. We would throw up a breast work clear round the Market place, of barrels of flour, pork and beef ; and in the middle we would raise a stack of salmon, and codfish as large as a small Methodist Meeting House, with a Steeple to it, and a bell in the steeple, and the bell should ring to all the City bells, and the City bells should ring for all the people to come to the Market and buy provisions "without money and without price." And white flags should every where waive in the breeze, on the vanes of steeples, on mast-heads, and on flag staves, along the embattled walls on the end of willow-sticks, borne by the romping, laughing, trooping children. All the blood coloured drapery of war, should bow and blush before the stainless standard of peace. And generations of Anglo Saxons should remember with mutual felicitation—"THE CONQUEST OF THE WHITE FLAG, OR THE STORMING OF QUEBEC."

"BURRIT."

Let me add a word more. When Sir Harry Smith who was called the hero of the Sikh war, in India, returned to England with his military honours blushing upon him, and was feted by his fellow Officers, in the British Army, he said to them, in a response to a toast in honour of his exploits,—"*Gentlemen, our's is a damnable profession.*" Such was the statement of 'SIR HARRY SMITH.'

ORIGIN OF THE CHURCH.

As seen in the plan of Redemption.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." "Chosen in Christ before the foundation of the world." "Predestinated to be conformed to the image of God's Son, that he might the first born among many brethren." "Predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace; wherein he hath made us accepted in the beloved."

QUICKENING OF THE CHURCH IN TIME.

"And you hath he quickened, who were dead in trespasses and sins;" "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;" "Blessed be the God and Father of our Lord Jesus Christ; which according to his abundant mercy, hath begotten us again unto a lively hope;" "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

PRESENT PORTION OF THE CHURCH.

"Blessed with all spiritual blessings in heavenly places with Christ," (yet as being in a world that knows not God. "all that will live godly in Christ Jesus, shall suffer persecution.") "The temple of the living God, the dwelling place of God; having communion with the Father and the Son through the Spirit,—sent into the world by Jesus, as he was sent into the world by the Father,—not of the world even as Jesus was not of the world."

HOPE OF THE CHURCH.

"Looking for that blessed hope, and the glorious appearing of our Great God and Saviour Jesus Christ;" "When Christ who is our life, shall appear, then shall we also appear with him in glory;" "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself;" "Waiting for the adoption, to wit, the Redemption of our body;" "if so be that we suffer with him, that we may be also glorified together."

EXHORTATION TO THE SAINTS, GROUNDED UPON PREVIOUS TRUTHS.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."—Is this obeyed by the dear saints of God? Are we less eager in the race for worldly wealth, honour, distinction, ease and present comfort, than the deluded children of this world, who have no hope, who are without God in the world? Let our own consciences answer; but let us not, because of the worldliness of others, justify ourselves; surely we shall each have to appear before the judgment seat of Christ, and we shall not plead there, that others were equally disobedient with ourselves.

Are we asking those things which are above? Are we separated from evil, and laying up treasures in heaven? Are we labouring, working with our hands the thing which is good, (not to lay up earthly treasure), but to have to give to him that needeth? Do we walk with God in a world that dishonours him, and disowns his Son? Again, the Apostle says, "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace."

"Consider one another to provoke unto love, and to good works." "Exhorting one another;" "teaching and admonishing one another;" "by this shall all men know that ye are my disciples, if ye have love one to another;" "we know that we are passed from death unto life, because we love the brethren," Surely it is a solemn consideration for the saints of God, that their present position, generally speaking, as members of separate bodies, hinders to so great an extent, their obedience to the above blessed truths; causing schism and division; also, so much biting and devouring one another. Is Christ divided? Surely the Church of Christ is one; "by one Spirit (says the Apostle) are ye all baptized into one body." Him, whom God hath quickened, and made alive from the dead, made a member of his dear Son, it is my privilege and duty to own as a fellow pilgrim, a fellow heir of glory, soon to be revealed.

May the Lord lead his people more into his truth, that we may be manifested unto the world as a peculiar people, having no resting place here, but looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ; when, in the morning of the resurrection, we shall behold Him, where these vile bodies shall be changed, and made like unto the glorious body of Jesus.

We look for the Saviour and soon he will come,
Our eyes shall behold him in glory revealed;
The brightness and joy of our heavenly home,
Will gladden our hearts when for ever unveiled.

J. C. B.

Movements of Organizations.

PRESBYTERIAN FREE CHURCH.

(From the Missionary Record.)

HOME MISSION COMMITTEE.

At Toronto, the 31st day of October, the Home Mission Committee met, and was constituted. Sederunt, Mr. Ure: convener, Dr. Burns; Messrs. J. M. Roger, Gregg, W. King, McRuar, Reid, and several other members.

Letters were read from various Presbyteries, stating the number of missionaries they required in order to give some measure of supply to the vacant congregations and stations during the winter. From these communications it appears, that even at the lowest rate of allowance, 25 missionaries would be required. There were, however, only 12 on the list of the committee.

The committee proceeded to distribute the missionaries, when the following allocation was made:—

To the Presbytery of Montreal, Messrs. Crombie and Kedey; Presbytery of Perth, Mr. Troup; Presbytery of Kingston, Mr. McMeekin; Presbytery of Cobourg, Mr. Thompson; Presbytery of Hamilton, Messrs. Pirie, Tait, and McCaughey; Presbytery of London, Messrs. Walker, McIlpatrick, Currie, McKay.

After some conversation with reference to the Red River Mission, the committee was closed with prayer.

SPECIAL MEETING OF SYNOD.

The Synod met according to the call of the Moderator, in Knox's College, on the 1st day of November, at 11 o'clock, A.M.

The meeting having been constituted by prayer, the Moderator, the Rev. Henry Gordon, gave a statement of the circumstances which led to the calling of this special meeting; whereupon it was moved, seconded, and agreed to, that the Synod approve of the conduct of the moderator in calling this meeting.

Thereafter the minutes of the College Building

committee and other papers were read. After some time spent in conference on the subject of the tenure of the college property, the Synod adjourned to meet at half-past three in Knox's Church.

The Synod accordingly met at half-past three, in Knox's Church, and continued the discussion, which, after another adjournment, was resumed at 7 o'clock. The following Resolutions were, after lengthened discussion unanimously adopted:—

1. That the property to be acquired for the erection of the College shall be held in trust, and managed by seven Trustees. After the first year two shall retire annually, but may be re-elected according to the following provisions:—

2. That such Trustees shall be elected in manner following, that is to say, each congregation on the roll of the Synod, shall, on or before the 1st day of May in each and every year, make choice of one individual, being a member of the Church, whose name shall be returned to the Synod Clerk on or before the 1st day of June. That on the first day of the annual meeting of the Synod, the Synod shall nominate a committee composed of an equal number of ministers and elders, which committee shall forthwith proceed to elect from among the individuals named by the various congregations, the necessary number of Trustees.

3. That in the event of one-third or more of the congregations of this church, or of the ministers and congregations together seceding at one time, professing to carry out more faithfully the principles of the Protest made at Kingston in 1844, there shall be an equitable division of the college property according to the number of adherents and the amount at first contributed. Such division to be made by Arbitrators mutually chosen.

4. That a committee be appointed to prepare, after taking such legal advice as they may think proper, a draft of a deed in accordance with the foregoing resolutions, such draft to be submitted at the meeting of Synod in June next. The committee to consist of J. McMurrich, Esq., convener; Dr. Willis; Professor Young; Dr. Burns; Mr. Lowry; J. Fisher, Esq.; J. Shaw, Esq.; Mr. Gregg; T. Dallas, Esq.; Mr. Ure; Mr. Reid; John Shaw, Esq.; and Samuel Spreull, Esq.

Thereafter the Synod adopted a Petition to the Legislature on the subject of the Clergy Reserve Bill now before the Legislative Assembly, praying for the secularization of the reserves, but expressing the sentiments of the Synod as opposed to the principle of commutation as recognized in the Bill, and also to the participation of Roman Catholics in the Fund.

The Synod also taking into view the special goodness of Almighty God in bestowing upon us an abundant harvest, in delivering these lands from the visitation of pestilential disease, and in blessing the fleets and armies of the United Empire with signal success in what we consider as the cause of righteousness, unanimously agreed to appoint Thursday, 16th November, as a day on one or more portions of which, as Kirk Sessions may find expedient, the congregations shall be called together for the purpose of solemn thanksgiving, humiliation for sin, and prayer for religious revival; it being understood that such Presbyteries as have already attended to this duty, shall not be included in this appointment.

The Presbytery of Toronto referred to the Synod the case of the Rev. Mr. Gillespie, a minister recently connected with the Presbyterian Church of England, and who has lately come to this country, and wishes to connect himself with this church. The papers connected with Mr. Gillespie's application were read. The Synod approved of what the Presbytery of Toronto had done, directed then to correspond with parties in England, and in the event of the result being favour-

able, authorised the Presbytery to admit Mr. Gillespie as a Minister of this Church, it being understood, that Presbyteries may in the meantime avail themselves of Mr. Gillespie's services as they may see to be expedient

Thereafter the meeting of Synod was closed with prayer.

COMMISSION OF SYNOD.

The Committee of Synod met according to appointment of Synod, on the 31st day of October, at 3 o'clock p. m., and was constituted.

A verbal Report was given by Dr. Willis of the progress made in the preparation of a Book of Discipline, which is now in a forward state.

There being no special business before the Commission the meeting was closed.

PROPOSED ALLIANCE CONFERENCE IN PARIS.

The following letter from the French Branch of the Evangelical Alliance, addressed to Sir C. E. Eardley, was laid before the committee of the British Organisation at a recent meeting. It is difficult, in the present state of Christendom, to overrate the importance of the contemplated assembly in Paris. With this view, if with no other, it is highly desirable that the attendance at the approaching Conference in London, should be as numerous as possible, in order that the French brethren may be put in possession of the feelings of English Christians with reference to such an assembly for the great objects of the Common Faith.

FROM THE REV. G. FISCH, OF LYONS, TO SIR C. EARDLEY, BART.

Biarritz, France, Aug. 26, 1854.

"Dear Sir Culling,—I am requested by the Central Committee of the French Branch of the Evangelical Alliance to write in their name to the Committee of the British Branch, in order to make an important communication, the purport of which is as follows; Next year the "Universal Exhibition" at Paris will draw as many foreigners into our capital as that of 1851 did to yours. Englishmen first suggested the idea of taking advantage of such an occasion, in order to organise a large Conference of the Evangelical Alliance, which was abundantly blessed, and has left as much, if not more, fruit than the first Ecumenical Conference, of 1840. We should be unfaithful to directions from above, if we did not take advantage of the immense concourse of Christians who are preparing themselves for next year. We desire to convoke a Conference of the same kind as that of 1851—not an Ecumenical Conference, but a General Conference of the French Branch, to which we will give an Ecumenical character, inviting our brethren from all countries, and preparing reports on all the branches of our activity in the world. Our position, however, is not the same as yours. You have immense resources at your disposal, and you know ours are limited. We must have your co-operation, your advice, your direction. We ask you, then, to tell us your ideas on this project. Tell us, first, whether you approve this project in itself; and, secondly, in this case, what form this Conference should take. Do you think that there should be any modification of the form of that of 1851? Have you had any experience with which you can help us? Do you think that our friends in Great Britain would be disposed to facilitate the execution by gifts as they did in 1851? Be so good as to reply as soon as possible. I shall be till September 20th at Biarritz (near Bayonne, Basses-Alps Pyrenees). There is but a short time from now till next summer. It will require much time to correspond with the different branches and to prepare the reports.

"I hope you have received a previous letter, in which I informed you that the Committee at Lyons was appointed to be the Central Committee of the Branch of the French language, and in which I begged you to give us intelligence about the English Branch. We greatly desire to keep up really lively communications with other branches."

"Your very devoted servant and brother.

"G. FISCH."

The following extracts from the Minutes of the Meeting of the Committee above referred to, will sufficiently indicate the views of the British Committee in regard to the proposal thus submitted to them.

"The Committee having had under consideration a letter from the Rev. G. Fisch, dated August 26th, and written in the name of the Central Committee of the French Branch of the Evangelical Alliance, in which it is suggested that advantage should be taken of the "Universal Exhibition" at Paris, next year, to hold a General Conference of Evangelical Christians in that city, are happy to find that the idea of such a meeting is entertained by their French brethren; and, in the persuasion that, should it be convened, it would largely contribute, under the Divine blessing, to promote the cause of Christian union among the members of the true Church of Christ, assure their French brethren of the cordiality with which they will hold themselves prepared to co-operate with them in relation to it, in any way in which they practically can.—*Evan. Christendom.*

ABSTRACT OF MINUTES OF THE OTTAWA BAPTIST ASSOCIATION, FOR 1854.

The 20th Anniversary meeting of this Association was held with the Church in Osnabruck.

The exercises commenced with a season of prayer concluded by Brother Dempsey; after which, the meeting adjourned till three o'clock.

Met at 3 o'clock, and in the absence of Br. Mc.Phail, Br. Anderson preached the introductory sermon; after which, the Association was organized by appointing Brother Anderson, Moderator and Br. Dempsey, Secretary,

Letters from the Churches were then read, from which it appeared that, while there were some things truly encouraging, there was a very general complaint of coldness among the Churches.

The following Resolutions were then passed.

1. That Brother Cyr. of the Grand Ligne Mission lay before the Association the present state, and prospects of the mission with which he is connected.

2. That Brethren Cyr, Tucker, Frazer, G. Morgan, W. Morgan, McIntosh, Anderson and Dempsey, be a Committee to draft resolutions.

3. That Brother Cyr preach to-morrow at 10½ o'clock. The meeting then adjourned till the following day.

Met at 10½ o'clock, when Br. Cyr preached from Rom. 10, 13: after sermon the business of the Association was resumed.

1. That the members of the Committee of the Ottawa Baptist Association Missionary Society be re-elected, with power to add to their number—

2. That the next meeting of the Association, be held with the Church in Breadalbane, on the third Wednesday in June, 1855.

3. That Brother Mc.Phail preach the Annual sermons with Brother Edwards for his alternate, and that Brother Dempsey, write the circular letter,

4. That the Minutes of this Meeting be sent to Brother Robert Dick, for insertion in the Gospel Tribune.

The Committee on Resolutions reported, when the following were presented, and Unanimously adopted: Resolved that the prosperity which has attended the Grand Ligne Mission evinces it to be of God, and that the Divine blessing is accompanying the efforts, of those who are striving to enlighten the French Canadians, and bring them to a knowledge of the truth; therefore it is the duty of the Churches in this Association, to aid the Missionaries with their sympathies, Prayers, and temporal means, and also, to support as far as possible the Semeur Canadien, which is supposed to be the only evangelical paper, published in the French language on the Continent of America.

Resolved, That we believe Total Abstinence from all intoxicating drink as a beverage, is the imperative duty of all professing Christians, we therefore recommend to the Churches we represent, the Total Abstinence pledge, and that they use every lawful means in connexions with the friends of Temperance, to obtain a prohibitory liquor law,

Resolved, That the Institution of the Sabbath is Divine, and its observance calculated to promote the best interests of men, as a Physical, Mental, and Moral being; therefore we deplore its desecration in every form; but more especially do we deplore the fact, that our Government has enacted laws which require citizens of Canada to violate the sanctity of that holy day in connexion with Post Offices, Steamboats, and Railway arrangements.

Resolved, That in order to secure religious liberty, and equality to every member of Society, it is necessary that all connexion between Church and State should cease; we therefore earnestly desire of our Government the complete secularization of the Clergy Reserves, convinced that the country will not have rest until the Reserves are appropriated to the cause of education, or other purposes of general interest.

Resolved, That as God has intended his Church to shine as a light in the world, and to be the means of its conversion, and that as he has given each member of his church a portion of labor to perform in evangelizing our fallen race, it is in the judgment of the Association, the duty and privilege of every believer in the Lord Jesus Christ, to converse with the unconverted respecting the salvation of their souls, and to pray with and for them that they be led, to Christ; and furthermore, this Association feels called upon to express the conviction that were Christians, in general, faithfully to pursue such a course extensive revivals of religion would be the result.

Transactions of Public Meetings.

SPEECH OF THE CHANCELLOR AT THE RECENT CONVOCATION OF THE UNIVERSITY OF TORONTO.

(From the Journal of Education.)

The Chancellor rose amidst great applause, which lasted for some time. He said:—Mr. Vice Chancellor and Gentlemen,—Ladies and Gentlemen,—It was my intention to have offered a few remarks on the statutes and regulations which have been passed for the government of this University; but you have been already detained so long, and I will add, so much more profitably, by the interesting ceremony in which we have been engaged, that I will not allow myself to make more than one or two observations. It may be thought that the Senate has been tardy in calling this Convocation, and there has been no doubt considerable delay, but I venture to hope that the Senate is not justly chargeable with neglect. Many months elapsed before the government was en-

abled to keep the necessary arrangements for the constitution of the University; and after the Senate had been constituted, much time was lost in acquiring the information which was absolutely necessary to enable them to set about their task. Without going into details, I may be allowed to mention, perhaps, that the statutes under which the convocation has this day assembled were not returned to me until the middle of September, so that we have not been enabled to give more than a few week's notice of commencement; and considering the shortness of that notice, the results are such, I think, as ought to gratify all who take an interest in the cause of education. I find that at the commencement of the Queen's University in Ireland, held during the last month, the whole number of degrees conferred in the Faculty of Arts was thirty, and they were drawn of course from the three colleges of Belfast, Cork, and Galway. Now when I state that we have this day conferred nineteen degrees, and that thirty-seven students have been admitted in the Faculty of Arts, five in the Faculty of Law, and one in the Faculty of Medicine, it might be admitted, I think that the results are highly satisfactory, and argue well for the prosperity of this institution. But there is that objected to in this University, which if true, must prevent it ever producing those beneficial results to which we look forward with so much hope. It is said that is an unchristian, or perhaps I should say, an antichristian institution, unworthy the support of Christian men in a Christian country. That is a charge which well deserves the attentive consideration of all, but especially of those upon whom the administration of the affairs of this institution have been devolved, and it becomes us therefore, to consider deliberately the foundation upon which it rests. It is quite true that the Faculty of Divinity in this University has been abolished; but that was a matter of necessity, and not of choice. (Applause) Had there existed in this Province an Established Church, the adoption of that church as the church of this University might have been justified perhaps on the grounds of reason, and in that event the retention of the Faculty of Divinity would have been consistent and proper. But there was no Established Church in this Province. (Great applause.) Each denomination had an equal right to claim that its church should be the church of the Institution, and the retention of the Faculty of Divinity as a necessary consequence became therefore a simple impossibility. But is this institution therefore chargeable with being an unchristian institution. Had the Christian religion consisted in the observance of rites and ceremonies; and doctrines could have been justly regarded as an embodiment of that Christianity, then, indeed, refusing to adopt these ceremonies, or to teach these doctrines, the University might justly have been designated as an antichristian institution. But the Christian religion is a spiritual and not a ceremonial religion. (Applause.) (It appeals to the heart and not to the senses. It teaches us not to know our creator merely, but to love him. It professes to purify and mortify the corrupt affections of our evil nature, and to foster and perfect the work of the spirit of God. If that be the true nature of the Christian religion, then I am at a loss to discover how it can be objected that this is either an unchristian or an antichristian institution so long as it holds fast to that great foundation of our faith, the Bible. But the Bible and the great fundamental truths of the Bible are acknowledged by all Christian dominations alike. With that great bond of union and agreement, the Senate feels that the minor differences between Christian and Christian may well be sunk, in carrying on this great work of Education, as comparatively unimportant; and if there be any man who feels himself at liberty to stigmatize us as therefore unchristian, he must feel himself equally at liberty to stigmatize as antichristian and unchristian every denomination other than that to which he himself belongs. If that be the true nature of the reproach, the University is

content to bear it. I admit that any system of education which would exclude moral science would be in my humble judgment, a very imperfect system, because it is in the formation of the moral principles and habits that education in the true sense of the word consists. And I will also admit that I know of no standard of moral judgment for Christian men than the Bible. But does this University exclude moral science? Does she ignore the Bible as the standard of moral judgment? If to found scholarships for the promotion of this particular branch of science,—if to require proficiency in it from all students throughout the whole course,—if to reward a thorough acquaintance in it with the highest honours,—if that be to exclude moral science, then we are justly liable to the charge. And how can it be said with truth that we ignore Christianity, when our statutes expressly require a knowledge of Paley's Evidences and Butler's immortal Analogy, from every student who is a candidate for a degree in Arts. On the contrary, I am bold to affirm that the field of moral knowledge which is laid open is large, and the degree of cultivation required as perfect, as in any other establishment of the same character on the face of the earth. [Applause.] I am anxious to refer to the munificent provision which has been made by the University for the promotion of literature and science, by the considerate foundation of ninety scholarships. The Senate, after the most anxious deliberation, has found itself at liberty to appropriate to this high object no less a sum than £3,000 a year. It may be thought, and, indeed, I have heard it said, that this is an extravagant expenditure of the national endowments of this national institution. I admit that it is, so far as I am aware unprecedented. Larger funds, indeed, are devoted to this particular object in other counties, but that has been fruit of individual munificence, accumulating through many ages. But there will not be found any instance, I believe, in which an institution of this sort has devoted so large a portion of its funds to that object. The Senate, however, felt that our social position was peculiar: Ours has not been a natural growth, in which, by a gradual and simultaneous development of all the powers, nations, like individuals, grow up to manhood. Our physical powers, if I may be permitted so to speak, have received an undue development. The avenues to wealth lie open all around us, and are everywhere coveted by men pressing onward to fortune. The national industry is stimulated, therefore, to the highest point, and the love of money, with all its kindred evils, is becoming deeply rooted in the hearts of our people, while the pleasant paths of literature are becoming deserted, and the general tendency is towards a state of mental decrepitude, destructive of all our national greatness. We have a fertile soil and a salubrious climate, and we live by the favour of Providence under free institutions, which secure to us that most inestimable of all privileges, civil and religious liberty; and we enjoy all under the fostering care of that mighty empire, of which it must ever remain our greatest glory that we form a part. (Great applause.) But what will any or all of these advantages avail us if our moral and intellectual faculties are suffered to lie dormant. True national greatness is not necessary growth either of fertility of soil or salubrity of climate. Look around the globe and you will find everywhere, fertile regions once the abode of civilization and art, now sunk to the lowest point of degradation, while the barren island and pestilent marsh have become the seats of empire and wealth. Look at Holland or at Scotland—consider what these countries have been, and what they now are; and then look at the past history and present condition of Spain, or of Italy, and you will find the contrast a melancholy proof of the truth of the statement. Melancholy in truth it is, but full of instruction and full of hope, for it demonstrates with unmistakeable clearness that it is to the cultivation of his moral and intellectual faculties that man owes all his godlike pre-emi-

nence. (Applause.) And when these faculties are snuffed to lie dormant, when the mind becomes stunted, nations, like individuals, sink by the inevitable law of our nature to the level of the beasts that perish. If it be an object then to lay the foundation of true national greatness—if we desire to achieve for ourselves a position among the nations of the earth, like that of the glorious empire to which we belong—if we hope to stand out even as she now stands out, pre-eminent not only in power; but in the grandeur of her intellectual being, we must imitate the example and walk in the footsteps of our forefathers. (Great Applause.) We must elevate the national mind by the careful cultivation of our moral and intellectual faculties. We must cherish the arts by which habits are reformed and manners embellished. We must implant the love of truth, of beauty and renown in the hearts of our people. This is the noble object to which this University aspires, for the accomplishment of which she esteems every sacrifice small. Failing to accomplish this, she feels that all is lost. But if she is enabled to fulfil what she must believe to be her destiny, she feels that she will have laid the foundation of true national greatness, and she indulges the confident hope that we may one day point to our long line of heroes and statesmen, of philosophers and poets, only less glorious than that which adorns the annals of our native land. (Great Applause.)

SPIRITUAL CONDITION OF LONDON—MEETING OF CONGREGATIONALISTS.

A very interesting meeting was held on the 6th October in the Congregational Library, Bloomfield Street, Finsbury, to take into consideration the spiritual state of London, as revealed by the late census, and to consider what measures should be adopted for remedying the deplorable irreligion prevalent. It was the general conviction of the meeting that no organization was necessary, and that the infusion of fresh life and spirit into existing agencies was the great desideratum. Mr Binney said, in supporting one of the resolutions:—

“He had not much faith in open-air preaching as a means whereby to meet the present state of society, and the condition of mind which now existed among the non-church going population. He thought a variety of other modes must be tried. One peculiarity of the present day was, that the morning congregations are now much better than those of the evening. He did not know whether he was particularly affected by that fact. There was a feeling abroad that the morning sermons were better than those of the evening. Therefore intellectual persons did not go out in the evening. He believed that in a great number of cases it might be traced, not to a want of religious feeling, but to taste; they spent their evenings in reading at home, and that very profitably. The speaker added a few observations on the subject of preaching, and of devotional services, and sat down by expressing his solicitude for the welfare of the masses.”

Mr Binney's on open-air preaching did not meet with general concurrence. Mr Newman Hall remarked:

“He did not agree with Mr Binney in his remarks relative to open-air preaching. He thought it one of the very best means that could be adopted, and he had had no small experience on the subject. There were multitudes of persons who never were near a place of worship to hear a sermon. They might ask them as they would, but they would not come. He had some time back asked an omnibus driver, his answer had been, ‘That's your trade, and bus driving's mine.’ They could get these men in hundreds without going across the water for them. It was a very easy organization,—a chair, a hymn-book, and half a dozen Christian friends. They were not to get up in

a sermonic style, and have first, second, third divisions, and application. The persons standing around would immediately say, ‘That man is in earnest. He has got something, and he wants me to have it too.’ Then, again, open-air preachers should always have a supply of tracts with them; and the assembly would almost knock him down to obtain them. That was the way to preach. It would have a sublime effect on the ministry. In their sermons in the open-air, they should have no theological, sectarian, or cant terms. Their auditors should not be asked to go to church, which is, in their opinion, the ‘shop.’ They should be touched by the means he had mentioned. All, he thought, might do something. Laymen more especially had an advantage in speaking to such audiences, as it was seen that preaching was not their profession and that consequently their motive was purely disinterested.

The Rev. Henry Allen moved the following resolution, which appears to have embodied the general sentiment of the meeting:—

“That this meeting is by no means desirous of originating any new extended organization for the accomplishment of this most momentous object, but would rather direct the attention of our churches and pastors to the possibility of a more general and efficient employment of means which, in some localities, have been used with undoubted effect. It would therefore, urge upon the brethren generally the importance of local meetings for conference and prayer, in relation to the wants of their own neighbourhoods,—the revival and increase of Christian instruction societies,—the increase and invigoration of home missionary operations,—the employment of additional congregational missionaries by churches capable of this outlay,—the establishment of prayer meetings in outlying districts,—the greater encouragement of lay preaching,—the employment of mechanics halls, lecture-rooms, and theatres, for the stated or occasional preaching of the gospel therein, as well as in the open-air,—and the more vigorous and systematic use of all means likely, under the divine blessing, to teach the ignorant, and to save the lost.”

Among other things dwelt on by more than one speaker was the vast importance of domiciliary visits to the poor. It was also stated, on good authority, that indifference to religion was found to be infinitely more prevalent among the masses than speculative atheism, and the great object was to bring acknowledged truth to bear on the hearts and consciences of men.—*News of the Church.*

Political and General Miscellany.

WINTER.

BY S. H. BARRETT.

The bloom of Spring, the delight of Summer, and the pleasantness of Autumn, have passed away. The blooming of flowers, and the putting forth of vegetation and the singing of birds, have ceased. Seed time and harvest are past. The forest, with its foliage, and the field, with its verdure, are divested of their green robes. The sun itself does not shine with its wonted brilliancy. The whole scenery of nature has undergone a change—a visible change to the eye of the beholder. *Winter*, cold, dreary, and gloomy, has come, binding the earth with its icy chains, and spreading desolation over the face of nature. Who that has witnessed the loveliness of summer, could imagine that so great a change could occur in so brief a period? None but the experienced could believe that such a phenomenon were possible.

It would not be for man's highest happiness to enjoy perpetual Summer. By the changing of the seasons, we are permitted to behold a greater variety of scenery,

and can more easily realize the power of the unseen Hand. Yet notwithstanding the wisdom of the all-wise Creator, in the arrangement of the seasons, poor, erring man is too prone to murmur. A cloudy day, a freezing atmosphere, or a frosty night, is sufficient to arouse his "combativeness," and cause him to utter forth bitter complaints. This only shows the weakness of human nature,—not the injustice of the Supreme Ruler of the Universe.

Winter may be regarded as a blessing, in a physical point of view. If it were a perpetual summer, man, with his present organization, could not enjoy perfect health. His physical system would soon become debilitated. The optic nerve would soon become weary with seeing the same objects. The husbandman would soon sink under his oppressive labors. There would be such a sameness in all the works of nature, that man would grow weary of the world and weary of himself. The heat of a vertical sun is relaxing to the system, sometimes resulting in disease and death. But, when a change is produced in the atmosphere, from heat to cold, the physical frame becomes invigorated. Usually at the approach of cold weather, epidemics disappear, and the air we breathe becomes pure and wholesome. Winter should then be hailed with joy rather than sadness.

Winter is a blessing to man intellectually. Whatever promotes the general health, strengthens the intellect or mental powers. But there is another thing to be taken into consideration. The long winter evenings may be profitably improved, especially by that class of community whose time is chiefly occupied during the day with manual labor. The evenings, at this season of the year, afford a fine opportunity for mental improvement. Were it not for this division of time, many would neglect the improvement of their minds, which, above every thing else, need most cultivation. So the laboring man may well rejoice at the approach of winter, for then it is that he enjoys a rich banquet of intellectual pleasure, of which he is deprived at any other season of the year.

Winter is also a blessing in a moral and religious point of view. A person of reflection looks upon the past, and sees that every thing in Nature is fading—withering—dying. When he casts his eye upon objects rendered desolate by the frosts of winter, he considers that a few more seasons will place him in a similar attitude. Such reflections often tend to better his moral condition, knowing that he, like the tender plant that falls before the blasts of one winter, must fall before that of many winters. Hence, the falling of the leaves, the decay of vegetation, the snow-clad hills and mountains, and the whistling winds of Winter do most solemnly admonish him of his earthly dissolution.

FACTS FROM THE AMERICAN MESSENGER.

CHARACTERISTICS OF THE TURKS.—Hon. George P. Marsh, the late accomplished minister to the Porte, in a recent lecture on American missions in the Turkish empire, state that the leading doctrine of the Koran, is not only that there is but one God and Mahomet is his prophet, but it is *submission to the will of God*, the words *Islam* and *Moslem* by which they designate their faith, signifying *submission, resignation*. The Turk never speaks lightly of his God, his prophet, or his religion, and never uses a profane expression. He does not murmur under any dispensation of Providence. Of 250 wounded Turks, brought to Constantinople after the bloody naval fight of Sinope, and placed under the care of British surgeons, not one was heard to utter a groan or a complaint, though they underwent the severest surgical operations. The Turks observe five hours of prayer, and one of which occurs at midnight, at each of which the mosques are commonly thronged. They observe their fasts, some of which are very severe, with great strictness. They are sober people, the vast majority never touching intoxicating liquors. They also respect all lawful authority. Mr.

Marsh stated, that he had never seen a community so free from violence and crime as the Turkish quarter of Constantinople. They have a strong dislike to idolatry. They are charitable. They are remarkable for cleanliness in their persons and dress; good breeding is universal. The Armenians, he states, are the most, intelligent, enterprising, and the most capable of improvement, and are destined, in his opinion, to be the channel through which Christianity will reach the Turks. Mr. Marsh gives decided testimony to the utility, importance, and success of the missions in Turkey.

THE TURK AND THE JEW.—An influential Jew of Paris recently had an audience with the Sultan, who told him that all the privileges and immunities hitherto granted to the Christians were to be extended to the Jews of Turkey, as he could not suffer the slightest difference to exist between the non-Mussulman subjects of his empire.

MISSIONARY INTELLIGENCE.—Rev. Messrs. A. B. Satterlee and G. P. Watrous, with their wives, have sailed for Burmah under the care of the American Baptist Missionary Union; Rev. Marcus M. Carelton and wife for the mission in Siam of the Presbyterian Board; Rev. Robert Smith, Mrs. Payne, and Miss Alley, for the Episcopal mission at Cape Palmas, Africa; and Rev. W. A. Macy, for the Mission of the American Board at Canton. A number of missionaries have died; among whom are Mrs. Elizabeth C. Vroom, of the Canton mission; Rev. Edwin Crane, of the Nestorian mission; Rev. Harvey Kinney of the Sandwich Island mission, and Mr. Wm. S. Potter, and Mr. Stark of the Choctaw mission of the American Board; Mrs. Rev. Alexander Reed, of the Choctaw mission of the Presbyterian Board; Miss Sophia M. Smith and Dr. Steele, of the Episcopal mission, West Africa; Rev. J. S. Dennard, of the Southern Baptist Board at Tomba, Coast of Africa; and Mrs. W. E. Sayder of the Lutheran mission, Simtoor, India. Mrs. D. B. Spencer, missionary to the Ojibue Indians, was shot by a hostile party of the Sioux.

GOOD ACTIONS REWARDED.—After the Collision between the Arctic and the Vesta, a boat from the latter vessel was run over by the Arctic, and all the passengers were lost except an old Frenchman, who was drawn on board the Arctic by a rope thrown him by a German named Keyen. After the wreck the old Frenchman was the first discovered by the officers on the Cambria, and through his directions, Captain Luce and a few others, among whom was Keyen, were saved. It is an interesting fact, that the captain of the Cambria, who rescued Captain Luce, was himself rescued from a wreck by the captain of the Pacific, another of the Collins steamers.

WHY DON'T THEY LIVE.—Within the last thirty years forty-one Roman-catholic periodicals have been started in the United States, thirty-three of which were weekly; of these twenty-four have died, and many of the seven-teen remaining are feebly supported.

CONTEMPT OF THE POPE.—The Pope of Rome recently excommunicated the President of the Republic of Honduras. When the bull was received in Honduras, the President summoned an immense concourse of people, after reading the document to them, rammed it into a cannon with his own hand, pointed the piece towards Rome, and fired it off.

DENTISTRY IN OLD TIMES.—A dentist has found a tooth in an Egyptian mummy that had been filled, and several teeth in other mummies that bore marks of filing.

LAZY BEAVERS NOT TOLERATED.—There are some lazy beavers who will not work, either to assist in building their lodges or dams, or in cutting down trees. The industrious ones beat them and drive them away, sometimes cutting off a part of their tails, or otherwise

injuring them. The lazy ones, who are all males, are more easily trapped than the others.

A BENEVOLENT MOVEMENT.—Religious meetings have been established in New York city for the newsboys, who till recently were among the most hopeless classes in the city, and about a thousand are brought under their influence every Sabbath.

STARTING CHILDREN IN THE WORLD.—"Many an unwise parent labours hard and lives sparingly, all his life, to give his children a start in the world. Setting a young man afloat, with money left by his relatives, is like tying bladders under the arms of one who cannot swim: ten chances to one, he will lose his bladders, and go to the bottom. Teach him to swim, and he will never need the bladders." Is it not frequent, very frequent, for parents to toil and tug, drag out a miserable slavish life with miserly parsimoniousness, refusing to contribute to objects of real benevolence? And, for what? to give their children a start! enable them to make a dash! What has been the result? This same wealth, hoarded by cringing parsimony, has proved a curse to body and soul! God has testified his disapprobation of this course most fearfully! There is that withholdeth more than is meet, but it tendeth to poverty." "There is that scattereth, and yet increaseth." Lay up treasure in Heaven; be rich toward God. Cultivate the mind. Train your children to habits of industry and virtue; give them a sound, thorough education, on the Bible principles. These will be of more value to them than the wealth of the Indies, the gold of Peru.

NO MORE SLAVE STATES.

"There was a time when the North would have consented to annex Cuba: but the Nebraska wrong has forever rendered annexation impossible. For good cause and in vindication of our national honour, the North would consent to wrest Cuba from Spain; but it would only be for the purpose of establishing in the island a separate Republic under our protection. The Nebraska outrage has settled for ever the annexation of slave territory to this Union; and what is of far deeper import, it has effectually prevented the admission at any time hereafter, of another slave State into the Union. When Missouri was admitted there was a condition annexed, that Slavery should not exist north of 36° 30', but this condition has been repudiated by the South. When Texas was admitted, there was a condition annexed that there should be three other slave States formed of her territory. The North will in imitation of the South, repudiate this condition; and we now tell our Southern brethren to be prepared for the consequences. They have commenced the agitation; they have set the example of repudiating the most sacred compacts and of disregarding their honorary engagements; and just as certainly as we now write, just so certain is it, that no new slave State will ever again be admitted into the Union, and no slave territory ever again be annexed to it."—*Courier and Enquirer.*

TEMPERANCE.

PROHIBITION PROGRESSING IN VIRGINIA.—Encouraging reports reach us from this State, and authorize the hope that the triumph of prohibition is not far distant. The Messenger, published at Staunton, says: "From unerring indications coming from every part of the State, we feel assured that the Temperance cause is onward." It also adds that much of the best talent in the various professions, and of both political parties, is actively enlisted in its behalf, and that county after county is wheeling into the ranks of prohibition.

TEMPERANCE AND THE 'RULE OF THREE.'—The Scotch are in advance of the English.—They have closed the grog shops for the whole of the day: the English for a part only. Our brethren over the water are taking the first step towards Prohibition—a small

one—still encouraging. Young America leads off with the whole figure. He is a kind of Rule-of-Three man—he says, 'If one day's prohibition in the week, or even part of a day, does so much good, how much more will seven days in the week do?' This sum has been worked out in Maine, Connecticut and other States, and the result is so satisfactory that all the States are figuring up for the same profitable return.

HIGHEST MOUNTAINS IN THE UNITED STATES.

The California papers give an account of the ascent of the Oregon Peak, known as Mt. Hood, which has been ascertained by measurement to be 18,361 feet. This is the Highest peak on the North American continent, and one of the highest in the world. The Mountain was ascertained to be volcanic, smoke being seen to issue from its summit. The peak of Mt. Hood is thus described:—*Morning Star.*

'We found the top similar to that of Mt. Helens—extremely narrow, lying in a crescent shape. Mt. St. Helens facing the northwest by a crescent, while Mt. Hood faces the southwest. The sharp ridge on the top runs from the southwest to the north, making a sharp turn to the west at the north end. The main ridge is formed of decomposed volcanic substances, of a light reddish color, which comes from 50 to 60 feet high at intervals of a few rods.

'These cones of rocks are full of cracks or fissures, as if they had been rent by some convulsion of nature at a remote period. Between these cones there are numerous holes, varying from the size of a common water bucket down two or three inches in diameter. Through these breathing holes—as we shall call them—and through the crevices in the rocks, there is constantly escaping hot smoke or gas of a strong sulphuric odor. In passing over the ridge for near half a mile, we discovered a large number of these breathing holes; through some the heat was more intense than through others.

'We did not carry up a thermometer, and therefore could not get the exact degree of the heat; but from holding our hands over several of them we have no doubt that the thermometer would have shown boiling heat in some of them.'

THE MORAL OF A POLITICAL LIFE— Mr. HUME.

The life of every true man possesses its own distinct individuality, and is fraught with its own specific lessons to contemporaries and posterity. And this, though most fully verified in the case of men of genius, properly so called, is not true in their case alone, but in that of every one who has devoted himself to any one worthy unselfish object, and has pursued that object steadily, and with powers adequate to the realization of his own ideal. Splendid endowments, no doubt, carry with them the highest capacity for usefulness, but even with no unusual brilliancy of parts, where there is unwearied and unflinching devotion to one noble object, the most important services may be rendered to mankind. Of this we have a remarkable example in the career of Joseph Hume. Endowed with not a particle of genius—possessing no very unusual amount of what is known as talent—unless it be the talent of unflinching adherence to one life-object—not distinguished even by the more common attribute of cleverness, and which is the main instrument by which people make way in every department of this active world. Mr. Hume has nevertheless achieved a position, and what is infinitely better, accomplished an amount of good for the community, such as some of the most splendidly endowed of his contemporaries could prefer no claim to rival. Lord Byron made his debut in his brief but bril

liant poetical career about the same time that Joseph Hume commenced his political course. In splendour of endowment and the capacity of delighting and elevating mankind there could be no manner of comparison between the poet and the politician, yet at this day how few hearts beat in gratitude towards the former compared to those who do homage towards and bless the latter. What is the secret of this, for there must be one, and one well worth knowing? It is to be found in the objects respectively pursued by each.—The rich endowments of the poet were mainly concentrated on personal gratification,—the most conspicuous function of his genius was to portray or adorn a morbid misanthropy or sensualism; the Reformer sought neither gain, celebrity, nor aggrandisement, and he has lived to earn the gratitude of millions of his countrymen.

The career of Mr. Hume supplies a striking illustration of what, with ordinary talent, may be achieved by force of character; in other words, it furnishes a new proof that in order to public usefulness the moral endowments are more important than the intellectual. With the genius of a Burke or a Chatham, but with less of the moral energy that adhere to the true and right amid calumny, ridicule, desertion, and repeated discomfiture, Hume might and would have broken down; but possessing the invaluable qualities of faith in the right, and courage to adhere to it in the face of long continued abuse and opposition, he has triumphed. In his address to the electors of the Montrose Burghs, in 1818, he laid down as the principle and object of his political life—"to act in his public capacity, uninfluenced by personal or party motives, keeping in view only the public good;" and now, having stedfastly adhered to this course through evil report and good report, he lives to realise the reward of his disinterested services.

"Vanity of vanities," was the exclamation of the royal voluptuary, at the conclusion of a course which had exhausted the appliances of personal enjoyment. "What profit hath a man of all his labor which he taketh under the sun?" "I here is nothing but misery in this world I think," was the spirit-groan of the licentious poet to whose career we have already adverted. The verdict pronounced on life by the man who has pursued a course of disinterested virtue—even though his efforts should have reference only to the well-being of his fellow-men in the present state of existence—is essentially different. "The history of my political life," said Mr. Hume, "is not without its moral, and the lesson which it teaches is that, in whatever situation of life he may be placed—if one keeps the right path in the pursuit of truth, honestly, and faithfully, he will at last find the respect of all, and that his conduct will meet with due acknowledgement." It is even so; and now we find that Mr. Hume—arrived at the natural term of human life—instead of having to lament that his labours have been fruitless, and his toils in vain, rejoices over the character as well as the amount of his successes. "As a legislator I always considered myself bound to declare my opinions; they might be only the opinions of one man, and very often it was so. I have often divided the House of Commons with six or seven upon questions which are now the law of the land." The all but unanimous verdict of the nation is now pronounced in favour of the wisdom and justice of those measures once so unpopular in Parliament, and it is fitting that honours should crowd around the head of the venerable senator who had the courage to take the lead in their advocacy when there were few to follow. There are men with whom we agree more fully in opinion than we do with Mr. Hume. There are men who command a larger measure of our admiration. There are men who occupy a wider space in our hearts; but to the full measure of his capacity and penetration do we honor him as an honest man, a true patriot, a useful senator. The type of legislation which he has advocated is not, as has been absurdly

alleged, good for one particular epoch or one nation merely, but for all countries and all times. Those who can recognise political Truth only when it has the voice of the majority in its favour and Right only when it has become law, had better let the character of such men as Mr. Hume alone.—*Aberdeen Free Press.*

HORRORS OF THE CHINESE WAR.

A friend has kindly furnished us with an extract from a private letter just received from Dr. Parker, the Missionary Surgeon, of Canton, which will be read with interest. Dr. Parker went from Framingham, Mass., about twenty years ago, and has resided in China ever since. No foreigner, probably, has ever had so fully the confidence of the Chinese, or such opportunities for familiar intercourse with that peculiar people. This familiarity has been brought about by the Doctor's medical and surgical practice among them, Dr. Parker has probably performed or directed more surgical practice operations than any other man living. One of his reports gives the number of cases attended to by him at 23,000! The prevalent surgical cases are those of diseases of the eye and tumors. Mrs. Parker was the first Christian female foreigner, so far as is known, who entered Canton. This she did in the night time in disguise. The letter is dated Canton, July 18, 1854, and reads as follows:

"China is at present the theatre of civil war and revolution, and within the last fortnight all their horrors have been exhibited very near to us. On the 6th of July, Flehshon, a town ten or twelve miles west of Canton, embracing nearly a million of people, fell into the power of the insurgents, and the imperialists have endeavored in vain to recapture it. The smoke by day and fire by night, of burning villages, have been visible from my terrace. On the 13th inst. the first blood was shed on the north of this city, a few miles distant, if we except that spilt by the sword of the executioner, the number of decapitations daily averaging fifty or sixty, and for the last ten years 50,000! To-day there has been a second battle in this vicinity—sixty eight insurgents taken prisoners and one hundred slain.

"Day before yesterday the insurgents were victorious, and three hundred imperialists were killed. It is said some of the captives to-day were brought in on poles, their hands and feet being tied like pigs! others were brought in on the points of sharp bamboos; some have their ears cut off; others are ham-strung. The panic in the city, as the gates were closed during these skirmishes, and the flight of women and children, it is difficult to portray; and from hour to hour we know not what may become the condition of foreigners. But most fortunately at present there is a naval force—British and American—able to protect us against any mob. Alas! for China. It would seem the declaration, that the nations that will not serve God shall be destroyed, is about to be fulfilled. Our only consolation is—the Lord reigneth."—*Boston Traveller.*

PROBABLE EFFECT OF THE ANGLO-FRENCH ALLIANCE ON THE ENGLISH LANGUAGE.

The subject of the probable effect of the present happy alliance of the two most civilized nations of the world on the language of those nations is one deserving the consideration of every lover of literature, as well as the etymologist. Among many other effects of this alliance this is not the least noteworthy. To the English student it is more particularly worthy of study, for it is a well-known fact that the English tongue is more susceptible of change and of receiving impressions than any other language. This is, and always has been, one of its characteristics.

The foundation of the English tongue is very slight, while the superstructure is composed of parts from almost every known language—Latin, Greek, French,

Danish, Norman French, Italian, German, Spanish, and even contributions from the language of Asia, Africa, and America, make up what is called English. The daily intercourse between the two peoples in the tent, in the field, at the bivouac fire, on the march, "shoulder to shoulder," the meetings between English and French seamen, each assisting the other, and parleying as fast as possible—all this must perforce cause a strong influx of words and terms from our ally which eventually will become so incorporated with our own language as to form another permanent addition to its value and expressiveness. One strong reason for believing that the words thus imported will obtain a permanent standing in our language is, that the importation will be the work of the peer and the peasant, the general and the private.

Many foreign terms, in extensive use by the upper classes, are never heard among the lower, and vice versa. But now the case is altered. Mark many, aye most of the "letters from the seat of war," even those written by "a private" or a "non-commissioned officer," and we shall find French words used in a manner and to an extent to warrant that which I have already asserted, viz., that the present Anglo-French alliance will effect an extensive addition to the number of words in the English language.—Correspondent of *Carnarvon Herald*.

Rev. J. C. FLETCHER ON BRAZIL.

(From the *Manchester American*)

Brazil, he said, lies almost wholly in the tropics. In its coldest part the temperature is not lower than at Charleston, S. C., and what is very curious, it is warmer at Rio Janeiro than at Pernambuco, which is nearer the equator.—In Rio Janeiro the thermometer never falls below 60 degrees, or rises above eighty or one hundred degrees. Brazil is derived from the word *Brazos*, which means cool. It was discovered in the year 1500.

The entrance to the bay Rio Janeiro is the most beautiful in the world; it approach is heralded by many island mountains, which are pointed like those of Switzerland, and were covered with the most beautiful of flowers.

In the bays were negroes rowing about in boats of rose-wood, and scudding little steamers, vessels of all nations and the shipping of Brazil. Rio contains 300,000 inhabitants and it is so situated that it cannot be all seen at once unless, a mountain two or three thousand feet high is ascended, because of the many little hills it contains. The buildings are all of stone and are without chimneys; they are chimneyless because there is no winter. the 365 days are all days of summer. Rio has no sewers and all the filth of that city is dumped into the bay. In the streets are seen negroes carrying bags of coffee. In Brazil are 7,000,000 inhabitants, but little over one million of which are white, and on a great gala day may be seen people of all shades of color from white to a deep ebony.

In the forests of Brazil grows an infinite variety of wood. No present is considered so rich there as a box made of 150 kinds of hard wood. To show how plenty what we call rich woods are there, the lecturer said he had seen a pig-pen in Brazil made of rose-wood. There the Oleander grows to a huge tree. Our fern grows ten feet in height, and he has seen the fern-palm over 70 feet in height. Of palm trees there are more than 1000 species. The lecturer alluded to the expression of the Atheist under the oak, and said that things larger than pumpkins grew on some of the trees of Brazil: the fruit growing on one kind of tree weighs 70 pounds. There are eight kinds of oranges in Brazil. Five are sold for one cent while ten cents must be paid for an apple.

The rose wood is a sensitive plant, "And just think,"

said he, "of a huge forest of trees,—all sensitive plants,—and when the sun goes down they all fold their leaves and go to sleep."

The plumage of the birds of the forests are of the most brilliant colors, and from the feather of birds, and the scales of fish and the wings of insects are wrought flowers of the gaudiest hue. In the evening could be seen innumerable fire-flies, which emit a strange phosphorescent light and Mr. F. said he had climbed up on the mountain's side and looked down and seen them light up the tops of palm trees.

The women are tattooed and wear the enormous ruffles and flounces. They follow the fashions more than we do, for in their winter, which is no colder than it was in the Hall, they would wear thick velvets. In 1808 the first printing press was introduced into Brazil now several daily papers are printed in Rio, specimens of which the lecturer exhibited. The language of the Brazilian is very much like the Latin, and Mr. F. gave several illustrations to show the similarity that existed between the two languages.

He next spoke of the government. The people elected three men for senators from whom the Emperor selects one, and that one is to be senator for life. The people elect their own representatives. They have a nobility but it is not hereditary. According to the constitution the Roman Catholic religion shall be the religion of the state, but those of every other faith are allowed to worship God according to the dictates according to their own conscience, but not in a house with steeples or bells on them.

Don Pedro, the Emperor, is about 30 years of age, about six feet high, fair complexion, and has blue eyes. He is related by blood to the Hapsburgs and Bourbons, and by marriage to almost every monarch in Europe. He has a great liking for machinery, and the lecturer gave a pleasing account of a visit he paid to a steamboat, and he said the Emperor could be no better pleased than by a present of some piece of machinery.

Mr. Fletcher spoke of several visits which he and others had paid the Emperor, and recited the amusing process by which the etiquette of the court compels all visitors to take their leave of sovereigns. The room in which he visited the Emperor was two hundred feet in length, and the whole of that distance he was obliged to bow himself out, going backwards.

The slavery of Brazil, he said, was probably the most horrible in the world. A Brazilian gentleman had told him that he knew of men that compelled their slaves to work from three o'clock in the morning till ten at night. The slave trade was not stopped until 1850 and then it was done by the cannon of England. Respectability, he said, it is not measured by the color of the man. The veriest slave when he is freed can reach the highest office in government except that of senator.

"UNCLE SAM."—The death of Samuel Wilson, an aged, worthy, and formerly enterprising citizen of Troy, will remind those who are familiar with the incident of the war of 1812, of the sobriquet for the 'United States.' Mr. Wilson, who was an extensive packer, had the contract for supplying the northern army with beef and pork. He was every where known and spoken of as "Uncle Sam," and the 'U. S.' brand on the heads of barrels, for the army, were at first taken to be the initials of 'Uncle Sam' Wilson, but finally lost their local significance, and became throughout the army, the familiar term for 'United States.' The Wilsons were among the earliest and most active citizens of Troy.—'Uncle Sam,' who died yesterday, was 94 years old.—*Albany Evening Journal*.