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# THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

## Evangelical Christendom.

VOLUME I.

OCTOBER, 1854.

NUMBER 6.

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

### The Topic for the Month,

In fortifying the main positions of the *Tribune* much pleasure is experienced, in now presenting this valuable paper; so as to secure its being read by thousands, who otherwise might long have been deprived of the benefits, of having its heavenly influences brought into contact with their Christian sympathies.

#### MOTIVES AND ARGUMENTS TO UNION.

BY THE REV. JOHN HARRIS.

In proceeding to the enforcement of some of the most cogent reasons for Christian union, it might be proper to anticipate two inquiries, which might otherwise impair the desired impression. "Is the present a suitable season for bringing the question of union before the Church? And, have we any rational hope of promoting such union?"

1. In brief reply to the first inquiry, we remark, that as the obligation to Christian union is perpetual, the obligation of enforcing it is perpetual also; so that from the first moment of division in the Church to the final sounding of the trump of God, the inculcation of the duty can never be absolutely out of place—that if the present be a season of peculiar distraction in the Church, so much the more reason for labouring to restore it to its right mind—that as the darkest hour is commonly that which precedes the dawn, so it is historically true, that the gloomiest season of the Church has been generally that selected by God for saying to it, "Arise, and shine, for thy light has come"—that we really know of no time having elapsed in the past, more suitable than the present, for the inculcation of union; since the subject, whenever raised, could scarcely have failed to awaken discussion on the party questions now in debate—that as to waiting for some more suitable period in the future,—as we have no right to expect that such time will ever arrive unless we employ the appropriate means, we are solemnly bound to do all we can to hasten it on—and, finally, that it is our sober and cheering conviction that, inflamed as is the state of party feeling in the Church at present, there is (and partly on that very account) as deep a conviction of the necessity of union, and as earnest and powerful a desire after it, in many a Christian bosom, as at any preceding period; that the number of such is increasing; and that a scriptural appeal on the subject is much more likely

to affect the heart of the Christian now, with the torn and mangled state of the Church before his eyes, than as if we were deluding each other with the cry of "peace, peace, when there is no peace."

2. Admitting, however, that the present is as suitable as any other season, and in some respects even more so, for the introduction of our subject, "have we," it might be asked, "any rational hope of promoting the union of the Church?" To which we reply, that when we recall to mind the long-established reign of those prejudices by which Christians are divided—the almost uniform and total failure of the numerous, various, and strenuous endeavours which have been made to heal them—the still prevailing disinclination to second such attempts—and the formidable obstacles which must be removed before a general union of Christians can be effected—we freely confess that were we to be sanguine of any thing like *speedy and general success* one moment, our fears, whether justifiable or not, would arise and rebuke us the next. On the other hand, we are not without grounds for expecting that a considerable *approximation* to Christian union is at hand. Such an approximation would be only in harmony with the spirit of the age, and with those various movements in society, which seem destined to be the means of temporally enlightening and improving the human race; and though the Church may only be indirectly affected by such influence, still influenced it necessarily must be by the tendencies of that society in which it exists. The sword of persecution, too, sleeps in its scabbard; and the spirit of intolerance rarely ventures forth in the light of day. Our hopes, however, rest, under God, chiefly on influences of a purely religious nature. The growing diffusion of scriptural knowledge in the present day, cannot fail gradually to bring into question the existence of whatever is antisciptural and antisocial in the Church. Those great benevolent and missionary enterprises, in which the best of every denomination are embarked in obedience to the will of their common Lord, make them feel increasingly the need of practical union and general co-operation; in order, both to make the most of these resources at home, and to avoid the fatal result of visible disunion and eventual collision before the eyes of the heathen abroad. And, more and mightier than all, the prayer presented by the great Intercessor; and repeated by his followers in every subsequent age, "that they all might be one." As certainly as that prayer was offered, it will be answered; so that at this moment its accomplishment is nearer than at any preceding moment, and the next mo-

ment it will be nearer still. Every prayer of his people has been hastening it on; and, should the effect of the present appeal be to heighten the fervour of a portion of those who are already suppliants for the union of the Church, and to add but ten other suppliants to their numbers, we should confidently reply to the supposed inquiry, We believe that we have a strong and scriptural warrant for expecting the approaching union of the Church.

3. Our present appeal is made, be it remembered, not to the nominal religionists of the Christian community. We do not expect that those whose only attachment to religion is one of prejudice, will remain attached to it *in defiance* of prejudice. We are not so romantic as to imagine that the bigoted, whose loyalty to religion consists entirely in an obstinate defence of one or other of its out-works, should capitulate to the voice of reason, or even of Scripture itself; their "occupation would be gone"—their religion vanished—they would have nothing left in which to trust! We do not expect that the selfish will voluntarily construct a plan for the reduction of their own importance in the Church; especially if nothing better than union is to ensue. We are not so ignorant of human nature as to expect that those to whom "gain is godliness," will place in the remotest degree of hazard their "means," their "living," "the main chance," for any thing so airy and intangible as Christian unity. So long as the "pavement" of the temple is "beaten gold," how can they be expected to lift their eyes even to the "vision beatific"? And as to the sensual and immoral, till they can forgive the Gospel for standing between them and their sins, we do not expect that they will forgive those who are aiming to conform to its requirements; and until they are united to Christ, we do not desire a closer union with them than that which arises from seeking their salvation.

4. Our appeal is made "to the faithful in Christ Jesus," of every community—to those who hope to be associated in heaven with all the "called, and faithful, and chosen;" and our entreaty is, that they will acknowledge and visibly unite with them in the Church on earth. We do not ask them to hate certain portions of the Church, to avoid them, to renounce all communion with them. Oh, had there been a requirement of this nature in the Bible, how hard would it have been considered by some, and how certain a proof that the whole Gospel was an imposture, by others;—but we ask them to love; we urge them to gratify the instinctive affection of their new nature; to augment their happiness a thousand fold, by opening the arms of their heart, and embracing all who are received by Christ. We ask them, not to *exclude* any of the present objects of their Christian regard, but to *include* others: not to *demolish* their temple, but only, by removing "the middle wall of partition," to *enlarge* it; to renounce nothing of their denominational character but its unscriptural exclusiveness. We do ask them practically to admit, that "the supremacy of the Bible, and the right of private judgment," are words which have a meaning. We do ask that the Bible may be allowed to overrule and expel from among them that rival and impostor, Expediency—that they will consent to discuss the questions which divide the Church, on purely religious grounds—that they will regard the adherents of nominal Christians as a necessary source of weakness: so that were all the nominalists in Christendom to desert their respective communities, and to attach themselves to any one denomination, that denomination (all other things being equal) would from that moment be shorn of its proper strength and utility, and become a mass of mere worldiness. We do ask that they will cease to treat the great principles which they hold in common as trifles, and to exalt trifles into the throne of great principles—that they will cease to think of conciliat-

ing the irreligious by any thing short of scriptural conversion; and that they all unite together in god-like endeavour for that end—that they will remember that there is a principle of union existing between the pious churchman and the pious dissenter infinitely more intimate and binding than there is between either of these and the irreligious of their respective communities, that while the bond which unites the one is accidental and temporary, that which unites the other is fastened by the hand of God himself, and fastened for eternity—that they will bear in mind that, as Christians, they belong properly to one eternal communion, but that whatever they have or are in this capacity, they possess only in common with the entire body of the faithful—and that, in order to be brought into a scriptural state of union with this body, they absolutely need the impartation of the Holy Spirit, and should earnestly cry for his advent among them.

5. And now let Christians devoutly consider the grounds on which we ask this, and the reasons which bind them to comply—reasons so cogent that the least of them all is infinitely greater than the greatest, than *all* the reasons which can be adduced against it—reasons so many, and various, and diffused over so wide a space, that no single mind can collect and combine them—so affecting and weighty, that although the wisest and the holiest men have in all ages united to enforce them with tears and entreaties, and though some of these appeared even to have been continued on earth chiefly to enforce them, devoting their whole lives to the work, yet they never have, never can have, full justice done to them—reasons so sacred, that they, have their seat in the bosom of God—so vast, that they measure with the universe—and so deeply laid in the Divine purposes, that the great object of the advent itself—the salvation of the world—is suspended on their taking effect.

I. Ought we not even to be *shamed* into the suppression of many of our factions proceedings, when we remember the associations which bind together multitudes of the irreligious? Shall *they*, with all that is selfish and antisocial in their nature, live on a more friendly footing, and enjoy more unreserved intercourse with each other, than the children of the family of the God of peace?

II. Science, too, is loudly boasting of her catholicity. "Science, the partisan of no country, but the beneficent patroness of all, has liberally opened a temple where all may meet. She never inquires about the country or sect of those who seek admission. The philosopher of one country should not see an enemy in the philosopher of another. He should take his seat in the temple of science, and ask not who sits beside him. Such is the language of science; while that of the Church is almost entirely the reverse. It is true that science does not descend into the heart as religion does; appeals not to our great interests and responsibilities; and, consequently, leaves the depth and mass of our moral nature unmoved. But if, on this account, it does not contain the same occasions for disunion among its followers, neither does it furnish the same reasons for union. Their goddess and temple are mere abstractions; our God is the only Absolute Existence in the universe: their knowledge and pursuits are bounded by time; ours are *from* heaven, and *for* it, and are commensurate with eternity. And shall *they* have to set us an example of peace? Shall "the disputers of this world," rebuke, by their unity, the followers of the Prince of Peace? They ought to find peace in the Church, when they are distracted by the cares, and dissatisfied with the emptiness of the world: shall they be driven from the Church to find calm and enjoyment in the world?

III. Even the political quiet of the country is dis-

turbed by the broils of Christians. Great civil interests are neglected, the organisation of a system of national education is delayed, the movements of the Legislature thwarted and thrown into confusion, and important questions of humanity and good government are compelled to wait, till the intended peacemakers of the world have adjusted their own quarrels, and agreed among themselves.

IV. And this reminds us of the *scriptural* reasons for our union. What was the design of the whole Gospel economy? The angel who heralded the advent of its Divine Founder, announced that its object was peace on earth, and good-will towards men. The divisions of his followers, however, seem to intimate, that Christianity possesses the strange and questionable virtue of attracting all classes to itself, and of repelling them all from each other—that it converts all the enmity which they once felt against God, into hostility against each other—that those who were meant to be the peacemakers of the world, so far from fulfilling their office, have not yet been able to settle the preliminaries of even a truce among themselves, but are among the principal disturbers of society. And thus it is that our mutual contentions are actually placing in hazard the character and design of the Christian dispensation.

V. But during the early ages of Christianity, the Church visibly and really maintained its intended unity; and ought not this consideration to exercise a healing influence on Christians of the present day? With a thousand reasons for division of which we happily know nothing, the first Christians were one. The petty bickering which occasionally disturbed the peace of a particular society, did not affect the union of the general Church. "They who are at Rome," said the Bishop of Caesarea in a letter to Cyprian, "do not entirely observe all things which have been handed down from the beginning. . . . So, likewise, in a very great number of other provinces, many things vary according to the diversity of place and people; but nevertheless, their variations have at no time infringed the peace and unity of the catholic Church." Converging from the most opposite points, Christians met together at the cross, and the principle which drew them to that, bound them also to each other. And shall that example exist for us in vain? Shall we tempt the world to infer that the Gospel exhausted its benevolent power in its first efforts? that its uniting influence is irrecoverably lost? Of this we may be assured, that until we practically regard the unity of the primitive Church as obligatory on ourselves, its history exists only to aggravate our guilt and to increase our condemnation.

VI. Every inspired injunction of *mutual forbearance* among Christians, is a *scriptural* argument for the unity of the Church. When the apostle interfered to compose the differences in the church at Rome, though he admitted that they implied the existence of erroneous views, he not only did not enjoin the expulsion of the erring, he did not even peremptorily pronounce on which side the charge of error lay, but attempted to effect a reconciliation while each retained his peculiar tenets. And the ground on which he rests the obligation of each party to exercise forbearance with the other is, "for God has received him."\* "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Wherefore receive ye one another, as Christ also hath received us to the glory of God."† Here, then, is an apostolic canon for the regulation of the conduct of such Christians as fundamentally agree, while they differ on points of subordinate importance—a canon which imperatively requires them to exercise a reciprocal toleration and indulgence—to give each other credit for a conscientious

deference to the will of Christ—to view each other as mutually received of God—and this that they may on no account proceed to an open rupture. So that all the parties which at present divide the Church owing to diversities of opinion which are not inconsistent with salvation, exist in open violation of this sacred canon, impeach the inspired wisdom which enjoins it, and repeal all those commands of mutual toleration which harmonise with its spirit. Oh, how should it humble those parties to reflect, that were they to pass an act of oblivion for all the alienations and feuds of the past, mutually to concede the points at issue, and forthwith to embrace and become one—vast as the sacrifice would appear in their own eyes, and great as the event would certainly be in its happy results—it would after all be only and simply an exercise of Christian forbearance, an act of obedience to the heavenly voice which says, "forbear." And shall they who are commanded even to love their enemies, show that they have not Christianity enough to bear with their friends? Shall they whose religion requires them to pray for their deadly persecutors, show that they have not religion enough to pray with their brethren of another name? Is this to "forbear one another in love?"

VII. Let Christians remember that Christ commands their unity. And the unity he enjoins is that which is cemented by love; so that mutual forbearance itself is to be exercised, not reluctantly, but as the result and expression of Christian affection. "A new commandment give I unto you, that ye love one another." He will not accept that as love to the brethren, which consists only of love to a party. The affection which he demands is that which embraces Christians as Christians, and therefore all Christians—which loves on a universal reason. He will not accept that as love to the brethren which merely tolerates their existence—which simply gives them leave to be—which allows them to worship God only on the stern condition that they remove to a distance, and remain apart from us. Sure! we cannot suppose that such a state of mind could ever justify us in saying, "We know that we have passed from death unto life;" and yet the state of mind which believers ought mutually to cherish would justify them in saying that, for it would furnish a scriptural proof of their being in a state of salvation. It is not possible that love of any kind should confine itself to mere negative expressions—to bare abstinence from the infliction of injury—least of all the fraternal love which Christ requires in his people. It "suffereth long, and is kind, and never faileth;" for its exemplar is the ever-active and all-fruitful love of Christ to themselves.

To render this exercise of love still more obligatory, our Lord inculcates it as the principal mark by which his followers are to be distinguished in every age; as the chief evidence of our being in a state of union with himself; as furnishing to the world a convincing proof of the divinity of the Gospel; and as the all-pervading principle which alone can prevent a "schism in the body." That it might have a pattern which should move as well as teach, our Lord proposes himself—"as I have loved you, that ye also love one another;" intimating, at once, how rich their fraternal love should be in its fruits, and how ample in its embrace, for his love is extended indiscriminately to every member of his spiritual body. And to render the command irresistible, he waits till the cross is in view before he utters it—urges it as his last request—repeats it as peculiarly the law of Calvary—as if he would make it impossible for them ever to revisit the hallowed scene without hearing it issue from the cross afresh; or ever to meet around his table without feeling themselves bound to pledge each other anew to mutual love, over the sacred symbols of his love to them. Oh, if Christians did but remember that they

\* Rom. xiv. 3.

† Rom. xv. 1—7.

cannot turn away from each other, without turning away from their dying Lord: without rudely violating the only new command which his lips of love ever uttered; without sullenly disregarding a request which came forth with his blood, with what mutual concessions would they approach each other and embrace. "Beloved, if God so loved us, we ought also to love one another."

VIII. And how powerfully should the love of the brotherhood be enforced by the consideration that their union is indissoluble. Those who are constituted brethren by virtue of their relation to Christ, will, and must, be brethren forever. Cold and formal towards each other they may be, suspicious and distant they may be, but, in spite of all, the principle of brotherhood continues, and will continue, for ever. Nothing which they can themselves do to effect a separation—no process which can be adopted by their enemies—can ever annihilate their fraternity to others, or the fraternity of others to them. The vital ligature which unites them to God, is that which also unites them to each other; and as there is "nothing which shall be able to separate us from" the one, our connexion with the other is indissoluble. What true sublimity does this fact of essential perpetuity impart to the relationship of the Christian family! How lamentably are their existing divisions at variance with it! How impossible would it be for them to become duly alive to it without consenting to merge those differences—without approximating to the spirit of that blessed region where love is a divine reality, and the brotherhood is complete!

IX. The fellowship of Christian denominations should be cultivated from the consideration that, the wisest and the best of each have most earnestly desired it, and that now they are perfectly one in the church above. Many of them (men, of whom the world was not worthy) have left their desire on record—a fact which will be adduced in evidence against the troublers of the church in the day of final account. Some of them died with the desire on their lips; they could not bequeath a legacy of peace to the church as their dying Lord did, but they approached his example as nearly as they were able, by earnestly desiring it for those they left behind. Some of them who had contended too eagerly concerning minor points, saw and acknowledged their error even on this side death. How admirable the letter in which Ridley, writing to Hooper—when both of them were prisoners for Christ—laments their "little jarring in time past about the by-matters and circumstances of religion," but assures him that, "with his whole heart in the bowels of Christ he loves him for the truth's sake, which abideth in us." And can we suppose that in heaven they are conscious of any regret on the subject of their agreement, except that it was not made earlier? "If the ruptures of the church might be composed," says Chillingworth, "I do heartily wish that the cement were made of my dearest blood."

"I confess," writes Owen, "I would rather, much rather, spend all my time and days in making up and healing the breaches and schisms that are amongst Christians, than one hour in justifying our divisions, even therein, wherein on the one side they are capable of a just defence." "Far more comfort were it for us" writes Hooker, in his "Ecclesiastical Polity," "to labor under the same yoke as men who look for the eternal reward of their labours; to be enjoined with you in bonds of indissoluble love and unity; to live as if, our persons being many, our souls were but one, rather than in such dismembered sort to spend our few and wretched days in a tedious prosecuting of wearisome contentions, the end whereof, if they have not some speedy end, will be heavy on both sides." How solemn the adjuration of Bishop Hall, when preaching before the Synod of Dordt—"We are one body, let

as also be of one mind. By that tremendous name of the Almighty God..... by your own souls—by the most holy compassions of Jesus Christ our Saviour, aim at peace, brethren; enter into peace; that laying aside all prejudice, party spirit, and evil affections, we may all come to a happy agreement in the same truth." "It has long been my grief, as well as my wonder," writes Boyle, "to see such comparatively petty differences in judgment make such wide breaches and vast divisions in affection." "I," exclaimed Baxter, in the golden sentence we have already quoted, "I can as willingly be a martyr for Love as for any article of creed." And such is the spirit breathed in the writings of a Wesley,\* a Whitefield,† and indeed of all the most distinguished "fathers of the modern churches."

And can we suppose that they who were the mediators and healing spirit of their day, have any thing to regret, except that they were not more in earnest? Oh, could we take our differences into their presence—could we co-voke and consult a synod of the blessed—how certainly should we behold those whose disciples and descendants have been ever at variance here, sitting together in heavenly places in Christ Jesus; how earnestly would they unite in admonishing those followers, if they honour their memory, and would enhance their happiness, to blot from their writings the controversial and contentious page in which once they gloried—to merge their names at once and for ever in the great Christian name—and to emulate the union of heaven, if they would obtain an antepast of its joys! "Let us but imagine what their blessed spirits now feel at the retrospect of their earthly frailties, and can we do other than strive to feel, as they now feel not as they once felt? So will it be with the disputes between good men of the present day! and if you have no other reason to doubt your opponent's goodness than the little point in dispute, think of Baxter and Hammond, of Milton and Taylor, and let it be no reason at all."‡

X. But if the union of the Church militant would be thus agreeable to the Church triumphant, how much more agreeable would it be to the nature of Him who is the Author of both—the blessed God! He is "the very God of peace." Whatever the glorified above, or the redeemed on earth, may know of peace, they know only as recipients and instruments; but He is its very God. He is the fountain whence all the streams of peace which are at this moment circulating through the universe, immediately flow. And his Church was intended, under Christ, to be the channel of peace to this troubled world. How agreeable, then, would it be to his exalted nature to see his Church answering its high design; no longer reflecting from its bosom the tempestuous and angry sky of earthly strife, but the calm of a higher region—giving back to heaven its own image, and presenting to earth the means of becoming like it.

XI. How agreeable would it be to him who has selected as one of his most appropriate titles, "the Prince of peace!" who chose that the peacemakers should be called, more emphatically than others, the children of God—leaving us to infer that they more nearly resemble their Heavenly Father; who bequeathed to his Church a legacy of peace; who prayed in death that his followers might be one; and who would still be invoked by them "as the Lord of peace himself." As "the head of his body the Church," he feels the shock and suffering of all that is inflicted on the members; and not the less that the hand which inflicts it is its own. How congenial would it be to his gracious nature to see that his people were no longer crucifying him afresh, and putting him to an open shame—that

\* See his Sermon on a Catholic Spirit.

† See his Letter to the Religious Societies.

‡ Coleridge.

they were no longer losing sight of his cross in a fierce contention about his seamless robe—no longer forgetting his atoning blood in their thirst for the blood of each other—but that they were all looking upon him who had been thus wounded in the house of his friends, were mingling their tears and supplications together, and then, emulating the winged zeal of the angels at his advent, were going into all the world, preaching, “peace on earth, good-will towards men!”

XII. How agreeable would the restoration of unity be to that Divine Agent who is given to the Church as the spirit of love, joy, and peace! “There is but one body and one Spirit, a Spirit that spreads vital influence through the body. What can we think of that Spirit that feels everywhere? that is in the body a universal sentiment? How can that Spirit but be grieved? How should any of us like it, to have our living body torn limb from limb, and part from part! Though with him passion and disturbance can have no place, intellectual resentment is infinitely greater and deeper than we can either feel or conceive.”\* But in the same sense and degree in which the dis-severed and distracted state of the Church now grieves him the restoration of its unity and peace would yield him ineffable delight. The very desire of such restoration sincerely and generally expressed would open the windows of heaven, and cause him to return. If even a good man is conscious of pure satisfaction in only attempting a family reconciliation, how inconceivable would be the satisfaction of the Divine Spirit in restoring and ratifying the peace of the great family of God! What benevolent spirit in heaven would not find an additional heaven in being despatched even to assist in such an office! Who, then, shall attempt to describe the satisfaction of Him to whom the office belongs, and to whom it belongs, because it is congenial and proper to his nature? In restoring the torn members of the Church to each other, and healing its wounds, he would be only gratifying his own nature. And having prepared the body, he would be able to return to his appropriate office of being the life of that body, and through it, the glorifier of Jesus in the conversion of the world.

XIII. But if the unity of the Church would be thus agreeable to the Father, to the Son, and to the Holy Spirit, let us consider its eminent fitness and consequent agreeableness to the blessed Trinity in Unity. Of this we are reminded by our Lord himself in his intercessory prayer—“that they all might be one, as thou Father art in me, and I in thee, that they also might be one in us.” Of the divine subsistencies in the Trinity the Church knows nothing scripturally, but as they subsist in the unity of the Godhead, acting together in the economy of our salvation, the world ought to have known nothing practically, but as they were seen together in the unity of the Church, acting together for the conversion of the world. How suitable is it that those who have to ascribe their salvation to a plan in which the Father, the Son, and the Holy Spirit have united their infinite perfections, and who have been all baptised into their one sacred name, should themselves unite in a community of love and duty in return—that the members of each Christian Church, feeling the penalty of their utmost love, should call on the members of every other church to unite with them, and thus multiply their means of glorifying the Triune God! And how supremely agreeable to the Blessed Trinity, looking down from the throne of their infinite glory, to behold the image of their own ineffable union reflected in the intimate and indissoluble oneness of the Church; and the Church contending only which part of it shall be most instrumental in going into all the world, preaching the Gospel to

every creature, and baptising them into the threefold name of God!

XIV. A tender appeal for the unity of the Church is derivable from the fact that it owes its existence entirely to infinite love. If, like many an earthly kingdom and institution, it had originated in strife, in strife it might have been maintained; but it is the pure creation of Love. If it be true that in God we live, and move, and have our being—if, as men, we inhabit his infinite essence, it is true that, as Christians, we inhabit his very heart, dwell in his love. It is to this fact the apostle alludes when he would have us to comprehend with all saints the fourfold dimensions of the love of God. Material substances have only three dimensions; but the Church, having for its temple the heart of God, is to search for the circumference in all directions round, and be lost in the love which passeth knowledge. Christians, the Church is the institution of love; shall we make it the scene of hatred? It stands in the heart of God; shall we fill it with malevolence? What should we have thought of the disciples, had they audibly quarrelled on Calvary, and in the hearing of their dying Lord? And yet all our contentions are conducted in the presence of the love which led him there! Is not this crucifying him afresh?

XV. The union of Christians would be not only eminently agreeable to the Author of their salvation, and in accordance with what they owe to his love, it would be supremely advantageous to themselves. How necessarily would it tend to harmonise our views on those points which are now the sources of division! Is not this the gracious way in which God seeks to terminate our guilty quarrel with himself? Instead of moving off from us to the greatest possible distance, has he not come nearer to us than ever, dwelt amongst us, established a ministry of reconciliation, and invited us to “come and reason” with him at a throne of grace? And by pursuing this gracious course towards us, is he not intentionally showing us the right way of becoming reconciled to each other? and would he not honour and bless the imitation of his own methods?

The spirit of conciliation which would then prevail would of itself do more towards the adjustment of disputed points than all the treatises which they have ever called forth. Suspicion would be painful to us; and crimination laborious and hateful: we should refrain from it not only because required by God to do so, but also by a prohibition and law of our Christian nature. Mutual explanation alone, fraternally sought, and promptly, patiently, and kindly given, would obviate many a difficulty, and prove many an objection, now deemed insuperable, to have been quite unfounded. The simplest means of conciliation would then become means of grace, for God would bless them. In the presence of the great objects which would engage our attention, many of the points at issue now would at once be eclipsed and for ever lost sight of. While the Spirit of God, descending into the clear and serene atmosphere which would then fill the Church, would either, as the Spirit of Truth, lead us into all truth respecting the few points that remained, or else, as the Spirit of Love, would render such illumination unnecessary. This union would produce unanimity, and unanimity, by reaction, promote union.

XVI. It would greatly promote the piety of the Church. Hence the prayer of St. Paul for the Thessalonians—“The Lord make you increase and abound in love one toward another and toward all men: to the end he may stablish your hearts unblameable in holiness before God.” Having put away the childish things—the toys and trifles which now engage our attention, and occasion our disputes—“we should feel with much greater influence than ever

\* Howe.

the force of high motives; we should be thrown directly upon all that is vast, ennobling, and pure, in the objects of our faith: we should view the whole path of duty as from heaven. Breath, now wasted in controversy, would be turned into the incense of prayer. Christian intercourse would then be, what it always should have been, a religious ordinance—an exercise of mutual benevolence—a channel of grace. And the only spirit invoked in the Church would be the Spirit of grace.

XVII. In a variety of ways, the union of Christians would greatly increase their capacity for usefulness. "Union is strength." When it was once demanded of Agesilaus why Lacedæmon had no walls, he replied, "The concord of the citizens is its strength." And as a city or a kingdom becomes powerful in proportion as its parts act in concert, so would it be with the Christian Church. Talent, which is consuming itself in the flames of angry controversy, would then be sacrificed, and set at liberty, for holier a office. Zeal would come from one part of the Church, to be directed by Wisdom from another part. Preaching, where it is now, in consequence of the withering influence of dissension, productive of comparatively little good, then, by being devoted intensely to the exhibition of Christ crucified, be attended with Pentecostal success. Churches which have now to complain of weakness and worldliness, would then, by copying the visible unanimity and concentrated zeal of the primitive saints, be crowned with primitive triumph, and be more than a match for hostile myraids. Resources, which, divided, are not equal to the religious cultivation of a country, would, when united, be equal to an attempt on a continent. And, having made the attempt, instead of fearing in every Christian stranger that approached our sphere of labour, an agent from a rival church deputed to supplant us, we should hail him, from whatever section of the Church he might have come, as a brother beloved, and as a reinforcement of our spiritual strength.

XVIII. Christians would be inspired with a sacred fortitude and courage. The desertion or mutiny of part of an army, disheartens all the rest. And Christians, "unless united, signify but as so many single persons; each one caring and contriving only how to shift for himself. Love makes them significant to one another. Every one understands himself to be the common care of all the rest." The conviction that they cannot fail without grieving those whom they love and who love them, would keep them from the thought of declining; and the assurance, that in every enterprise of benevolence they carried with them the sympathies and prayers of the Church, would put them on deeds of heroism in the cause of God, which would call forth the applauses of all heaven.

XIX. But especially would union increase their capacity for usefulness, by increasing their capacity for the reception and operation of that Holy Spirit who alone can crown their activity with success. In order that the slain in the valley of vision might become an efficient body, it was necessary, not only that life should enter into each separately, they must fall in order with a view to the union and organisation of the whole—and, then, as "an exceeding great army," a skilful commander alone was wanting to lead them forth to conquest. The Leader of the hosts of God is already waiting. Let them not only be compact in their several sections, but let those sections be united with each other, and as one body, he will lead them forth "terrible as an army with banners." Nothing shall be too great for them to attempt; and every conflict shall be a victory.

XX. How loudly is such a union called for by the fact that, although at present they refuse to co-operate, God is graciously commending them to each other,

by employing them all, as far as their divisions permit, and, according to the amount of their piety and zeal, impartially blessing them all. Where is the denomination which engrosses all religious excellence to itself? or which pretends to a monopoly of the Divine favour? Where is the Christian Church which has not been the means of saving some souls from death? Shall we ascribe this, as the Jews maliciously ascribed the miracles of Christ, to Satanic agency? If not, there is no alternative left us but to ascribe it to God. And shall we cast from our presence those whom God is distinguished with his favour? In honoring their instrumentality, he is answering their prayers, and sending them from his throne with his blessing; and shall we meet them on the way, and "curse whom the Lord hath blessed?" Shall we meet them as they descend from the mount, and look angrily on those on whom God has been smiling? Shall we admit that every instance of their usefulness is an attestation, under the great seal of Heaven, that they are his servants—an "epistle of commendation" to our hearts; and shall we yet close our hearts against them, and thus affront the Being whose signature they bring? Let us be assured that the Lord whom they serve is saying to them, as he did to his first disciples, "He that despiseth you, despiseth me." As we would not despise the Lord that bought us, then, let us recognise the usefulness of all whom he employs; and, by co-operating with them, let us seek to augment that usefulness, and to participate in its joys.

XXI. Such a union could not fail to strike the world with awe. Whether it was announced by any public manifesto from the united churches or not, so remarkable an event would necessarily attract general attention. That Christians should have consented to hold their differences in abeyance, that they should have agreed to sacrifice their particular predilections. The sacrifice of every predilection, tending so exclusiveness and bigotry, involves no slaughter of principles, in any case; but simply the intelligent exercise of the scriptural duty of Christian forbearance.]—and that they should have done this solely to facilitate the progress of the Gospel—this would evince so unquestionable a zeal for the conversion of the world, that cavillers would be confounded, the prejudiced conciliated, and the general heart be impressed. Only let the proclamation go forth, "Christians are one"—the "gates of hell" would tremble at the sound; and more honour would accrue to the Gospel than it has received from the Church since the days of the martyrs.\*

XXII. But not merely would it arrest the public eye, it would assail and effect the public heart. The world would not long be left at leisure to speculate and wonder. Men would find that the Church had united for an object—that that object was themselves—that they were assailed on all sides by the combined and omnipotent forces of love. The Spirit himself would be the leader of the Christian host; his sword, the weapon they employed; his inspiration animating them to the fight; and his power crowning them with success. Scenes of apostolic triumph would be witnessed again. Jesus would see of the travail of his soul and be satisfied; for men, convinced that such a union of disinterested love in a selfish world could be resolved into a heavenly cause, and breathed upon by the great renewing Spirit, would at length believe that God had sent him, and would gratefully capitulate to his offered grace.

XXIII. From all this would necessarily result a vast enhancement of our happiness. Happy, indeed, we may now be comparatively in the favour of God; but how much happier should we then be in the superadded favour of all his people; for in their sympathy we

\* This view is powerfully enforced in the New Model of Christian Missions.

should find the reflection of his smiles, and an additional channel in which his love might flow." Oh, what cheerfulness, strength, and pleasure, did the primitive Christians reap from the unity of their hearts in the way and worship of God! Next to the delight of immediate communion with God himself, none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another. How are their spirits dilated and refreshed by it! What a lively emblem is there of heaven! the court of princes afford no such delights.\* To the joys of eternal communion would be added those of external triumph. Our joy would be the joy of harvest—a harvest of immortal souls gathered in to Christ; the joys of angels over one repenting sinner, multiplied by the numbers which would then be added unto the Lord daily: the joy of Christ himself, for which he endured the cross, despising the shame—for in his satisfaction and glory we should find our own. Of such a Church God himself would not be ashamed. Answering, as it would, his Divine intention, he would pronounce it good. He would rejoice over it with singing. In the light of his countenance would begin its millennial day. Nothing that could add to its prosperity would be withheld. No gift that could enrich it, no honour that could distinguish it in the eyes of the world, would be deemed too costly to confer. "A great voice out of heaven would be heard, saying, Behold, the tabernacle of God is with men, and he will dwell among them."

XXIV. And is it of all this that our divisions are depriving us? They are depriving us of more—of all that happiness which the fruits of our union would produce in the final judgment and in eternity. According to St. Paul, in the fourteenth chapter of his Epistle to the Romans, the subject of our present divisions is to come under examination at the judgment-seat of Christ. *Nunc* we are presuming to judge each other then he will sit in judgment on us all. We shall find ourselves associated then with many of those whom we now condemn. And will it detract nothing from our bliss to remember that on earth we refused them our communion, avoided them, contributed nothing whatever towards the acquisition of that spiritual excellence in which they will then eclipse the sun? We are to suppose, not only that believers individually, but that entire churches will reap the result of their collective usefulness, in an award of collective happiness. And will it detract nothing from our felicity to remember that we knew little of collective usefulness? to see that the additional crown which we should have won as co-workers, as party-workers we have lost? According to the same apostle, when writing to the Thessalonians, in the passage we have before cited, the union of Christians now will be a great augmentation of their happiness then. He prayed for that union, "to the end their hearts may be established in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Now when he shall so "come to be glorified in his saints," one of the facts relating to them which will redound to his glory will be, that he should have made them all one in himself. But if their union then will add lustre to his glory, will it add nothing to the happiness of those among them who shall be able to remember that they honoured him in the same way here upon earth? That they here presented to the world the heavenly spectacle of a united Church? On the other hand, will it detract nothing from our joy to remember that we had to die before we would unite with more than a party? that we left the Church as divided as we found it? and that our departure was actually the departure of an obstacle to union?

And are our divisions thus casting their shadows

\* Flavel.

forwards into eternity? Are the not only impairing our happiness and usefulness now, but even threatening to dim the lustre of the crown which shall be assigned us then? And for what? Who is to be the gainer? What is the compensation? When is it to accrue, Assemble the Church, and inquire. Surely, if an advantage is ever to result, it must by this time have appeared. Fifteen hundred years have been allowed the Church to try the merits of division. Summon the various parties, and learn what these merits are. Alas! some of them are embroiled too deeply to heed the call. And of those that do, some refuse to approach lest they should be contaminated by the touch of another denomination; while the rest, estranged from each other, exhibit signs of mutual jealousy and distrust. And is this the religion of love, in praise of whose fraternal and sympathetic spirit inspiration prepared its loftiest strains? How has its gracious spirit evaporated! and whether has it fled? Are these the descendants and representatives of the men who were so rich in their affections, and lavish of their all for Christ, that hostility itself was often disarmed, and their enemies turned into admiring friends; Is this the Church which was to be made transparent by the enshrined glory, to repel the presumptuous approach to invite admiration, and to find in its unearthly excellence its lustre and defence? Alas, its divisions have made it the scorn of the world; have often proceeded to such extremities that the world itself, after looking on awhile in desertion, has at length interfered in pity to part the combatants. Is this the Church which was to advance like a bannered host, carrying with her the sympathies of the groaning creation, gathering up trophies at every step, and returning at length from the circuit and conquest of the world, laden with many crowns for him who had caused her to triumph in every place? Alas, how often, and to what a wide extent has she herself been worsted—worsted and disgraced, till imposture has dared to threaten her with extinction—Popery has caricatured her likeness and successfully passes in her stead—Infidelity points at her "the slow unmoving finger" of scorn—and no form of error, no system of deception, deems it self too impotent to contend with her, too mean to vie with her, or too insignificant to be accepted in her stead! Is this the body which was to be made one by the inhabiting and all-pervading Spirit; and of whose unity the most intimate and compacted objects in creation were considered the most appropriate emblems? Alas, the body is so dislocated, dismembered, and mangled, and the *disjecta membra* so scattered, that it has become another vision of dry bones; and another resurrection which shall bring bone to his bone is alone adequate to its condition! And was it for this that Divinity and humanity met in the person of the Son of God? Was it for this he bowed his head upon the cross, and died to show that God is Love? Was it for this he instituted a Church prayed for its unity, endowed it with his Spirit, and gave to it the field of the world for the scene of its triumphs? Our hearts feel that it was not. The sighs of numbers mourning in secret over the blighted peace, the prostrate energy, the humbled honour of the Church assure us that it was not. All the unreclaimed, neglected, perishing portions of the world, protest that it was not. Shame—equal shame—on the Jews who crucified the Son of God, and on Christians who, in the person of his members, have for ages been crucifying him afresh, and are still putting him to an open shame. Blessed Saviour, we need that thou shouldst add to the prayer for the unity of thy disciples the prayer for thy murderers, "Father, forgive them, for they know not what they do."

Well might the apostles so passionately beseech the members of the Corinthian church, by the name of our Lord Jesus Christ, to heal their divisions. Supposing



he foresaw only a thousandth part of the evils which would spring from schism, well might he endure an agony of solicitude for the peace of the church of Colosse! Would an entreaty less pathetic, or a concern less profound, have been suited to the magnitude of the occasion? Where, then, is the energy of appeal, and the anguish of concern, which would be equal to the divisions of the Church now? Christian, there is not an object in the wide creation, which does not sympathise in solicitude for our peace—there is not a holy intelligence in the universe, which does not join in an entreaty, urging us for Christ's sake, to unite. They are all interested in it:—from Him who sits on the throne "expecting till his enemies are made his footstool," and waiting for his followers to unite for that end, through all ranks of holy existences round about his throne, and down through every class of this lower creation groaning and waiting to be delivered—all, have a momentous stake in the union of the Church, and entreat us, for Christ's sake, to be one.

Christian, you are not insensible to sights of sorrow and suffering; you could not look on a lacerated, bleeding, human being, without shuddering in sympathy. See, then, that marred but majestic spectacle of suffering? it is the mangled form of Divine Christianity—her garments rent—her sacred person wounded—and life streaming out at every wound; and, as she turns on us a mournful and imploring aspect, a voice from each of those wounds entreats us to unite. Shall we staunch them? or shall our answer to her entreaty be the infliction of yet more wounds? Before she quits our presence, a voice from afar comes pealing on our ear—the cry of the victims of superstition seeking ease of mind in self-inflicted tortures of body—of the conscience-stricken idolator eagerly inquiring if there be a Saviour from despair—of the dying on the shores of eternity asking, but asking in vain, concerning the dark unknown before them—all, combining and beseeching us to unite and hasten to their relief. In aid of their entreaty, comes a voice from the past—not merely, from the depths of dungeons which Bigotry has built, from flames which she has kindled, and from the ruins of Christian temples she has laid waste—a sound of more solemn and appalling import—the voice of the myriads who, through the divisions and consequent neglect of the Church, have gone down to final destruction, entreating us to unite and send unto their brethren lest they also come into the place of torment. And shall all these entreaties come to us in vain? But above and beyond them all, a voice may be heard, whose every accent should thrill through the universal Church—the voice of the great Intercessor within the veil, still praying, still pleading, "that they all may be one." And shall he pray thus alone? Will not his people join him? Shall not church after church unite in the prayer till the entire body of believers have joined him? till the burden of the church above has become the burden of the Church below? Oh! happy day for the earth—the first of the millennium. And happy day for heaven—the first of a millennium there; for the union of Christians on earth would be the glory of the blessed above.

Christian, you can assist to hasten it on. From this day your duty is clear, definite, imperative—you are to become an agent and an element of Christian unity. Is the Church divided? resolve, in the strength of God, that, as far as you are concerned, it shall not remain so—that, if it do; it shall not be your fault.

Is the subject of Christian union very generally misunderstood, disregarded, and unfelt? explain, recommend, and enforce it in every scriptural way; put into circulation every tract, pamphlet, and book likely to advance its claims; show especially that the Bible is full of it from beginning to end. Is an impartial endeavour at union likely to incur, as it ever has done,

the obloquy of the partial and the prejudiced of all parties? welcome the reproach, "count it all honour," and behold in it an additional incentive to persevere. Are there certain obstructions, the removal of which you deem an indispensable prerequisite to union? Let the spirit and manner in which you seek to remove them, demonstrate that you seek it, not for its own sake, but for the sake of union—and that you aim even at union, not for its own sake but for the sake of that great object with which the divided Church is still trifling—the conversion of the world. Is it true, that there are some to be found in every community of the faithful who long for the visible fellowship of the whole? claim kindred with them, and take them to your heart; co-operate with them in the same society, and for a common object; and see if there be not some scheme of Christian beneficence yet untried around which all may rally, and in which all may unite. Is it true, that the young are less influenced by the spirit of party than those who have long mingled in its strifes? Betake yourself to them; imbue them with the spirit, and claim them for the cause, of Christian union, before schism shall have seized and sworn them into the service of party. Show them the prospect which awaits the earth in the sublime spectacle of a united Church: take them to the mount of vision where they can behold it;—"from the tops of the rocks I see him, and from the hills I behold him; how goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"—urge them to live—to die, if necessary—in order to turn that vision into reality. Is Christ interceding for the oneness of his body, the Church? Resolve that you will daily join him in the entreaty. Is his Spirit grieved at its dissensions, yet waiting to return? Confess its guilt, deprecate his displeasure, and invoke an effusion of his healing influence.

Are souls ruined, is the world perishing, through its divisions? Yes, and on it will go for a time, trying to save them by its divided efforts—labouring to succeed without uniting. But no, never; the plan is fixed by Him who changeth not—the unity of the Church must precede the salvation of the world. Publish this truth abroad; be assured that those Christians who differ most, are all one on this subject—they all desire to save their fellow-men. So that never can you insist on this ground for union, without touching a chord which vibrates through all their hearts alike. Resolve, therefore, to keep this motive to union in view yourself, and to insist on it with others—that the visible unity of Christians must precede the conversion of the world, and is the appointed, means by which it is to be effected. They are all believers in your blessed Lord, and glory in his image. Resolve, then, that their people shall be your people, since their God is your God. Their eventual union, remember, is absolutely certain, and, oh, the glorious results of that union, what tongue can tell? A triumphant Church—a converted world—a glorified Redeemer—a rejoicing universe. But eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive its blessed effects. Covet to witness it. Pourtray its splendours to your mind; and enjoy it, in anticipation, daily. Let it be the joy set before you; as it was, and is, before your Divine Redeemer; and you will account no labour too great, no sacrifice too costly, that can accelerate its arrival, even by a moment. And remember, also, that a united Church awaits your arrival in heaven. Every element there tends to unite. Act now, as you will wish, ten thousand ages hence, you had acted; and from this day you will seek to heal the divisions of the Church; and myriads of ages hence, you will be still blessing God that you did so.

## Moral and Religious Miscellany.

## DISCIPLINE AND RESTRAINT FOR THE YOUNG.

From the American Messenger.

The eldest son of President Edwards, congratulating a friend on having a fine family of sons, said to him with much earnestness, "Remember, there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I brought, or suffer to grow up without the rod. One of these was my youngest brother, and the other Aaron Barr, my sister's only son," both of whom had lost their parents in their childhood: "and from both my observation and experience, I tell you, Sir, 'rampant sugar government' will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed and, unless evidence of repentance be manifest, unpunished."

Of all the sermons I ever heard, long or short, this has been among the most useful, so far as this world is concerned. It is a solemn lesson to be prayerfully pondered by all parents and guardians. The Bible lays down four great rules, involving the four great elements of the successful religious training of children—*prayer, instruction, example, and restraint*. And it is doubted if a solitary case can be found where all these have been united, where the child has not followed in the foot-steps of the pious parent: while, on the other hand, if but only one of the four has been neglected, it may have been the ruin of the child.

Remember, Christian parent, it is not enough to pray for, or even with your children, if you do not also instruct them; and it will be in vain to instruct them, if your example contradicts your teaching; and in vain will be the prayer, the instruction, the example, if like Eli, when your children do wrong, you "restrain them not." But let all be found united, in all be found faithful to your duty, and you may trust in God that he will fulfil his promises, and that your children will grow up to serve him, and to bless you for your fidelity to their highest interests. N. S.

## REVIVAL IN THE CHURCH OF ENGLAND.

RELIGION AT LEEDS.—A very remarkable religious movement has taken place at Leeds in connection with the Church of England. Special services, it appears, have recently been held in that town by various clergymen of evangelical sentiments, who were deeply impressed with the importance of awakening among their hearers an earnest concern for the salvation of their souls. As the result, it would seem that large numbers of persons, after having experienced the most powerful conviction of sin, have found joy and peace in the reception of the gospel. One of the clergymen who has been active in this work of evangelization, was for a short time a preacher in the Wesleyan church, and the spirit of this revival appears strongly to resemble that of Methodism in its brightest days. Large meetings for united prayer are held, at which, we are informed, the fullest liberty is given for parties to engage, and one of the converts is a clergyman, formerly remarkable for High-Church principles and predilections. Several, indeed, who had long been professionally though not in reality ministers of the word and doctrine, appear to have become the subjects of a spiritual change. It would as yet be premature to express any very decided judgment upon these surprising facts, but there seems reason to hope that the work is genuine, and will result in great good to the inhabitants of this important and largely populated town.—*Chr. Times*.

## RELIGIOUS MOVEMENT IN THE ESTABLISHED CHURCH.

(To the Editor of the Christian Times.)

Sir,—I have just read, in your last number, an account of the work of God in Leeds. What you say is true, as far as it goes, but you have not given a notion of the extent and vigour of the movement. Not at Leeds only, but in London, in Cornwall, in Oxford, and in many other places, the Lord is making bare his holy arm before his church.

I believe that this is the last dispensation to this unfaithful age: it seems as though the Lord had said, "I will make bare my sword, and will not restore it to his sheath again forever." In Cornwall, blessed be God, the work has found a firm footing. In the parish of Baddin, near Truro, Rev. William Haslam has stood forth in the face of a stormy opposition on the part of those who call the burning love and zeal of the converts "enthusiasm," and their eager calls to their brethren in error to go also to the healing fountain of the Redeemer's blood, "cant" and hypocrisy. In Kea parish, a movement is being made: may he, to whom God has given the oversight of the flock therein, prove himself a faithful steward of the light and life which he has himself received, and now enjoys! At Portlaven, the incumbent of the district church has found peace with God, and is labouring for God in his church. At Caramenellis, the work has been going on steadily for some time. At Pendeen, in St. Just parish, that of Rev. Robert Aitkin, all we of the rest of the county recognize our headquarters. From thence come forth pamphlets to clear the way, and workmen to turn up the soil. Pendeen is the nursing mother of the movement.

Again, in Oxford much has been done by God's grace. About a dozen of the undergraduate members, who will soon go forth into the great vineyard, have found peace with God; and may he enable them speedily to swell their ranks. Mr. Aitkin is now publishing a series of tracts, entitled "The Teaching of the Types." They will explain to you the nature of the work, and they may be obtained at Parker's, in the Strand.

Another time I will write you a further account; now I will only ask you and your readers to give us your prayers.

I remain, Sir, your brother in Christ,  
August 23, 1854.

H.

## "THE WHOLE BUSINESS OF LIFE."

The amiable and gifted Jane Taylor, the last time she took up her pen (it was on the day preceding her death,) wrote as follows:—

"Oh, my dear friends, if you knew what thoughts I have now, you would see as I do, that the whole business of life is preparation for death."

How much time is spent in preparing to live! How little in preparing to die.

One who had lived more than fifty years said, as the hand of death was upon him, "I have all my days been getting ready to live, and now I must die!"

Would men but spend as much time in preparing to live, the physical agonies of death would not so frequently be heightened by the agonies of despair.

"The whole business of life is to prepare for death." Thousands of death-beds—death-beds of rejoicing, and death-beds of despair—have borne witness to it—perhaps at an early day.

In view of this truth, this very day should be spent in preparing to die. Our chief attention should this day be given to those things which shall prepare us

for the closing scenes of life. In the same manner should all our coming days be spent.

Such a course would not render life a dreary waste. For from it. That man best enjoys life who is best prepared to leave it.

It is a mournful thought that in all probability, some reader of these lines will meet death, without being prepared for its dread realities.

#### BAPTISTS OF ENGLAND.

The following account of the Baptists of England is taken from that part of the late census of England which relates to religious worship. It is a part of the report presented to Sir George Graham, the Registrar General, by Mr. Horace Mann, who is highly praised for the pains-taking and impartiality with which he has performed his task. We omit the numerous foot-marks in which Mr. Mann records his authorities.

#### BAPTISTS.

The distinguishing tenets of the Baptists relate to two points, upon which they differ from nearly every other Christian denomination; viz., (1.) the proper subjects, and (2) the proper mode, of Baptism. Holding that the rite itself was instituted for perpetual celebration, Baptists consider (1) that it was meant to be imparted only on profession of belief by the recipient and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptised person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age; and assert the absence from the Sacred Writings of all statement or inevitable implication that by any other persons was the ceremony ever shared. Adults being, therefore, held to be the only proper subjects of the ordinance, it is also held that (2) the only proper mode is, not as generally practised, by a sprinkling or affusion of the water on the person, but by a total immersion of the party in water. The arguments by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word baptism, from the circumstances said to have accompanied the rite whenever its administration is described in Scripture, and from general accordance of the advocated mode with the practice of the ancient church.

These views are entertained in common by all Baptists. Upon other points, however, differences prevail, and separate Baptist bodies have, in consequence, been formed. In England, the following comprise the whole of the various sections which unitedly compose the Baptist denomination:—

1. General (Unitarian) Baptists.
2. General (New Connection) Baptists.
3. Particular Baptists.
4. Seventh Day Baptists.
5. Scotch Baptists.

(1, 2, 3.) The difference between the "General" and the "Particular" Baptists refers to the doctrine of election, as described before. The General (or Arminian) Baptists hold that salvation is designed for men in general, without any preordination of a special number; the Particular (or Calvinistic) Baptists hold that a particular portion of mankind has been from all eternity predestined to be saved. A sort of Synod of the Calvinistic—much the larger—section of the Baptists was convened in London in 1680, at which a Confession of thirty-two articles was adopted, agreeing in all respects (except upon the single point of Baptism with the Confession of the Westminster Assembly, and with the Savoy Declaration. Previous Confessions to the same effect had been put forth by seven London

congregations of Particular Baptists in 1643, and by an assembly of ministers and elders, both from London and the country, in 1677. The General Baptists, towards the termination of the seventeenth century; seem to have become impregnated with anti-trinitarian sentiments, and these opinions gained considerable influence in that portion of the Baptist body subsequently to the agitation on the subject which commenced throughout the west of England in 1719; so much so, indeed, as to induce the secession of those churches which adhered to the orthodox doctrine of the Trinity. All General Baptist churches, therefore, which are Trinitarian, are now included in the "General Baptist New Connection," which was formed in 1770 for the purpose of maintaining the original tenets of the General Baptists, as received by their earliest English churches in the opening of the seventeenth century. These may now be said to be, respecting doctrine, "Evangelical Arminian." The principal founder of the Connection, in 1770, was the Rev. Dan. Taylor. The Assembly at which it was originated issued, to explain the grounds of their secession, six articles of Religion, which declare, (1.) the fall and depravity of man; (2.) the perpetual obligation of the moral law; (3.) the divinity of Christ and the universal design of His atonement; (4.) the provision of salvation for all who exercise faith; (5.) the necessity of regeneration by the Holy Spirit; (6.) the propriety of baptism by immersion, on repentance. Upon other doctrines, not embraced by these six articles the General Baptist New Connection is substantially agreed with other evangelical denominations.

(4.) The "Seventh Day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first day of the week should be the one still celebrated as the Sabbath. They established congregations very soon after the first introduction of Baptists into England, but at present they have only two places of worship in England and Wales.

(5.) The "Scotch" Baptists derive their origin from the Rev. Mr. McLean, who in 1765, established the first Baptist church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usage, such as love-feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but fifteen congregations of this body.

With respect to church polity and order, there is scarcely any difference between the Baptists and the Independents or Congregationalists. The churches of the former are as independent of each other as the churches of the latter body; and, in their discipline and order, Baptists are as Congregational as Congregationalists. Ministers and deacons are appointed by election of the churches, whose exclusive province it is also to decide upon the fitness of the candidates for baptism and communion—submission to the rite invariably preceding, in the major portion of the churches, an admission to the sacrament. The same repudiation, also, is displayed of formal creeds or articles as adequate or proper tests of orthodoxy, and the same rejection of all interference with Christ's spiritual kingdom on the part of any secular power. Like Independents, too, they have their county and other associations, and their aggregate "unions." The union of the Particular Baptist Churches was formed in 1812, and consisted, in 1851, of 1080 churches. Each of these churches sends, or may send, representatives, clergy and lay, to an annual conference upon the general interests of the body; though extreme solicitude to keep intact the fundamental principle of Independency, and apprehension lest a delegated body might, by imperceptible degrees, assume the functions of a synod, have pre-

railed to hinder many Calvinistic Baptist churches from appointing representatives. The yearly assembly of the New Connection of General Baptists is called an "Association," and is constituted in the same way as the "Union;" it consisted in 1851 of 99 representatives deputed by 53 churches.

The Baptists, as an organized community in England, date their origin from 1608, when the first Baptist church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The Baptists claim Tertullian, (A. D. 150—220,) and Gregory of Nazianzen, (A. D. 328—389,) as supporters of their views, and contend, on their authority, that the immersion of adults was the practice in the Apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome—as the Albigenses and Waldenses, and the other innovating Continental sects which existed prior to the Reformation. From the agitation which accompanied that great event the opinions of the Baptists gained considerable notice, and the holders of them underwent considerable persecution.\* In 1523, a fanatical sect, which denied the Trinity, the Incarnation, the authority of magistrates, the lawfulness of oaths, and incidentally, the practice of infant baptism, raised a tumult in the city of Munster, and committed great excesses. From their views on baptism—not the most conspicuous of their doctrines—they were generally spoken of as Anabaptists, or Rebaptizers; and the obloquy which followed their misdeeds at Munster came to be attached to the name itself of Anabaptists, and has scarcely even yet, perhaps, entirely disappeared. The name is, therefore, reasonably objected to, as implying principles which Baptists, equally with other Protestant Churches, hold in detestation.

In England, Baptist doctrines were maintained by the early British churches; and Augustine failed in his endeavours to induce them to conform to the practice of the Church of Rome. It is probable that these opinions never wholly vanished from the country, but were held, in conjunction with their more conspicuous tenets, by many of the religious reformers who from time to time appeared. The Lollards, it is said, were much impregnated; and Wycliffe himself is claimed by the Baptists as an advocate of their ideas. In 1533, fourteen Dutch Anabaptists were put to death; and, in 1575, a congregation of the same people and persuasion was discovered in Aldgate, the whole of whom were either brought to execution, or imprisoned, or exiled. John Smyth, the founder, as already mentioned, of the earliest Baptist church in England, (1608,) had been a minister of the Established Church. He embraced Arminian doctrines, and his church, in consequence, consisted of what are now denominated General Baptists. The first Calvinistic (or Particular) Baptist was formed in London in 1633, by an offshoot from an Independent congregation. The Puritan historian Neal, conjectures that, in 1644, the number of Baptist congregations in England was 54. The Baptists suffer-

\* In 1525, the magistrates of Zurich published a solemn edict requiring all persons to have their children baptized, and forbidding rebaptization under the penalty of being fined, or banished, or imprisoned. Another decree was issued in 1530, making it punishable with death.—Crosby, preface, p. xxix. This author gives a quotation from Hook's Apology, in which are mentioned, as examples of the persecution then prevailing, the martyrdoms in various parts of Germany, between the year 1528 and 1533, of as many as four hundred and thirty Baptists, men and women—some beheaded, some burned, some drowned, and two roasted at a slow fire.

ed rigorous persecution in the reigns of the Stuarts but they were at length relieved from most of their oppressions by the Toleration Act of 1688, and have since considerably increased. In 1716, Neal reports the number of their churches in England alone (excluding Wales) to have been 247. A computation made by one of their ministers in 1772, gives 404 congregations in England, (Wales again excluded.) A calculation for the year 1790 shows the number for the same extent of territory to have been 332; but as this estimate did not apparently include the Arminian Baptists, probably the number should be raised by about 100, or to 432. In 1832, the Calvinistic Baptist churches are reported at 920, which number, by the addition (say of 200) for the General Baptists and the New Connection, would be raised to 1126. In 1839, the Calvinistic Baptist congregations were computed at 1276; and allowing 250 for the other Baptist churches, the total number would be 1526. These several estimates relate exclusively to England. Wales, for the periods for which accounts are extant shows that in 1772 there were 59 congregations, (of all kinds of Baptists;) that in 1808 there were 165 congregations, (also of all kinds;) while in 1839 there were 541 congregations of Calvinistic Baptists. At the recent census the numbers were:—

## BAPTIST CONGREGATIONS.

	England.	Wales.	Total.
Gen. Baptists, (Unitarian.)	90	3	93
Gen. Baptists, (New Con.)	179	3	182
Particular Baptists, (Calvin.)	1574	373	1947
Seventh day Baptists.	2		2
Scotch Baptists,	12	3	15
Baptists undefined,	492	58	550

## DEATH OF THE REV. J. G. PIKE.

The death of this eminent minister is thus announced by the London Patriot. It says:—

He died September 4th, at his residence in Derby, where, for forty-four years, he was the devoted and successful pastor of the Baptist church meeting in St Mary's Gate Chapel. The venerable gentleman had been in feeble health for some months; but having lately spent a few weeks at Scarborough, he expressed himself as feeling better than he had felt for some years before. On Sabbath morning, the 3rd ult., he preached with his accustomed fervor and unction, and, in the evening, administered the Lord's Supper to a company of probably not fewer than five hundred communicants. On Monday morning he attended a monthly united ministers' meeting, and afterwards made several pastoral visits. In the afternoon he sat down to write several letters, first, as was his custom, directing the envelopes which were designed to contain them. Many words had not been written, when his hand was arrested, apparently in the gentlest possible manner, by the resistless hand of death. He was found seated at his library table, his head resting upon the desk, his spectacles undisturbed, and the pen still in his hand. The act of dissolution appeared to have been accomplished without a struggle or a pang the countenance betokening perfect repose and tranquillity. Both the position and the occupation were in singular conformity to the habits of this laborious minister of Christ. His writings, especially his invaluable "Persuasives to Early Piety," have had a very extensive circulation, both in England and in America, and have been useful almost beyond precedent. In addition to the exemplary discharge of the duties of the pastorate, in connection with one of the largest Non-conformist churches in the Midland Counties, Mr. Pike had acted as the zealous Secretary of the General Baptist Missionary Society from its formation. He was also, in later years,

one of the Secretaries of the Derby and Derbyshire Bible Society.

As an earnest, practical, and successful preacher of the gospel, he has left behind him few superiors; while, in self-denying zeal, and devotedness to the general welfare of the Christian church, he has rarely been surpassed. Of him it may be said with literal truth, that "to live was Christ," we cannot doubt that "to die" has been his unspeakable "gain." Notwithstanding the ceaseless activity and constant earnestness with which Mr. Pike had applied himself to every work in which he was engaged, he had reached the mature age of seventy years. Of him, therefore, it may be said, that he has come to his grave "in a full age, like a shock of corn cometh in his season."

#### I HOPE TO BE A CHRISTIAN.

You do! Why, then, do you not seek to be a Christian? "Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened to you." "Ye shall seek me, and find me, when ye search for me with all your heart."

Are you seeking for God with all your heart? No man ever yet escaped from the thralldom of sin and Satan, who did not earnestly struggle to be free; no man ever entered the strait gate who did not agonize to accomplish that glorious end. Carelessness and inattention afford no foundation for a hope that you are to become a child of God.

You hope to be a Christian? Why, then, do you not give up your sins, renounce the world as your portion, and cheerfully surrender yourself to Him who is the way, the truth and the life? He is ready and willing to receive you. He gave his life a ransom for sinners; he freely gives his spirit to all who earnestly ask him; he has filled his revealed word with invitations and encouragements to those who desire his grace; he has long been knocking at the door of your heart for admission. How then can you ever hope to be a Christian?

You hope to be a Christian? When? Not now. You are too busy, or have something in view which must first be accomplished, or are so indisposed to give yourself to the work, that this is not felt to be the "convenient season."—After a while, when you have accumulated a fortune, or passed the period when you can partake in the world's pleasures, or when there is a revival of religion, or at furthest, on a dying bed, you hope to be a Christian. But God's commands and promises are for the present. He gives no encouragement to wait for a future season. You have no assurance that there shall be any season beyond the present. Before the anticipated time comes you may be in eternity.

You hope to be a Christian? So multitudes of others like yourself, who were living in sin, have hoped; but where are they now? Long ago have they been cut down as cumberers of the ground. Their day of grace and day of life have closed. They lived without Christ, and they died without him; they trilled away their precious time on earth, in the delusive hope that some day or other they would be Christians.—That day never came to them, and never will come.

"The harvest is past, the summer is ended," and their souls are not saved.—[Presbyterian.

#### DREAM NOT, BUT WORK.

Dream not, but work! Be bold! be brave!

Let not a coward spirit crave

Escape from tasks allotted!

Thankful for toil and danger be;

Duty's high call will make thee see

The vicious—the besotted.

Think not thy share of strife too great;

Speed to thy post, erect, elate;

Strength from above is given

To those who combat sin and wrong,

Nor ask how much, nor count how long

They with the foe have striven!

Wage ceaseless war 'gainst lawless might;

Speak out the truth—act out the right—

Shield the defenceless.

Be firm—be strong—improve the time—

Pity the sinner—but for crime,

Crush it relentless!

Strive on, strive on, nor ever deem

Thy work complete. Care not to seem,

But be, a Christian true.

Think, speak, and act 'gainst mean device;

Wrestle with those who sacrifice

The many to the few.

Forget thyself, but bear in mind

The claims of suffering humankind;

So shall the welcome night,

Unseen o'ertake thee, and thy soul

Sinking in slumber at the goal.

Wake in eternal light!

—London Christian Reformer.

#### Views and Doings of Individuals.

##### THE BIRD OF THE SKIES.

BY THE FOREST BARD.

Bright, beautiful bird, from the groves of the skies,  
That wandereth down to this valley of sighs,  
Sweet blessings to mortals thy songs oft impart,  
As they fall, in its gloom, on the care-harrowed heart.

In the darkness of night, in the gloom of the soul,  
When in anguish we quaff from the aloe-drugged bowl,  
Like a spirit of heaven down earthward that flies,  
Comes hope, the bright, beautiful bird of the skies.

Like an angel of pity that bendeth her form,  
And raiseth the flower that was crushed by the storm,  
Every cord of the heart that was parted in twain,  
She gathereth up, and she bindeth again;

And she poureth in oil on the wounds that have bled,  
Reviving the buds almost broken and dead:  
Like a lamp to the soul is the light of the eyes  
Of hope the bright, beautiful bird of the skies.

When our spirits are saddest, and sorrow and death  
Have blasted our prospects with mildewy breath,  
When the tendrils of love from the heart have been  
rest,

And our bosoms in twain by remorse have been cleft,  
With a song sweet and soft as the nightingale's strains,  
Or the voice of the harps on clysian plains,  
That cheereth the heart, ere to silence it dies,  
Comes Hope, the bright, beautiful bird of the skies.

Oh, could'st thou be caged, in my heart I would fain  
That thou ever wouldst nestle, nor leave it again,—  
That still that lone heart, when in darkness and woe,  
Should be cheer'd by thy songs warbled softly and  
low.

Be mine, then, through faith in that Parent of Love,  
That calls me, through hope, to the mansions above.  
I have thee! I've won from earth's victors the prize  
Of Hope, the bright, beautiful bird of the skies.

#### REVIEW OF CURTIS ON COMMUNION.

(For the Gospel Tribune.)

Several months ago, I had some verbal discussion on the subject of Communion with a respected brother of close views. It was carried on and closed in the utmost good humour. But little impression was produced on either side. You may be sure I was not a little surprised to see my brother appear so unaffected by my powerful arguments; and no doubt I may add *vice versa*, for he could not otherwise than be convinced that he had laboured in vain as to any present effect that his reasoning had produced on me; though he evidently viewed his arguments as very cogent. He, however, did not abandon me as a hopeless case; but recommended to me "Curtis on Communion" in apparent confidence that a candid perusal of it would not fail to convince me of my error. I have perused Curtis, I think with candour; and viewing, as I did, the recommendation as a sort of challenge, I was at some pains to take notes of my objections to his reasoning for my own satisfaction. And as the object of my remarks is to shew the fallacy of Mr. C.'s positions; and as this is very closely allied to the object of the *Tribune*, I send them to you for insertion, if they should appear to you calculated to further the object of your efforts:—

In his introduction, Mr. C. informs us that his "object is to exhibit the principle that the Lord's Supper is a symbol of church relations between those who unite in its celebration;" or it is, as his title indicates, to establish a "distinction between Christian and Church Fellowship." He thinks his volume differs from most that have preceded it in this respect. He has not, however, the merit of discovering the principle; for it will be found that most advocates of close communion have aimed more or less to establish the same principle, and to make out the same distinction. They have used it chiefly as a shield to ward off the charge of inconsistency usually preferred against them by their opponents. Mr. C. makes it the basis of his superstructure. Other advocates of strict communion refer us to the fact that baptism has the priority in the commission and in Apostolic practice, as a triumphant argument in their favour. Mr. C., it may be said, entirely overlooks these; and throws his whole dependence on his principle. The argument from priority in the commission, and in the practice of the Apostles, looks rather plausible on the surface; but unfortunately, it is an equally cogent argument against communing with Pedobaptists in any religious exercises, and therefore proves too much for our close friends, who, in general, have not the slightest objection to the most intimate fellowship with Pedobaptists in any religious exercise except the Supper. Their opponents have been in the habit of urging this as a grievous inconsistency. We say, brethren, why sanction the error of these Pedobaptists by communing with them

in every religious exercise except this one? If indeed you could exhibit an express prohibition in the one case, and a license in the other, all would be consistent, and we, of course, should hold our peace. We say, brethren, why commune with them as Christians in prayer—in preaching, and in all efforts to extend the kingdom of our common Lord, and when the table is spread, refuse to eat with them? We insist, brethren, that you act out your principle. For all that you have been able to advance in defence of your practice, it does appear to us a flagrant inconsistency to call these Pedobaptists "faithful servants of our common Lord;" and join with them in every work of faith and labour of love; and then when the Master invites both you and them to commune with himself and with each other in commemorating his dying love, you turn aside and morosely mutter, "Not so, Lord, I have never eaten with the unbaptized."

We do heartily concur with Mr. Curtis, when he says, "The most decisive test of truth is, that it will bear to be carried out to its legitimate consequences." We do think a legitimate consequence of holding it to be wrong to eat with Pedobaptists is, that it is also wrong to work with them, or indeed to recognize them as the children and servants of God. The fact, then, that Strict Baptists hold many Pedobaptists to be pure enough, and pious enough to be communed with in any other religious exercise has been freely used by their opponents as an *argumentum ad hominem*; and the brethren could not well evade the conviction that in argument there is at least great cogency; and that some shift had to be made to invalidate it. The piety of many Pedobaptists is so palpable that it cannot be denied; and the difficulty to give a convincing reason for making such a distinction between the Lord's Supper and all other religious exercises cannot but be sorely felt. The common device resorted to is, to contend that the former is peculiarly a *church* ordinance, and the latter common to all Christians independent of church connection. This is the grand principle which our author conceives to be a sufficient basis to sustain close communion. To establish it is the object of his book; and whether his basis be solid rock or quick-sand, will perhaps appear in the sequel.

The communion that one Christian may hold with another who is not a member of the same church, Mr. C. maintains, is different in kind from the communion between members of the same church. He does not, however, define very clearly what are the elements of either; but from all that he advances, it may be inferred his views of Christian communion agree with those of a certain writer quoted by Benedict (His. p. 236), who, contending for the same distinction, defines Christian communion thus:—"Whenever Christians of different denominations engage in conversation on experimental religion, they find their hearts burning within them in a kindred flame of holy affection. They feel that they have obtained like precious faith;—that they are children of the same kind Father;—that their joys, their sorrows, their interests, their hopes, are, in a great measure, one."

Now, every Christian heart may surely be appealed

to, is it not a thousand pities that those who are joined together by so many sacred ties, should have to separate whenever the table is spread. It is altogether unaccountable. "A threefold cord," according to the wise man, "is not easily broken." Pious Baptists and Pedobaptists, as often as they converse together on experimental religion, find themselves firmly bound together in the bundle of life by a seven-fold cord vastly stronger than Samson's green withes; yet the moment they come in sight of the table of the Lord, the cord breaks as a thread of tow is broken, when it toucheth the fire, and the bundle falls in pieces! Who would have thought that the table of the Lord would form so effective an instrument for cutting such cords as these? Surely the design of that precious ordinance was, rather to strengthen, than to break or weaken the ties of Christian brotherhood.

Supposing the definition of Christian communion of the writer quoted to be correct, which few will dispute, is Church communion to be viewed as materially different from it? Would it not be an equally appropriate definition of the latter? If not, we are much mistaken.

It is readily admitted that the communion of Christians, members of the same particular church, is more intimate than that of Christians, not members of the same church; and that whether the parties belong to the same, or to different denominations; because by closer contact in the former case, it is more called into exercise; but it surely does not follow that the communion in the two cases is different in kind. As well might it be contended that the water which I am drinking is different in kind from the same water not yet drawn from the well.

In his attempt to make out a distinction between Christian and Church fellowship, Mr. C. manifestly betrays his bewilderment: it is not, however, his fault, but that of the task which he had undertaken; had he been on the other side, he could have talked much more coherently. He would not have found it necessary to deny that a particular visible church is a part of the universal church; nor to speak as if he really meant to say that the members of the latter are quite a distinct class or order of beings from the members of particular churches; nor to assert in one page that only a mere profession of piety is requisite to membership in a particular visible church, and in another page that the possession of real piety (or "experience of renewing grace," as he words it, p. 106,) is necessary.

Mr. Hall had stated, that in the New Testament, the word church occurs in two senses—the one denoting the whole body of the faithful: the other, an assembly of Christians associated for the worship of God. Mr. C. affects to view this as a corroboration of his views as to a distinction between Christian and church communion; but shortly we find him complaining that Mr. Hall does not carry out his distinction, and blaming him for stating that the universal church differs from a particular church only as the whole differs from a part. In this, he says, Mr. Hall's chief fallacy lies; but truly it is in his own hypothesis that the fallacy

lies—not in Mr. Hall's statement, that is so evident, it is a wonder it should ever have been questioned.

Mr. C. says "he (Hall) takes it for granted, as a matter of course, rather than attempts to prove it;" and well he might; for surely never was anything more self-evident. Mr. C., however, will by no means admit that a particular church is a part of the universal church. "Their membership," he says, "is based on different principles;" "a credible profession of piety is all that is necessary for membership in the one, whatever be the state of the heart; sincere piety is necessary to membership in the other."

From his reasoning here it might be inferred that Mr. C. really viewed it as a matter of indifference what might be the state of heart of the members of a particular church. A credible profession all that is necessary, whatever be the state of the heart! Nay, a right state of heart is necessary, for God requires it; and Mr. C. admits its necessity, when he says, (p. 106,) "All evangelical churches are agreed that the experience of renewing grace is necessary to visible church membership." Truly Mr. C. was put to great straits for something wherewith to prop up his theory. That this is not all. On p. 39, we find this remarkable passage:—To the visible churches of Christ belong ordinances and means of grace; to the universal church, as such, which is a spiritual and therefore invisible body, ordinances are impossible, and means of grace unnecessary." It is truly amazing that Mr. C. should be so bewildered with what is so plain. The necessary conclusion from his reasonings here is, that the members of the universal church are really a different class or order of beings from those who form particular churches! Indeed, to call the universal church invisible, implies that its members are not members of particular churches; for they are visible. The Apostle was surely addressing particular churches when he says, "Ye are come unto Mount Sion, and unto the city of the living God. . . . to the general assembly and church of the first-born," &c., and consequently he viewed the members of both, and even their communion to be identical.

Mr. C. says the Universal Church is a spiritual body. If he means to say that its members are purely spiritual, of course they are not members of particular churches, for they are, the best of them, only partially spiritual.

To the members of the Universal Church, he says ordinances are impossible. If this implies not that the members of the universal and those of particular churches are different orders of beings, I know not its meaning. He says, moreover, to the members of the universal church means of grace are unnecessary; which strongly implies a different order of beings, or at least that they have got exalted to a station far above that of members of particular churches; for they all need means of grace.

I have heard of a metaphysician who got so bewildered by his extravagant theories, that he ultimately theorized himself out of existence. Verily Mr. C. may, not very inaptly be likened to him; for in his

eagerness to establish his favorite dogma, he has proved his own non-existence either as a member of a particular visible church, or of the universal church the one or the other; for unless he be a spiritual, invisible being, to whom ordinances are impossible, and means of grace unnecessary, he can, by his own showing, have no just pretensions to membership in the universal church; and if he be entirely spiritual, invisible, &c.; he cannot be a member of a particular church!

Mr. C. is often at great pains proving what was never denied; for instance, in his 4th chapter, he labors hard to prove that the Lord's Supper is a church ordinance. Of course his labor is lost; for it never was denied; nor does open communion need such a prop.

Having proved that the Supper is a church ordinance, he observes, "then it symbolizes, each time it is celebrated, a very different and much more specific relationship between the parties than a communion simply as Christians. It is much more than a recognition of their Christian character, it indicates a visible church fellowship existing between them."

Admitting these observations to be correct, why might not this more specific relationship exist between Baptist and Pedobaptist Christians, when they can cordially commune together as Christians? If both are agreed, the supposed necessary relationship could soon be formed, the question is, why should they not form it, and celebrate together? His observations quoted contain not a particle of argument against open communion, unless it could be proved that somehow or other there is an impossibility that Baptists and Pedobaptists should be members of the same church; but this supposition is contradicted by thousands of facts. Mr. C.'s theory of the necessity of church relations is therefore a vain subterfuge.

It is, indeed, beyond measure amazing that Mr. C. did not himself see the absolute futility of his theory, and is a striking instance of the blinding power of prepossession. Though doubtless a very intelligent man, he exhibits sad bewilderment in his treatment of the subject of communion. He sets out with a view to exhibit the principle that the Lord's Supper is a symbol of church relations between those who unite to observe it, and he labours through many pages to establish this principle; and lo! when he has established it, it is utterly worthless. No Pedobaptist ever used an argument in support of his Pedobaptism more obviously devoid of force, than is his.

Z. F.

(To be continued.)

**Movements of Organizations.**

**CANADA NEW CONNECTION METHODISTS.**

The Conference of this body, determined at its last Session, that the Evangelical Witness, published in this city, should be sustained; and the Editor has this month announced, that it will be continued through the year 1855; The price of the paper is, one dollar in advance for twelve months. As this may be consi-

dered the most critical period of the journal's existence, its friends should now come up promptly to the help of its Editor of whom they certainly have no cause to be ashamed. In speaking of him the English Conference in its address to the Canada Conference remarks:

"We have again reappointed our excellent brother the Revd. J. H. Robinson, to the office which he has now held for three years. We rejoice to have heard of his welfare, and success, and most earnestly do we pray that a gracious Providence may ever preserve him amidst the dangers incident to his position amongst you; that his counsels and labours may be increasingly useful; and that your future history may be a record of progress and of triumphs, which shall redound to the eternal welfare of and men, to the glory of God."

From the same address of the English Conference to their Canadian brethren, the following is selected:

We affectionately congratulate you upon the increase of members which your annual statistics again presented, at your last session of Conference, and it has rejoiced our hearts to learn, that after having sown precious seed during the year, it has been anticipated amongst you that you would come together at your Conference, which is now being held, bringing your sheaves with you; and that we may expect shortly to hear of you having again had reported to you an encouraging increase in the number of accredited Church Members. As the population and material prosperity of your your country continue to increase, in ratio corresponding with the past, may your numbers as a Connexion also increase, year by year."

**SOCIETIES ESTABLISHED TO CHRISTIANIZE THE JEWS.**

The efforts to convert the natural sons of Abraham during the present century have been various and the success as various. "As early as 1796, the Rev. James Cooper, a young minister in London, publicly announced that he would preach to the Jews. Immediately after the ministers of London, in convention assembled, decided that it was "premature to attempt the conversion of the Jews." "In 1805, Mr. Fray, a converted Jew from Poland, appeared in London, presented himself to the ministers and asked the use of their pulpits. Numbers attended, and a Society of various denominations was organized, but owing to a lack of funds, the responsibility was assumed by the Protestant Episcopal Church." Since that period the following twenty-six Societies have been formed for the enlightenment and conversion of the Jews:—

London Society for promoting Christianity among the Jews, organized	1809
Edinburgh Society for promoting Christianity among the Jews, organized	1810
The American Board of Foreign Missions to the Jews in Palestine,	1810
Society of the Friends of Israel, at Basle, Switzerland,	1810
Society of the Friends of Israel, at Frankfort, on the Maine,	1820
Society of the Friends of Israel, at Brussels	1820
Berlin, Prussia, for Evangelizing the Jews,	1822
Elberfeld, Prussia, for Evangelizing the Jews,	1822
Dresden, Saxony, for Evangelizing the Jews,	1822
Touloues Society France,	1831
Neuchatel Society, Switzerland,	1834
Strausburg, France,	1835
General Assembly of the Church of Scotland, (her deputation,)	1839
Bremerlee Society of the Confederate States,	1841
British Society for Promoting the Gospel among the Jews,	1842
Presbyterian Church of Ireland,	1843



Rhenish Westphalian Society, . . . . .	1843
Netherlands Society, Amsterdam, . . . . .	1844
Church of England Young Men's Society, . . . . .	1844
Society at Frankfort on the Oder, for Proselytes, . . . . .	1804
The Glasgow Christian Society on Behalf of the Jews, afterwards the Scottish Society for the Conversion of the Jews, . . . . .	1845
Associate Reformed Presbyterian Church of the West of the United States, Damascus, . . . . .	1846
Stavanger Society, Norway, . . . . .	1817
Disciples Church of the United States, to Palestine, . . . . .	1850
Presbyterian Church. (O S.,) U. States, . . . . .	1850
The American Society for Meliorating the Condition of the Jews was organized as early as 1816, and commenced preaching the Gospel to them in . . . . .	1842

It is said that these Societies employ, and support some two hundred labourers among the Jewish people. The following are some of the principal missionary stations:—Frankfort on the Maine, one in Holland, one in Poland, Jerusalem, Posen, Rhine District, Strasburg, Danzig, London, Berlin, Constantinople, Bagdad, Jassay, Beyrout, Adrianople.—*Christian Banner*.

#### UNION OF PRESBYTERIANS IN AUSTRALIA.

It is truly gratifying to know that the three Sections of the Presbyterian Church, in the youthful Province of Australia, are now taking the necessary steps, to secure the harmonious union of their separate and distinct organizations. Great will be the honour due to the Presbyterians of that remote region, if to them must be awarded the palm of being first in obtaining the victory of enlightened Christian forbearance, over all the arguments of Sectarianism which have hitherto kept them apart. The Rev. Robert Hamilton, in recently writing from Australia, says, the three Sections of the Presbyterians here are at present treating on union; and the Rev. Dr. Carnes, expresses himself sanguine in the belief that it will speedily be consummated.

#### UNION OF PRESBYTERIANS IN CANADA.

It is recorded with much regret that negotiations pending between the Free and United Presbyterian Churches in Canada have been abruptly terminated. The Committee of the U. P. Church respectfully declining to meet the Committee of the F. P. Church, sending to the Committee their reasons for refusing to meet them as follows:

"That the Committee having read the Deed of the Synod of the Presbyterian Church of Canada, relative to union with the United Presbyterian Church in Canada dated 14th June last, and having conversed sometime thereon:

*Resolved*, I. That the Committee express their continued cordial approval of the Resolutions of the United Presbyterian Synod in Canada, respecting union with the Presbyterian Church of Canada, under date 8th June last; and in particular their approval of the Second of said Resolutions, in which it is set forth, "that there are in the judgment of the Synod no sufficient reasons for this Church and the Presbyterian Church of Canada continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their uniting on sound and scriptural principles."

II. That the Committee deeply regret to find themselves precluded, by the terms and purport of the above cited Deed of the Synod of the Presbyterian Church

of Canada, from taking any steps, at present, towards the accomplishment of the union in question.

III. That the Committee adjourn *sine die*; and that a copy of these Resolutions, together with a respectful letter from the Chairman, be transmitted to the Convener of the Committee named in the foresaid Deed of the Synod of the Presbyterian Church of Canada."

The document so pointedly referred to, as precluding the propriety of the Committee's meeting to deliberate on the practicability of union, is as follows:

#### DEED OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

At Toronto, on Saturday the 17th day of June, 1854, the which day the Presbyterian Church of Canada met and was constituted—

*Inter alia*, the Synod resumed consideration of the papers on the subject of union with the United Presbyterian Church. After lengthened reasoning, it was, without a vote, Resolved, That this Synod having considered the memorial from the congregation of Knox's Church, Hamilton, and the resolutions of the Synod of the United Presbyterian Church, anent union between that body and this Synod, express their earnest desire to see that object attained, provided it can be attained on scriptural principles; declare their willingness to consider opinions on the lawfulness of State Endowments without Erastian submission to the State, as a matter of forbearance, but continue to consider the views which they have always held, and formerly expressed by their Committee, on the duty of the Civil Magistrate and the responsibility of nations to God, to be of such vital importance as to demand that they be made a term of Ecclesiastical Incorporation, and believe the practical effects resulting from the principles referred to, to be of such a character as to render the maintaining of these principles in all their integrity necessary to the best interests of the Church of Christ.

And further, that this Synod, while convinced that no union which ignores these principles can be effected, or if effected, can prove beneficial, nevertheless appoint a Committee to confer with the Committee of the United Presbyterian Church, and to devise in accordance with the terms of this deliverance, measures which may conduce to harmony of opinion and action on this and all other points of doctrine and practice which this Church holds vital, and when practicable to effecting a proper and lasting union. The Committee to consist of Dr. Bayne, Dr. Willis, Dr. Huras, Professor Young, Messrs D. McKenzie, M. Y. Stark, R. Ure, W. Gregg, R. Boyd, J. M. Rogers, J. B. Duncan, D. Fraser, J. Scott, W. McLaren—Ministers; and Messrs J. Shaw, W. Begg, J. Hall, J. Court, Andrew Smith, W. Heron, W. McMillan, and D. Kennedy—Elders: Mr. Ure to be Convener.

Perhaps the Committee of the United Presbyterian Church have taken the best course to promote union; still, it seems a matter of regret, on looking at the names of parties composing the majorities of the two Committees, that anything should have transpired to prevent their meeting together in council; as the meeting might have resulted in explanations that would have removed or at least lessened the magnitude of the barriers that seem to have been raised for the purpose of effectually preventing the union of the two bodies. But while this seems to be the conviction of the one party they should bear in mind, that the other party, even while raising these barriers, did nevertheless appoint a Committee, which, there is reason to believe, would have construed the deed of the Synod in a way, that would have rendered further no

negotiations not only admissible, but valuable on many accounts if not immediately successful.

In view of the unhappy termination of these negotiations in behalf of union the following from a Correspondent of the Canadian United Presbyterian Magazine, seems appropriate:—

Doubtless a union between the Presbyterian and United Presbyterian Churches would be not only of importance to do both denominations, but of vast benefit to this rapidly advancing Province. We believe there are faults on both sides which prevent such a union, about which surely there should be "great searchings of heart." Let these be discovered, acknowledged, and rectified; and let all be found "endeavouring to keep the unity of the spirit in the bond of peace." In the words of the excellent Rev. J. Angell James, of Birmingham, England,—with which we conclude,—“Let the whole church, having first deeply humbled itself for its sins of alienation, uncharitableness, and unbrotherly feeling, go to God in the earnestness and in the prayer of faith for a fresh outpouring of His Spirit of light, love and holiness, and peace. He only waits to be asked, to replenish us with His benediction, as to make Zion a quiet and peaceable habitation. It was when the harmonies of voices and of hearts ascended to heaven at the dedication of the temple, that the cloud of the divine glory came and filled the house. It was when the disciples were met together in one place, and with one accord, to make their common supplications known, that the Spirit of God came down in coronets of fire upon their heads, and filled the place where they were sitting. The breath of prayer is the atmosphere in which the Spirit comes to hover over his church, and shed healing from his wings. That divine agent can set all things right. He can cause us to see and feel alike: he can expel from our minds all error, from our hearts all pride, prejudice, and passion, and so fill us with meekness, love and tender forbearance, that we shall be irresistibly drawn towards each other, and be enabled to bring about far more than the visible, formal union we now seek. He is able to do exceedingly abundantly above all that we ask or think.”

**PRESBYTERIAN UNION IN NEW BRUNSWICK.**  
*From the (Montreal) Presbyterian.*

During the recent meeting of the Presbyterian Synod of New Brunswick in Connection with the Church of Scotland, The Committee on union with other Presbyterian bodies in the Province reported that a letter from the Rev. Wm. Elder, Convener of a Committee of "The Presbytery of New Brunswick, adhering to the Westminster Standards," had been received, requesting information, "first, as to the fact of a union with the Synod and the "Presbytery, (embracing the great bulk "of the Presbyterians in the Province,) "being desired by the former; and, second, "as to the basis on which it was deemed "desirable and possible that such union "could be realised."

The Synod re-appointed the Committee, consisting of Messrs. Henderson, Ross, Donald and Murray, Ministers; William Napier, Richard Hutchison and John Gillies, Esqs., Elders, with the addition of Mr. Brooke, who is appointed Convener, instructing them to furnish Mr. Elder with all the proceedings of the Synod on the subject; to receive any proposals that may be made to them by the Committee, of which Mr. Elder is Convener; to meet with said Committee to discuss the question if desired, and to report to the next meeting of Synod.

**UNION AMONG PRESBYTERIANS IN SCOTLAND**  
*From the Scottish Press.*

The discussion of proposals for the union of the various unendowed Presbyterian communions has re-

ceived an impetus from a published letter on the subject by Sir George Sinclair, Bart. According to the census, the relative strength of the principal bodies is as follows. Number of attendants at public worship on Sabbath, March 30, 1851:

	MORNING.	AFTERNOON.
Total of all denominations.....	740,794	499,349
Established Church.....	226,757	119,888
Reformed Presbyterian Church....	6,946	5,930
United Presbyterian Church.....	143,443	131,927
Free Church.....	255,482	173,565
Non-established Presbyterians in all.....	495,871	311,457

The argument of Sir George, who is himself a member of the Free Church, turns largely on the minor difference with regard to patronage, the office of the civil magistrate, etc. Referring to his own Church; "It must, I think, be admitted," says Sir George, "that the Free Church at present occupies a somewhat anomalous, Mohammed coffin-like position of suspense between the Establishment and the unestablished bodies, and must I think, ere long gravitate toward the one or the other. We must either, like Abraham, dwell with our unendowed brethren in the Mamre of self-sustaining independence, where they have built an altar unto the Lord, or we must lift up our eyes like Lot, and beholding all the plain of state endowment and privileged monopoly, that it is well watered everywhere, return to the Sodom of the annuity-tax and the Gomorrah of the Court of Tiends."

**THE FIRST ANNUAL REPORT OF THE CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.**

This Society has been formed by the fusion into one of several previously existing organizations as Congregational Home Missions in Canada. It will be a suitable introduction to a first report briefly to note what they were, and to place on record a short historical description of their course.

The primary movement of a Missionary character in Canada, connected with the body to which we belong, was made on a catholic basis, Independents, Presbyterians, and Baptists practically uniting in it. In the year 1826, the Canada Education and Home Mission Society was formed; its Directors consisting of members of the above mentioned three denominations. Under its auspices as connected with our body, the Rev. A. J. Parker was introduced to Shipton as the first Missionary of the Society—the church at Granby was originated—also the Church at Eaton, and Pastors obtained for them.

Mr. Wilkes, one of its Directors, being at the time in the Mother Country, the Rev. John Smyth, A. M., was engaged to train young men for the Ministry, and many valuable books forming the basis of the Library of our Theological Institute were collected. At the same time, and by the same agency the Rev. Richard Miles was induced to come to Canada, at his own expense, by whom the Church now assembling in Zion Church was organized, he becoming its first Pastor. Mr. Parker entered the country in 1829 at which date there were only two or three churches of our denomination in the whole of Canada. Messrs. Miles and Smyth landed in 1831; the number then was not much larger, being only four or five.

In the year 1826 the Colonial Missionary Society was formed in connection with the Congregational Union of England and Wales; and as its first act requested the Rev. H. Wilkes, A. M., then of Edinburgh, Scotland, to return to Canada as Pioneer Missionary and Agent of the Society. He was at the same time called to the pastoral oversight of the Church in Montreal; the Rev. R. Miles having gone forth as a Missionary into a rural district. At that period there

were two or three additional brethren in the field who had been sent over by the London Missionary Society, or who had come out through other instrumentalities; viz: Rev. A. Lillie, Brantford; Rev. T. Baker, Kingston; Rev. D. Dyer, Hamilton; Rev. W. Hayden, Cobourg. In the spring of 1837, the Rev. J. Roaf was requested by the C. M. S., to leave his important charge in England and to proceed to Toronto, where the nucleus of a Church already existed, that he might take charge of that Church as its Pastor, and act as the Society's agent in Canada West, that is, west of Kingston;—the country Eastward of that point being assigned to the agency of Mr. Wilkes. Thence forward until the year 1851, the operations of the Colonial Missionary Society in Canada were conducted through these two agencies, one having its centre in Toronto, and the other in Montreal. In that year Mr. Roaf resigned his agency, and a committee acted in his stead.

It now remains to be mentioned that our Churches in both sections of the Province early sought to do something for the extension of the cause in the land by means of Home Missions; though most of them were themselves aided by Missionary funds. In the Eastern section of the general field, they acted through the Canada Education and Home Society, until, in the year 1846, a distinctively Congregational Missionary Society was formed. The Western Churches formed their Congregational Missionary Society in 1846. The doings of these Societies have been reported annually, and their reports published.

Such is a brief notice of pre-existing arrangements, in lieu of which this Society now exists.

Passing by ordinary details, the following items of general interest are presented.

**KINGSTON.**—The Rev. K. M. Fenwick in his report of January last, observes,

I suppose it forms part of my present duty to give a brief outline of my recent missionary labour in Lanark.

Having been strongly urged by the brethren in that quarter to come and assist them, the Church's consent having been obtained, I left Kingston and reached Rosetta on Wednesday 10th Nov. The state of things at that place very much moved and delighted me.—Preached on Thursday evening to the young converts—and on Sabbath at Lanark Village, when I proposed to hold a series of meetings there. The proposal was accepted. The brethren thought that it would be better to spend that week till Friday in preaching at Darling and at Rosetta which I did. After the discourse at Darling one evening, upwards of 12 individuals remained for conversation under deep conviction of sin—several appeared to find the Saviour. My labors were not really commenced at the Village until Friday evening, when there was a large attendance and very great interest. On Sabbath the place was very well filled and the interest became more deep. On Tuesday evening, I asked those to remain behind, who wished to converse with me about their souls. Several remained. The number of inquirers increased every night, and we had to remain every night until 11, 12, and even 1 o'clock with persons under deep distress of mind. It was moving to look around and see poor sinners weeping apart—abased under an oppressive sense of guilt and unworthiness, yet still prisoners of hope. I have spoken in one night to upwards of 30 persons under deep concern.

Everything was quiet and orderly—there was, I may safely say, no mere animal excitement. There was excitement—but it was the excitement of truth. There was no outcry, nor physical contention. The only expressions of distress was the tear and the sigh—and “what must I do to be saved? I have sinned—am an unworthy sinner—what can I do to be saved—our reply was, believe on the Lord Jesus Christ,

and believe now. He is ready to accept of you. “Him that cometh unto me I will in no wise cast out.” I continued in this work so interesting and delightful until Sabbath the 18th Decr., when with and amidst tears I had to take leave of this dear people. Upwards of 120 souls are hopefully brought to the Saviour, amongst the converts some of the most influential of the village. Six members of the Church, under the pastoral care of our beloved brother Black, visited the village. These were formed into a distinct Church—and before I left, the Church numbered 60 members, 12 have been added since. The Church therefore, numbers 75. The Revd. J. Fraser, of Brockville, will likely give you an account of his labours at Hopetown. By his account you will find that a new Church has been formed there. These two Churches being only 6 miles apart, are anxious to have a minister between them, as Mr. Black wishes to confine himself to Rosetta and Middleton, and they will be able to support one without missionary aid or at least with very little assistance. What has God wrought! and what would he do, had we men and money! A very delightful aspect of this work, is, that quite a number of noble young men who have been converted are preparing to devote themselves to the Christian ministry,—amongst them a young lad who was a Romanist, and who was studying preparatory to his entering college to be a priest. Mr. Smart, a young man who came down from Darlington with Mr. Climie was of very great service in this work.

**LANARK.**—The following extracts from the Report of Revd. R. K. Black have reference to his field in connection with the work of grace described in the foregoing narrative. “When I reported to the Society in April last, the Church numbered 28. Since then one has died, six have been dismissed to form a second Church in the Village of Lanark, and 163 have been received into fellowship making our present membership 184. It is estimated that in connection with the blessed work of grace enjoyed here since last October, 350 have experienced a saving change through the instrumentality of Ministerial Brethren of our own denomination engaged in the work. There are now two additional Congregational Churches in the Township.” Reference is then made to the Church in the Village, and to that at Hopetown already described. “I am happy” continues Mr. Black “to report that all the converts who have associated with us, continued steadfast, so far as I know. They appear to thirst for the word, are regular in their attendance upon the meetings both Sabbath and week day. I preach twice on the Sabbath—twice through the week, and there are five prayer meetings in operation in different districts which I visit alternately taking one a week. On the occasion of my meeting them, I turn the meeting into something of the nature of a class meeting, combining with the relation of difficulties in experience, the exhortation element, with a view to elicit the talent of the Church. These meetings have been found very profitable.” Mr. Black mentions the formation of a Tract Society, and an active distribution among his Flock of the Tracts of the Doctrinal Tract Society, and of Pastoral addresses by Revd. J. A. James.

**BROCKVILLE.**—In January the Revd. John Fraser, Pastor of the Church in Brockville, reported that the previous six months had made very little change in the position of things. An united small Church were diligently and with liberality, following up measures to extinguish the debt on their building, and to repair and beautify the external Sanctuary. Nor were they forgetful of the internal and spiritual. Their prayers ascended continually for the revival of the Lord's work. Since the date of this report, and after he had spent a season at Hopetown, Lanark, as above indicated, the Lord blessed the little flock at Brockville, and added a number to the Church who afforded evidence

of a change of heart. Mr. Clinie of Bowmanville assisted in this as well as in that at Lanark. Mr. Fraser's next report will doubtless indicate the result of this season of refreshing after a number of months have elapsed during which the work will be tested as to its thoroughness. Appearances thus far we learn are eminently favorable.—*Can. Ind.*

## Political and General Miscellany.

### MOVEMENTS IN CHINA.

(From the London Watchman)

"We are sorry to say that it has become quite a delicate thing to talk of the religious character of this strange insurrection, about which every one who has acquired information, or has taken pains to form an honest opinion, should be encouraged to be as comminative as he pleases. The *Overland Friend of China* rebukes its contemporary the *North China Herald* for what appears to us very obvious and moderate representations. It is, however, acknowledged, that the religious development of the insurrection has fallen very much under the guidance of Yang, to whom is ascribed, by an unimpaired article, as we think, all that is offensive and erroneous in the literary compositions of the new sect. This man has appropriated two designations of the third person of the Trinity, and calls himself, in ignorance, it is said, but not without the cunning of an imposter, the "Comforter" and the "Holy Divine Breath;" just as Hung-siu-tsiuca styled himself the younger brother of Jesus. But of Tae-ping-wang, or Hung-siu-tsiuca, the late voyagers up the river saw nothing. Lest they should conclude he had disappeared, they were told that he was living and well at Nanking, and was still the source of authority. Their hymns show what a fearful mingling there is in the new proselytism of sacred truth with human ambition. The "Friend of China" insists, as the work of publishing the Holy Scriptures is being still continued by the chiefs,—the Old Testament having been printed as far as the book of Joshua, with the imperial seal and the imprimatur of Tae-ping-wang,—that this "stands forth at once as a monument and a proof that a scriptural element exists among that medley multitude of Christian professors, and that strange compound of religious tenets, to purify, eliminate, and correct that which is defective in their practice and erroneous in their creed. If the religious part of the Tae-ping-wang movement be (as some would have us to believe) merely a satanic influence, in antagonism to Christian truth, then assuredly it will appear to those who regard the circulation of the inspired volume of the Holy Scripture as the surest antidote and corrective of antichristian error, that, in this instance at least, Satan's house has been one divided against itself." We confess that we should have felt more confidence that the antidote would be used aright, if the insurgent chiefs had sent for Christian teachers to instruct them in the proper mode of employing it. Little evidence, the "North China Herald" tells us, was found of religious culture or of any just appreciation by the masses of the doctrines of Christianity. The insurgents take the Ten Commandments as their social and moral code, and, in their own way, worship the Heavenly Father and Heavenly Elder Brother, presenting a kind of eucharistic offering, consisting of three bowls of rice, three of garden vegetables, and three cups of tea or wine. It is acknowledged that Tae-ping-wang does not claim divine attributes on account of the relationship which is pretended to exist between himself and the Saviour but he does demand homage, and effects universal lordship. What these men want is teachers as well as bibles; and to us in Europe it is strange that Christian missionaries have not found their way to Nanking.

We entertain great hopes from the dispersion over China of the New Testament, by means of the million Copies Fund; but we shall be glad to hear that, besides aiding in the distribution at the ports, a competent agency was permitted to travel with the Testaments into the interior. Religiously, the best token for the future well-being of China is this diffusion of the Scriptures; politically, the most favorable circumstance is, that Russian purposes must be greatly hindered by the present war. In the progress of events a commercial treaty with those who already hold so much of the territory of China cannot much longer one would hope, be delayed; and, with commerce, and living Christian influence which we desiderate would doubtless be spread far through the interior. Without these two forces acting together upon the new movement, it is impossible to foretell the direction it may yet take. It is difficult to feel much confidence in the political or religious propagandism of the new "rain teachers," "cloud teachers," and "thunder teachers,"—in Yang, "the Comforter," or Tae-ping-wang, the Younger Brother of Jesus. These titles, some would persuade us, are but high-sounding Chinese conventionalisms; nevertheless to Western ears, it must be admitted, they convey a very painful impression of blasphemous pretensions."

### SHANGHAE.

The latest accounts left the rebels still in possession of Shanghai, and notwithstanding the disturbances arising from the efforts of the Imperialists to re-possess the city, the work of instruction had been continued without material interruption both within the walls and in the surrounding country.

The Rev. J. Edkins, of the London Society, in a letter dated 11th April, gives the following particulars:—

"The siege of Shanghai by the emperor's troops has continued throughout the six months whose missionary history I have now to record. Within the last few days a new feature has been introduced into the conflict. The foreign authorities, with all the force at their command have found it necessary to attack the Imperialists and destroy a large encampment near the settlement. The consuls of all nations resident here have been unanimous in taking this step, and have been supported in it by the public feeling of community. This you would learn from newspapers; but they would not mention, except incidentally, that Dr Medhurst was one of those who were wantonly and causelessly attacked by the Mandarin soldiers. He was near the new road recently constructed within the limits assigned for the foreign settlement. It was on the same afternoon (April 3d) that numerous attacks were made on other foreigners. Fortunately, Dr M. was on horseback, and escaped with ease from his assailants, ten or twelve in number, who tried ineffectually to seize his bridle. The intentions of the soldiers may be known from the fact that one gentleman received seven sword and spear wounds, and that he thus suffered in parrying the thrusts aimed at an English lady with whom he was walking. You will join with us in gratitude to God that Dr M. was uninjured, and that these ruffians were hindered from taking a life so valuable.

### AMOY.

From the *Messenger* we also learn that the Rev. W. C. Burns continues his evangelistic labors in the vicinity of Amoy, with encouraging tokens of success. Almost everywhere he is favorably received, and the message which he delivers is listened to with attention. Several have publicly destroyed their idols, and openly declared themselves on the side of the gospel. Some of these are shop-keepers, who have since shut their shops on the Sabbath days. One curious instance. Of two brothers who carry on business in a shop

which they have in common, the younger embraced the truth. On the Lord's day, his side of the shop is closed, while the elder brother's remains open. Mr Burns confines himself to teaching and preaching, leaving the peculiar duties of the pastoral office to others. Of those recently awakened to the serious inquiry under his ministry, five were, on the Sabbath after he wrote, to be baptized by the American missionaries.

#### DECREASE OF POPERY IN IRELAND.

At the Wesleyan Methodist Conference, which closed its sittings at Birmingham lately, an Irish lay preacher, Mr. D. McAfee, gave a promising account of the present religious condition of Ireland:—

"The Conference," he said, "would be glad to learn that Ireland as a country had fully gone to the bottom of the wheel, and was beginning to rise again. He recollected that in 1843, on some occasions, not less than 500,000 followed a man in national Sabbath breaking at the monster meetings. He would not pollute the place by mentioning his name. Famine, disease, and death swept off nearly a million and a half of those who were thus deluded and led away. In addition to this, nearly one million and a half had emigrated from Ireland in the course of the last seven years, principally to the United States, and these were mostly Romanists. One million seven hundred acres had been sold in the Encumbered Estates Court. One million and a half of money had been paid for the purchase. One thousand insolvent land owners had been replaced by four thousand solvent ones. Mr. Heald informed him, in a late conversation, that at the time he visited Ireland, £3,600,000 had been paid in purchase, and only £600,000 of that was the money of the English or Scotch—the larger sum was from the Irish Protestants throughout the country. Several merchants in Belfast had become proprietors. The Romish peasantry, in cultivating the soil, had been succeeded by Protestant laborers in many places, and an example of industry was given to the Romanists hitherto destitute of employment. Thus, the Protestant and Popish population were approaching nearly to equality. The country was at length becoming manageable. The Lord took the matter into his own hands, and had done more to free Ireland of Popery than had been done since the Reformation. Even Tipperary—that region of blood and murder—was now one of the quietest counties in Ireland. Crime had diminished, and many of the murderers and violators of property has been swept off by death or emigration. A great alteration was beginning to be visible; the country was expected to rise in every point of view. All religious parties were at work. The Established Church as a body, was free from Puseyism; the Irish Protestants smelted Popery, even in the distance; and any who might be inclined in that way were afraid to broach it openly. In fact, they had more fear now for the spread of Popery in England than in Ireland."—*News of the Churches.*

#### RELIGION IN ITALY.

*Correspondence of News of the Churches.*

TOSCANY, 28th August, 1854.

That the moral power of the Papacy throughout a great part of Italy has been destroyed, is unquestionable. I do not attach any importance to the mere clap-trap of hasty tourists, who make a "run" through a few of the principal towns, sorely at a loss for want of Italian, and then hurry back to England and make speeches on the political and religious state of the country; the "authorities" for such information being waiters and *valets-de-place*. Yet even these cannot avoid being impressed with the state of Italy in 1854, especially if they are able to contrast it with

1847 and the early part of 1848. At that time the whole land was ringing with a hymn of praise to Pius IX. The enthusiasm of a southern people is so very different from our sober, humdrum, English style, that one needs to witness it to be able to form an adequate idea. There is no need of telling the old story another time. Pius IX. is not a man to lose his dinner on account of public calamities; he is getting fat in his afflictions, and other people take the trouble of thinking for him. When Count Mamiani was called by the Pope to form a Cabinet, he is reported to have said to some Tuscan friends, "Nothing can be made of that man; he positively believes in his own infallibility!" Mamiani, in his philosophic way of looking at matters, could only consider the Pope who believed this as fit for an hospital of incurables. And this is the way in which the more educated Italians are accustomed to look at matters. They are aware that in the Romish Church there is a vast amount of what Mr. Carlyle would call "sham;" but then people must have a religion of some kind, especially poor people, and there is no use in disturbing the old, venerable system that has the Pope at the head of it, nor in exciting a religious controversy in a country where there are too many divisions already. Hence the great liberal party in Italy is disposed to discourage everything like a Protestant movement. They have their own theories and plans of Italian regeneration cut and dry; this Bible-reading is an English idea, and they are chiefly the poorer classes who have taken it up. It is quite true: they are chiefly the poorer classes who have become Bible-readers, for these feel more than others the yoke that is on them. But they are not exclusively the "poor in this world," who even here have become "rich in faith." In this country there are many "hidden ones," whom we never hear of, till the priests have found them out by their absence from the confessional. And there are thousands who would renounce Popery to-morrow if they could do so without suffering persecution. Among the middle and lower classes there is a decided tendency to evangelical opinions; and *gens d'armes* in every street have not been able to keep back the expression of it.

#### HINDUISM ON THE WANE.

*(From the Missionary Herald.)*

Mr. Robinson in writing from the city of Decca, remarks: "Orthodox Hinduism is on the wane. It is fast losing its hold on educated minds, and has begun to relax its grasp of the masses of the people. When the people find they can no longer defend the conduct of their gods, they appeal to the antiquity of their religion. 'Who,' said an aged *Byragee* to me the other morning, 'ever heard of your Jesus Christ before the English came into the country? Must your religion, which is but of yesterday, supersede ours, which has outlived the revolutions of ages? It is only since you have come into the country that we have heard of Christ. Who is he, pray? and where is he now?' We replied: 'He is the great Brumba who created the world, and who has atoned for the sins of men. As to your assertion that His religion is but of yesterday, do you allow that the Mahomedans came into the country long before we did?' 'Yes.' 'And do you believe that there was such a man as Mahommed, who lived many years before the Mahomedans invaded your country?' 'Yes, I do.' 'And do you believe that Mahommed wrote a book called the Koran?' 'Yes.' 'Now ask any one of the Mahomedans standing round us whether Mahommed does not himself acknowledge in the Koran that Jesus Christ lived many years before his time?' On this, a Moulvee who was present, instantly quoted a passage from the Koran, which states, that Christ was the son of Mary by the Holy Ghost. 'Again, as to where Christ now is, we will appeal

agai. to the Moulvee.' Reply: 'He is in the fourth heaven.' The Byragee was mightily incensed at the unexpected manner in which his arguments were dealt with, and having in the meanwhile received a tract left us, denouncing all the Mahomedans about as a parcel of boys, who knew nothing about the Koran."

#### MAKE THE BEST OF EVERYTHING.

An important lesson to learn, and the earlier in life it is learned the better, is to make the best of everything. As the old adage says "there is no use in crying over spilt milk." Misfortunes that have already happened cannot be prevented, and, therefore, the wise man, instead of wasting his time in regrets, will set himself to work to recover his losses. The mistakes and follies of the past may teach us to be more cautious for the future; but they should never be allowed to paralyze our energies or surrender us to weak repinings. A millionaire of this city tells the story that, at one period, early in his career, he had got almost to the verge of bankruptcy; "but," says he, "I ploughed a deep keel and kept my own counsel;" and by the means he soon recovered. Had this man given way to despair, had he sat down to bewail his apparently impending ruin, he might now have been old and poor, instead of a capitalist in a leading position. He adds that his characteristic was, through life, in all circumstances, he did the best he could, whatever that was, consuming no time in useless regrets over bad speculations.

The rule holds good, not only in mercantile affairs, but in the whole conduct of life. The man who is born to indifferent circumstances, will never rise, if abandoning himself to envy of those more blessed by fortune, he goes about sullenly complaining, instead of endeavoring to use, to the best of his ability, what few advantages he has. The patriot deploring the decline of public and private morals, will never succeed in reforming the commonwealth, if he stickles for visionary or impracticable measures, rejecting those more moderate ones which are really attainable. The friend will soon have no intimates at all, if making no allowance for the infirmities of human nature, he judges too harshly the conduct of his acquaintances. Many a matrimonial separation might be avoided, if husband and wife, instead of taking offence at each other at slight provocation, would dwell rather on the good traits their partner displays. There are not a few statesmen now living in retirement who might have still gratified their ambition by serving the public, if they had understood and the intrigues and disappointments of public life, how to make the best of everything.

Nations as well as individuals, should cherish this principle. The European revolutions of 1848 would not have ended so disastrously for liberty if the people had understood how to make more of the advantages they secured at first. The ultimate triumph of the monarchs is to be attributed chiefly to their obeying the golden maxim, which their subjects had neglected, of making the best of everything. When the Emperor of Austria was a fugitive; when Hungary, Bohemia and Italy were free, it would have required nothing but concert among the people to have established their rights on a lasting foundation. But they suffered jealousies of race to arise, allowed themselves to be attacked in detail, and even assisted the tyrants to subjugate each other. Instead of making the best of things, they made the worst, and naturally, we had almost said deservedly, lost all.

We never see a man bewailing his ill fortune without something of contempt for his weakness. No individual ever rose to eminence, in any department which gave itself up to this childish behavior. Greatness can only be achieved by being superior to misfortunes, and by returning again and again to the assault with renewed energy. And this it is which is truly making the best of everything.—[Philadelphia Ledger.

**ELIAS BOUDINOT—WONDERFUL PRESERVATION.**—A writer in the Boston Recorder, as an illustration of the Providential care which God sometimes exercises over His people, relates the following marvellous incident, and vouches for it as authentic:—

Elias Boudinot, founder of the American Bible Society, was returning in his chaise to his home late in a dark night, from a court he had been attending many days. He did not know that a freshet had carried away all the planks from the long bridge which lay in his accustomed path. Therefore he drove right on, as though there were a bridge there, and reached home safely. His friends inquired by what road he came. "The usual road" he replied. "Impossible," said they, "there are no planks on the bridge." He persisted, and they, trembling for his veracity or his sanity, went with him next morning early, to survey. When arrived, they found the very tracks of the carriage at either end of the bridge and on the sleepers, and the very footprints of his horse on a central sleeper. There was no more to be said—sanity and veracity were both safe. Some power had presided over that horse, had ordained the correspondence of those wheels, with the sleepers over which they passed, and kept the man in ignorance of his danger. Was that power, fate, or chance? O my doubting friend, I turn from you and listen to another voice "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.

If authority for the above is demanded, reference may be had to the family, particularly to Mrs. Adriana Boudinot, of Beaverwyck, N. J., a near relative of Judge Boudinot, from whose mouth she received the account. The same respected lady will pardon the writer for relating her account of a passage in the history of her own family, illustrating our point.

#### WARS SINCE THE REVOLUTION OF 1688.

**THE WAR OF THE REVOLUTION.**—*Enemies*, the French; *Our Allies*, the Dutch, Austrians, Prussians, Spaniards, and the people of Savoy. Commenced in 1688, and ended by the peace of Ryswick in 1697. Events:—Battles of Dieppe, of the Boyne, of La Hogue, of Stenkirck, and Nerwinde. National Debt of England commenced.

**THE WAR OF THE SPANISH SUCCESSION.**—*Enemies*, the French and Spaniards; *Allies*, the Dutch, Austrians, and the people of Savoy, and Portuguese. Commenced in 1702 and ended by the peace of Utrecht in 1713. Events:—Battles of Blenheim, Ramillies, Oudenarde and Maastricht. England gains Gibraltar, Minorca, Nova Scotia, and Newfoundland.

**THE SPANISH WAR, 1739, AND THE WAR OF AUSTRIAN SUCCESSION, 1741.**—*Enemies*, Spaniards, and French; *Allies*, Austrians, Dutch, Russians, Sardinians, and Hungarians. Ended 1764, by the peace of Aix-la-Chapelle. Battles:—Dettingen, Fontenoy, Culloden, and Finisterre.

**THE SEVEN YEARS WAR.**—*Enemies*, French, Spaniards, Austrians; *Allies*, Prussians. Commenced in 1756, and ended in 1763, by the peace of Paris. Battles: Minden and Quebec. England gains Bengal, Canada, Cape Breton, Tobago, &c.

**AMERICAN WAR.**—*Enemies*, Americans, French, Spaniards, and Dutch; *Allies*, none. Commenced in 1755, and ended by the peace of Versailles in 1763. Events:—Rodney's naval victories, Gibraltar besieged, battles of Bunker's Hill, Brandywine, and German Town. England loses 13 North American Provinces, Minorca, Tobago, and the Floridas.

**THE WAR OF THE FRENCH REVOLUTION.**—*Enemies*, French, and Spaniards, from 1786; *Allies*, Dutch, Prussians, Austrians, and Portuguese. Commenced in

1793, and ended by the peace of Amiens, in 1802. Events: France loses all power in India; battles of Lodi, Arcola, Marengo, and Alexandria; England gains Malta, Trinidad, and Coromandel.

**THE WARS AGAINST NAPOLEON BUONAPARTE.**—*Enemies*, French, Spaniards till 1808, Americans from 1812; *Allies*, Austrians, Prussians, Russians, Spaniards from 1808, and Portuguese. Commenced in 1803, and ended by the peace of Paris in 1815. Battles of Austerlitz, Trafalgar, Jena, Eylau, Vimiero, Corunna, Wagram, Talavera, Barossa, Albuera, Salamanca, Smolensko, Borodino, Leipsic, and Waterloo. England gains Ceylon, the Cape, Borbee, Demerara, St. Lucia, Mauritius, &c.—*English paper.*

#### THE MANUFACTURE OF PAPER.

The *New York Times* contains an interesting article of some length on the manufacture of paper in the U. S. We cut from that paper the following statistics:—

We have prepared from authentic sources, and from a careful comparison of data, the following statistics relative to the manufacture of paper in the United States.

We find that there are in the United States 750 paper-mills in actual operation. Allowing 4 engines to each mill, and calculating that each engine will make 300 pounds of paper per day, the quantity of paper made in the year will be as follows:

Number of mills, 750.

Number of engines, 3000.

Number of pounds of paper per day 900,000.

Number of pounds of paper in the year allowing 300 days to year, 270,000,000.

Value of this paper at 10 cents a pound \$27,000,000

It is estimated that one and a half pounds of rags are required to make one pound of paper. Adopting these data, we find that 105,000,000 pounds of rags are consumed in one year; their value at 4 cents a pound being \$16,200,000.

The cost of labor is one and a quarter cents upon each pound of paper manufactured, and is therefore \$3,375,000 a year: and the cost of labor and rags united is \$19,575,000.

The cost of manufacturing, aside from rags and labor, estimated from adding together the cost of felts, wire-cloth, bleaching powders, fuel, machinery, interest and fixed capital, insurance expenses, &c., we find to be \$4,050,000. Adding this to the cost of rags and labor we find that \$23,625,000 is the total cost of manufacturing paper worth \$27,000,000, a measure of profit by no means unreasonable, and which might even be considered small, were not the manufacture comparatively free from those sudden changes that effect the manufacture of cloth and metals.—*Bath Courier.*

#### FACTS FROM THE AMERICAN MESSENGER

The evacuation of Wallachia and Moldavia by the Russian troops has been nearly completed.

The Austrian forces on the frontiers of Moldavia, which number 330,000 men, are entering the Danubian Provinces.

The English, French, and Turkish forces, numbering 80,000 or 100,000, are about to invade the Crimea, with the hope of effecting a lodgement on the heights commanding Sebastopol, and subduing that famous fortress. A detachment of 3,000 French troops has landed on the isthmus of Penekop, to prevent the Russian troops from reaching the Crimea.

The fortress of Bomarsund, on the island of Aland, surrendered to the Anglo-French force of 12,000 men

supported by the fleets, Aug. 16, and 2,000 Russians were taken prisoners. The French lost 160 men. The inhabitants of the Aland island have risen against the Russians, and it has been proclaimed in the pulpits of all the churches that Russian sway there is at an end.

A Turkish loan of 5,000,000l. has been taken in Paris and London.

The King of Saxony was recently killed by his own horse near Inspruck, and his brother, Prince John, has announced his accession to the throne.

The Spanish revolution has been consummated, and Espartero is in power. The infamous Queen-mother, Christina, is arrested for treason. Gen. Concha is appointed Governor-general of Cuba.

**REMAINS OF THE MARTYRS.**—A quantity of burnt human bones and charred wood have recently been excavated at Smithfield, London, which are supposed to belong to some of the martyrs who forfeited their lives at the stake during the Reformation.

**PROTESTANTISM IN FRANCE.**—The General Pastoral Conference of France, at its late annual meeting, resolved to demand the appointment of Protestant chaplains for the French army and fleet in the East; also the reopening of places of worship belonging to Independents now shut by order of the authorities: also a private audience of Louis Napoleon by a deputation of pastors and laymen, to present to him a proposal in favor of religious liberty.

**SABBATH IN FRANCE.**—The Popish clergy of France, who are greatly to blame for the gross profanation of the Sabbath, are now beginning to feel solicitude for its observance. Through their influence Romanists have begun to form voluntary associations for the sanctification of the Sabbath. The Archbishop of Paris, in a letter to his priests urging them to pray, preach, and act in favor of a more rigid observance of the Sabbath, truly says, "The French name is lowered in the eyes of the foreign nations, both civilized and barbarous, by the absence of public worship, which proceeds from the profanation of the Sabbath." Through the influence of Mr. Cochrane, a philanthropic and evangelical Englishman, the Protestants of Paris have formed associations, by whose efforts the majority of the merchants on two of the most brilliant streets, containing the most numerous and splendid shops of the capital, promised to respect the Sabbath. On the 28th of May their shops were closed, greatly to the dissatisfaction of the Parisians, and the silence and repose were nearly as great as on Sunday in London.

**THE "ASTOR HOUSE."**—John Jacob Astor made provisions in his will for an institution that should perpetuate his memory in Waldorf, Germany, the place of his birth. It was recently opened, and dedicated with solemn ceremonies, and is intended to answer for an infant school, an educational institute for the young and a retreat for aged and indigent persons.

**ANOTHER DEPUTATION TO INDIA.**—Rev. Dr. Anderson the senior Secretary of the American Board, and Rev. Mr. Thompson, of Roxbury, Mass. have sailed from Boston, intending to visit the missions of the Board in the East. One of the important questions which is affecting the missions of every missionary society in India, and upon which they confer with the missionaries is the extent to which the natives should be taught the English language. There are numerous English free schools under British patronage, attended by great numbers of young men; but as they tolerate Hindoo superstitions, the missionaries have been inclined to open English schools on an evangelical plan. The effect of the education seems to be to cause a distrelsh for the use of the native languages, thus depriving the missions to a great extent of the aid and influence of the pupils in spreading truth among their countrymen.

**MISSIONARY INTELLIGENCE.**—Rev. Messrs. S. Richardson, E. Goodell, and B. Parsons, and their wives, re-

cently sailed for the Armenian mission of the American Board, and Dr. D. H. Nutting and his wife for the Assyrian mission. Rev. E. B. Munger and wife sailed for the Ahmednugger mission of the same board. Mrs. W. F. Williams died near Mosul, July 1. Rev. Mr. Newton sailed for his former missionary field in India September 5, accompanied by Rev. Messrs. Leavitt and Barnes, and their wives:

**NEVER TOO LATE TO LEARN.**—At the recent commencement of Wittenberg college, one of the graduates who received the highest honors of his class, was forty-two years of age. Having enjoyed no opportunities for education in his youth he commenced at the rudiments when twenty-five years old, and he soon acquired a deep thirst for knowledge, and improved all his opportunities and intervals from labor for study. As is evident, he possesses great fixedness of purpose, and is deterred or discouraged by no difficulties.

The number of Mormons in Utah is estimated at 50,000, with a rapid increase by emigration.

**CRAZY PEOPLE.**—Miss Dix the philanthropist states, that among the hundreds of crazy people with whom her missions of love have brought her into companionship, she has not found one individual, however fierce and turbulent, that could not be calmed by Scripture and prayer, uttered in low and gentle tones. The power of religious sentiment over those shattered souls is marvellous. The worship of a quiet, loving heart, affects them like a voice from heaven. Tearing and rending, yelping and stamping, singing and groaning, gradually subside into silence, and they fall on their knees, or gaze upwards with clasped hands, as if they saw through the opening darkness a golden gleam from their Father's throne of love.

**WONDERS OF NATURAL SCIENCE.**—The stratum of Florida rests on one vast net-work of irregular arches, of stupendous magnitude, through which innumerable rivers, creeks, and mineral waters, in silent darkness, perpetually flow. The creeks, of this denomination are too numerous to mention, and most of them afford fine well sites. The number of mineral and thermal springs in Florida, is more than two thousand. The theory of Prof. Agassiz is that Florida was built by the coral worm, and other animalculæ, and that it took them upwards of one hundred thousand years to accomplish it.—*Wesleyan.*

**THE AMERICAN BOARD AND SLAVERY.**—The American Board of Commissioners, at their recent meetings, almost unanimously adopted resolutions asserting the principle that all shall be instructed, without regard to color or condition. This may be regarded as a great step in advance on the subject of slavery.

**MORMONISM IN DENMARK.**—A letter from Copenhagen says:—"Mormonism is making very great progress in Denmark; there are now Mormons in the smallest hamlets. In the Isle of Almack, which is situated quite close to Copenhagen, almost all the women have adopted the worship of the Mormons. Five hundred Jutlanders, recently converted to Mormonism are about to emigrate, in order to go to the colony of the Mormons in the United States. The great ecclesiastical commission at Copenhagen has received from the Government orders to make researches as to the propagation of Mormonism in Denmark."—*Presbyterian Advocate.*

**DR. BANGS.**—This venerable man was present at the late Session of the East Genesee Conference, and is thus spoken of by the Editor of the *Northern Christian Advocate*:—"This distinguished minister joined the itinerancy in 1802, and consequently, has travelled fifty-two years. He is not on the effective list this year, we believe, but he was till a year or two ago, and must have very nearly or quite completed his half century in active service. Dr. Bangs needs no monument but his works. His life-long toil as a

Methodist preacher—his incorruptible integrity have made his name a tower of strength. May he yet remain for years in the Church militant as a leader and guide to the junior ministry."—*Zion's Herald.*

**KANSAS.**—A third party of Kansas emigrants, still larger than the last, go out on the 25th inst. under the auspices of the Boston Company. If the slaveholders calculate to expel the "abolition" settlers they should begin at once or their chances will be poor. The Pennsylvania Kansas party is to start on the 20th of this month. Two hundred emigrants are already enrolled in Crawford county. They take with them a Power Press and a large quantity of Type &c., upon which is to be printed the "*Herald of Freedom*." It will be the official organ of the several emigrant aid societies.—*Wesleyan.*

**NEWSPAPERS IN THE WORLD.**—The following is supposed to be the number of newspapers in the world:—10 in Austria, 14 in Africa, 24 in Spain, 26 in Portugal, 30 in Asia, 65 in Belgium, 85 in Denmark, 60 in Russia and Poland, 320 in other Germanic states, 500 in Great Britain and Ireland, and 1,800 in the United States, or nearly twice as many in this country as in all the other nations.

Our church stands at the present in an utterly abnormal position. While her standards set forth the necessary Faith expressed in the Catholic Creeds, and also a body of other matters to be received as of Doctrine, there is no unity in the Living Voice of the Church, that is to say, in the teaching of her ministers. Our Church presents the spectacle of bishop against bishop, and doctor against doctor, with no voice to compose the strife; and that on points not lying outside the ruling of her standards, and so open to debate, but on the points on which the Prayer-book must be assumed to have a determinate meaning one way or the other.—*N. Y. Churchman.*

**METHODISM IN CANADA.**—At the late English Conference, the Rev. Dr. Green, of Toronto, gave a very flattering account of Methodism in this colony. It appears that in the year 1847 there were under the care of the Canadian Conference 6 districts; there are now thirteen. There were 98 circuits; now there are 163. Then there were 180 ministers and preachers, now in Upper Canada alone, there are 222. Then the number of members was 21,750; now it is 32,364 being in seven years an increase—an unparalleled increase—of fifty per cent. Then there were raised in connection with the Canada Conference £3000 for missionary purposes; during the past year £7000 had been raised for such purposes; so that in seven years the missionary income has been more than doubled.—*News of the Churches.*

**RELIGION AND EDUCATION IN AMERICAN AND ENGLAND.**—According to the census, there were in the United States, in 1850, more than 38,000 churches, capable of accommodating 14,234,825 persons; in England and Wales there were 34,467, furnishing 10,212,563 sittings. The number of children attending our schools was 4,089,507, or more than one-sixth of the population. The number in England and Wales was 2,108,473, or about one-ninth of the population. In Prussia the number in schools is less than one-seventh.

**INOCULATION FOR CHOLERA.**—Inoculation with "caustic issue," now creating so much excitement and wonder among the medical savans of Europe and us, from the simplicity of its character was not discovered by a distinguished Berlin physician, but by an American physician, well known in this country. It was sent by him to the leading minds of this country and Europe, as far back as 1847, and is gradually being tried as a successful and practical experiment since then. It is now seeking its way into the Prussian and Russian



armies, and ere long, will no doubt be introduced into Austria, France and England. It will extend itself with electrical effort over the world; is the opposite of vaccination, entirely neutralizing another pestilence. It is noticed by physicians as a singular fact, that small pox precedes and succeeds the Asiatic cholera. The Russian minister, Bodisco, introduced it to the notice of the Emperor of Russia, a year prior to his demise. As a successful experiment, it is showing itself in practical illustrations of illustrative power, in isolated instances over this country, and will no doubt hereafter become a fixed fact. This simple process will when introduced, be the means of saving large sums to the European governments, together with the lives of their soldiers. The discoverer received a reward, was noticed by the European princes, and diplomas from each of the universities, together with jewels taken from the crown of each monarch. The prizes through all Europe, offered since 1816, for an "absolute and reliable preventive" of this pestilence, and that have been accumulating since 1816, amount to the sum of £148,000. The first prizes are to be awarded by Napoleon III., subject to the decision of the Royal Academy at Paris.

#### THE AMERICAN MISSIONARY BOARD.

The readers of the Star, undoubtedly, hailed with joy the announcement that the American Board of Commissioners for Foreign Missions have at length taken action on the great subject of slavery. We refer to it now just to show that the position recently taken by the Board meets with the most cordial approval of the ministers, churches, and religious presses at the north. The position taken by the Board will be recollected to be this: The decree of the Choctaw nation was to the effect, that "no slave nor the children of slaves, shall be taught to read or write in or at any school or Academy in the nation, by any person whomsoever," and "it shall be the duty of the General Superintendent or Trustees of Schools, promptly to remove any and all persons who are known to be abolitionists, who disseminate, directly or indirectly, abolition doctrines." When the Choctaws endeavoured to carry out such decrees, aiming directly against the missionaries and their assistants of the American Board, who are the chief teachers in all these Indian schools, it seems that the missionaries themselves and the Prudential Committee of the Society have concluded not to yield to these new demands of the slaveholding Indians, and that if they cannot be allowed to teach the children of slaves to read and write in these mission schools, they will yield their places as teachers. Here is where the matter seemed to stand, and to await the action of the Board which met, a few weeks since, in Connecticut. The action has now been had, and it is the first out-spoken Anti-slavery action which the American Board has taken. It is here this great Society has been compelled to take its present position, by the wretched proslavery enactment of the Choctaw Indians, so like the law of the Southern States generally, against teaching the slaves or their children, to read or write; yet, if compelled, we are glad to see it taken. It is a good stand—let it be firmly sustained, as indeed it will. With a very large majority the Board has adopted three resolutions, the main points to which are that it approves of the decision of the missionaries and committee "not to conduct the boarding schools in the Choctaw nation in conformity to the principles prescribed by the legislation of the Choctaw Council"—and "that while our missionaries among the Choctaws are allowed in fact to preach the gospel to all persons of whatever complexion and condition, and to preach it in all its applications to human character and duty, they are to continue patiently in their work"—whence those Indian Slaveholding Christians and politicians, will understand that those missionaries must be allowed to teach the gospel and give education to all, or the Board will recall them.

This action of the American Board is warmly greeted at the north. Warm commendations come up on all sides. The Independent says, "The decision of the Board on the Choctaw mission is received with almost universal satisfaction. No document so well covers the whole ground of slavery in its relation to missions and churches. Now that the resolutions are passed by a strong majority, there will be no party in the Board to oppose their faithful execution; there will not only be acquiescence but co-operation in this great measure." The 'Christian Secretary' is quoted to say: "The action was right, and will save the Board in future from difficulties from this source. It met the question fair in the face, and decided it as a body of Christians should." The Hartford "Religious Herald" says, "The great debate on slavery was conducted in an admirable temper, though with keen excitement and deep anxiety, and resulted in an overwhelming triumph for the progressive party." The Boston 'Congregationalist' says: "It is a crisis in the history of the Board. It will not divide them. It will draw them closer together." And other papers, religious and secular, speak in commendation of the action of this very large missionary body.

We are glad that the American Board has taken this ground, both for the sake of the purity of its mission among the Choctaws, and for its influence on the anti-slavery question. It is progress in the right direction; and of one of the most powerful religious associations in America. There is no other missionary association in the United States so large, nor so wealthy, nor embracing so many learned and influential ministers of the gospel, as well as laymen of great influence. At the late meeting of the Board, among the corporate members present we count 48 D. Ds., if that be anything, and lots of Hons. and LL. Ds. These, then, are the men, with hosts of other worthy ministers not yet doctorated, who in the action of this Board, conservative and non-committal if some of them have before been, have now voted and spoken out for freedom and for the slave. This action will not die away without an echo, and be lost. It finds a ready response in many churches and hearts all over the land. It touches a chord which will vibrate long and far.

Many eyes have for the few past years been looking toward the American Board for some action which should in some way speak out against the crying evil of American slavery; many a heart which has beat warmly for the missionary interests of this Society has felt deeply anxious that it might lift up its great voice against the great crime of the American church and the American government; and such eyes rejoice and such hearts are glad, that in the present Annual Meeting, something has been said—been voted—been done. We will thank God, and take courage.—P. S. B.

#### THE NATIONAL MAGAZINE.

This monthly still continues to sustain its well earned reputation, of possessing a truly elevated literary character, built up and maintained on sound healthy moral and religious principles; rendering its companionship so safe and profitable to young and old as to bespeak for it a cordial welcome in every Christian family, that may be induced to order its monthly visits. These, it is satisfactory to add, can still be secured at an expense to the visited, of two dollars per annum.

#### SHALL WE HAVE A PROHIBITORY LIQUOR LAW?

BY WILLIAM SMITH, AUTHOR OF ALAGON AND OTHER POEMS.

A PRIZE ESSAY OF EIGHT PAGES.

"Drunkness is a sin", are the first words of this essay. Mr. Smith adds to the statement a few others,

the truth of which no one hesitates to admit; then, using these truths as a basis for his argument, precisely as the mathematician uses his axioms, the author carries his reader into the train of his reasoning, as coolly and directly as Euclid leads his disciple, till propositions previously shrouded in mystery, or at least very obscurely discerned, shine forth in all the clearness of absolute demonstration. This result seems to be attained by Mr. Smith, so clearly, and certainly, as to justify the suspicion of the disinterestedness of the sane reader, who can rise from the perusal of this small tract, without inwardly praying for the speedy enactment of a prohibitory law; and, that it may be so unfalteringly administered in every township of this Province, as to wipe away from its truly noble bosom, every spot of the loathsome leprosy of the liquor traffic. In speaking of the vender, the essayist wisely asks: "When 'clothed and in his right mind,' will not even he bless the means that saved his family from being brought up under the influence of this traffic, with the certainty of some of them becoming drunkards; and saved himself the risk of being one of the four out of every five who fill the graves they have assisted to dig for others?"

One year has elapsed, since the prize for this essay was offered by the Sons of Temperance of Canada West; and it is worthy of remark, that Mr. Smith had thirty one competitors: an encouraging circumstance, certainly, to all parties who have prizes to offer for literary productions, and one that augurs well for the future authorship of this Province.

#### TEMPERANCE TRACTS FOR THE PEOPLE.

PUBLISHED BY THE CANADIAN PROHIBITORY LIQUOR LAW LEAGUE

IS A PROHIBITORY LIQUOR LAW REQUIRED FOR CANADA?—This is a tract of eight pages devoted almost exclusively to matters of fact chiefly of a statistical character, designed to set forth the necessity of the immediate suppression of the liquor traffic. As the statistics are reliable, the tract is necessarily a valuable one. Of the argumentative portion, the following is given as a specimen:

"Some people talk of the tyranny of a Prohibitory Law, and that it would deprive them of their rights; the simple truth is that no man has a right to do as he pleases, except when he pleases to do right. If a man's calling or profession injures his neighbour, he has no right to follow it. I maintain that every man, be he an importer or wholesale dealer, a manufacturer, or the most petty retailer of intoxicating liquors, violates the law of God by his traffic as he must thereby injure his fellow beings. Man has a right to do good but no right to do anything, however trivial, involving evil as a consequent.

"If, by a Prohibitory Law, he makes a sacrifice, it is upon the altar of his own happiness; surrenders no right, but the right to do wrong; he gives up no privilege of erring."

The talented and eccentric Divine, the Reverend Sydney Smith, who was not less distinguished for his sense than his wit, advances the following excellent arguments with respect to any law, which the people may deem advisable to pass or to repeal:

"If the law is good, it will support itself; if bad, it should not be supported by the irrevocable theory, which is never resorted to, but as the veil of abuses. All living men must possess the supreme power over their own happiness at every particular period. To suppose that there is anything which a whole nation cannot do, which they deem to be essential to their own happiness, and that they cannot do it, because another generation, long ago, dead and gone, said it must not be done, is mere nonsense."

AMERICAN JUSTICE.—There is now confined in a Southern prison, in one of the more moderate and less fanatical slave States, a free native citizen of a Northern State, under the following circumstances:

A poor, forlorn, sick colored woman, fleeing from outrageous cruelty and despotism, applied to him for shelter, food and medicine. Her afflicted and desolate condition so wrought upon his sympathies that he granted her request, admitting her as a member of his family. He cured her of a violent and dangerous fever. About this time, her legal owner learned where she was, came after her and took her home, neither paying nor thanking the good Samaritan who had saved her life. Her cruel treatment was renewed, and became so intolerable that she fled again, and was treated with humanity by her former preserver. The master pursued her, now knowing exactly where to look for her, and, as soon as he came within reach of her, levelled his pistol and shot her dead where she stood. From this deed the murderer went about his business as coolly as if he had only shot a thieving dog, nobody seeming to think any judicial inquiry necessary or proper; but the Good Samaritan was thereupon arrested and imprisoned in a dungeon, to take his trial on a charge of "Harbouring a fugitive slave." He will probably be convicted and set to hard labor in a State Prison for ten or fifteen years, as Torrey and other such criminals have been before him.—[N. Y. Tribune.

THE UNIVERSE and the Ultramontane press generally have rung endless changes upon the bold assertion that Protestantism is no religion, but only a negation having no moral power, and exerting no control over the life, and that Protestants, therefore, should be treated as atheists, and persecuted as dangerous enemies to the well being of the State. M. de Remusat has generously undertaken to defend his Protestant fellow citizens from such gratuitous slander, and his little treatise, written with candor and enforced with logic and true eloquence, cannot fail to exert an influence upon thoughtful Catholics. We shall hope to hear of good results from its circulation.

FOUR THOUSAND SUNDAY SCHOOLS.—A gentleman of the city of Philadelphia, who anonymously contributed the sum \$900 for the missionary service of the American Sunday School Union, received a letter of acknowledgement, from Mr. A. W. Cary, their agent at St. Louis, from which it appears that the society have organized five hundred Sunday schools since last February, and four thousand in the last nine years, in his district, including Missouri, and parts of Illinois and Iowa.

RARATONGA.—In this South-Sea islands, says the Rev. Mr. Gill, of the London Missionary Society, there is a college for the education of native men and their wives, which since the establishment of the mission, has sent out more than 130 missionaries; there are now fifteen young men in the Institution who with their wives, meet every morning at 6 o'clock for prayer; at 9 o'clock they attend and write down the lectures of their institutes; and at 11 o'clock go to the workshop, where they spend four and five hours in the use of tools—thus preparing to instruct others in the arts as well as in theology.

## FACTS ACCORDING TO THE "MORNING STAR."

**METHODISM AND MISSIONS.**—From the most authentic statistics, dating two years back, we learn that the total strength of the evangelical missionary enterprises, throughout the world, in foreign lands, comprise 2,945 missionaries; 11,807 assistants; 333,604 Church members; 31 native institutions; and 40 printing establishments. The expenses of all these amount to 13,204,419.

The various departments of Methodism support 900 ordained ministers in the foreign field. Those are assisted by 8,226 local preachers, catechists, interpreters, school teachers, etc. Under the pastoral care of the Methodist churches are 165,972 church members, and 101,742 scholars in schools. On these foreign fields are seven institutions for training a native ministry, and eleven printing establishments. The amount necessary to support these agencies last year was \$684,453.

**DAMASCUS.**—The Associate Reformed church have a mission established in the most ancient city of the world—the city of Beuhadad and Hazael; the missionary, Rev. Mr. Paulding, says that the past six months have witnessed a great increase of interest on the part of the people in the Sabbath services, and in pursuing the inquiry "what is truth?" The seminary contains 24 pupils—all making rapid progress in their studies; is grows fast into public favor, and promises great efficiency in enlightening and evangelizing the community. Between thirty and forty Christian, Jew, and Moslem boys in a primary school receive instruction in reading, writing, arithmetic, geography and grammar, from a native member of the church, under the supervision of the mission. Though there is much excitement about the war, progress is clearly making against "the powers of darkness," at least in benighted Damascus.

**CONSTANTINOPLE MISSION.**—Five theological students in the Mission Seminary, natives of cities in the interior, have just been licensed by the missionaries and two native pastors to preach the gospel; they are pious and clear minded young men, and at their examination gave full proof of their fitness for the work assigned them; though they would have preferred remaining a year longer in the Seminary, yet the calls for labor in the interior were too imperative to be resisted, and they go at once verely to Adrianople, Cesarea, Sivas, Kesseb and Diarbekir. It cannot be doubted that the Lord will go with them; and it cannot fail to be regarded as a source of rejoicing, that native missionaries and pastors are thus raised up to supply the waste places that cannot be occupied, permanently, by men born and educated at the distance of 6000 miles from the scene of action. Every day increases the demand for them.

**BAPTIST MISSION TO BURMAH.**—The Baptist Mission in Burmah has been established forty years. Since its establishment, 10,000 of the natives have embraced Christianity; and the Christian population,—those who no longer acknowledge heathenism,—amounts to some 75,000.

**THE GERMANS IN NEW YORK CITY** are estimated at 80,000 at least. They congregate chiefly along the eastern borders of the city. A Mr. Bogen has undertaken the duties of a missionary to these people. He visits the wharves, to give counsel and directions to the immigrants when they land; and visits the houses of the poor Germans all through the city. His visits during the year are reported to number 1,200. He distributes pamphlets of an instructive kind and New Testaments to his German friends, and when he finds a family in special need, affords them some pecuniary aid.

According to the Rev. R. Bickersteth, there were about six years ago, upwards of 5,000 priests in Ireland;

last year, as appeared from a return, there were only 2,566.

There are between six and seven hundred Union Sunday Schools in Texas, most of them supplied with good libraries of the American Sunday School Union.

**RUSSIA AGAINST THE BIBLE.**—The edition of the Bible translated and printed by the British and Foreign Bible Society, in the language of the Mongol Tartars, remains useless on the Society's shelves in London,—the Emperor of Russia having forbid its circulation.

**UNIVERSALISM CHANGING.**—Universalism by its own papers is said to be assuming somewhat of a new type. The New York Universalist papers says:

"It is no longer necessary the fact should be overlooked, that the major part of Universalists believe in a future state of discipline. This jumping into glory as a man pulls off his clothes and dives into the bath, is to me unreasonable. Analogy, facts, the scheme of salvation revealed in the Bible, the relation existing between God and his creatures, all prove to my mind the position that there must be a disciplinary process to induce a progress in holiness—that there must be a difference of moral character and spiritual excellence, of purity and happiness when men enter the future state in accordance with their moral condition at death."

## CUBA AND THE CUBANS

The last number of the North American Review contains an article respecting the Queen of the Antilles, which gives some interesting statements. The coast of Cuba is indented with fine harbors, the soil is extraordinary rich, and the temperature equable and salubrious. The rainy season is far from being disagreeable, for the rain falls but an hour or two each day, and the air is invigorating. There are three kinds of soil—the black, the red and the mulatto—all rich, and composed of fine particles with little adhesiveness. The dust of the red soil will penetrate clothing and remain on the body after vigorous scrubbing. In some places one may travel for miles, without meeting a stone. The principle trees are the palm and the ceiba or cotton tree; the latter of which grows over a hundred feet high, and sends forth horizontal branches covered with thick foliage. The scenery around Matanzas is exceedingly beautiful.

Havana contains 135,000 inhabitants, and resembles an oriental city, the houses being chiefly stone and stucco, rarely more than two stories high. The streets are narrow, often with no sidewalks, which are never over three feet wide. The carriage-ways are covered with a conglomeration of limestone and cement which makes an irritating dust, and granite is now being imported from New England at great expense, for pavements. The windows are without glass, those on the ground floor being protected with grates, behind which the inmates sit, and passers by are allowed to stare at the ladies as much as they please, they being exceedingly bold, and considering such observation a compliment. Houses of different classes—hovels and palaces—ajoin each other, and it is not uncommon for a rich man to buy out his neighbor's right of building a second story, thus preventing the obstruction of his view and air.

The population consists of Spaniards, Creoles, free colored, slaves, and foreigners. The natives of old Spain are the aristocrats and hold all the public places; they also manifest great contempt for the creole or native population. There are three classes of cars on the railroads.—Gambling cockfighting, &c., is universal among all classes. The women also engage in the lottery and indulge in smoking. The ladies are uneducated and lead a monotonous, unemployed life, and are consequently subject to extraordinary freaks, and are kept under strict surveillance.

The nobility maintain expensive and ruinous establishments.

The Creoles return hate for the contempt of the Spaniard, and the Government is continually in fear of them, and they are kept as much as possible in ignorance.

In 1846 there were upwards of 470,000 blacks and mulattoes, one-third of whom were free; the number of whites was 425,000. The laws favor the acquisition of freedom by the blacks, their masters being obliged to permit them to devote a portion of their time and wages to this end. The slaves often also resort to the lottery for the purpose of obtaining money to purchase their liberty. During the dry season, when the sugar is manufactured, the slaves on plantations are severely worked, and the yearly mortality among them is excessive. Frequently they escape to the woods to lead a wild life, or commit suicide, several of them together. If a slave is dissatisfied with his master, he can compel the master to sell him, at a price to be settled by referees.

The religious state of Cuba is exceedingly low; there is little religion, and that of a formal kind. The priests frequent the cock-pits, indulge in many vices, and violate, without any attempt at concealment, their vow of chastity. Infidelity prevails to a great extent.

The manner of disposing of the dead, shocks our ideas of propriety. The cemeteries are small, the bodies are carelessly interred, several in one grave, quick lime being sometimes thrown in to hasten decomposition, and the bones are disinterred and gathered into charnal houses, where they are burned. Often a coffin is merely used to carry the body to the grave, the body being cast in and the coffin taken back to serve the same office for another.

The Government of Cuba has been the same since 1589, Captains General being appointed at intervals of about 5 years: 57 have been appointed since that time. Nearly all amass fortunes by conniving at the slave trade, instituting monopolies, &c. About \$20,000,000 are raised by tax for the support of an expensive government. Besides this, the Cuban must obtain license for any amusements at home, and for travelling. He cannot entertain foreigners, or change his residence without notifying his government. The powers of the Captain General are almost absolute and arbitrary. He is sustained by a standing army, but the military are only kept in proper subordination by continually changing the localities of regiments. There is a wide discontent existing throughout the island. The government has no sympathy with the people nor from them. The course of political events for several years past, both in this country and Cuba, seems to certify that it is the 'manifest destiny' of the island to become a member of our confederacy. In a commercial point of view the advantage is to both from such an event would be exceedingly great.—[Newark Daily Advertiser.

#### OPENING OF THE NEW BAPTIST HOUSE

The new Baptist Bible House in Nassau-street, New York, which has been recently completed, was publicly opened with appropriate ceremonies on Monday night, the 11th inst. The President, the Rev. Dr. Bartholomew J. Welch, D. D., occupied the chair. The Secretary, Dr. Babcock, read some of the letters received from brethren who were not able to be present. The dedicatory prayer was offered by the Rev. Dr. Dowling, of Philadelphia.

The ground on which this building stands was purchased in January, 1853, and possession of it taken in May of the same year. The price was \$55,000. This has been increased by interest, taxes, and other expenses incident to the purchase, to about \$60,000.

This sum has been paid. The subscription undertaken to meet it had reached the sum of \$55,000 at the anniversary of the Society in May last, and about \$33,000 has been received. The residue is considered reliable. The building was erected at an expense of about \$75,000. The Committee appointed by the Society at Hope Chapel in May, 1852, at an early period laid down several provisions in relation to this property, among which one was that this Society should furnish to other Societies of the denomination suitable rooms and accommodations for their business purposes, free of rent, and it was directed to tender the same within one month to the American Baptist Home Mission Society, the American Baptist Missionary Union, the American Baptist Publication-Society, and the New York Baptist State Convention. The provision was to be binding if accepted by the Societies within two months thereafter. The State Convention and the Publication Society accepted the offer in due time. The Society, however, have no desire to take advantage of the limitation, and in the same spirit with which this provision was made, the offer has recently been cordially repeated to the Home Mission Society upon their application, in such a manner as to have the same force and effect as the original tender.

The President then introduced the Rev. Dr. Anderson, President of the Rochester University, who proceeded to deliver an address. He said it was his fortune, his privilege and his blessing, to have been present at the meeting at Hope Chapel, at which the design of this meeting was first broached. It was his privilege also to have some personal knowledge of the members of that strong and earnest band of brethren who first conceived the plan of erecting this beautiful building. The plan was noble and generous well worthy of the character of those who carried it into execution. Their motives were such as pleased God, and his blessing was upon their work. This property had been chosen to be made available for the dissemination of religious literature. The officers have made ample accommodation for carrying this idea into effect. Dr. Anderson extended his remarks to a considerable length, and at their termination the meeting was closed with devotional exercises.—[N. Y. Tribune.

#### HALDANE'S MEMOIRS.

"Whence come wars and fightings?" (and the complacency with which they and their horrors are regarded) "Come they not hence, even of your lusts that war in your members?"

Under the caption of "Battle of Camperdown," in Chapter VI. of Memoirs of R. and J. Haldane, there are sentiments expressed which disgrace those interesting details. The shooting and drowning of 2,000 men—the biographer would have his readers believe formed no fit items in "the review of the whole affair," which, with acuteness, penetration and enthusiasm, he says was taken by Mr. R. Haldane, in his congratulatory letter addressed to his gallant relative, the British Admiral. Shocking inconsistency! That any such thing like an "expostulatory" letter or "sermon" should, on such an occasion as this, be deemed by the pious biographer to be out of place, and in his estimation, be accounted as "religious madness"! Surely an "expostulatory sermon" on these "bitter fruits" of the "world's code of honour," would have been as decorous here, and far more needful, than on the occasion of the death of Lord Camelford, mentioned in Chapter XV. On the very evening of the day of slaughter and destruction off Camperdown, after one half of the crew of the Dutch Admiral's ship and the whole of the officers of the quarter deck had been either killed or wounded, this gallant relative played

with the Dutch Admiral a rubber of whist, on board the main British slaughter-house, or flag-ship! What hardness of heart—what utter ungodliness, all this!—how wildly discordant with the self-denying conformity to the world, professed by the Haldanes, and with the lowly, merciful, praying and preaching spirit, character, and present mission of these devoted Christian men! Yet all this violence, wickedness, and extreme worldliness, is met with congratulations from them! They had relinquished their profession in the Navy, and openly confessed that they esteemed the reproach of Christ greater gain than all the promotions, bloody achievements and honours attendant on "the glory of the ocean." And certainly, with such faith as this—with such professed crucifixion and conformity to the world as theirs—with such avowed mercifulness to the souls of men, and concern for their soul's salvation as theirs—with such decided submission and obedience to the laws of the meek, lowly, and blameless Saviour as theirs—with such principles requiring suffering for righteousness sake as theirs—with such agonizing for the coming of Christ's Kingdom of "righteousness, peace, and joy in the Holy Ghost" as theirs—certainly with all these indications of their having sincerely renounced the fascinations and vain delusive glory of the world—such congratulations here were entirely incompatible, and as irreconcilable as Christ and Belial. Exalted duty to God their Saviour—a firm fidelity to their singularly devoted profession of allegiance to the "Prince of Peace," imperatively required of them, on this very occasion, just an "expository sermon" as the biographer derides—a sermon on the unrighteousness of all the violence of war. For this biographer to pretend to deprecate such holy and consistent, and natural exhortation, is to betray an overweening estimate of merely worldly distinctions. For him to refer to such as "religion" "run mad," is, indeed, a token that he participates in some measure the spirit of the Admiral at his "rubber of whist." But this very congratulation, so approvingly mentioned here, was, in such morally and truly right honorable and noble minded men as the Haldanes, nothing short of temporary irreligious madness."

How deplorable it is that those thoughtless, senseless wild popular commotions; those moral dissonances which through the aisles of time, should, for a day, have drowned the lofty harmonies and solemn anthems which those religiously noble men professed to have heard and to be daily listening to as pealing from the temple of eternity!—[Mill. Harbinger.

#### PRESERVATION OF THE MENTAL POWERS.

Fatuity from old age cannot be cured; but it may be prevented by employing the mind constantly in reading and conversation in the evening of life. Doctor Johnson ascribes the fatuity of Dean Swift to two causes; first to a resolution made in his youth that he would never wear spectacles, from the want of which he was unable to read in the decline of life; and second, to his avarice, which led him to abscond from visitors, or deny himself to company, by which means he deprived himself of the only two methods by which new ideas are acquired, or old ones renovated. His mind languished from the want of exercise, and gradually collapsed into idiotism, in which state he spent the close of his life, in a hospital founded by himself, for persons afflicted with the same disorder of which he finally died. Country people, when they have no relish for books, when they lose the ability to work, to go abroad, from age or weakness, are very apt to become fatigued; especially as they are so often deserted in their old age by the younger branches of the families; in consequence of which their minds become torpid from the want of society and conversation. Fatuity is more rare in cities than in country places, only because society and conversation can be had in

them on more easy terms, and it is less common among women than men, only because their employments are of such a nature as to admit of their being carried on by their fireside, and in a sedentary posture.

The illustrious Dr. Franklin exhibited a striking instance of the influence of reading, writing, and conversation, in prolonging a sound and active state of all the faculties of the mind. In his eighty-fourth year he discovered not one mark in any of them of the weakness or decay usually observed in the minds of persons at that advanced period of life.—*Dr. Rush.*

#### A SERVANT OF THE CHURCH.

Humility and labor are implied in the appellation "We are servants hired, nay, bought. "Ye are bought with a price." Humbly, then, should we fulfil the duties of our position. Nothing is more unbecoming in a servant than pride. Nothing more essentially unfits him for the proper duties of his calling. But labor, too, is expected from a servant. Member of the church of Christ! are you living to serve the interests of that church? Is its prosperity and efficiency the object of your earnest solicitude, of your ardent prayers, of your persevering endeavors? Are you found among its servants when plans are to be devised, and labor performed for its enlargement and spirituality? Is your voice heard in its counsels and petitions? Is your purse always open to its pecuniary claims? Are you striving to fit the opening minds of the young to receive and obey the truth by your service in the Sabbath school? Is the knowledge of the beauty and the blessedness of the church increased by your circulation of tracts and publications, and by your own personal instructions and appeals to your kindred and friends? What department of labor is entrusted to you as a servant of the church? There is service for every one. To what position are you appointed. Have you not yet found it? Oh! on your knees, before the Master, implore him, "Lord, what wilt thou have me to do?" and obey the indications of his will furnished by his word, his providence, and his Spirit, that there may be truly inscribed upon your tombstone this epitaph: "A servant of the Church"—[Watchman & Observer.

THE ST. LOUIS CHURCH DIFFICULTY.—The trouble between the Bishop of Buffalo and the German Catholic Church of St. Louis, in that city, has been a subject of very general interest and comment. We learn from the Buffalo Advertiser of Monday, that the difficulty is now as far from being settled as at any previous part of the controversy. Bishop Timon made a proposition for an adjustment of the matter, in which he offered to remove the bull of ex-communication, and place a priest over the Church, in case the trustees would consent to the will of a majority of the congregation, adhere to Church discipline, and become "good Catholics." As an earnest of their submission, to resign at once, and the Bishop to elect nine, out of which number the congregation should elect three, the priest of the Church to be one of the trio. When vacancies were to be filled, the congregation were to elect from a certain number proposed by the Bishop as before. This proposition did not suit the trustees; but they called a meeting of the congregation, to whom it was submitted; and the congregation voted with entire unanimity in the negative—not a single ballot being cast in favor of the proposed basis of settlement.—Questions concerning possession of the property on the corner of State and Platt streets, where are preparations for building a handsome church for St. Patrick's congregation, have had the effect to suspend building operations there. The lot, we believe, now belongs to Father O'Reilly, who offers to sell it to the Trustees, on condition of its being re-deeded to the Bishop. The sum asked for the property is considered too large, as we are informed.—*Roch. Dem.*