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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME II.]

JULY, 1855.

[NUMBER 3.

"ONE IS YOUR MASTER, even CHRIST: AND ALL YE ARE BRETHREN."

Although this number is filled, chiefly, with condensed sketches of the proceedings of Christian Organizations, (many Anniversaries of great interest still remain to be noticed.) A synopsis of the most interesting facts, respecting the progress of several Ecclesiastical Bodies and Benevolent Institutions, for which room could not be found this month, is reserved for the next issue. It is a pleasing indication that calls for Union are yearly becoming more frequent and earnest, in the speeches delivered at the annual gatherings of Benevolent Institutions. The influence which these meetings exert against exclusiveness cannot easily be over-estimated.

Movements of Organizations.

From the News of the Churches.

A SYNOPSIS OF THE RELIGIOUS ANNIVERSARIES OF GREAT BRITAIN AND FRANCE.

BRITISH WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this society was held on the 30th of April,—Sir Anthony Oliphant in the chair:—

Statistics of Operations.—The General summary of all the missions under the direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, Australasia, and Polynesia, South and West Africa, British America, and the West Indies, is as follows:—

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world.....	105
Chapels and other Preaching Places in connection with the above mentioned Central or Principal Stations, as far as ascertained.....	1,349
Ministers and Assistant-Missionaries, including thirteen Supernumeraries.....	271
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.....	522
Unpaid Agents, as Sabbath-school Teachers, &c.....	3,798
Full and Accredited Church Members.....	75,973
On trial for Church Membership.....	4,749
Scholars, deducting for those who attend both the Day and Sabbath schools.....	43,395
Printing Establishments.....	5

Other missions of the society having also relation to Conferences in Ireland, France, Australia, and Western Canada:—

Central or Principal Stations called Circuits.....	181
Chapels and other Preaching Places.....	1,528
Ministers and Assistant-Missionaries, including sixteen Supernumeraries.....	267
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.....	276
Unpaid Agents, as Sabbath-school Teachers, &c.....	5,117
Full and Accredited Church Members.....	35,584
On trial for Church Membership.....	1,724
Scholars, deducting for those who attend both the Day and Sabbath-schools.....	40,081
Printing Establishments.....	3

RECAPITULATION.

Central or Principal Stations called Circuits.....	37
Chapels and other Preaching Places.....	317
Ministers and Assistant-Missionaries, including twenty-nine Supernumeraries.....	538

Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.....	793
Unpaid Agents, as Sabbath-school Teachers, &c.....	8,913
Full and Accredited Church Members.....	111,557
On trial for Church Membership.....	6,475
Scholars, deducting for those who attend both the Day and Sabbath-schools.....	84,076
Printing Establishments.....	8

The following persons, in number eighteen missionaries, and eleven wives of missionaries, have been sent out by the society since the last anniversary:—Mr. Edman, to Gibraltar; Mr. Simpson, to Madras; Mr. and Mrs. Sanderson, to Mysore; Mr. Hutton, Mr. Smith, Mr. Preston, to China; Miss Partridge, Mr. Hill, Mr. Bennett, to South Australia; Mr. and Mrs. Cope, Mr. Lelcan, to Van Diemen's Land; Mr. and Mrs. Thomas, to the Friendly Islands; Miss Adams, to Natal; Mr. and Mrs. Edney, to Sierra Leone; Mrs. Meadows, to the Gambia; Mr. and Mrs. Gilbert, to Antigua; Mrs. Huro, to St. Vincent's; Mr. Greathead, to Demerara; Mr. Pimm, to Barbadoes; Mr. and Mrs. Fletcher, Mr. Webb, to Honduras Bay; Mr. and Mrs. Brownell and family, to Nova Scotia. Of this number, Messrs. Thomas, Brownell, Edney, Sanderson, Gilbert, Fletcher, and Edman, who have been before honorably and usefully employed in various missions, but had returned home for a season, have been again appointed to the Foreign work.

The following much-lamented Missionaries have been removed by death:—Mr. Brown, at Cape Coast; Mr. Bannister, at Barbadoes; Mr. Kerr, Mr. Curtis, at Jamaica. To this affecting record must be added that of three excellent females, the wives of missionaries, who have also exchanged mortality for life.

Finances.—The receipts for the year amount to £111,058, 14s. 4d. The following are the particulars:—

Total Donations and Subscriptions received at the Mission House, and Ordinary Contributions from the Home Districts.....	£67,508	6	2
Hibernian Missionary Society.....	4,380	17	3
Juvenile Christmas and New Year's Offerings....	5,904	5	2
Total Ordinary Home Income.....	£77,793	8	7
Contributions of Foreign Auxiliaries, including special amounts, for additional Missionaries to			
Australia.....	£21,547	10	0
Colonial Grants.....	2,197	16	1
Legacies.....	2,050	1	9

Donations on Annuity.....	899	12	8
Contribution for the China Mission, specially reported.....	1,410	0	1
Lapsed Annuities.....	2,377	8	6
Dividends, Interest, &c.....	1,363	11	8
Payment from the Swedish Committee, on account of Stockholm Mission Premises.....	1,409	5	0
	£111,045	14	4

On a comparison of the receipts of 1854 with those of the previous year, the home receipts from the District Auxiliary Society, and at the Mission House, exhibit an advance of £586, 11s. The Hibernian Missionary Society has exceeded the contributions of the former year by £185, 9s. 3d. The Juvenile Christmas and New Year's offerings show a gratifying increase of £606, 6s. 7d.; making a total increase on ordinary home receipts of £1378, 6s. 10d.

The increase on the receipts from the foreign mission stations is £3833, 16s. 8d.; on the contributions for the China mission, £507, 1s. 5d.; and on the lapsed annuities, £2077, 8s. 6d. The receipts are further augmented by the payment of £1409, 5s. on the transfer of the Stockholm mission premises to an Evangelical Committee in Sweden.

To complete this comparative view of the receipts of the year, it is necessary to add, that there is a decrease on donations on annuity amounting to £250, 7s. 4d.; and that there is also a large decrease in the item of legacies. The legacies of 1853, including those of the late Thomas Marriott, Esq., and William Shippery, Esq., amounted to £13,922, 2s. 10d.; the legacies of 1854 amount to £2050, 1s. 9d., being a decrease of £11,872, 1s. 1d. in this single item of account; while the total decrease on the whole receipts of the year amounts only to £3449, 19s. 11d.

The expenditure side of the balance sheet will show that the Committee have aimed at maintaining the various missions in a state of moderate efficiency, without increasing the immediate or future responsibilities of the society. They have not increased the number of missionaries, except in cases where special provision was made for that object, as in China and Australia; neither have they filled up every vacancy which has been occasioned during the year by death and other causes.

CHINESE EVANGELIZATION SOCIETY.

The annual meeting of this society was held on the 26th of April—Captain Fishbourne, R. N., in the chair.

The report states that the society has four missionaries, four colporteurs, and four youths in training as native evangelists. During the last year it has been enabled to print the entire Scriptures in Chinese, and its agents have circulated five thousand copies of the New Testament and one thousand copies of the Psalms.

The total receipts for the year were £1772, 18s 9d, making, with the balance of last year, £2106, 4s 10d; the expenditure being £2078, 1s. 2d.

The chairman had that day met a gentleman who had acted as interpreter on the occasion of a late visit to Nankin, and who had paid great attention to the movement in China. He had come to the conclusion, that the opinions professed by the insurgent leader at Nankin were accounted for by the circumstance, that he wrote at an early period of his Christian life, and had some difficulties in apprehending the whole truth and transferring it accurately into his own language. One favourable circumstance which he would notice, was that a work had been begun among a people who had not previously been idolaters, namely, the Miaou-tse, whom he believed to be identical with the race known as the Karens,

in Burmah. These Karens were a very interesting people; they had among them most of the traditions of the Old Testament, and also a belief in salvation through God's Son,—a belief which could have come from no other source than the Bible. The Karens and the Miaou-tse were evidently not of Chinese origin, for they had no written language among them, beyond what had been formed for them by the American missionaries. One argument in favour of the character of the movement in China might be taken from the fact, that a French paper, lately speaking of the Czar as a persecutor of the Catholic Church, classed him with the great "Chinese impostor, who called himself Christian and Protestant." The best guarantee which he knew for the sincerity of the Chinese reformers, was the fact that they circulated far and wide the Holy Scriptures; and it was made imperative that the heads of the nation should study the Scriptures, and instruct the people in them.

The meeting was further addressed by Lieut.-colonel Rolandson, of Addiscombe, and Richard Ball, Esq., Bristol.

BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary meeting of this society was held on the 2d of May,—the Earl of Shaftesbury in the chair:—

Statistics, &c.—The operations of the society have been enlarged in every department. The issues have been partly as follows:—From the depot at Paris, 109,235 copies of the Scriptures, an increase of 18,783 over those of last year; Brussels, 27,000; Amsterdam, 2000; Breslau, 32,000; Switzerland and Northern Italy, 20,639; Sardinia, where three depôts were established last year, 5000 copies, distributed within Sardinia; Mediterranean, 12,467; Calcutta, 56,032; Madras, 56,000; Bombay, 8359; Sierra Leone, 5000, making the total distribution from the commencement, 25,849. At Stockholm there was an increase of 19,429 over the issues of the year preceding. 77,835 copies were distributed in Germany. The disturbed state of St. Petersburg compelled the agent there, Rev. Mr. Ellerby, to return to England. The society's stock was left with a gentleman residing in St. Petersburg, and the issues during the year amount to 6818 copies. The society's correspondent offered 500 copies to the Grand Duchess Helen, for distribution among the sick and wounded soldiers of Russia. The Duchess accepted the offer, and undertook the expense of the distribution. Mr. Barber, formerly agent at Smyrna, has been removed to Constantinople, where he is authorised to provide for the distribution of the Scriptures in the Danubian provinces, and the supply of all connected with the allied armies in the Crimea. Two colporteurs having been sent out, one to supply our own troops, and the other to supply those of the French. Large orders have been received during the year from British North America, Toronto alone having to be supplied with 35,500 copies.

The whole issues of the society for the year were,
From the depot at home1,018,882
From the depôts abroad 431,994

1,450,876 copies,
being an increase of 83,348 over last year. The total issues of the society now amount to 29,389,507 copies. There has been forwarded to the Naval and Military Bible Society, in connection with the war, 53,000 copies; to the Constantinople depot, 34,000; to the Paris depot, 38,000; to other societies and depôts, 18,000 copies; to Miss Nightingale sixty copies, with permission to draw supplies to an indefinite ex-

tent from the depot at Constantinople; various numbers to other individuals, and the prisoners of war have not been neglected. The number of new auxiliaries reported during the past year is 198, making the total number of affiliated societies, 3,313.

Finance.—The receipts of the year ending March 31, 1855, are larger than those of any preceding year, with the exception of the Jubilee Year. The amount applicable to the general purposes of the society is £64,878, 7s. 3d., being £5221, 18s. 7d. more than the preceding year; the amount received for Bibles and Testaments is £59,600, 2s. 3d.; making the total receipts from the ordinary sources of income £124,478, 9s. 6d.

To the above must be added the sum of £3694, 4s. 11d., further contributions to the Jubilee Fund, and also £7860, 1s. 3d. to the Chinese New Testament fund; making a grand total of £136,032, 15s. 8d.

The expenditure of the year has amounted to £149,040, 13s. 9d., being an increase on the net payments of £29,782, 18s. 8d.

The society is under engagements to the extent of £96,627, 19s. 3d.

Proceedings at Meeting.—The speakers were the Bishop of Meath, Viscount Ebrington, Macleod Wylie, Esq., of Calcutta, Hon. and Rev. Mr. Pelham, Revs. Norman McLeod, John Farrar, Mr. Bergne, Joshua Harrison, W. Gill. &c. The addresses were of a very superior order, but we regret that we have not room for extracts.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The 47th anniversary of this society was held on 8th May,—the Earl of Shaftesbury in the chair. The income for the year, £28,781, 13s. 3d., though exhibiting a decrease on last year, is still larger than the income of any year except the last.

Operations.—The report, as usual, reviewed the operations of the society for the year at the various stations occupied by their missionaries, viz.—Amsterdam, Gottenburg, Frankfort, Creuznach, Strasburg, Furth, Berlin, Danzig, Königsberg, Posen, Lissa, Breslau, Cracow in Poland, at Constantinople, Jassy, Bucharest, Bagdad, Jerusalem, Cairo, Tunis, and Tangier.

In London there is a growing attendance of converts and inquirers at the society's chapel in Palestine-place. Twenty adults have been baptized during the year, and twelve children of believing Israelites. Sixteen Hebrew adults have been confirmed, of whom thirteen well-instructed candidates were from the Operative Institution. The chaplain speaks with great thankfulness of the Hebrew schools. One boy has become a schoolmaster, and six others have been placed in respectable situations; while of the girls, eight have left, of whom two have become governesses, one in a private family, and the other in a mixed school; four have gone to domestic service; and two are with their friends. There are at present five students in the Hebrew College, of all of whom the Principal speaks favourably.

The report referred especially to the expulsion of their missionaries from Poland, which has been once and again noticed in this journal.

HOME MISSIONS.

LONDON CITY MISSIONS.

The following is an abstract of the report of the City Mission, read at the anniversary meeting by the Rev. C. Garwood:—

"The general impression of the missionaries was,

that owing to the cholera and the war, together with the high price of provisions and deficiency of employment, there never had been so trying a year for the working-classes as that to which the report referred; and the benefits conferred by the labours of the missionaries had been great in proportion. The number of visits paid by the missionaries to cases of Asiatic cholera, exclusive of English cholera cases, and cases of children, was 5,839. It was a cause of great thankfulness to God, that notwithstanding the severity of the duty, and the almost daily exposure to the pestilence, only one of the society's missionaries had died of cholera, and only one from other causes. The Committee attribute this, and the comparatively small amount of sickness which had prevailed during the year amongst the society's missionaries, to the fact of their having engaged the services of a medical man to attend to them, and their wives and families. The total number of visits paid to sick and dying adults in general, during the year, had been 15,295, being an increase of 3,022 on the number during the previous year. Upwards of one-third of the persons thus visited receive no other religious consolation. After referring to the visits of the missionaries to the wives, the widows, and the orphans, of the soldiers engaged and who had fallen in the Crimea, and the distribution of tracts to the soldiers previous to their departure, and to their friends subsequently, for the purpose of being forwarded to them in letters, and quoting many interesting cases evidencing the benefit that had resulted from this feature of the agency, the document proceeded to observe, that owing to the paucity of funds there had been only one addition made to the number of the missionaries during the year, the total number being now 328 against 327 in the previous year; and even this increase could not have taken place, had not the society received a large legacy during the year. The number of hours spent in domiciliary visitation had been less during the last than in the previous year; but the aggregate amount of missionary work had been larger, and the result had been larger. The total number of visits paid during the year had been 1,484,563, being an increase on the previous year of 45,245. The number of religious tracts distributed had been 2,092,854, being an increase of 161,149; of religious books lent, 50,458,—increase, 13,647; Bibles distributed, 8115,—increase, 1,427. Meetings held for the purpose of prayer, and exposition of the Scriptures, 25,318; increase, 2,283. Fallen women persuaded to enter asylums, or to return to their friends, 411, against 376 in 1854, and 217 in 1853. Drunkards reclaimed, 656; being an increase over the previous year of 87. Besides this, 470 persons living together unmarried have been persuaded to marry; 360 families have been induced to commence the practice of family prayer; 700 persons had been brought to participate in the sacrament of the Lord's Supper; 967 cases of decided repentance and improvement of life were also reported; 9,561 children had been sent to school through the exertion of the society's missionaries, being an increase 1,708 over the number of the previous year. The number of open-air services, and the attendance at them, also showed a considerable increase. The financial statement showed an increase in the receipts as compared with the previous year, but this was made up in part by a legacy of upwards of £4,000 from the late Mrs. Margaret Wilson, of Eaton Square, and was wholly insufficient to meet the growing demands upon the society, or even to maintain the present agency during the year."

On the important subject of open-air preaching, Mr. Canon Miller, of Birmingham, made some most

interesting remarks, but we must reserve these for another opportunity, when we shall have occasion to bring together the opinions of several leading men on that subject.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

The eleventh annual meeting of this association, was held on the 20th of April,—the Bishop of London in the chair. The Rev. Dr. Spence read the Report. In order to present a definite and comprehensive view of the work in which the readers are engaged, a condensed summary was given of the number of visits made by them during the past year:—Hours actually employed in visiting, 181,801; number of families visited in the districts aided, as nearly as can be ascertained, 140,812; number of persons to whom the Scriptures have been read, 319,266. Number of persons actually visited:—Professing to belong to the Church of England, 243,999; other Protestant denominations, 41,360; the Church of Rome, 34,167; no religious communion, 85,871; professing to attend divine worship regularly, 122,321; ditto sometimes, 178,755; ditto never, 119,270. The balance sheet of the society, showed that the income during the past year amounted to £9,892, 14s. 6d., and the expenditure to £9,447, 19s. 8d., leaving a balance in hand of £444, 14s. 10d. The Bishop of Melbourne, Rev. C. Baring, Hon. and Rev. J. T. Pelham, Rev. D. Moore, Lord Robert Grosvenor, and Rev. T. R. Redwar, addressed the meeting.

HOME MISSIONARY SOCIETY (CONGREGATIONAL.)

The following abstract of the proceedings of this society for the past year was submitted to the meeting of the Congregational Union of England and Wales:—

“The Home Missionary Society has persevered in its course with unabated vigour. In many an agricultural district the faithful missionary continues his zealous and self-denying labours amid great difficulties and much opposition. Puseyism, worldliness, ignorance, and vice, present obstacles all but insuperable to the progress of Evangelical truth. The only source of hope is found in the assurances of Him who hath promised that his word shall not return unto him void. Nor have destitute towns been overlooked. In many cases temporary aid has been afforded, by which congregations have been gathered and churches have been formed, which have ultimately become self-sustaining, and have united with their brethren in diffusing the gospel in the regions around them. Neither have the young been neglected. Many thousands of children have been collected in Sabbath and day schools, and are taught to lisp the praises of that Saviour who had said, ‘Suffer little children to come unto me, and forbid them not, of such is the kingdom of God.’ Numerous copies of the Scriptures have been circulated, and tens of thousands of tracts distributed. It only requires that the system of means adopted and pursued by the society could be extended throughout the country, and the promised outpouring of the Holy Spirit be realised, and the moral wastes, over which the Christian philanthropist mourns, would soon become as the garden of the Lord. The income of the society during the past year has been £4,605, which, with the sum of £2,047, 14s. 3d. in legacies, makes a total of £6,653, 9s. 3d., and its expenditure £6,400.”

RAGGED CHURCH AND CHAPEL UNION.

The second annual meeting of this society was held on Tuesday week in Exeter Hall,—the Earl of Shaftes-

bury in the chair. The proceedings having been opened with prayer by the Rev. Mr. Leask, Mr. J. A. Merrington, Hon. Secretary, read the report, which stated, that although the committee had not yet achieved great results, they had reason to feel gratified with the great encouragement they had experienced. The object of the Union was to provide places of worship for the destitute poor, and it was to be regretted that the metropolitan churches had not yet more cheerfully recognised it as an auxiliary in reclaiming the ignorant and criminal population, when it was remembered, that out of the whole population, one in every thirty-three were taken before the criminal courts. Although their funds were limited, they were, nevertheless, able to extend assistance in every instance where it was required. Their operations were not of an expensive nature, so that the money contributed was exclusively applied to the object for which it was intended. They had now established 30 preaching stations, affording accommodation to between 3000 and 4000 persons; of whom there was an average attendance of from 1,300 to 1,400, and it was believed that not five in a hundred of these persons would attend a place of public worship but for the facilities afforded by the Union. These stations embraced some of the most fashionable districts of the metropolis, since it happened that the extremes of poverty and wealth were in immediate contact in many neighbourhoods. From the reports of the missionaries at the different stations, they had the most gratifying evidence of the usefulness of the society, the poor people, in many instances, saying, “We like them gentlemen, they speak so plain, and make it so clear to us.” They had erected a church at King Edward Street, Mile-end, New Town, capable of accommodating 300 or 400 persons. In addition to the public services in different places, various auxiliary efforts had arisen out of them, open-air preaching having been held in some places, provident societies commenced, Sunday-schools established and prospering, thousands of tracts delivered, lectures delivered, and the dwellings of the poor visited. The balance-sheet for the past year showed the receipt of £183 in subscriptions, giving, with the amount in hand, a fund of £480; the expenditure amounted to £315, leaving a balance in hand of £165. The Earl of Shaftesbury thought that the committee might have taken greater credit for the result of their exertions. It appeared that although they had many difficulties to overcome, they had accomplished a great deal, and he only hoped that no chilling influence would be thrown over their exertions to damp their ardour and zeal. He believed that through the agencies of the Union, large masses of the poor and ignorant might be reclaimed from a state of degradation and crime, and the successful method was that which adapted itself not only to their capacities, but to their tastes and habits. The Rev. Mr. Whitmore proposed the adopting of the report, which was agreed to. The meeting was then addressed by the Rev. Mr. Dickenson, the Rev. Mr. Leask, and other gentlemen. The proceedings terminated with a vote of thanks to the chairman.

RELIGIOUS TRACT SOCIETY.

The fifty-sixth annual meeting was held on the 4th May, the Earl of Shaftesbury presiding.

The report gave a brief sketch of the society's operations during the year, in the printing and circulation of religious periodicals in various parts of the world,—as France, Germany, India, Burmah, China, Polynesia, Madagascar, Australia, &c. The benevolent income had attained an increase of £928. The grants amount to £10,187, 16s. 5d., being an excess over

the ordinary receipts of £2,219, 5s. 5d. The sales for the year reached the sum of £167,101, 12s. 8d., being an increase of £3,700, 17s. 7d. The total receipts amounted to £36,200, 10s. 10d., being an increase of £2,787, 9s. 1d. The number of publications circulated in the year was 28,292,194, showing an increase of 915,619, and making the entire issues of the society, in 112 languages and dialects, including the issues of foreign and affiliated societies sustained or nourished by the parent institution, about 673,000,000.

The meeting was addressed by the chairman, Hon. A. Kinnaird, M.P., Rev. W. Gill, from Raratonga, Rev. Dr. Baylee, Rev. F. Monod, &c. Mr. Gill adduced a number of interesting illustrations of the manner in which the Tract Society lent its very efficient aid to the work of Christian missions abroad. He had himself been honored to take out the first grant of tracts from the society's house to Raratonga, which were received with inexpressible joy by the people of that island. This led the way to the establishment of a mission press there; and the first book printed was James' "Church Member's Guide," to which Bunyan's "Pilgrim's Progress," and other works, succeeded; and it was a most interesting fact, that the press-work was done entirely by native young men, of the first generation after the overthrow of idolatry in those islands. The effect of these tracts and books, of the Bible, and of the oral teaching of the missionaries, was the total moral revolution of the people of Raratonga. They delighted now in reading religious books and hearing the gospel; and he did not suppose that twenty families could be found upon that island who did not have family prayer morning and evening; and yet these were the people who, thirty years ago, were wretched cannibals. To this and kindred societies, under the blessing of God, this great change had to be ascribed. Mr. Gill also referred to the love of singing divine songs which exists among the people, and presented to the chairman, amid the applause of the meeting, a small hymn-book, just issuing from the press, printed in the Raratongan language.

Dr. Baylee said there were many more infidels in England than might be supposed by the circulation of their publications; but, from a very extensive intercourse with working men, he could affirm, that comparatively few of them were speculative infidels, and thousands were ready to receive instruction in the truth, if the ministers of religion would take the trouble to go among them for that purpose. There were some men who had very strange notions about the "dignity" of the clerical office. Sydney Smith once said, that the Established Church was dying of dignity. When he (Professor Baylee) first saw that remark, he was not a clergyman; but he then resolved, if ever he should be, that he, at any rate, would not die of dignity. He had made special efforts to enlighten the working-classes on the subject of the Bible as the Word of God, and the true nature of Christianity; and he had found very few indeed, among those professing to disbelieve the truth of the Bible, who had taken the trouble to examine into the nature of the evidence on which those who believed it to be the truth of God relied. And as the result of an effort which had been made among the working-men of Liverpool, he might mention, that an association had been formed by them for the defence of the Bible. He was most glad to be able to state positively, from the extent of his knowledge of the mind of the working-classes, that infidelity is not progressing among them, but that true religion is. In Liverpool, he might say, there will this year be three thousand families subscribing their farthings, half, and

pence per week, to provide themselves with clergymen.

WESTERN MISSION SOCIETY.

This society was instituted for the purpose of affording aid to the missions established amongst Greeks, Turks, and Armenians, in the south-east of Europe and west of Asia. The American Board of Missions is the chief occupant of this field, supporting there at present 136 labourers, and consequently the largest proportion of the society's revenue falls to its share. The receipts for the year were stated in the report to amount to £1,854, 16s. 3d. Of this sum £1,121, 7s. 6d., has been remitted to the American missions in the Turkish empire; and, after paying the necessary expenses of the society, there remains in the treasurer's hands the sum of £200.

The first annual meeting of this society was held on the 19th of April,—the Earl of Shutesbury in the chair. Besides the chairman, the speakers were Lord Robert Grosvenor, M.P., the Hon. Arthur Kinnaird, Sir E. L. Buxton, Bart., the Rev. Dr. Marsh, the Rev. W. Arthur, the Rev. R. Herschell, and the Rev. D. Veitch.

The Rev. Dr. Marsh opened the proceedings with prayer. The Rev. Cuthbert Young read portions of the annual report, which was adopted and ordered to be printed. Two resolutions were unanimously passed. The one, proposed by Lord Robert Grosvenor, was, "That this society be called 'The Turkish Mission Aid Society;' that members of the society should be annual subscribers of half-a-guinea a-year; and donors of ten guineas annually, or donors of £50 or more at one time, shall be designated life-governors, and be entitled to deliberate and vote at all the meetings of the committee." The other, proposed by the Rev. Ridley Herschell, was, "That this meeting, feeling the great importance of missions to nominal Christians, rejoice in the increasing extension of the reformation in the Oriental churches, and the manifest success attending the labours of the missionaries in the Turkish empire, even amidst wars and rumours of wars; and thankfully acknowledge its obligations to the great Head of the church, for the privilege of being connected in any way with this glorious enterprise."

FRANCE.

Annual Meeting of the Bible and Home Missionary Societies—Meeting of the Evangelical Alliance—Opening of the Chapels in Paris.

PARIS, May 18, 1855.

The annual anniversary meetings of the Paris Religious Societies have been held this year a few days earlier than usual, viz., from the 17th to the 25th of April. They have been attended by few ministers from the country, many having delayed their visit to Paris until the exhibition be opened, and the general meetings of the Evangelical Alliance take place. The meetings were, however, good, and characterised by much zeal and practical earnestness. Most of the societies are progressing as to their work, though the war and consequent slackness of trade have diminished the receipts of some. As I made them known last year, I need only mention this time the principal facts in the reports, and the most striking incidents in the speeches.

Our Bible Societies are highly prosperous. Their sales have largely increased, especially in the provinces, since the proclamation of the dogma of the immaculate conception of Mary, by the holy see. The Protestant Bible Society has placed no less than 3,816

Bibles and 4,695 Testaments amongst the Protestants of the Established Churches. The details of the receipts of this Society are interesting. In a village, 127 poor persons clubbed themselves together, to send £2 to the treasurer. A sum of £13 was subscribed by one of Oberlin's villages, in the Ban de la Roche. The *French and Foreign* and the *British and Foreign Bible Societies* have been very successful in their efforts amongst our soldiers and our sailors, their agents having generally been received with favour by the superior officers, and having easily obtained the necessary authorizations to visit the camps and the barracks, especially at Boulogne, Paris, Lyons, Marseilles, Smyrna, and Constantinople; 40,000 copies of the Scriptures have thus been disposed of. The Bible colporteurs have nowhere met with any serious opposition. Not only the civil authorities, but even some priests have acted towards them in a friendly manner. The total number of copies distributed or sold last year in France, and in the French army, by these three Bible Societies is about 150,000.

The prospects of our HOME MISSIONARY SOCIETIES are also encouraging. The past year has been good for the *Evangelical Society* (Independent), established twenty-two years ago. Some of its places of worship are still closed, it is true; but our rights at length been acknowledged, we have been positively assured that it would henceforth be respected, and we hope, therefore, that these closed chapels will soon be reopened. The persecuted flocks have remained faithful to the truth, and given many proofs of their attachment to their ministers, and to the work of the society. The day-schools in the Faubourg du Temple, Paris, continues to be frequented by nearly 500 scholars, whose weekly pence have raised, during the year, a sum of no less than £212. The normal school for teachers has already obtained 80 certificates of merit; it now contains 20 students. The number of agents employed by the society is 102, comprising pastors, evangelists, male and female teachers, and two professors.

The *Central Society* (Established Reformed Church), is extending its work, and has succeeded in establishing a new branch in the south of France. The northern branch has been of late the most prosperous; it now has 10 stations, with 19 places of worship, and 12 agents. The stations of Fresnoy and Grougies have really become churches, having their chapels and pastors. The former is composed of 200 converted Romanists, and has 150 boys and girls in its schools. The preparatory theological institution, located near Paris, and established for the purpose of preparing for the Montauban theological seminary pious young men, really called of God to the work of the ministry, now contain 12 students. Four young men have left it during the year, after taking their degree of B.A., which is a condition of admission in the Montauban and Strasburg Faculties of Theology. Four others, having finished their studies, are now pastors of the society.

The *Paris Missionary Society*, supported by Christians of all denominations in France, has now been 32 years in existence. Their missionaries in South Africa report progress. The political agitation in the country of the Bassoutos has subsided, and the return of peace has already exerted a blessed influence on the spread of the gospel. There are 58 catechumens or candidates for baptism at Bithulie, and 84 at Beerséba. The Committee have resolved upon re-opening their mission-house, for the training of missionaries. It has been closed ever since 1848, for want of funds.

The *Religious Tract Society* has already issued 18,000,000 of tracts since its organization. The is-

ues of last year have reached 1,100,000. Our tracts are now read almost everywhere, the authorities being generally favourable to their spread. A commissary of police having examined some of them, said, that if these little books were universally read, he would certainly have less work to do as a police agent. Eleven new tracts have been published since the last anniversary, besides six others for the children's series. The *Ami de la Jeunesse*, a bi-monthly periodical for young people, has seen the number of its subscribers increase to 1,500. There have been sold no less than 200,000 copies of the *Almanack des bons Conseils* for 1855. Such a sale is, I believe, unprecedented in France.

The annual meeting of the *Society for the encouragement of Primary Education amongst the Protestants of France* was, as usual, presided over by M. Guizot, whose speech formed a pleasant contrast with those of former years. He complained of the difficulties Protestants sometimes met with when they wish to open or to enlarge their primary schools, and mentioned the fact of eight schools having been closed in one department, by order of the authorities. Such facts he showed to be in evident contradiction with three important principles now recognised by the constitution and the laws of France, viz., religious liberty, the liberty of primary instruction, and the liberty of forming associations for the encouragement of primary instruction. These impediments he attributed, not to the Government itself, or to the superior authority, which has been found ready to respect our right, but to the local authorities, who sometimes fear the embarrassments which the free exercise of our rights may create for them, and sometimes act under the influence of the Romish clergy.

Such a speech from such lips will not, I trust, be lost on the French authorities. We have reason to believe that they have already been of some effect, as future communications may show.

But to return to the Protestant Educational Society. The report showed the importance of the society in the actual state of French Protestantism; for from the correspondence of the Committee, it appears that, for instance, in one place, one-half of the catechumens who presented themselves for confirmation are unable to read; whilst in another locality, out of 82 Protestant girls, 15 only go to school! Unhappily, many churches seem so very indifferent on this subject, that out of 800 circulars issued by the Committee, in order to obtain correct statistical information on this point, 200 only have been answered. The number of schools opened this year is 21; grants have been made to 95 schools, to 18 infirm schoolmasters, and to 78 male and female students, who are thus enabled to continue their studies. The Normal school at Courbevoie, for schoolmasters, now contains 33 students. The opening of a Normal school for mistresses has been delayed from various causes, but will soon take place.

The *Sunday School Society* has begun a series of tracts on subjects relating to Sabbath schools, prepared a hymn-book for children, and issued a great number of reward tickets, class-books, and other school requisites. The number of Sunday schools known to the Committee in France is now 282, which is an increase of 18 on the last year. Paris has 14.

The *Society of the Protestant Halfpenny* has been the means of distributing £661 amongst 29 religious societies and benevolent institutions. Besides the weekly subscriptions of one halfpenny, a good deal of money has been procured by means of money-boxes intrusted to the children, one in each family.

The *Deaconesses' Institution*, for training Protestant sisters of charity for our infant schools and hospitals continues to be appreciated by many, notwithstanding the opposition of a few Christians, who will maintain that such an institution has a monastic and therefore a pernicious tendency, although our Protestant sisters make no vows, and are free to return when they please. This year the infant school of the institution receives 120 children. 174 sick persons have been taken care of in the hospitals. The penitentiary contains 11 young women, and the disciplinary 16 girls. The report mentioned various and striking instances of the good done by the institution and by the sisters who have been trained in it.

The *Agricultural Colony of St. Foy* contains 111 boys and young men, and 96 girls, the majority of whom were formerly inmates of different prisons. Their moral development is in general satisfactory, and some conversions have taken place. One of the former colonists is now at the head of a similar establishment in another part of France, and has under his care 34 children, "as wicked," he says, "as he was himself formerly."

The following are, in round numbers, the receipts and expenses of the above societies for the past year, together with the actual amount in hand or deficiency:—

	RECEIPTS.	EXPENSES	IN HAND	DEFICIENCY
	£	£	£	£
Agricultural Colony of St. Foy...	Not stated.	--	--	--
Religious Tract Society	2330	2737	--	572
Protestant Bible Society.....	1345	1728	93	--
Protestant Half-penny Society..	669	669	--	--
Evangelical Soc'y.	4983	5225	--	1002
Missionary Soc'y.	3329	4077	293	--
Sunday School So.	61	92	--	31
French & Foreign Bible Society...	2033	2913	283	--
Central Society...	3387	4000	Not stated.	--
Society for Primary Instruction.....	2273	2385	--	40
Deaconesses' Institute.....	3169	2851	26	--

I must not forget to add that these anniversaries were followed by an excellent meeting of the Evangelical Alliance, and by a public service in which the sacrament of the Lord's supper was administered by ministers of different denominations to numerous members of Christian churches.

At the request of many English and German friends of the Alliance, the General Conferences, which were to be held on the 4th of July and following days, have been postponed until the 23rd of August. In consequence, the Convention of the Young Men's Christian Association is also postponed from the middle of July to the middle of August. There will, therefore, be more time for preparing the reports, which are announced. It is hoped that this delay will bring a greater number of our friends to Paris.

I have the pleasure to announce the opening and re-opening of some new chapels in Paris. The Taitbout chapel (Independent), which had been burned down last autumn, has been re-built, and was re-opened on Easter Sunday. It has been enlarged and embellished. The new Evangelical chapel for English services during the Exhibition, was opened last Sunday, as well as the weekly service to be celebra-

ted in the church of the Oratoire during the summer months, according to the forms of the Church of England. Next Sunday the Wesleyans hope to open a neat little chapel in the Rue de l'Etoile. We shall thus have some few more means of grace during the time of the Exhibition.

From the Ecclesiastical and Missionary Record.

SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

The Synod met, according to appointment, at Montreal, and within Cote Street Church there, on the 14th of June, and was opened with a sermon by the Rev. H. Gordon, Moderator for the past year, from Joshua, 12th chapter and 1st verse. The Synod, at a subsequent diet, tendered their thanks to Mr. Gordon, for his excellent sermon, and requested him to furnish it, or such parts of it as might be most suitable, for publication in the *Record*.

The Roll was made up, when it appeared that there were on the Synod Roll 140 ministers, of whom sixty-three were present at some of the sessions, together with twenty-nine elders.

On proceeding to elect a Moderator, several nominations were made, viz: Rev. W. McAlister of Metis, Rev. G. Cheyne of Saltfleet and Binbrook, Rev. T. Henry of Lachute, Rev. T. Lowry of West Gwillimbury and Bradford, and Rev. W. Clarke of Quebec. Several of those nominated requested their names to be withdrawn, and the vote was taken between Mr. Lowry and Mr. Cheyne, when a majority voted for Mr. Lowry, who accordingly took the chair, and addressed the Synod in an appropriate and impressive manner. A vote has seldom been taken hitherto in the election of the Moderator, but, although on this occasion a vote was called for, the very best feeling prevailed.

At the afternoon sederunt various Committees were appointed, the first part of the diet having been spent in devotional exercise, which were conducted by the Moderator, Mr. McAlister, Dr. Burns, and Mr. Wardrope.

In the evening the Synod called for the report on the state of Religion, which was given in by Rev. D. Fraser, one of the Conveners of the Committee.

After a lengthened conversation on the general subject of the revival of religion, and the various points socially brought up in the report, the following motion was unanimously agreed to:—

The Synod having heard the report with lively gratitude, and yet with deep humiliation, cordially accept it, and return thanks to the Committee, and especially to the conveners, for their judicious diligence; approve of its statements and suggestions; renew the Committee with additional members, and instruct them to print the report in the *Record*, and to follow it up with a pastoral address in the name of the Synod, and with the Moderator's signature, embracing the leading features of the report; recommend them to repeat their communications in any shape they please with the Ministers, and to extend them to Catechists and Sessions and individual office-bearers in vacant charges, and empower them generally to adopt such measures as shall in their judgment seem well fitted to revive and to promote the work of God amongst us, and to report their diligence and its results to next Synod. The Synod farther cordially approve of the suggestions made in regard to special prayer in the present eventful crisis of the Church and of the nation, and earnestly recommend its practical adoption without delay, by all the Presbyteries and Members of the Church.

On Friday morning the Synod took up an overture from the Presbytery of Hamilton, on the subject of the employment of Ministers from other churches before they shall have been formally received into this church. The Synod, on a division, appointed a committee to consider the subject of the employment of Ministers duly certified by other churches prior to the period when the laws of the Church permit their formal reception. The Committee at a subsequent diet, reported the following regulations which were sanctioned by the Synod:—

1. That in all cases, when applicants for admission do not come to us, in the way of "orderly translation, or express designation as ministers or missionaries," as pointed out in the amended Act for the admission of ministers, of the Synod of 1847, but with private Certificates only, no connexion with this Church shall be recognised but with the express sanction of the Synod.

2. That in the case of Ministers provided with testimonials regularly granted by the ecclesiastical body with which they are connected, applying for employment in connexion with this Church, previous to a meeting of Synod, these testimonials shall be tabled at an ordinary meeting of Presbytery

3. That these testimonials must lie on the table till the next ordinary meeting of Presbytery, occurring at an interval of not less than two months from the period of their presentation.

4. That unless the Presbytery at this second meeting be unanimous, no such applicant shall be employed in connection with this Church, previous to his case being brought before the Synod; but, that, in the event of unanimity, it shall be competent for the Presbytery to avail themselves of his services.

The Synod also sanctioned the change of the designation of the Presbytery of Perth into the Presbytery of Ottawa. At a subsequent diet, the Presbytery of Brockville and that of Ottawa were united under the name of the Presbytery of Brockville and Ottawa.

In the afternoon of Friday, the Synod took up an overture from the Presbytery of Toronto, on the subject of the examination of students. The Synod agreed to send down for the consideration of Presbyteries, the whole subject of examination of students, instructing them to report their views to next Synod.

On Friday evening, the Synod took up the Home Mission Report, which was given in by Mr. Reid.

The report having been read, it was, after lengthened deliberation, unanimously resolved, that the report be gratefully received; that the Home Mission Committee be re-appointed, and that while they renew their efforts in giving effect to the laudable scheme already in operation for obtaining Ministers and Missionaries from the mother country, this court would specially urge upon the Ministers and Elders within its bounds, to increase their efforts in seeking out young men who may give themselves to the work of the Ministry, and, further that each Presbytery be enjoined to recommend its settled Ministers to share a portion of their labour with the vacant congregations and Mission Stations within its bounds; and that each Presbytery be advised to hold Missionary Meetings annually in all the congregations within its bounds, in order to stir up and increase the spirit of Missions amongst the people.

The Synod farther resolved that Dr. Bayne, Messrs. Gordon and Ure, who have either gone to Britain or are about to do so, be requested, while at home, to

bring the claims of the Canadian Mission field before the Churches, with a view to the securing of additional labourers.

Dr. Burns gave some interesting information in regard to the Red River Mission, and its progress under the charge of the Rev. John Black.

Thereafter Mr. King submitted a report of the Buxton Mission. On motion made and seconded, it was unanimously agreed to receive the Report, and to direct that it be printed and circulated in the Record.

When the Synod assembled on Saturday morning, Rev. Dr. Fraser, laid on the table a donation from Alexander Gillespie, Esquire, of London, of one hundred pounds in aid of the Home Missions of the Church. The Synod unanimously agreed to tender to Mr. Gillespie their cordial thanks for his munificent gift.

The Synod then took up the College Report.

On motion made and seconded, it was agreed that the Report of the College Committee be received and approved. And the Synod express the satisfaction and thankfulness with which they have learned the harmony and prosperity of the Institution during the year.

That the Synod accept and adopt the curriculum of study submitted in the Report, but expressing their strong opinion of the desirableness of bringing the Hebrew classes at as early a date as possible under the direct care of the College, call the serious attention of the College Committee to this subject, and empower the Committee, if they shall see fit, to make arrangements for having the Hebrew taught by any of the Professors or of the Ministers of the Church.

That the Synod appoint the Professors with S. Spreull, Esq., and G. Brown, Esq., M. P. P., to be a Committee to confer with the authorities of the University College, with a view to have the classes of that Institution made more available than at present to the students of this Church.

The Synod farther appointed the Committee for the superintendence of the College during the year.

The Synod then took up two appeals from a sentence of the Presbytery of Toronto, in regard to the election to the office of the Eldership of Mr. G. A. Pyper, and Mr. J. M. Campbell. The Synod at a subsequent diet, divided on the two following motions:—

1st. That the Synod having heard the papers read, and the pleadings at the bar, in this case, sustain the finding of the Presbytery, dismiss the appeal, and recommend the Ministers and members of Knox's Congregation to cultivate a spirit of mutual forbearance and love.

2nd. That the Synod waive the merits of the appeal, find nothing proven against Messrs. Pyper and Campbell, to disqualify them for the office of Eldership, but in consequence of the painful state of things which, from the evidence elicited in this case, appears to exist in Knox's Church, Toronto, appoint commissioners to visit that congregation, confer with parties with a view to bring about a state of greater harmony, and tender to them such counsel as in the circumstances may seem fit.

The roll was called and votes marked, when 40 voted for the first motion and 12 for the second. The first motion was declared to be carried. Parties were recalled and the finding of Synod intimated.

At the afternoon diet of Saturday, Mr. Gillespie addressed the Synod; communicating many interesting facts with reference to the progress of the state

of the Presbyterian Church of England, and of its missionary efforts.

It was then moved by Mr. Fraser and seconded by Dr. Burns, and unanimously agreed to,

That the Synod having heard the address of Alexander Gillespie, Esq., of London, an honoured Elder of the Presbyterian Church in England, return hearty thanks to Mr. Gillespie for his address, and request him to convey to the Synod of the English Presbyterian Church, the fraternal greetings of the Synod of the Presbyterian Church of Canada, assuring them of the deep interest felt by this Synod in their progress and success at home and abroad.

The Synod then proceeded to take up the consideration of the report of the Committee on the Widow's Fund.

The report was given in and read by Mr. Reid.

It was moved and seconded, and unanimously agreed,

That the report be received and adopted; that the thanks of the Synod be given to the Committee for their diligence; that the Committee be re-appointed; and that instructions to Presbyteries be renewed to keep before the various congregations of the church the duty of increased liberality, with the view of supporting and augmenting the Fund; and that the advice of the Actuary, in regard to the position and prospects of the Fund, be taken in the course of the ensuing year.

On Monday, the Synod granted leave to the Presbytery of Toronto, to take on trials for license, Messrs. Alexander McLean, and John Milloy, Students of Divinity. The Synod also granted leave to the Presbytery of London, to induct the Rev. Mr. Bethune, lately from Prince Edward Island, into a pastoral charge, before the expiry of twelve months. The Synod referred a memorial from Rev. D. Clark to the Presbytery of Toronto, within whose bounds he is now labouring.

The Synod took up an overture on the subject of Manses. The overture was approved and Presbyteries instructed to correspond with congregations, with the view of urging on them the propriety of taking prompt action in the matter.

On Tuesday morning, the Synod called for the reports of the Committee on College Buildings, and of the Committee for drafting a deed for the holding of College property. These were given in and read.

It was moved by Dr. Burns and duly seconded,

That the proceedings at the special meeting in November last, regarding the College, be approved generally, and that the Committee be re-appointed with instructions to obtain a trust deed on the principal of the model deed for congregations; approve of the method proposed in the minutes of the date referred to for the election of Trustees; limit the anticipatory disruption clause to the Ministers and Elders of the whole Church at the time, and the Committee is instructed on obtaining such a deed to proceed forthwith to receive donations and subscriptions to the extent of at least £10,000, and to obtain suitable plans, and estimates, the result to be submitted to next Synod, or if the Committee choose, to a meeting to be specially called.

It was moved by Mr. Archibald Young and duly seconded,

That the College building proposed to be erected in connexion with the Synod of the Presbyterian Church of Canada shall be vested in Trustees, chosen by the respective congregations, according to the resolutions passed at the *pro re nata* meeting of Synod, only that those shall be held elected who have the greatest number of votes, to be held for the Synod,

holding the principles recognised in the standards of this Church.

It was moved by Mr. McLaren, and duly seconded,

That the Synod having taken into consideration the subject of Deeding the College property, declare in favour of a deed which secures the property to the principles of our church as at present defined in the Standards of this body, the property to be held by Trustees, elected annually by the Synod.

It was agreed that the two last motions should be put to the house against each other, which having been done, a majority supported the motion made by Mr. McLaren.

The first motion viz: that made by Dr. Burns, and that by Mr. McLaren, were then put to the house, when 39 voted for Mr. McLaren's motion, and 20 for Dr. Burns' motion.

Mr. McLaren's motion was then declared to be carried, and in accordance with it, the Synod re-appointed the Committee, instructing them to obtain a Deed in accordance with the motion now passed, and, on obtaining such a deed, to proceed to receive donations and subscription, and to obtain suitable plans and estimates, the result to be submitted to next Synod, or if the Committee choose, to a meeting to be specially called.

At the following diet, it was, on motion made and seconded, unanimously

Resolved,—That in the appointment of Trustees for holding the College property, according to the motion passed at last sederunt, the second resolution adopted at the special meeting in November last be retained, to the extent that each congregation shall elect an individual, being a member of the Church, and transmit the name of such person to the Clerk of Synod, on or before the 1st June, and that from the individuals thus chosen by the congregations the Synod shall appoint Trustees.

On an application from the Presbytery of Toronto, the Synod agreed to sanction the employment of Rev. A. C. Geikie, under the direction of the Home Mission Committee, until he shall be formally received as a minister of this Church.

The Synod entered into a discussion on the subject of Union with the United Presbyterian Church. The Report of the Committee on Union, and various petitions from congregations, on the same subject, were read.

The following motions were submitted:—

It was moved by Mr. John Ross, and duly seconded,

That the Synod believing that it is its duty to welcome a friendly conference with brethren holding forth to us the hand of fellowship, and at one with us regarding the grand truths of the Gospel, and the order of the house of God, although differing from us on other points which we deem of importance as belonging to the constitution of this Church, and believing farther that such conference would tend to remove mutual misapprehension, and to promote that harmony of sentiment and affection which might in due time lead to a lasting union, appoint a Committee to confer with any Committee appointed, or that may be appointed by our brethren of the United Presbyterian Church, on the subject of Union.

It was moved by Mr. Laing, and duly seconded,

That the Synod having heard the report of the Committee on Union, with the United Presbyterian Church, and petitions on the same subject, express their deep regret that owing to a misunderstanding of the deliverance of this Synod last year, the Committee of the two bodies were prevented from meeting, and thus understanding more perfectly the posi-

tion of each; and, being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction that the principal if not the only hindrance to Union is, that this Synod consider it the imperative duty of nations and magistrates in their public and representative capacity to legislate and rule in subjection to the authority, and in accordance with the dictates and revelation, where these are known,—yet appoint a Committee to confer with the Church, if they agree to such conference, and in the mean time tendered to them their fraternal regards, and recommend friendly intercourse and interchange of good offices between the ministers and office-bearers of the two communions.

It was moved by Dr. Burns, and seconded,—

That the Synod deeply regret the circumstances which have hitherto kept asunder two bodies so nearly at one, on great principles, as the Presbyterian Church of Canada, and the United Presbyterian Church; and the members of this Synod cannot but cherish just alarm, lest errors of a dangerous character, regarding the nature of Christ's supremacy over the nations, and the responsibility of nations, as such, for the manner in which they deal with the written revelation of God, have made serious inroads among the Ministers and Members of the Church in these lands. The Synod appoint a Select Committee to draw up, and print in the *Record*, a short and well digested declaration of principles as held in the standards of the Church, in opposition to those now avowed throughout the accredited organs of the United Presbyterian Church, and the same Committee shall hold conference when desired with brethren of other churches who may harmonize with us in sentiment on such vital matters, and farther, that this Committee shall be required from time to time to vindicate from misrepresentation the doctrine really held by this Church in its accredited standards, and in the belief and practice of its members.

The vote being called for, the second and third motions were put against each other, when the second carried by a majority. The first and second having been then put to the house, 22 voted for the first, and 38 for the second,—viz., that moved by Mr. Laing, which was accordingly declared to be carried.

The Committee was appointed as follows,—viz.: the Moderator, Dr. Burns; Messrs. Ure, Laing, Ross, McLaren, Inglis and Duncan, Ministers; and Messrs. Heron, Young, and Fisher, of Hamilton, Elders; Mr. Ure, Convener. Closed with prayer.

On the evening of Tuesday, the Report of the Committee on Foreign Missions was taken up; when it was moved, seconded, and agreed,

That the same be received, and the thanks of the Synod given to the Convener and Committee; that the Synod express their regret that the Committee have been unable to secure Missionaries to go out to the foreign field; that the Committee be re-appointed, with instructions to keep the claims of Foreign Missions before the members of the Synod, through the pages of the *Record*. The Synod farther authorised the Committee to employ one or more of those Missionaries already in the field of India, who may be found suitable, until such time as they can obtain men from Canada, who may be found suitable and willing to undertake the work.

The Rev. Mr. Tanner afterwards addressed the Synod on the progress, position and claims of the French Canadian Missionary Society. The following motion was adopted, viz.:

That the thanks of the Synod be given to Mr. Tan-

ner, and that we assure him of the deep sympathy and interest felt by this Synod, in the work in which the Society which he represents is engaged, and of the unfeigned joy and gratitude to God, felt by the Synod, for the measure of success which has already crowned its labours. The Synod further agreed that a Collection as usual, be taken up in all the Congregations of the Church, in aid of the funds of this Synod.

The Committee appointed to examine the Public Accounts of the Church, gave in a Report. On motion made and seconded, it was agreed that the Report be received.

The Committee on the Statistical Returns gave in a report.

On motion made and seconded it was agreed,

That the Report be received, and the Synod record its thanks to the Convener, Rev. S. C. Fraser, for the excellent tables which he has so carefully prepared. The Synod ordered the Report to be printed in the columns of the *Record*, empower the Synod Clerk to correspond with ministers who have neglected to forward returns, and enjoin Presbyteries to see to the preparation of reports for the future, by all the congregations within their bounds.

The Synod then took up an overture, on the subject of the support of the ministry, brought in by the elders attending the meeting of Synod. The Synod sustained the overture, and renewed the recommendation of last year in regard to the increase of the stipends of ministers in a rate commensurate with the greatly enhanced cost of living. The Synod also recommended all congregations to make arrangements for defraying the travelling expenses of their ministers and ruling elders, when attending the meeting of Synod.

On Wednesday morning, the Committee appointed to revise the Records of the several Presbyteries, gave in their reports, which was sustained, and the Records ordered to be attested accordingly.

The Synod then took up an overture on the subject of the establishment of a Board of Publication and Colportage. The following motion was agreed to, viz.:

That the Synod cordially approve of the object, earnestly recommend Presbyteries to take immediate steps to establish a system of colportage within their bounds, and appoint the following Committee, to mature a scheme for a general Board of Publication and Colportage, to report to next Synod, viz.: Mr. Inglis, Convener; Dr. Burns, Messrs. Irvine, John Alexander, Laing, Scott, King, Gregg, Thomas Wardrope, Ministers; and Messrs. McLellan, Begg, Mitchell, Shaw, and Cattanach, Elders.

The Committee on Sabbath Schools gave in a Report, which was sustained, and the Committee re-appointed. In accordance with an overture, the same Committee were appointed to take steps for publishing a periodical suitable for Sabbath School teachers and scholars.

The Committee, which had been appointed on previous Diet, to examine the manuscript of the Book of Discipline, prepared by the Committee, of which J. W. Smellie was Convener, gave in a report to the following effect:—

The Committee appointed to examine the manuscript presented by Mr. Smellie, beg to report to the Synod that the Convener of the Committee has perused the manuscript, recommend that the work should be published by the author, and that the Synod, while not responsible for its contents, should give it a general approval, as a work calculated to be very useful to ministers, office-bearers, and members

of the Church. But inasmuch as this work does not meet the requirements of the Synod, that a small Committee be appointed to prepare a Tract or Manual of Discipline, for the guidance of Church courts, and of Church business in general, to be printed and sent down to Presbyteries before the first of January next, that the Presbyteries may carefully revise it, and report to next Synod.

The Synod sustained the Report, and in terms of it appointed the Moderator, Mr. Gregg, and the Clerk of Synod, a Committee to prepare a brief Manual of Discipline. Mr. Gregg, Convener.

The Synod took up an overture on the subject of the enlargement or more frequent publication of the *Missionary and Ecclesiastical Record*. The Synod referred the overture to the Agency and Record Committee, recommending the subject of it to their careful consideration.

The Synod then took up an overture from the Presbytery of Cobourg, on the introduction of instrumental music into the public worship of God. After full discussion, the following motion was adopted by the Synod, viz:—

The Synod having heard the overture from the Presbytery of Cobourg, declare that the introduction of instrumental music in public worship is not approved or permitted by this Church, and enjoin all Presbyteries to take order that no such innovation be introduced in any of the congregations within their bounds, but to take steps, so far as practicable, to encourage and cultivate the harmonious exercise of vocal praise.

An overture on the employment of missionary labour among the lumberers on the Ottawa, was taken up, and referred to the Presbytery of Brockville and Ottawa for consideration and action.

The Report of the Committee on the registration of baptisms, marriages, and deaths, was given in. The Report was received and the Committee re-appointed.

The Report of the Committee on Sabbath Observance was given in and read. The Committee agreed to sustain the Report, adopt its recommendations, and re-appoint the Committee.

The Committee on the Clergy Reserves gave in a Report. The Synod agreed to receive the Report, and to express their strong condemnation of the Act by which the Reserves have been nominally secularized, while all the evils flowing from the previous system have been perpetuated and confirmed.

An overture, and various papers on the subject of Intemperance, were taken up and considered by the Synod. After reasoning, it was agreed to recommend ministers to give prominence, in every competent way, to the evils arising from the use of intoxicating drinks. Further, the Synod resolved again to petition the Legislature for the enactment of a Prohibitory Law.

An overture on the subject of spiritual destitution among the German population, and the importance of seeking to supply in some measure this destitution, was considered, and generally approved. The Synod referred the subject to the Presbytery of Hamilton, in the earnest hope that they may be able to devise something for the spiritual benefit of this interesting class of the population.

An overture on the importance of setting apart a special season for Prayer, for the revival of religion, was referred to the Committee on the State of Religion.

Various papers, with reference to the American Tract Society, were brought before the Synod. The

Synod agreed to refer them to the Board of Publication and Colportage.

An overture on the establishment of Congregational Libraries was taken up. The Synod approved the subject, and referred it to the Committee on Publication and Colportage.

An overture on the subject of the desirableness of obtaining Theological works on reasonable terms for ministers libraries, was brought in by the elders attending the Synod. The following were appointed a Committee to give their attention to the matter, and take such steps as they may deem best for carrying out the object of the overture, viz: Messrs. Fraser and Inglis.

The Synod appointed the four quarterly Collections to be taken up in the usual order, viz:—

1. For French Canadian Missionary Society, on third Sabbath of July.
2. For Duxton Mission and Synod Fund, on third Sabbath of October.
3. For Foreign and Jewish Missions, on third Sabbath of January.
4. For Ministers' Widows' and Orphans' Fund, on third Sabbath of April.

The Synod also ordered the contributions for the College to be taken up and remitted, in the course of the months of January and February.

The Synod, before closing, resolved to record their thanks to the office-bearers of Cote Street Church, for the comfortable accommodation provided for the meetings of the Court, and also to the friends in Montreal, for the hospitality so kindly extended to the ministers and elders during the present Session.

The business of the Court having been concluded, the Moderator addressed the Synod, and announced that the next ordinary meeting of Synod would be held in London, and within St. Andrew's Church there, on the second Wednesday of June, 1856, at 7 o'clock, p. m.

After prayer, and the singing of the 126th Psalm, the Synod was closed with the benediction.

CANADA BAPTIST UNION.

A Meeting of Baptist Ministers and Brethren, in accordance with responses to a call issued by Rev. R. Dick, was held in the Temperance Hall, Toronto, on June 13th and 14th, 1855, for the purpose of re-organizing a Union of the Baptist Denomination in Canada.

Proceedings.

The meeting being called to order by the Rev. R. Dick. On motion of Rev. Dr. Davies, seconded by Rev. W. H. Landon, Rev. J. Gilmour was appointed Moderator, and Rev. A. Lorimer, Secretary. The Moderator requested the Rev. Dr. Davies to open the meeting with prayer. An address was then delivered by the Moderator, recommending to those assembled a spirit and deportment becoming their Christian character and the objects contemplated. Revs. R. Dick, Dr. Davies, and S. Tapscott followed in brief addresses, asserting the responsibility of every Christian to God, and the importance of humility, sincerity, and the meekness and gentleness of Christ, combined with a faithful adherence to divine truth, in all the proceedings about to be entered on. At the close of these addresses, the Moderator called on the Rev. W. H. Landon to engage in prayer.

A Committee, consisting of Revs. Dr. Davies, E Roberts, and R. Dick, was then appointed to consider and report upon the present and past condition of the Baptist Denomination in Canada, with instructions to present a plan of denominational action, designed to secure, in the highest attainable degree, universal efficiency of co-operation in Educational, Missionary, and Colportage operations.

Rev. W. B. Chapel was called on to conclude the morning session with prayer.

Afternoon Session.

On the call of the Moderator, Rev. James Baird engaged in prayer. The Committee appointed in the morning then reported the following constitution and plans of action which were unanimously adopted:—

BAPTIST UNION OF CANADA.

Inasmuch as united evangelical operations among the Baptists in Canada, which were commenced in the year 1836 and carried on for above twelve years, have been suspended for some time past, owing chiefly to the fact that many of their brethren who now call themselves by the name of "the Regular Baptist Denomination in Canada" have refused to co-operate in missionary and educational institutions on the old basis of Union, and inasmuch as a solemn conviction of duty urges to united action, therefore it is resolved:—

That the brethren now assembled form themselves into a Union, to be known as the Canada Baptist Union, adopting the following as the Articles of their Constitution and agreement.

I. That the ministers and Brethren now present and such as shall hereafter be admitted, together with all such churches as may send representatives as hereinafter provided, constitute the Canada Baptist Union.

II. That this Union, shall be composed of such ministers and brethren or churches of the Baptist denomination as agree in holding the sentiments commonly called Evangelical, such as:—1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures; 2. The right and duty of private judgment in the interpretation of the Holy Scriptures; 3. The unity of the Godhead and the Trinity of persons therein; 4. The utter depravity of human nature in consequence of the fall; 5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign; 6. The justification of the sinner by faith alone; 7. The work of the Holy Spirit, in the conversion and sanctification of the sinner; 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked; 9. The Divine institution of the christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's supper; it being fully recognized that no bond of any kind

shall be considered as entered into by which any one church is bound to conform to the usages of the rest, but it is a principle distinctly understood and agreed on that every separate church has, and ought to retain, within itself, the power and authority to exercise all church discipline rule and government, and to put in execution the laws of Christ necessary to its own edification and to extend or limit the terms of the communion of saints at the Lord's table according to its own views, independently of any other church or churches whatsoever. Nevertheless to guard and maintain its Christian character, this Union shall have power to reject such Ministers and brethren or churches as, in its judgment, dishonour the name of Christ.

III. That the objects of this Union shall be:—1st, the increase of brotherly love and friendly intercourse. 2nd, the promotion of united exertion in whatever may best advance the cause of Christ, especially the following operations (to be entered on as God in his Providence shall point out the way) viz, the instruction of pious young men who appear to have gifts for the Christian ministry, the support of ministers in poor and destitute places while engaged in preaching the gospel, the distribution of the Scriptures and religious books, accompanied with the communication of religious instruction. 3rd, the securing of statistical and historical information relative to Baptist churches and the state of religion in this Province and elsewhere.

IV. That this Union acts by the Ministers and brethren who may or may not be representatives of churches,—and that every church in connection with this Union shall be entitled to appoint as representatives two of its members in addition to its Pastor, and in any case in which a division shall be called the members from any one church shall not be allowed to give more than three votes.

V. That the office bearers shall be a President, Secretary, Treasurer, Superintendent of Missions, Superintendent of Colportage and a Superintendent of Education, who, together shall form an executive committee having in its collective capacity the general supervision and management of all the departments: the secretary, treasurer, and the Superintendent of each department to render a report to the Annual Meeting to be held at the appointed time and place, after which it shall be determined by a regular election, who shall be the office-bearers for the succeeding year.

VI. That the independency of individual churches and the Christian liberty of each member as set forth in this constitution being fundamental principles of the Union, the power of altering the constitution in this respect is hereby renounced, so that no such alteration shall ever take place, while there are any Baptist ministers and churches in Canada who protest against the change. But in other respects any changes in the constitution may be made by a

two-third vote, provided notice thereof has been given at the previous annual meetings.

Plan for Ministerial Education.

Grace and gifts for the work of the Christian ministry are, we believe, of God, who calls men to serve him in the Gospel of his Son. At the same time we consider it the duty of the churches to encourage those brethren who appear likely to edify the body of Christ in faith and holiness. Among other things, such brethren should be encouraged to improve their minds by acquiring good learning, that they may be assisted in rightly explaining the word of truth. To this end we adopt the following plan for promoting ministerial education, endeavouring to combine simplicity, economy, and efficiency.

1. Only such brethren shall be aided as have a good report for true piety, and for appearing to possess suitable gifts for the ministry of the word.

2. The brethren receiving aid shall be usually expected to serve the Lord in this land, and be directed to seek education in some Canadian institution near home, offering suitable literary advantages, and situated where they can enjoy the fellowship of a Baptist Church, together with the experienced counsel of a Baptist Minister.

3. At the present time suitable arrangements for the education contemplated can be found, it is thought, in various places, such as Woodstock, Toronto, Peterboro', Kingston, and Montreal.

4. In extending aid, care shall be taken not to relieve the student and his friends from the duty of making all reasonable efforts to bear the burden.

5. The course and period of study shall be determined by the attainments, abilities, and circumstances of the students.

Plan for Missionary Operations.

The present circumstances of the Baptist Denomination in Canada, render it exceedingly desirable that some measures for home missionary operations should be adopted to preach the Gospel in destitute neighbourhoods, to organize new churches, and to aid those which are not able of themselves to maintain the public means of grace among them. The following plan is therefore recommended:—

1. That all communications on the subject of missionary operations shall be addressed to the Superintendent of Missions, who shall make known to the churches comprised in this Union, those cases which, in the judgment of the Executive Committee, should be assisted by pecuniary contributions, and that all money subscribed for missionary purposes be applied to the specific object for which it was given.

2. That churches in this Union shall endeavour to organize Baptist interests in their several localities where a sufficient number of brethren may be found to form a church, and to aid in sustaining a minister among them.

3. That aid shall be afforded to ministers who are

on stations where adequate support cannot be obtained.

4. The formation of local associations shall be encouraged, in all districts in which they are practicable, to superintend missionary operations, to endeavour to establish new stations, and generally to promote the interests of the denomination; and that it be recommended that such an association be formed in every place where three or more ministers can meet together quarterly.

5. That all such missionary operations made by local churches and associations be reported to the Superintendent of Missions of the Union.

Plan for Colportage.

1. In the Colportage Department any man may become a Director who is possessed of a sound and well authenticated Christian character, on his agreeing to distribute quarterly at least ten pounds worth of approved books and tracts; none to be esteemed such that conflict with the doctrines commonly known as evangelical. The office or place of business of each Director shall be numbered. Each Director shall distribute, *without charge*, all the suitable books intrusted to him for gratuitous offerings, provided the quantity so intrusted does not exceed 20,000 pages annually. It shall also be his duty to furnish the department with a report semi-annually, showing the quantity and value of all the books and tracts distributed, distinguishing the value of the books and tracts given gratuitously.

2. Every Director making a contract, whether for books or the services of Agents or Colporteurs, shall be alone personally responsible for the fulfilment of the same, and consequently the *sole* possessor of all the loss or gain accruing therefrom, and shall be considered and held as acting under the direction of this Union, and employed by it in the diffusion of religious knowledge, only so long as he honourably meets all his engagements, and complies habitually with the demands of this constitution.

3. Each Director may employ, in the name of this Union, and subject to its rules, as many Agents or Colporteurs as his means will allow him to keep in the field, in accordance with the express stipulations of this instrument; to each of whom he shall give a written commission in the following form appended.

4. The Director shall forfeit his office, who grants a commission in the name of this Union, to any person not possessed of a good moral and religious character,—who sells, or allows to be sold, any book whatever, at a price exceeding that found in the publisher's printed catalogues,—who has more than one price for the same description of book, or who acts in any way unbecoming the character and duties of a Director. The Executive Committee shall decide on all applications for Directorship forwarded to the department.

The above Constitution and plans of action having been adopted, the afternoon session was closed with prayer by the Rev. L. S. Parmelee.

FORMULA.

DIRECTOR'S COMMISSION.

*Colportage Department of the Canada Baptist Union,
Office No. 1.*

This certifies that _____
was this day duly elected and constituted a Director of the Colportage department of the Canada Baptist Union, who, in the terms of the Constitution, is hereby employed and obligated to distribute, either personally or by agents holding his written commission, under the direction of this Union, either by sale or otherwise, at least ten pounds worth of approved books and tracts quarterly. His place of business to be known as Office No. _____ of the Colportage department of the C. B. U.

By order of the Executive Committee.

(Signed.) _____

Superintendent.

COLPORTEUR'S COMMISSION.

*Colportage Department of the Canada Baptist Union,
Office No. _____*

This certifies that the bearer _____ is employed, under the direction of the Canada Baptist Union, to distribute throughout Canada, by sale or otherwise, all the moral and religious books and tracts he may be able to dispose of during the period of _____ months from the date hereof.

(Signed,) _____

Date. _____

Evening Session.

Director.

Rev. J. Baird conducted the devotional exercises.

The following Ministers and brethren, on giving their assent, were then enrolled by the Secretary as members of the Union:—

- Rev. John Gilmour, Peterboro'.
- " Samuel Tapscott, Cobourg.
- " James Baird, South Monaghan.
- " Edward Roberts, Peterboro'.
- " Benjamin Davies, Ph.D., Montreal.
- " Robert Dick, Toronto.
- " James Dick, Toronto.
- " Alexander Lorimer, Toronto.
- " Peter McDonald, Sydenham.
- " W. H. Landon, Woodstock.
- " L. S. Parmelee, Innerkip.
- " W. B. Chapel, Mount Elgin.
- " Walter Milne, Nithburg.
- " Malcolm McVicar, Toronto.
- Brother Francis Malcom, Woodstock.
- " John Walton, Peterboro'.
- " Thomas Gostick, Brougham.
- " John Gostick, Brougham.
- " Arthur Miller, Woodstock.
- " Alfred Tracy, Altona.
- " Samuel Heakes, Toronto.

Letter expressive of sympathy with the movement were received from

- Rev. David Marsh, Quebec.
- " Joseph Chandler, Coaticook.
- " Thomas Gostick, Brougham, and

Rev. Alex. Dick, Picton.

Rev. A. Lorimer then read a paper giving a sketch of Canada Baptist history, with special reference to the Eastern portion of the Province.

Rev. W. H. Landon made some interesting statements in reference to the history of the denomination in the Western portion of the Province, preparatory to furnishing a written paper on the subject. He accompanied these statements with some observations on the prospects of the Union now formed. Encouragements to united exertion were then suggested by Revs. R. Dick, James Baird, and S. Tapscott. Mr. Tapscott on adverting to the history of the denomination, was requested to procure facts relative to the early history of the Baptists between Kingston and Toronto.

Revs. J. Baird, W. H. Landon, and L. S. Parmelee, were appointed a committee to nominate the officers of the Union at the next Session.

The closing prayer was offered by Rev. S. Tapscott.

Morning Session, June 14th.

The introductory devotional services were conducted by the Rev. Peter McDonald.

The Rev. James Baird, Chairman of the Committee on Nominations, submitted a report in favour of the appointment of officers as follows:—

- Rev. John Gilmour, ... *President,*
- " Alex. Lorimer, ... *Secretary,*
- Samuel Heakes, Esq., ... *Treasurer,*
- Rev. Dr. B. Davies, ... *Superintendent of Education,*
- " W. H. Landon, ... *Superintendent of Missions,*
- " Robert Dick, ... *Superintendent of Colportage;*

All of whom were duly elected by the unanimous adoption of the report, as submitted by the Committee; and thus the re-organization of the Baptist Denomination in Canada, on its old basis, was fully consummated, under the name of the Canada Baptist Union as formerly.

The attention of the Union being called to the importance of using means for the introduction of young men to the work of the Gospel Ministry, the Conference on the subject became one of remarkable interest. At its close, after due deliberation, it was unanimously agreed that the name of Malcom McVicar be enrolled in the list of Ministers of the Baptist Denomination; and that the other five young men, having the ministry in view, and of whom honourable mention was made by their respective pastors, be encouraged to continue in the acquisition of knowledge, and in the practice of preaching the Gospel wherever the providence of God may open to them a door of usefulness.

It was carried by motion, that each individual member of the Union be expected to pay one dollar annually into the treasury, and that each church be expected to send in a contribution yearly. It was understood also that all in connection with the Union were expected to interest themselves in increasing the funds of the Denomination, and that every donor should understand it to be his or her right to specify the object for which each sum was contributed, with

the understanding that the executive Board would govern their appropriations accordingly. In accordance with the preceding, the Rev. Mr. Gilmour stated that the Union was at liberty to call upon him for *one hundred dollars annually* for educational purposes; and the Rev. Dr. Davis made himself responsible to the Union for the payment of *twenty dollars annually* for missionary purposes, and also for the *yearly* payment of *twenty dollars* for educational purposes.—These *free-will* offerings were construed as indicative of the propriety of extending to all a formal opportunity of contributing subscriptions to these funds, the method of doing which was left for the action of the Executive Committee.

The First General Meeting of the *Union* was appointed to be held in Toronto, on Wednesday, the 26th of September next; and the first Annual Meeting on the third Wednesday in June, 1856, at such place as the Executive shall appoint. The Rev. Mr. Gilmour, or the the Rev. Mr. Landon, to preach a sermon during the first general meeting of the Union, of which due notice shall be given to the public.

It being found desirable that the Union should now adjourn till the next general meeting, the President arose and in a very happy strain remarked, that while action was the prominent feature in the character of the young, all should bear in mind, that repose was the pervading element in the disposition of the aged. That he could well remember the time when he would have laughed at difficulties which now appear to him insurmountable. Now, said he, when the circular, calling this meeting was put into my hands, and I had read it, I must confess that my inward response was, I wish they would let me alone to repose in quiet. On reflection, however, I found that God had not released me from the harness, and that I had no right to abandon its use till he should in his wisdom take it off; and therefore, after due examination, I determined to attend this meeting, considering that although three attempts had failed the fourth might be successful, and judging from present indications the hope so awakened is not to be disappointed. I am truly glad that I came—from the beginning to the close of our deliberations not a jar has occurred, notwithstanding the untrammled freedom with which all have given expression to their honest sentiments. With this forbearance in our mutual intercourse, connected with earnest endeavour, let every mind be impressed with a consciousness of human weakness and insufficiency, and none need entertain a doubt respecting the success of the movement.

The *Union* then adjourned to meet again in Toronto, on Wednesday, the 26th of September next.

ADDENDA.

The Superintendents are now *severally* prepared to receive communications relating to their respective departments—the Treasurer to receive all monies

remitted for the purposes of the Union, and the Secretary to attend to the General Correspondence.

In the colportage department, efficient laborers are wanted *immediately* for the several sections of the Province.

All ministers who wish their names enrolled in the list of the Baptist denomination as now re-organized, are requested to lose no time in forwarding their names, for that purpose, to the Rev. A. Lorimer, Toronto, Secretary of the Union; as the list will soon be required for the next issue of the *Canadian Almanac*.

From the London Patriot.

THE BAPTIST MISSIONARY SOCIETY.

We have this day the pleasure of devoting a gratuitous Supplement to the Anniversary Meetings of the Baptist Denomination. The speaking appears to have been of a solid and useful character, and, though not overshadowed by an oppressive gloom, yet, happily free from that unseemly levity which sometimes detracts from the proper solemnity of Missionary meetings. The events of the past year have been adapted to produce a chastening effect upon thoughtful minds. War, in itself a thing to sober the most trifling, tends to exert a paralyzing influence on benevolent enterprises; absorbing our means as well as our attention, and, while contracting the existing resources of religious Societies, offering but a doubtful compensation in the prospect of new openings for evangelizing effort, which may not be realized, and which, if they do present themselves, can be rendered available only by virtue of enlarged contribution.* In the case before us, there are special causes for a tone of seriousness. While the adverse operation of War and its concomitants, aggravated by the concurrent pressure of high prices and depressed trade, has considerably reduced the ordinary income of the Noorgate-street Committee, and the men and the money for consolidating and extending their Mission in the East, are but tardily forthcoming, death has invaded their ranks, dismissing from a long life of pious labour their Senior Treasurer, and, in the absence of his colleague on an important errand to India, bereaving the Clerical Secretary in the tenderest of ties.

Sir Morton Peto, for some years the colleague of the late Mr. W. B. Gurney, has now accepted the office of sole Treasurer; and, instead of deploring the loss of former services, the friends of the Society can conjoin a grateful recollection of their efficiency, with the confident anticipation, that, in every respect, the noble example of the deceased will be emulated by his successor. That is a happy coincidence by which, in one and the same year, a gentleman of wealth, intelligence, and piety, has received a high mark of royal favour and renewed his vows of devotion to a great religious institution. When we see the most enterprising man of the age at once evincing his patriotism and his piety,—his patriotism in furnishing a mode of communication essential to the prosecution of a just and necessary War, and his piety, by discharging the most responsible duties in connexion with Christian Missions, we cannot but be forcibly reminded of the altered place of such undertakings in public opinion, compared with the contempt and suspicion with which they were regarded in their infancy.

With a happy tact, Mr. Kershaw, M. P., in his opening speech, recalled the vehement language in which Major Scott Waring, the organ of the East

India Directors, denounced the Careys of a former age. Nothing would satisfy the gullant objector but the immediate recall of every English Missionary, a total stop to the circulation of the Scriptures, and the strict limitation of the Company's Chaplain's to their own countrymen, although "most confident" that the success of the men and means of which he was so jealous, "would be impossible." In the same spirit, taking possession of an ordained minister of Christ, the idea of converting the Hindoos was ridiculed by the late Canon Sydney Smith, in the pages of the *Edinburgh Review*, as the most preposterous of presumptions. What could a "consecrated cobbler" do against the subtle philosophers and high-born priesthood of the Brahminical system? Well, the experiment has been tried, and what is the result? The name of Carey is interwoven with the destinies of our Indian Empire. The Court of St. James's throws the ægis of its patronage over the hereditary descendants of Indian Princes; and the Queen of England charges herself with their Christian instruction. The Government which refused to allow Carey, Marshman, and Ward to prosecute their labours within the British territory, is engaged in devising great schemes of moral and social improvement for the native population under its sway; and, while the Church of England has extended her hierarchy over the several Presidencies, with a Bishop in each, the son of one of that distinguished triumvirate who drew upon themselves the jealous hostility of Government-house and Leadenhall-street, has the honour of being consulted as the individual best acquainted with the native character and wants, and best able to judge of the measures adapted for their benefit. In connexion with the Baptist Mission in Bengal alone, there are 1,500 persons in church-fellowship, chiefly drawn from the ranks of heathenism, — a number representing five or six times as many nominal Christians under training, and a corresponding proportion of children in schools. Taking Missions to India in general, there were, in 1852, about 19,000 members in church-fellowship, in a community of 112,000 native Christians; and, in schools of various kinds, about 79,000 children and youths, presided over by 443 Missionaries and 668 catechists: making altogether 1,141 labourers. Besides all this, since the commencement of these much-deprecated operations, infanticide has become punishable by law; the Suttee is abolished; Government patronage of idolatry is nominally, and, for the most part, really withdrawn; the native can become a Christian without forfeiting his inheritance; Brahmins are obliged (a thing once unknown) sometimes to have recourse to secular callings; temples are seen in ruins; and high-class Hindoos are breaking caste, and beginning to lose all faith in their religion. The interest taken in the Message of Mercy is stated to be everywhere on the increase, and the power of the Brahmins to be on the wane. Copies of the Scriptures and tracts are eagerly sought after; and, in not a few instances, though rejected as a gift, gladly purchased. During the past year, it is worthy of note, very many more women than in former years have been seen mingling with the crowds gathered round the Missionary; while the men have evinced far less disposition to dispute and cavil with the preacher.

While, however, the doubts of the infidel and the scoffs of the bigoted are thus triumphantly answered, increased diligence is required, lest the inquiring disposition awakened should be diverted into wrong channels, and even measures honestly designed should operate with injurious effect through their purely secular character and agency. The Baptist Missionary

Society, for instance, so far from being able to compete with the Government in educational projects, has not yet been able to send out more than eight of the twenty additional Missionaries required for the consolidation of its labours in Bengal; and the "extension" which formed part of its plan, has not even been begun. Yet, the progress made by this Society has been such, that, had other denominations done as much in proportion to their wealth and numbers, there would by this time have been hundreds of Missionaries where there are but tens.

The importance of Education in India cannot be exaggerated. Yet, the peril of connecting the measures of Government for this purpose with the proper work of Christian Missionaries, may be, and in some quarters is, greatly underrated. So much may be inferred, we fear, from the language of the Report of the Baptist Missionary Committee. When the subject of grants in aid to education by the Government in India, was brought under their attention, they "had no difficulty in reasserting their adherence to the principle of not accepting Government money in aid of any of their operations; but, inasmuch as a difference of opinion prevailed among their Missionary brethren, by many of whom India was deemed an exceptional case, they felt considerable difficulty as to the course which they should prescribe to them; and it seemed," they add, "worth every effort, on the one hand, to keep the Society free from all participation in State Grants for any of its operations; and, on the other, to leave the Christian liberty of the Missionaries untouched." We acknowledge the difficulty in which the Committee were placed; yet, we shall not be surprised at any Missionary feeling that language like this is a full warrant for the acceptance of these grants in aid, and that nothing contained in the Letter of Instructions sufficiently qualifies these expressions to restrain them. If they be restrained, therefore, it will be, either because they perceive the incompatibility between the purpose of the Government and the object for which they were themselves sent out, or else because they cannot fail to be sensible how much embarrassment it would cause the Committee, and how much pain and grief it would give to their brethren at home, were they to mix themselves up with the Government in this matter. From our report of the proceedings at the General Meeting of the Society, it has been seen, that great uneasiness prevails in many minds; and this is further evident from the tone of the Rev. Wm. Brock's speech at Exeter-hall, and from the manner in which his pointed deprecations were responded to by the audience. This gentleman represents, that some of the Missionaries were but too well prepared by their own previous pursuits for acquiescing at once in the Government proposal of a purely secular scheme of general education. "The business of the Missionary," Mr. Brock strongly insisted, "is to preach Christ's Gospel, and to have nothing else to do; yet this, he complains, certainly has not been the plan pursued by many of the Missionaries in India of late years." In illustration, he brought forward some passages from the Life of Dr. Judson. That excellent man was of opinion, that there was a danger of the one great work of the Missionary being forgotten. He therefore made it his constant aim, to impress upon the minds of all, that the grand means of converting the heathen world is preaching the Gospel in the vernacular tongues of the people. But, instead of this, Dr. Judson believed, that the Missionaries had largely yielded to the temptation of devoting themselves to literary and scientific pursuits, and to the education of the young,—the point to which Mr. Brock particularly referred. It was pleaded, that the circum-

stances of India were such as almost of necessity to lead to ministers becoming schoolmasters; and, accordingly, they had wholly occupied themselves, as Dr. Judson affirmed, in teaching reading, geography, and arithmetic, or had left themselves scarcely any time for preaching the Gospel. Similar testimony has been borne by others familiar with the Missionary stations. Not long ago, in Calcutta, there was a conference of the Church Missionaries, when it was declared, that a very small number of the agents were actually and constantly engaged in preaching. Mr. Brock remarked, that he could quite understand how this had come to pass; but, woe betide them as a Christian Mission, were this thing permitted to extend itself, or even to continue as it was! ("Hear," and cheers.)

"We," said he, "are to know nothing but Christ and Him crucified. (Cheers.) When I say, that I mean that our Missionaries are to engage in such work exclusively; and, if that be done, there is no time for doing anything else. They are Missionaries of the churches, and have no position in India but that which the churches give them. (Hear.) I know that this teaching, this secular instruction, is said to be preliminary, and indirectly doing the work. But hear what Dr. Judson says: 'In the conduct of the Missions, there seems to me a strange tendency to rely on human devices, and to waste time, money and strength on inferior interests. We have a great deal too much whetting of the scythe; a great deal too much building of granaries, while the ground is fallow, and the seed is lying useless for want of a scatterer.' (Hear, hear.) Now, if this be true of the general way which the Missions in India are conducted, then I do say we are wrong, and it is time that we become right. (Hear.) Why spend our time in the preliminaries, when we may go on and address ourselves to the work itself? Why take precious Missionary life, and employ it in that which is said to be the indirect way of advancing the object in view, when the direct is lying at our very door? (Hear.) We may do a great deal of good in the school-room, undoubtedly; but our place is in the pulpit, and not in the school-room. (Cheers.) If a Resolution should be come to, to request every Missionary to devote his attention to the preaching of the Gospel and the circulation of the Holy Scriptures, it would have my hearty approbation; but disheartened shall I be beyond expression, if any one of our brethren shall be found giving his time and attention to the instilling into the minds of the youthful population of such an education as the Government of India is prepared to supply and encourage. (Hear, hear.) And I do maintain, that most unhappy will that day be for us, when our Missionaries shall go side by side with the priests of a vile idolatry, to take from the hands of Government the common funds of the nation." (Hear, hear.)

The friends to Christian Missions and to Voluntary Education on Christian principles, are deeply indebted to Mr. Brock for these timely cautions and appeals; and we cannot but hope, that the emphasis with which they appear to have been echoed by the Meeting, will be productive of a happy effect. His whole speech deserves serious attention, to which we earnestly commend it. Nor can we bring these remarks to a close, without referring distinctly to the terms in which the downright Pastor of Bloomsbury replied to the unworthy suggestion pressed into the service of a bad cause,—that, without Government aid, certain departments of the Mission would "die of starvation." Was that so? demanded Mr. Brock, doubtingly. Still, if it were so, "then I say, for one, let them die of starvation. (Loud applause.) Is there be a single thing connected with our operations,

which we cannot carry on by the freewill offerings of God's regenerated people, I say, we have no business with it. (Cheers.) We never had any business with it; and the sooner we become rid of it the better, as an evil thing which the Lord must hate." (Loud cheers.) And, if this shall involve our taking an inferior conventional status, let us be men enough to take it. (Cheers.) If it be necessary to become unpopular in the estimation of the world, in order to do that which is right, let us become unpopular. Our loss of conventional status will be our gain of moral power; our suffering will be our stability; our weakness will be our strength; our feebleness, our defence. (Applause.) He who is the Head over all things to His Church, seeing you decline the help of weapons which are carnal, will render unto you His help in the weapons which are spiritual; and you will find, that they are mighty through God, for the accomplishment of everything on which your hearts are set." (Loud and repeated cheering.)

This manly appeal, and the unequivocal response which it elicited, must have relieved the Committee who looked on, from a load of doubt and perplexity.

From the Canadian Independent.

STATISTICS OF CONGREGATIONALISM IN CANADA FOR THE YEAR ENDING MAY 7TH 1854.

1. NUMBER OF CHURCHES.—There are sixty-nine:—reports received from fifty-nine. Last year there were sixty-five. Four churches added during the year.

2. NUMBER OF STATIONS.—There are 139, reported, 117. Last year there were 126,—increase during the year 13. In this item the chief or Church Station is included.

3. NUMBER OF MINISTERS.—Those regularly ordained and having pastoral charges, 42. There are 2 ordained Missionaries, and 1 not ordained, in all 45. Besides, there are 2 Professors in the Theological Institute, 7 ministers without Pastoral charge, and 3 employed as Agents; in all 57.

4. HEARERS.—There are under the Ministry of our brethren ordained and settled over churches, at regular stations, 10,520, at occasional stations 1,460, in all 11,980 an increase over last year of 1,150 hearers.

5. MEMBERSHIP.—On the 7th May 1855, there were in our several churches, 2,877, to which might be added, say 200, the membership of another church, which although not at present connected with the Union, has been, and is still recognized as a church in good standing, which would make 3,077. There have been received during the year, 208 by profession, 171 by letter, total, 379. Removed, 146 by letter, 35 by death, 34 by discipline, and the removal of names from the books; total 215. The increase since 7th May, 1854, by the returns sent in, is as follows:—In 38 churches there has been increase over the last year of 249. In 17 churches a decrease of 5, making a net increase of 174. But by reference to the Statistic Book we find the matter to stand thus:—in 34 churches an increase of 223, in 17 a decrease of 94 making a net increase according to the book of 129.

In comparing the additions and removals of this, with the last year the following is the result:—

	Received by prof.	By letter,	Total.
1854.	594	97	691
1855.	208	471	379

Last year 386 were received by profession more than this year. This year 74 more by letter than last.

Thus there were 212 received last year more than have been received this year.

	Rem'v'd by letter.	By death.	By discipline.	Total.
1854.	75	41	37	253
1855.	146	35	34	215

The removals by letter, have this year been greater than last by 71, those by death, less by 6, and those by discipline less by 3. The total removals however, have been greater by 62.

CHURCH PROPERTY.—There are 59 chapels with accommodation for 15,875 persons; the value, £36,380; debt £6,110, being an increase of, 6 chapels, of accommodation for 1,560 persons, of value, £5,350,—of dept £876, over former year.

MONIES RAISED.—For Ministers Salary, £3,660 3s. 1½d, being increase of 520l. 3s 6½d.

For CURRENT EXPENSES, 1,202l. 3s. 4d., being an increase of 221l. 16s. 9d.

For DEBT—BUILDING-REPAIRS, 866l. 14s 8½d. being decrease of 1,685l. 6s. 9½d.

For MISSIONS, 782l. 10s. 9½d., being a decrease of 79l. 16s. 5½d.

For INSTITUTE, 205l. 7s. 9½d., being a decrease of 1l. 8s.

For SABBATH SCHOOL AND RELIGIOUS PURPOSES, 427l. 6s. 10d., being an increase of 123l. 0s. 2d.

It will thus be seen that for ministers salaries, current expenses, and Sabbath-schools &c., there has been an encouraging increase, amounting in all to 965l. 5½d, but in debt, building &c,—missions and institute a decrease—a decrease very slight as to institute—as to missions apparently considerable—yet take the special effort of the Montreal Church for Foreign Missions the previous year into account, not great in reality if any at all, but as to debt and building very great. The whole decrease being 1,766l. 11s. 3d.

The total sum raised this year is, less than last year by 802l. 10s 9½d., being 7,156l. 6s. 0½d.

SABBATH SCHOOLS.—There are 56 Sabbath Schools, 399 teachers, 2,934 scholars, being two schools less than last year, with an increase in teachers of 56, and of scholars 503.

MINISTERS' HOUSES.—There are 12 churches with ground for a Parsonage, 7 with Parsonages, and 7 ministers who have houses of their own.

CHURCHES FORMED.—Four churches have been formed during the year. One in Chinguacousy, in May 1854; one at Owen's Sound shortly after our meeting in June; one at Cowansville on the 24th March, 1855; and another at Athol.

MINISTERS SETTLED.—Ten Ministers have been settled during the year. Two of these have merely changed their sphere of labour. Rev. F. H. Marling having removed from the 2nd Church in Montreal to the 2nd Church in Toronto, and the Rev. R. J. Williams having removed from Eramosa to Caledon. The other six are thus settled E. A. Noble at Hawkesbury, J. B. Robinson at Markham, G. Ritchie at Russelltown, A. Sims at St. Andrews, T. Rattray at Cowansville and Brome, and G. B. Bucher at Granby and Abbotsford, L. Kribs at Owen's Sound, and J. McLean at Chinguacousy. J. Campbell has, we understand, received and accepted a call from Athol.

CHURCHES VACANT.—Bowmanville, Eramosa, Inverness, Montreal 2nd Church, Newcastle, Port Sarnia.

MINISTERS REMOVED.—We have to record the removal of our much loved and esteemed Miles to his Master's presence, and his eternal reward. His toils

over, his service only exalted, not ended. With pain also we have to intimate the present, but we would prayerfully hope only temporary cessation from pastoral labour of our late Chairman, Rev. Wm. Clarke. The Rev. N. McLeod has removed from Canada to a neighbouring State.

In closing our report, we beg gratefully to acknowledge the kindness of those (and they are many) who so promptly returned the blanks sent them. Few have not responded to our request for information.

We would also take the liberty of urging very earnestly the regular use of statistical lists, especially one for the Church Membership.

KENNETH M. FENWICK,

Sec. of C. U. of Canada.

Kingston, 12th June, 1855.

THE PRIMITIVE METHODIST CONFERENCE

For 1855, commenced its session in Toronto, on the 20th of April. From the *Pastoral Address*, signed by the President and Secretary, the following particulars are presented:—

1st.—Our Session has been one of great peace and harmony,—

2nd.—The Ministers of other Churches in Toronto showed us no little kindness, by inviting our Ministers to supply their pulpits on the Conference Sabbath. Hence, some of our brethren occupied the pulpits in Chapels belonging to the Wesleyan, Methodist New Connexion, and Congregational bodies, in the city and its suburbs. We esteem this as a mark of true Christian friendship, and are led to say, "Behold, how good and how pleasant a thing it is for Brethren to dwell together in unity." Jesus saith, "By this shall all men know that ye are my disciples if ye have love one to another."

3rd.—All the religious services in connection with the Conference were of a highly interesting and edifying character, and attended with a very gracious influence; but none more so than the ordination service, when seven of your Ministers, who had honourably completed their probation, came forward before the public congregation and gave a brief yet clear account of their conversion and call to the ministry, when solemn and fervent prayer was offered up to Almighty God in their behalf by the senior Ministers, and a suitable, pointed, powerful charge was given them by our venerable brother Davison. They were then received into full connexion, by the dear Brethren, giving them the right hand of fellowship, while the Congregation joined in singing,—

"Together let us sweetly live,
Together let us die."

On the following day, the President, in the name of the Conference, presented each of the newly Ordained Brethren with a beautiful bound copy of the Holy Scriptures.

On Wednesday morning, April 25th, the members of Conference, and many other friends, sat down to a public and sumptuous breakfast, kindly provided by our liberal and hospitable friends in Toronto. This was a season of peculiar enjoyment. Contrasting the present aspect of our beloved connexion with what it was a few years ago, we are led to say with adoring gratitude and wonder, "What hath God wrought?"

4th.—You will rejoice to learn that, through the praiseworthy efforts of our Missionary collectors and your liberality, the contributions to the General Mission Fund this year have far surpassed that of all

former years, while our other connexional Funds have received due support. This also is a token for good.

5th.—We are grateful to be able to inform you, that during the year, on all our Circuits and Stations, your Ministers and Missionaries have received their salaries.

6th.—Furthermore, we have during this Session established a Fund for the support of our Ministers children; so that the Children's allowance will in future be drawn from this source, instead of the Quarter-day Boards as formerly. Hence Ministers and Stations will stand upon more equal ground; no doubt all our friends will approve of this judicious arrangement.

7th.—Again your Lay Representatives, to their honour and yours be it stated, have laudably resolved to advance the salaries of your Ministers, in order that they may justly and honourably meet the increased expenditure of the times, occasioned by the high price of provisions,—not doubting for a moment but that you will support them in this measure, as you believe "the labourer is worthy of his hire."

8th.—And it is with unfained joy that we tell you that our various Stations in general are in a sound and healthy state, and that after filling up the blanks occasioned by deaths, removals, &c., we are able to report a net increase of 231 members for the year. To God be all the glory.

9th.—During the past year we have called into the Ministry two young men from among ourselves, and received two worthy and well-trying Ministers from England, viz.: Brothers Crompton and Rowe, who are a great acquisition to our Ministerial staff.

10th.—As it regards our union with the Parent Body in England, the bond is waxing stronger and stronger; and as a proof of our confidence therein, we have kindly requested the British Conference to grant us Sixteen additional Missionaries, and Two Thousand Pounds, that we may be able to respond to the Macedonian cry that is reaching us from different parts, and enter those various openings that are presenting themselves unto us, and thus push our conquests East, West, North and South.

Moral and Religious Miscellany.

From a Correspondent of Zion's Advocate.

DR. CUMMING.

"The only church I attend regularly is that of Dr. Cumming of the Established Church of Scotland. His reading and preaching are a continual feast, as you may well judge, when I tell you I go nearly three miles every Sunday evening to hear him. The Church is in Drury Lane, directly opposite the Theatre, and surrounded by beer shops and gin palaces—one of the worst neighborhoods in London. It stands in a large court, which is often more crowded with people waiting admission, than the porticos of a theatre on a benefit night. The pew holders are admitted till the bell stops, when the stangers are allowed to enter, and they almost instantly cram the immense edifice, aisles and all, to its utmost capacity, and many go away without being able to get in.

Dr. Cumming is a man of average height, and about forty years of age, with black hair, and dark eyes and whiskers. His forehead is high, broad and white, and the expression of his face intellectual and mild. His manner is quiet and gentlemanly, but earnest; no flourish, no strain after effect, no stopping to pick words, or to say fine things. Straight

on to the mark it flows, a stream of learning, eloquence and piety, such as I never knew to issue from any other human mouth. His delivery is extemporaneous from short notes hid in the small Testament or Bible, which he holds in his hand all the time, and the secret of his voluminous publications is, that he has a stenographer in the pew at the foot of the pulpit, who reports word for word, writes out and then the doctor has only to revise and correct. This also accounts for the repetition of ideas and expressions in his published sermons. They are the actual sermons as delivered, and, of course, he must frequently repeat himself. He preaches in a stuff gown, kneels in prayer, into which he introduces, with great effect, large portions of the English liturgy; such a proceeding being highly gratifying to the many 'church' people who go to hear him. He uses the old version of the Psalms, which struck me as outlandish at first, but I now begin to find a real strength and sublimity in the close copy of the Scripture language, and in some of the inversions, which give me a better idea of the advantage afforded by that method of construction than I ever had before. The church is very large, and is twice as long as it is wide, the pulpit being in the middle of one of the long sides. Galleries, very deep and capacious, run round the three sides opposite the pulpit. The pulpit is of dark mahogany, trimmed with crimson velvet, and surmounted by a sounding board. The wood work of the pews, &c., is of black oak, varnished and polished, the rafters and beams of the roof being visible and highly finished; windows of stained glass on either side of the pulpit. Collections are taken by persons who stand at the door with plates, and receive what you have to give as you retire. This is the universal custom in England, and much better is it than the pole and bag plan, or jingling of sixpence for ten minutes in the midst of solemn services. In singing, the congregation stand, and kneel forward on hassocks at prayer. During the reading of the Scriptures everybody turns to the chapter read, and after reading, Dr. Cumming expounds the word in a discourse often as long as the sermon, and, if possible, more charming. He alludes to all the passing events of the day, and uses a latitude of remark and illustration which I never heard in the pulpit before. He quotes Shakespeare and Byron, or the original of the classics, when he pleases, using the original first, and then translating. He has many notions with which I do not agree; but, altogether, he is so fresh and vigorous, and earnest, so suggestive, so instructive, so gentle and simple, that he just suits my taste, and I only wish I could get a 'sitting,' and hear him all the time."

From the Leeds Freeman.

GLIMPSES OF THE PAST.

IX.—LITERATURE:—CONCLUSION.

The number of works issued within the period over which these notices extend was about three hundred and sixty or three hundred and seventy. We cannot affirm positively, but we think the sum total would be embraced within these figures. These volumes are of different sizes, from the ponderous folio to the small 24mo. Chiefly they range between the two. The topics upon which they touch are of the most varied character, but more or less practical, and bearing upon the vital interests of the church of Christ. Nearly the whole of doctrinal and practical Christianity is placed before us in them. Their authors were too earnest men to expend their energies upon trifles. They lived only to labour and suffer for Christ. This spirit ever marked them. In the

pulpit and from the press it was breathed perpetually. Their sympathies were not with the theoretic, or the fanciful, but with the vital and the practical. We cannot classify this portion of their literary labour. It would occupy too much space, and be probably uninteresting to our readers. But a few of the subjects which they illustrated may be acceptable.

The unsolved and unsolvable mysteries of the Divine Purpose,—The Covenant of Grace,—The Law and the Gospel,—The Deity and Work of Christ.—The Character and Work of the Spirit,—Regeneration,—Heaven and Hell,—and a multitude of other topics are embodied in their doctrinal works. Their practical ones embrace almost all the varieties of the christian life. Cases of Conscience are solved by Henry Jessey in his "Storehouse of Provision." "Symptoms of Growth in Grace, and Decay in Godliness" are supplied in an admirable volume by Francis Smith. "The Progress of Sin," and "The Counterfeit Christian," were described by Keach. "The Crucified Christian" was unfolded by Dell. "The Pharisee and the Publican," "The Barren Fig Tree," "Watchfulness against Sin," "Prayer," "A Holy Life the Beauty of Christianity," are illustrated and enforced by Bunyan. These will be enough to indicate the class of topics upon which our brethren enlarged.

Many of these works are marked by that quaintness of title and expression which distinguished the times in which the writers lived. For example, V. Powell gives us "The Bird in the Cage Chirping, Four Distinct Notes, to his Consort Abroad." The notes are various, and the melody sweet. We have "Words in Season," &c., from A. Cheare, which breathe the very spirit of heaven. "The Choice Drop of Honey from the Rock, Christ," by Thomas Willcox, has been read by thousands. So have "Sion in Distress," and "War with the Devil," by Keach. "A Stay against Straying," is the title of a work in which the good man tries to keep people to church, by J. Canne. "The Heavenly Footman," and "Sighs from Hell," by Bunyan, are well known. So is "Saints no Smiters," by John Tombes, written against the fifth monarchy men. We could multiply this list greatly.

The allegorical was chosen by some as a fine mode of conveying instruction. Bunyan is well known in this department. B. Keach, though moving at an immense distance from his great cotemporary and friend, yet was a successful writer in this style of composition. He will bear a comparison with any of those who preceded him in this walk of literature. There is incomparably more interest in his "Travels of True Godliness," and his "Travels of Ungodliness," than in such works as Patrick's "Pilgrims," and many more. Repeated editions of the former work have been given to the public, and the work is still in demand. We have one before us, with notes by Dr. Malcolm, and a life, chiefly from Ivamey, though the source is unacknowledged. But Bunyan confessedly, if not the master-mind of his age, takes the lead in this class. He is the prince of allegorists. Next to his "Pilgrim" we must place his "Holy War." Smaller than the former, its popularity is also much less. The reason is obvious enough. The plot, so to speak, is widely different; the incidents less striking and attractive; the characters less perfect; and it is further removed, shall we say, from the common and every-day sympathies of our nature. As Sir W. Scott says, "It wants the simplicity and intense interest of *The Pilgrim's Progress*." The latter stands alone. Its popularity is unrivalled. Of no book can it be said, that it interests so universally. In the palace, as well as in the cottage, it is found; in humble dress, and in all the gorgeousness of attire which the finest artistic skill can give it. The child and the philoso-

pher, the man of letters as well as the matured christian, find a charm in its pages, and peruse it with varied but intense emotions. In all lands where literature is known, Bunyan speaks to the people, and with the same effect. The feeble native of the glowing Orient, and the shivering savage of the Arctic Zone, alike welcome him. There is something which touches humanity everywhere, so that however deep its degradation or lofty its culture, Bunyan speaks in a language they all understand, and touches a cord to which they promptly respond. This is genius of the highest order; a power which must be lasting as the world itself. Nor was this mighty power of subsequent growth, or the result of modern enlightenment. Milton's glorious epic was unheeded for generations, and the pages of "The Spectator," adorned by the genius of Addison, were requisite to make England understand the true greatness of one of her noblest and most worthy sons; but from the first, the charms and moral worth of Bunyan's matchless dream were felt and acknowledged. No friendly reviewer existed to puff *The Pilgrim's Progress* into notice; its own vitality soon made it a household work. C. Doe, the biographer and first editor of Bunyan's collected works, tells us that during the lifetime of the author, it had been published in France, Holland, New England, and Wales, and about 100,000 copies of it sold in England alone. Its success was probably unrivalled, and no language is now known, and by the efforts of Christian Missionaries reduced to a written form, in which this incomparable work is not soon printed. Every year its influence is increasing, and its author, though dead, still points out to millions the way from the city of destruction to the celestial city.

The genius of poetry is ever fond of retirement, and luxuriates in the shade. The sweet and flowery woodland, the murmuring streamlet, the mountain side, or the lonely dell,—the song of birds, the melody of nature, unbroken and undisturbed by the strife of heroes, or the conflicts of men, are the scenes she covets. Repose and solitude are more contributory to the growth of poetry, and the expansion of her powers, than the tempest and storm of a nation's contests or civil wars. Yet it was in an age of transition from feudal grandeur to something like constitutional liberty; amidst the struggles for civil and "soul liberty," that some of England's greatest poets flourished. But the affluence of their intellect was exhausted upon other matters than sacred song. In the Establishment, Sternhold and Hopkins reigned supreme; whilst beyond its pale psalmody was uncultivated. Probably the dislike of many of the churches to singing in divine worship, exerted a baneful influence upon hymnology. It is only here and there we find a hymn or spiritual song amongst the compositions of our fathers. Religious people had a strong prejudice against poetry in any form. B. Keach felt it necessary to defend himself for employing it. We quote a stanza or two not only to show this feeling, but as a specimen of his poetic power.

"All poetry, there's many do gainsny,
And very much condemn; as if the same
Did worthily deserve reproach and blame.
If any book in verse they chance t'espy,
Away, profane! they presently do cry."

Bunyan's rhymes, or rather his attempts, are well known to most of our readers. V. Powell, in his "Bird in the Cage" gives us a metrical version of the Lamentations of Jeremiah. But the earliest collection of hymns of which we have any account, is by B. Keach. Under the title of "Spiritual Melody," he published in 1696, a volume containing three hundred hymns; and the same year a kindred one, "A

Feast of Fat Things, containing several Scriptural Songs and Hymns." But his principle poetic works are, "*Ston in Distress, or, The Groans of the Protestant Church,*" and his "*War with the Devil.*" The former is a singular work, in which he illustrates "*The causes of her present Calamity, with an enumeration of some prevailing Sins: the marks of the Anti-christian Beasts and Scarlet Whore, with her Arraignment and Condemnation,*" &c. The latter is addressed to young persons, and consists of dialogues between Truth and a Youth. There is also a long appendix in the same form, betwixt an apostate and a young professor. We cannot say that we should ever think of enriching the pages of *The Freeman* with such poetry; still these works were popular and widely circulated. Edition after edition was called for. Our copy of the latter work bears the date, 1737. It is illustrated with wood-cuts, in the style of those which were used for the early editions of the "*Pilgrim,*" and is the twentieth impression.

In that now sadly overdone department of Christian literature, biography, we have not many works. Good men rendered their own life an impressive monument of the power and influence of Christian truth. Yet there are a few such memorials of some of the excellent of the earth. Lucy Hutchinson's matchless volume needs no commendation. Its exquisite beauty has made it a universal favourite. "*The Life of V. Powell*" is a brief and interesting record of the struggles and labours of that apostolic man. The autobiography of Kiffin, in its simple and touching narrative, exhibits that extraordinary individual in a commanding light as a man, a merchant, and a Christian. "*The Life of Henry Jessey*" presents many facts which illustrate the history of the body to which he belonged, and the time in which he lived. Mr. Jessey published "*A Looking Glass for Children*;" a work similar to Janeway's celebrated book for children. Also, "*The Exceeding Riches of Grace, advanced in the Experience of A. S. J. Wright.*" To these we might add various others. Sketches of many distinguished ministers will be found in the funeral sermons of the time, especially in those of Piggott, and Joseph Stennett. From these, from the prefaces of some of their works, and incidental allusions to facts and events in their writings, a large amount of material might be gathered to illustrate the progress of our principles and history of the body.

These brief sketches of the works of our fathers must suggest a variety of reflections. To some of these we should like to allude, but space forbids it. Their labours for the church were gigantic. Their active services were enough to absorb the energies of an ordinary man, and yet their literary efforts seem more the result of a life of study and application than the production of spare fragments of their time. Now, were they read? Was the interest in these literary and theological discussions cherished by the writers alone, or did the people participate in it? The cost of publishing must have been heavy, and we know not that subscription lists for relieving authors of their risk existed then. The ponderous volumes of Keach, Fisher, Tombes, Bampfield, and others, must have been very costly. Judging from the ordinary principles of supply and demand they must have found readers. The national mind was roused to an extraordinary state of activity, and the religious spirit, more or less pervaded all minds. The spirit of debate was never more powerful. In the tent and in the market-place, in the senate-house and in the church, religious questions were debated with a keenness and vigour which has never been surpassed. Let it be remembered, too, that our facilities for obtaining new works existed not then. The book trade was very different.

then to what it is now. Publishers would not risk many works. The difficulty which Milton had to find a publisher, and the trifle he got for his celebrated poem, are well known. Literature was not a source of affluence then. New works reached the country with difficulty. From various allusions it is evident that persons made it their business to carry them about the country for sale. Mr. Baxter says, "As I am writing this (*More proofs of Infant Church Membership*, &c.) the hawkers are crying under my window, '*Mr. Baxter's Arguments for Believers' Baptism.*'" This was the first work of B. Keach. The publisher frequently notices, that "chapmen can be supplied;" the same, no doubt, to whom Baxter referred. In this way books in those days were circulated. "Chapmen" were the *colporteurs* of those times. Were these writers remunerated? Did their works pay? In most cases we fear not. In this, as in most other things, their labour was the fruit of faith, and the off-spring of love. Of them may it emphatically be said, that they laboured, and we have entered into their labours.

DEATH OF W. B. GURNEY, ESQ.

We deeply regret to have to announce the death of W. B. Gurney, Esq., the highly esteemed senior treasurer of the Baptist Missionary Society, which took place at his residence, Denmark Hill, Surrey, on Sunday morning last, at half-past six o'clock, in the seventy-eighth year of his age. For some time past Mr. Gurney's infirmities have been increasing, but no serious apprehensions had been caused until within the last few days, and it was even hoped that he would be able to preside at the laying of the foundation stone of the Jubilee building of the Sunday-School Union, which has been fixed first for the Thursday in May. His death was therefore somewhat sudden; but in this there is no cause for sorrow: he was not unprepared.

"Mr. Gurney," says *The Patriot*, "was born in London, probably in Essex-street, Strand, where before removing to Walworth, his father resided. 'Nearly seventy years ago,' he stated in an address in 1853, 'I came as a child in my father's family to live at Walworth; and after I had put away childish things, I became a Sunday School teacher in Walworth. A Sunday-school had been opened for boys three years previously, supported by my good father and others, consisting of about thirty boys, taught by a poor man who was paid for teaching them to read and for taking them to chapel, where he kept them in order, or attempted to do so, by now and then laying his cane across their backs. In 1796, four of us, then young men, thinking that the school was not doing much good, took it out of the hands of the master, becoming ourselves the teachers; and in a few weeks the number of scholars was increased to 120, and afterwards to a still greater number.' Although, therefore, it cannot be claimed for Mr. Gurney that he was the founder of Sunday-schools, the first school having been formed by Mr. Raikes, in 1781, yet, it appears certain that he was one of those who first gave to Sunday-school instruction that impetus which it received from being carried on, not by hired labour, but by the voluntary efforts of teachers who prosecuted it as a labour of love. The interest which he felt in this department of usefulness, not only never declined, but seemed even to increase with the lapse of years. In the councils of the Sunday-school Union, so long as his health would permit, he took an active and constant share, filling successively the offices of Secretary, Treasurer, and President, and contributing essentially to the promotion of a Sunday-school

lit nature, of a character and excellence heretofore unknown, and inferior to no class of productions in adaptation to the end.

"In his profession, Mr. Gurney followed in the footsteps of his father. While his elder brother the late Mr. Baron Gurney, adopted the profession of the Law, and attained eminence both as a barrister and as a judge, he devoted himself to the cultivation of the stenographic art, in which he so far excelled all others, that, at an early age, he was appointed shorthand-writer to the House of Lords, and, at the head of a select body of assistants, discharged the duties of that distinguished office in person so long as health and strength permitted. The emoluments were sometimes exceedingly large, and may serve to account for the munificent liberality with which he contributed to the numerous religious and benevolent institutions which enjoyed his sympathy and support.

"To the religious public he was best known, perhaps, as Treasurer of the Baptist Missionary Society. His father was a deacon of the Baptist church in Maze Pond, then under the pastoral care of the excellent Mr. Dore. It is not wonderful, therefore, that a son who had taken so much interest in the religious instruction of his poor neighbours, should, on the formation of the Baptist Missionary Society, have thrown his energies into this branch of religious usefulness also, with so much energy as to attract the attention of its original promoters. Mr. W. B. Gurney eventually became the Treasurer of the Society; the duties of which office, in later years, he has shared with Mr. (now Sir) Samuel Morton Peto. In his hands it was no mere matter of finance. Not more for the largeness and frequency of his pecuniary contributions, than for the zeal with which he entered into all the Society's plans and proceedings, and the active part which he took in exciting a Missionary feeling, especially among the young, both in Sunday-schools and in private families, was it manifest that his whole heart and soul were engaged in diffusing the Gospel.

"Mr. Gurney belonged to a class of pious laymen of whom but few representatives survive. His religion was intensely practical. Possessed of strong sense, and schooled in methodical habits, he always took a plain, business-like view of every subject under his consideration, and approached his point of aim by the simplest means and the directest route. The acuteness of his penetration, his long experience, and the natural tendency of men less versed in affairs to defer to his sound judgment, may sometimes have given to his conduct the appearance of preferring his own opinion with little regard to the opinions of others. But this was only in appearance. His convictions of duty were so strong, and his obedience to them so prompt and implicit, that, had not the sincerity of his character given plainness and directness to his admonitions, he might, nevertheless, be said to have acquired a title to stimulate the lagging zeal of the Church, as, in fact, he never hesitated to do, "with great plainness of speech." As a religious philanthropist, he united the munificence of the prince with the unostentatiousness of the peasant, and did great things with as little apparent consciousness of their being great as if he had been performing the most ordinary acts. His name will go down to posterity with the names of Robert Raikes, John Howard, and Thomas Wilson, whose varied excellences were combined in him, with a wisdom in counsel not less admirable than his zeal in action or his liberality in giving."

One-fourth part of all children die before the age of seven years.

PETITIONS AGAINST CHURCH RATES.

Sir William Clay having given notice, as we stated in our last, that he will, on the 29th instant, move for leave to bring in a bill entirely abolishing church rates, those who intend to petition in its favour should do so without delay. We should like to hear that every church in the denomination had done so. We give the following as a form of petition; suggesting, at the same time, that it should be regarded as a guide in the preparation of others rather than be closely followed:—

"TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The Petition of a Congregation of Baptists assembling

in _____, Showeth,

That your petitioners regard with much satisfaction a Bill now before Parliament for the entire abolition of Church Rates.

That your Petitioners believe such a measure to be imperitively required, both by the state of public opinion, and by the evident bad effects of the present system in producing and fomenting division and ill-will.

That it appears to your Petitioners that the recent Census, especially as it shows the extent to which the places of worship of all religious denominations have for the last fifty years been multiplied and kept in repair by voluntary contributions, conclusively establishes the safety of exclusive reliance on that principle.

That your Petitioners are satisfied that the legislative support of religious opinion is false in principle, and invariably injurious in practice; and look to the speedy abolition of Church Rates as an earnest of the adoption by the Legislature of the true principles of religious freedom.

Your Petitioners therefore pray your Honourable House to pass the Bill for the entire abolition of Church Rates as speedily as may be.

And your Petitioners will ever pray.

The following practical directions may be of utility:—Petitions must be in writing. Each petitioner must sign his own name only, and at least one signature must be on the sheet containing the petition. Petitions may be sent post free to peers or members of parliament, if inclosed in a paper open at both ends, and marked "Petitions."

The following is a copy of Sir W. Clay's Bill. The words printed in *italics* are proposed to be inserted in committee:—

"Whereas, Church-rates have for some years ceased to be made or collected in many parishes, by reason of the opposition thereto; and in many other parishes where Church-rates have been made, the levying thereof has given rise to litigation and ill-feeling: and whereas it is expedient that the power to make Church-rates shall be abolished: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

"I. From and after the passing of this Act, no Church-rate be made or levied in any parish in England and Wales.

"II. Provided always, that in any parish where a sum of money has before the passing of this Act been legally borrowed under the provisions of any Act of Parliament, on the security of Church-rates to be made and levied in such parish, such rates may still be made and levied under the provisions and for the

purposes of such Act, but not otherwise, until such sum so borrowed shall have been liquidated.

"III. This Act shall not extend to Scotland or Ireland.

"IV. This Act may be cited as 'The Church-rate Abolition Act, 1855.'"

From the New York Observer.

AN INCIDENT ON THE RHINE.

On the day following my visit to this cathedral, I was in a steamer on the Rhine. One of an English family on board was a young lady, an invalid. She was lovely to look on, though thin and pale; the brightness of her dark eyes and her expression so *spirituelle*, had often caught my attention, and when I could be of any service to her, there was a pleasure in ministering to a stranger who seemed to be a stranger in this world, and near a better. It was at sunset. We had been admiring the castled hills and picturesque scenery of the Rhine, when she quoted Longfellow, and I said it was pleasant to hear the words of my own country repeated in a foreign land.

"I think him," said she, "the first of living poets. And, as you are an American, tell me your impressions of Europe. You have been at Cologne—what do you think of the Cathedral?"

"Beautiful, exceedingly," I said, "even glorious, and a thing to be remembered a lifetime; but Americans are worshippers of utility, and I fear that many of us on that account, do not admire, as you do, the vastness and grandeur of a temple that is not demanded by the wants of the people."

She replied, with soft but earnest tone,

"I do not associate utility with such a temple, it is not merely to worship in—it is worship itself—it is an anthem, praising God as it stands, silently like the stars that have no speech, but are heard in their evening songs, 'for ever singing as they shine.'" Her pale face was half crimsoned as she spoke, and gathering strength, she added: "I shall never see anything so beautiful."

"Never?" I asked; "do you mean *never*?"

She looked at me thoughtfully, and comprehending my question, said,

"Ah! yes; I hope to see it—Heaven, Heaven."

"The building," I continued, "not made with hands. Its gates are pearl, its dome is sun, and every pinnacle is a star. How mean these earthly temples are when once compared with Heaven. And the anthem! to hear it in the choir of that house—the anthem of angels, and the spirits of the pure who have gone up there to join in the songs of —; but you will think I am preaching."

"No, no," she cried; "if that is preaching, I would hear more of it. They tell me that I am gaining health and strength; but I know better. My thoughts are more up there than here. Tell me of Heaven."

And, in my poor way, in an under tone of voice that the gay around us might not hear, I talked with this gentle spirit of the world till the curtain of evening fell, and we came to the end of our journey for the day. The next morning, stepping into the cars, I saw her leaning on the arm of her father, about to take a train in another direction. She waved her hand to me as a farewell, and then she pointed upward. I never saw her again.

How many such meetings travel makes—brief, pleasing, memorable. How many pleasant people there are in this world, if we could only find them. How many more in heaven!

From the N. Y. Chronicle.

JAMAICA (W. I.) BAPTIST ASSOCIATION.

A large meeting of an Association, called "The Jamaica Baptist Association of Ministers and Churches," had been held in Spanish Town. Upwards of sixty delegates attended. Among the objects contemplated in this union are the following:—1. To promote the interests of religion in connection with the Baptist denomination in this island and in Africa. 2. To cultivate friendly intercourse and cordial co-operation in everything relative to the associated churches. 3. To establish fraternal correspondence with the churches connected with the Union, and other bodies of Christians throughout the island. 4. To address an annual letter to the associated churches, with such information as may be necessary. 5. To obtain accurate statistical information relative to the churches and schools in the connection. 6. To assist in the establishment and support of new stations, and to take cognizance of everything affecting the interests of the denomination, and of religion and education in general, throughout the island.

The Union is founded on a full recognition of the distinctive principles of each respective church, viz.: the Scriptural right of every church to maintain perfect independence in the government and administration of its own particular affairs.

BOOK NOTICES.

HUDSON'S BAY, OR A MISSIONARY TOUR in the Territory of the Hon. Hudson's Bay Company; By the Rev. John Ryerson:—Toronto, G. R. Sanderson, for the Wesleyan Missionary Society.

The mechanical and artistic execution of this Volume is so decidedly excellent, as necessarily to attract the attention of every one who opens the book, especially if previously informed that Toronto furnished all the skill and good taste which the work so pleasingly displays, in the appearance of its paper typography, illustrations and binding.

In the sixteen letters which this neat book contains, the Rev. John Ryerson presents information which every Canadian at least, should be more than anxious to require; as it relates to that immense Territory lying north and north-west-ward of Lake Superior, extending through to Lake Winnipeg, and thence north-east-ward to Hudson's Bay. The narrative which Mr. Ryerson gives of his tour is happily free from every indication of writing for effect. Facts are presented on their own merits, in a refreshingly simple, truth-telling style; and left just as they should be, to produce their legitimate influences upon the mind of the reader; and, although written while on a Missionary tour, it should be well understood, that the bearing of the whole is of such a character as to secure for all that Mr. Ryerson here presents, the attention and consideration of the politician as of the christian.

The love of money has proved the ruin and eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet anything like a decent profession of religion be maintained.—Fuller.

Views and Doings of Individuals.

LINES

WRITTEN FEBRUARY 1855.

"I will cause the arrogance of the proud to cease, and I will lay low the haughtiness of the terrible.—Is. xiii. 11.

The armament most formidable for,
And most effective sent against the Czar,
Was that of JOSEPH STRUOE, and Friends of his,
Whose batteries were formed of prayers and sighs.
They at *St. Petersburg, Sebastopol,*
Where fortified ambition reigneth full
Of haughty self-sufficiency and range—
Did set themselves down seriously in siege,
Before the *fortress* of the imperial heart;
And min'd it quietly in the christian art.
Truth's quick and powerful trumpet there they blew,
Soft were its peals at first—their echoes grew
More loud and louder still as they withdrew
Behan their *parallels* of faith and hope,
And from their *trenches* peace and 'ove look'd up.
The shells invisible which there they fired
Were terribly destructive. Thoughts inspir'd
By God's own voice, rose o'er the *citadel*
Fort NICOLAS; and in its centre fell;
There, bursting, rent the imperial lust of power,
Its dome ignited—burning every hour—
That lofty stronghold, soon to be no more.

Thus worketh God. By means of feeble things
He shakes the hearts and brains of mighty kings.
Proud arrogance he withers with a blow.
Friends, fools were deem'd, tho' kings and priests to God;
Enlisting legions from His high abode;
Elishas fiery *cavalry* employed,
And more than Russian regiments destroyed.
Thus worketh God: Five plain and faithful men
Went to the *Neva*, and returned in vain.
In vain by moral power they sought for praise;
But not in vain look'd for God's righteousness;
The *Euxine* winds let loose—war, pest and snow;
Heaven's ire fill'd hospitals and homes with woe.
Communicated.

For the Gospel Tribune.

LIFE.

BY THE FOREST BARD.

A cloud, then a sunbeam, a storm then a calm,
A smile, then a tear, then a laugh, then a sigh,
'Tis strange what a medley to mortals I am
As I tardily move, or I sweep swiftly by.
An up, then a down, then a joy, then a woe,
A hope, then a fear, now desire, now a care,
A love, then a hate, an embrace, a blow,
A beam and a frown, I alternately wear.

A light, then a gloom, now a fall, now a rise,
A laugh of pure pleasure, a chorus of woe,
A song of sweet mirth, then a concert of sighs,
Or a gush of delight 'mid the heart's currents flow.
There is wealth and there's want, there is honor and shame,
There is ease and there's toil, there is peace and there's strife,
Content, and desire; 'tis not all in a name;
The ups and the downs of this varying life.

A barque on the billows; a tempest toss'd sea,
A ship on the breast of a sweet sylvan lake;
A captive in thralldom that fain would be free,
A freeman that oft traces slavery's wake.
A tedium, a bustle, a tarry, a haste,
A dark disappointment, a smile of success;
A substance, a shadow, a phantom that's chased,
A varying vane is this life—nothing less.

'Tis the seed of the future, the fruit of the past,
A mortal existence, prede-tined to die;
The mould where past, present, and future are cast,
The chart of the grave where the ashes must lie;
'Tis a brook's gen'le babble—a torrent's wild war,
A flow'r that's withered—a rosebud in bloom,
'Tis a wave that is dash'd on eternity's shore,
Then sunk to its rest in the courts of the tomb.

What is life? Ask the soul in her probate to tell?
She whispers, 'tis time in its earthly career,
The pathway to heaven, the gateway to hell;
The space God allots of my tarrying here.
'Tis the period the earth mercy's banner may wave,
'Tis the time while his saluts here their tribute shall bring,
Then use it till faith shall have conquered the grave,
And works shall have robbed pallid death of his sting.
AURORA, June 1855.

IN DEATH THEY WERE NOT DIVIDED.

While in the city of Hamilton a few weeks ago, in the Store of Robert Hopkins Esq, I had occasion to inquire for his friend Mr. William Watson. Looking at me very earnestly Mr. H. replied—he is dead—and his wife also—they both died on the 27th of June last, now nearly a year ago. On anxiously requesting the particulars Mr. H. proceeded. "Last summer while the *cholera* raged so violently in our city, I was attacked by the dreadful scourge and brought by it, close to the gates of death. My friend was with me and when my symptoms indicated a return to life—bowed in prayer he offered up thanksgivings to God. The next evening he and his dear wife were both attacked—about midnight his loved one died in the full hope of a glorious immortality. Three men were now rubbing his own tortured body which was rapidly being prepared for the narrow house. At his request a friend brought to him his little daughter and placed her on his knee. Before her the father set life and death explaining to her the natural state of every sinner, and the fearful hazzard she must run in passing through a world lying in wickedness; and then with much earnestness directed her attention to Jesus as her only refuge—then informing her that her mother lay dead in the other room, and that her father would very soon be dead also, he took her hands in his, and in fervent prayer pled with the Lord his God in behalf of his trembling little one, so soon to be left without a father as she was already without a mother, to meet all the difficulties that beset her path, without a parents care or guidance; yet under the beaming eye of ONE who had said that He was a Father to the fatherless—to whom his lonely child could look up and assert with the confidence of the Psalmist, "when my father and my mother forsake me, then the Lord will take me up." Thus having committed his child to the care of its Heavenly Father; he next with singular thoughtfulness directed a friend to hand him his pocket book. From it he took out three pounds, and handed one to each of the men who had so kindly endeavoured by rubbing his limbs to lessen the intensity of his sufferings. This incident is of value as a pleasing illustration of the genuine

honesty and unwavering integrity of his whole life. A friend now asked him if he had any fears in relation to meeting death, he answered "Oh no—My peace is made with God through our Lord Jesus Christ;" and having said this he shortly afterwards fell asleep. *The husband and the wife were both buried in the same grave.*

For the Gospel Tribune.

REVIVAL OF RELIGION IN BREADALBANE.

On the first Sabbath of June, 1854, after the congregation was dismissed, the Church remained for the purpose of taking into consideration the propriety of holding religious meetings daily. After some consultation on the subject, July the 7th was appointed as a day to be spent in fasting, and in prayer to God, for an outpouring of his Holy Spirit upon the church and congregation. The day appointed was duly observed, and during the exercises many souls felt that God was present of a truth. On the Sabbath following, the Rev. Mr. King, of Chatham, came to our aid, and remained with us about ten days, during which time we had divine service twice each day: the Lord very abundantly blessed the means. As a church we were revived and encouraged, and many sinners were turned to the Lord. The Rev. Mr. Dempsey, of St. Andrews, also visited us, and though in feeble health, laboured efficiently in the work for a number of days.

After some time he was followed by the Rev. Mr. Rainboth, late student of Rochester University, who remained with us for a month, labouring in the pulpit and from house to house. Since that time fifty-seven have been baptized, and a number who had left the communion of the church have been restored. The converts were of all ages, from the hoary head of three score years to the youth of nine. Their Christian experience, as a general thing, was remarkably clear; most of them pointing to some passage of Scripture that came to their minds and gave them relief. Those sweet words of the Saviour where he says: "Come unto me all ye that labour and are heavy laden, and I will give you rest," were made the means, under his own blessing, in relieving many a burdened soul. Many others had their mourning turned into joy by seizing hold of the declaration of Christ in the third chapter, 14th to 17th verses, of the Gospel according to John, where it is said, As Moses lifted up the serpent in the wilderness, &c.

These and many other passages of the same import, were seized upon by the anxious; and as they clung to them in the exercise of faith, they found peace to their souls. Such is a faint outline of the revival in Breadalbane. It is the Lord's doing; to him be all the praise.

I am happy to add that it is not only in Breadalbane that the Lord has been pleased to revive his work; but that during the last eighteen months almost every Church in this Association has been revived and increased.

About a year ago, in Osnabruck, upwards of twenty converts were baptized upon a profession of their faith.

In Osgood about the same time, a revival broke out in Rev. Mr. McPhail's church and congregation, as the fruit of which about a hundred have been added to the church.

Last summer the Church in Chatham under the charge of Rev. Mr. King, was revived; and about twenty-five were added by baptism.

In the Indian Bands, where Mr. Rainboth has been laboring for some months, thirty-one have been added by baptism.

In South Gower, during a meeting held in January last, about twenty made a profession, ten of whom were baptized; and it is expected that others will soon follow.

In Clarence and Lochaber, in Rev. Mr. Edward's charge, an extensive revival is at present in progress.

May the Lord continue to carry on his glorious work of saving souls, "that the wilderness may become a fruitful field."

Yours truly,
W. K. ANDERSON.

For the Gospel Tribune.

STRANGE OBLIGATIONS.

The following short extract from the Circular letter of the Grand River Association claims a short notice in the *Tribune*.

"It behoves us to continue to guard with a vigilant and jealous eye, and boldly to defend the approaches to the table of the Lord; and standing upon the vantage ground of positive commands, firmly, and in the Spirit of our Master, to resist all attempts, come from what quarter they may, to obtain for disobedient children admission into our ranks. Let us see to it that the gospel fences are kept up; notwithstanding that by so doing fresh charges of illiberalism and uncharitableness may be preferred against us, or that some, the soundness of whose faith we fully admit, and the consistency of whose walk in other respects we admire, should nevertheless be thereby kept out, even because in this respect they are disobedient."

It is here assumed to be the duty of Regular Baptists jealously to guard, and boldly to defend the approaches to the table of the Lord, lest his children should obtain access to it. It is assumed that Pedobaptists, though his children, are disobedient; that is, of course, wilfully and wittingly neglecting known duty, and doing what they know to be forbidden; for there hardly can be disobedience short of either the one or the other of these. It is assumed, moreover, that Regular Baptists have a positive command to watch and defend the approaches to the Lord's table against these disobedient children; and to resist all attempts of such to enter them; no matter though in many, or even in all other respects, they should manifest the most obedient disposition,—the most ardent piety and devotedness; excelling even Regular Baptists themselves. It is no concern of theirs, though in discharging this their duty, in

guarding, boldly defending, and resisting all attempts, &c., they should have to perform the rather ungracious, and as some might think, unseemly task of repelling an Edwards, a Dwight, a Payson, a Watts, an Owen, or a Doddridge. It is on the positive command that they have to keep a firm and steady eye. It is assumed that they have to do all this, too, in *the spirit of their Master?* That will be the crowning difficulty. What searching of the Saviour's history there will have to be to find manifestations of a spirit fitted to bear them up in the discharge of such a task! To think of the meek and lowly Jesus issuing his commands to Regular Baptists to guard, and boldly to defend the approaches to his table against such characters as those named above!

O that our brethren would more carefully guard against the danger of stultifying themselves! O that they would not suffer their prejudices to gain so completely the mastery over their judgments, as is manifested by the assumptions referred to! O that, in short, they would cultivate humility, and be willing to admit that after all they may themselves be guilty of disobedience of a nature similar to that of which they accuse their Pede-baptist brethren, or even of a nature more heinous in the sight of God! O that they would indeed study, and try to cultivate the spirit of Christ! His spirit was such that he bore long with erring children. He assiduously instilled into their minds the great truths of his gospel kingdom; but they manifested themselves "fools, and slow of heart to believe." One obstinately declared he would not believe till he saw in his hands the print of the nails.

Thomas, wast thou not present when thy Master solemnly declared that he would be betrayed into the hands of sinners, and crucified; and that he should rise again the third day? Surely thou heardest him declare the solemn truths on more occasions than one. Then, dost thou call thy master a liar? Thou wilt not believe till thou seest in his hands the print of the nails! Shameful and provoking incredulity! How can it but wear out the patience, and exhaust the forbearance even of Him whose patience and forbearance is inexhaustible! But, lo! still forbearance prevails! Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing. And you, to whom the faithful tidings seemed as *idle tales*; what claim have you on the forbearance of your Lord? Did it not surprise you to be admitted into that communion which caused your heart to burn within you? Surely it surprised angels.

Yet, notwithstanding their slowness of heart to believe, their misconceptions, and their truly provoking incredulity, they loved Jesus Christ in sincerity. This was enough. This of itself secured the continuance of his favour; because of this, forbearance triumphed over every provocation. Provoking as was their misapprehension, their unbelief, yet

were they borne with and communed with. And how many Regular Baptists may there be who have not reason to confess that they have in one respect or another evinced worse than even Pedobaptist contumacy, and yet have been borne with, yea have been communed with? No guard has been placed to defend the approaches to his table, but they have been freely invited and welcomed. Here then, brethren, is a command, yea, and a precedent too. "If I then, your Lord and Master, have" done so and so to you, ye also ought to do so to one another. For I have given you an example that ye should do as I have done to you.

Z. F.

For the Gospel Tribune.

BE YE ALL OF ONE MIND.—PETER.

Here, says the Close Communionist it is expressly enjoined by this Apostle, and also repeatedly by the Apostle Paul, that the Christians be of one mind. It is surely then our duty to separate from those whose views are different from our own; especially on a subject of such importance as baptism.

Hold, Brother, you arrive at your conclusion too hastily. Even though the injunction "Be ye all of one mind" should be allowed to mean—have the same views and opinions on every subject connected with religion,—even then your conclusion would not necessarily follow. It might be very far from being your duty to separate, and refuse the fellowship of your brethren who happen to have different views from yourself on some points; if these views were such as not to affect their state before God. Nay, it might be your bounden duty to cleave to your brethren whom you suppose to be in error, and affectionately endeavour by all prudent means to persuade them to embrace the truth. If we may assume that the injunction in question authorizes us to refuse to fellowship a brother because he has a different view of baptism from ours, why might we not assume that it authorises such refusal in case our brother should happen to hold a view of any other subject different from ours? This, we say, brethren is a sufficient condemnation of your principle:—it has no limits to guide us. You say certain errors are not to be borne with in the Church: we grant it. You say that an error on baptism is one of these; to this we demur,—you shew us no proof. We find certain errors did actually exist in the primitive Church, and we find forbearance nevertheless enjoined. The line of demarcation between errors to be tolerated, and those not to be tolerated was clearly the line of acceptance with God. the error of Pede-Baptism we say is clearly within that line, as few of you will dare deny. Then, on the principles clearly laid down by the Apostles themselves, and acted on in the church in their day, we are bound to forbear with our brethren. Yes, brethren, we do feel bound to act as we do in this matter because that we are conscious that in doing so, we are acting on a principle *clearly* laid

down by the Apostles to guide the churches in this important matter. Were we to yield this principle,—were we to hold Pedo-baptism to be an error not to be tolerated, though evidently consisting with divine acceptance, we should find ourselves completely without a guide as to whom we should accept and whom we should reject. We insist, therefore, brethren—in all earnestness we insist that you either lay down a line for our direction, else tell us precisely what errors may, and what may not be tolerated.

We are aware we shall be told go do as the Apostolic churches did, receive the baptised only.

But, brethren, we must put you in mind that these churches, while they received the baptised only received all whom God had received; it is therefore impossible that we can do as they did in both these respects. You do not; you cannot yourselves do as these churches did any more than we. The question then is in which of these respects is it of the greater importance for us to imitate the Apostolic churches? You have come to the conclusion that to imitate them in receiving the baptised only is of the greater importance; thus holding, as it appears to us the punctilious observance of an external rite to be of more importance in the sight of God than the exhibition of that love, forbearance and union among his disciples so much insisted on in the New Testament. You must excuse us, brethren, where we say we feel impelled to a different conclusion, and we might appeal to you if there be not in the sacred record much that appears to favour our view of the matter. We do hold the observation of the celebrated Hall to be strictly correct, viz: "the genius of the gospel is not ceremonial but spiritual—when, therefore, the obligations of humility and love come into competition with a punctilious observance of external rites the genius of religion will easily determine to which we should incline."

Moreover, were it granted that the one mind means a oneness of opinion, still it would not necessarily follow that separation is warrantable on another account; separation or division among christians does no good, but much evil. Men may please themselves with the supposition that God brings good out of them; but it may be safely affirmed that, so to speak, Omnipotence itself cannot bring so much good out of the divisions that prevail among christians, as would naturally arise from the exhibition of that union and love which the word of God enjoins. The natural fruit of the divisions of christians is infidelity. How can we believe the Bible to be a Divine revelation say the careless; its warmest friends and advocates do not believe it themselves, else they would be more united. Instead of that love and union which it is pretended the christian system tends to cherish, division and animosity prevails more among its adherents than among any other class of men. Divisions among Protestants are also the great bulwark of Popery. The votary of the papacy assures him-

self that Protestantism cannot be the true religion; because its divisions demonstrate it to be not of God, but of the devil. And when we look at the divided state of that portion of the christian church commonly denominated evangelical, how can we expect the world to be converted by such a disjointed instrumentality!

We find the so called christian world divided into a variety of grand divisions; such as Episcopacy, Presbytery, &c; and each of these subdivided into three, four, or more opposing sections, exhibiting far more antipathy than genuine christian love towards each other. Verily the good that can come of this state of things must be of a very questionable character.

Again, granting that the oneness of mind in the exhortation does mean oneness of opinion; and granting that it is our duty to strive to attain it; for it is readily admitted that oneness of opinion in a church, as far as that is attainable, is very desirable; but it must be our duty to "strive lawfully," for its attainment. It will never be attained by division; that invariably magnifies the difference of opinion, each of the separated parties naturally dwells on his peculiar view of the question which was the ground of separation, and the more it is dwelt upon, the more it appears to grow in importance; and the breach necessarily widens. How different had been the state of matters in the church if differing christians had treated each other with forbearance and love; and laboured to maintain christian union! There would not probably have been half the number of sects that exists, nor half the number errors that prevail.

It is however, easy to see that the exhortation in question has reference to something vastly more important than unity of sentiment or opinion on every subject connected with religion; the oneness of mind in the exhortation may exist in connection with great variety of opinion, while that consists with real piety in the respective parties. In Phil. ii., 2, where we have the same injunction, we have in the context the exhortation, "Let this mind be in you which was also in Christ Jesus." The mind that was in him was a lowly condescending mind,—a mind emptied of self, and bent on glorifying God and doing good to men. This was the *one-mind* that was in Christ. It was his meat and drink to do the will of his Father: and to accomplish the Salvation of men he made himself of no reputation &c." This lowly and condescending mind; filled with zeal for the glory of God, and overflowing with benevolence to men, is doubtless, the *one mind* which the Apostles repeatedly exhorted believers to cherish. This *one mind* the Apostle Paul especially cultivated in an eminent degree; as is manifest from the breathings of his soul to which he gives vent in many instances in his epistles. "For me to live is Christ" "I wish that myself were accursed &c." Such expressions tell what was the *one mind* of the Apostle.

THE GOSPEL OF PEACE.—GURNALL.

WRITTEN TWO-HUNDRED YEARS AGO.

Now the Gospel is a Gospel of Peace if taken in this notion also, which we shall briefly speak to, viz: The Gospel and only the Gospel can knit the hearts and minds of men together, in a solid peace and love, this next to reconciling us to God, is especially designed by Christ in the Gospel, and truly without this the saint's happiness would be sadly defective, except God should make a Heaven for every one to live by himself in. John Baptist's ministry was the preface to the Gospel divided into these two heads 1. To turn many of the children of Israel to the Lord their God; and 2. To turn the hearts of the fathers to the children, to make them friends with God and one another, this is its natural effect, to unite and endear the hearts of men and women in love and peace; this is the strange metamorphosis of which the prophet speaks, Isa. xi. v. 8. "The Wolf shall dwell with the Lamb, and Leopard shall lie down with the Kid, &c." and how is all this, see v. 9, "for the earth shall be full of the knowledge of the Lord. Indeed it is in the dark that men fight and draw upon one another in wrath and fury; if gospel light comes savingly in, the sword will soon be put up, the sweet spirit of love will not suffer these doings where he dwells, and so peculiar is this blessing to the Gospel that Christ has made it the badge by which they should not only know one another, but should be known by strangers from all others, John xiii. 35. If we would see the effects of this love, let us gaze with admiration on the display of it in the case of those who first embraced and professed the Gospel in sincerity, and then glance by the eye of faith at this beautiful flower full blown and diffusing its celestial fragrance in an unchanging atmosphere of love. Among the primitive saints how sweet was the harmony and peace, those who had been enemies now lived and loved as if each one's heart had forsaken its former abode to creep into his brother's bosom; they parted with their Estates to keep their love entire, with the bread out of their own mouths to feed their brethren in want—were more merry in emptying their bags in charity than in filling them with gain and did eat their bread with gladness and singleness of heart and if we look at the state of things in Heaven when the hearts of saints shall be fully *Gospelized* and all the promises be accomplished, then above all the peace of the Gospel will appear, here it is put out and in like a budding flower in the spring, if a warm day opens it, a cold one follows and it's soon closed again. The silence in this lower heaven is but for the space of half an hour, Rev. viii. 1.

But this Gospel propounds powerful arguments for peace and unity such as are found no where else; cords of love that were never wove in nature's loom, being all supernatural and of divine revelation, Eph. iv. 3.; and how does the Apostle persuade them to

keep the unity of the Spirit in the bond of peace:—First, one body, such a one as philosophy treats not of; again, one spirit, the same holy Spirit which quickens all true saints and is to the whole number of them what the soul is to the whole man, and is as it were a prodigious violence to the Law of Nature for the members by intestine war among themselves to drive the soul out of the body, so much more is it for Christians to force the Holy Spirit from them by their contentions; and how can they open a wider door for him to depart. But again he presseth unity from the one hope of our calling, There is a day coming when we shall meet lovingly in heaven and sit at one feast without grudging what lies on another's trencher. Full fruition of God shall be the feast and peace and love the sweet music that shall for ever accompany and augment the harmony and the blessedness.

For the Gospel Tribune.

DEATH SWALLOWED UP IN VICTORY.

Died, at Brampton, Canada West April the 26th, Mary, the beloved wife of John Snell, sen., aged 67 years.

Mrs. Snell was a native of Burrington, Devon, England, which country she left for Canada sixteen years ago.

Her departure out of this life, while a great loss to her sorrowing family, was a blessed testimony to the power of the Gospel, and all who knew her as a Christian are encouraged "not to sorrow as those who have no hope."—1. Thess. iv. 13.

Her whole Salvation was Christ. Two days before her death, after the 23rd chap. of Isaiah had been read, she remarked, "It is true, He has suffered *all* for us;" and when some in attendance noticed that she was suffering from bodily pain, she replied, "our sufferings are nothing to His." To another she remarked, "Though He was rich, yet for our sakes He became poor that we through His poverty might become rich."

She evinced a deep solicitude about her family, and when they were gathered together to witness her end she said, "I am glad that all my dear children know the way but mind you walk in it." She several times besought her children to give themselves entirely to the Lord and to give up the world; once she said "O the world, the world, the world! forsake the world. To another she said, "I shall soon be gone from you: I hope you will look to the Lord: He is worth looking to: mind you don't be forgetful:" and then, as if viewing Him herself she exclaimed, O my dear Lord Jesus.

The Lord was her portion. As one was weeping over her bed, she begged him to desist adding, "I shall soon be in a better place: glory be to God:" and the manner in which she repeated the following part of a favourite hymn, shortly before her departure, will long be remembered,

"O Jesus, O Jesus, thou balm of my soul,
'Twas thou my dear Jesus that made my heart whole:
O bring me to view Thee Thou precious sweet King,
'In oceans of glory thy praises to sing."

"Farewell my dear children my Lord bids me come,
Farewell my dear children I soon shall go home."

Now, to Him who loved us and washed us from our sins in His own blood, to him be all the glory.

W. M.