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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME II.]

DECEMBER, 1855.

[NUMBER 8.

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

Moments of Organizations.

From the News of the Churches.

ALLIANCE CONFERENCE IN PARIS.

(Continued from page 186.)

PARIS, September 18, 1855.

In the evening, Sweden and Denmark were the order of the day. Captain Berger, President of the Evangelical Alliance at Stockholm, took the chair. Two reports were read, one on Sweden by Dr. C. Bergman, and another on Denmark by the Rev. C. H. Kalker, of Copenhagen. In the first, allusion was made to the persecution raised against the Bible-readers by the Lutheran government and Lutheran clergy. This caused a Swede Lutheran pastor, whose name I did not catch, to rise and enter his protest, declaring that the Independent Bible-readers were far more narrow-minded in their views, and tyrannical in their stand against the clergy than were the clergy against them. It is pleasing to hear that the curse of war has brought a blessing on the Aland Isles. Soon after the capture of Bomarsund, a pious young man was sent there to awaken the inhabitants from their lifeless state; and during the nine weeks he was able to preach, a vast number of them were brought to Christ. News of this at length reached Russia, and it was determined to put a stop to his efforts. But the Lord prevented our brother from being taken, by the arrival of a steam frigate, the English commander of which forbade the meetings being hindered. But when the last vessel had again disappeared, a Russian commissary was sent to arrest him, and at eleven at night entered a peasant's house where a meeting had been held. The commissary's postillion, gained to Christ, left the officer, who had no other means of conveyance, and our brother had time to escape back to Sweden. But the work is done, and remains firm and vigorous.

EVANGELICAL MISSIONS.

The subject of missions was too interesting and important to be passed over by the Conference. It was therefore taken up on Wednesday morning,—Dr. Macleod, of New York, in the chair. The report, prepared by Dr. Barth, was read by Pastor Vallette. It

abounded in facts and statistics concerning the principal Protestant missionary societies in the world, and their progress during the last year.

Professor Sardinony, of Montauban, read a paper in which he suggested that the Alliance should begin to do something, and turn its attention toward the evangelization of the East.

Mr. Lauga, a returned missionary of the Paris society from South Africa, gave some details on the country of the Buchuanas and the Bassoutos.

The Rev. Dr. Duff of India, although laboring under severs in disposition, spoke with an extraordinary earnestness. He alluded to the insignificance of the missionary operations at present undertaken by the Christian world in comparison with its ability and its resources. He said it filled him with something like horror to find that the incomes of several missionary societies had diminished, in consequence of the war, and dearth of provisions. "Where are the men," he asked, "who have made personal sacrifices rather than diminish aught of their offerings to the cause of God? It is a burning disgrace to the profession of Christianity, that when times of comparative scarcity and dearth come, Christians commence the reduction of their expenditure by withholding their contributions from the cause of the gospel, leaving their luxuries and their vanities untouched and undiminished."

The Rev. Mr. Pearse spoke on China and on the results of Gutzlaff's visit to Europe.

Sir Culling E. Eardley, Dr. Grandpierre, and others, also addressed the meeting.

SWITZERLAND.

In the evening, Count de St George, of Geneva, presided, and introduced the subject of Switzerland. The report was read by Pastor Guder, of Bienne, and speeches delivered by Pastor Barde, of Geneva, Pastor Legrand, of Basle, Mr. A. Naville, President of the Evangelical Alliance in Geneva, and others. I am unable to enter into any particulars, not having been present.

THE JEWS.

The Jews received their due share of attention on Thursday morning, when the Chapel Taitbout presented rather a peculiar appearance, from the number of Hebrew faces on the platform and amongst the

audience. Sir Culling E. Eardley presided, and Pastor Meyer, of Paris, read the report, prepared by Pastor Hausmeister, a missionary to the Jews in Strasburg. We were quite unprepared for some of the facts it contained. Thus we learnt that there are in Berlin 2000 baptized Jews, and some thousands in England; that 59 clergymen of the Church of England are converted Israelites; and that in one single chapel in London, 700 Jews have been baptized. Constantinople has 30,000 Jews.

The meeting was addressed by Dr. Capadose, a converted Israelite of the Hague, on the probable return of the Jews as a people to the Holy Land; and by Professor Pittavel of Neuchatel, the well-known friend of the Jews; after which Dr. Duff gave another of his stirring addresses. He said that there were two reasons for which the Jews hated Christianity: 1. Because of the conduct of Christians towards them; 2. Because of the idolatry which they have seen amongst professing Christians (Papists). This shows us what we are to do in order to convert the Jews; we must first convert those with whom they are surrounded. Extreme views are to be avoided; that of thinking that nothing can be done for the Gentiles until the Jews be converted, and that also of refusing to do any thing for the Jews because they are under judicial blindness. Then alluding to those who misuse the Bible by quoting in favor of their views isolated passages, he added: "It is like giving a brick as a specimen of St. Paul's in London."

ITALY.

The Thursday evening meeting on Italy was one of the best we had. Pastor de Pressense took the chair. Pastor Meille, of Turin, read an elaborate and long report, but so interesting that our only regret was to see it so soon ended. Amongst encouraging features of the religious state of Italy, he mentioned: 1. The moral tendencies of the best writers; 2. The conviction which has taken hold of the public mind, that the state of Italy is due to Popery, whilst the prosperity of England is due to Protestantism; 3. The extreme discredit into which the Romish clergy have fallen. The great obstacles encountered by the gospel in Italy are the gradual operations of the Papacy, first, in *withdrawing the Bible*, and leading her to believe that there is no christianity in the world but what comes from Rome—the result of this is *scepticism*, and the obligation to make a public profession of Romanism (at Easter for instance) leads to *hypocrisy*. Secondly, the Papacy is responsible for the *death of conscience* in Italy, and the substitution of an artificial conscience—that of the church. Thirdly, the *spirit of suspicion* is rife throughout the land, it is fatal in politics, and often in religion.

Pastor de Sanctis, once the incumbent of La Madelena, in Rome, and now pastor of an independent church in Turin, completed the report by a number of telling facts relative to the spread of the gospel in Italy.

Pastor F. Monod then presented these two brethren to the audience, as being the first representatives of Italy in a similar conference, and requested Pastor Valette, who was fifteen years chaplain to the Swiss guards in Naples, to welcome them in their own language. This was done in a very affecting manner, and, when at the close of his Italian address, Mr. Valette took by the hand both Mr. Meille and Mr. de Sanctis, gave them a fraternal kiss, and caused them to kiss one another, the audience, well aware of the contention which had existed between these two brethren on ecclesiastical matters, forgot all the rules of French decorum, and cheered tremendously. May

the union thus brought about be lasting and productive of much good!

TURKEY AND GREECE.

On Friday morning, Pastor Gauthey read Dr. Dwight's report on the religious state of Turkey. The Mahometans form two-thirds of the population. Whilst they outwardly profess their religion,—for the penalty of death is still in vigour against apostates,—many of them are freethinkers, and care not a whit for the Koran. The Greeks have remained stationary; their priests, though very ignorant, have unlimited power. The Armenians are in a most hopeful state; a spirit of inquiry prevails amongst them. Many societies bring their agencies to bear on these masses. The British and Foreign and the American Bible Societies have spread the Word of God in fourteen different languages. Two religious papers are published periodically,—one in the modern Armenian, and the other in Hebrew and Spanish. In order to give an idea of the missionary cause, the report then took up one by one, the different stations. The American Mission employs altogether forty-five missionaries, forty-six females, and seventy-five natives. When the first missionary arrived in Constantinople, he found only one Protestant service on Sunday; now there are twenty-one, in ten different languages. There was not a single Protestant school twenty-five years ago; now there are thirteen.

The Rev. W. G. Schauffler, American missionary in Constantinople, related the wonderful series of events by which God in his providence has been smoothing the way for the gospel in Turkey. He also spoke with praise of the French soldiers, amongst whom hundreds of Testaments have been distributed, and received with respectful and friendly feeling.

Sir Culling Eardley begged the Conference to take practical action on the subject of the death-penalty in Turkey. (This was done at a subsequent meeting.)

Mr. Young, secretary to the London Society for helping the Turkish Missions, made known interesting cases of conversion amongst the Armenians.

Several French and English brethren having then expressed their gratitude on account of the success which had been vouchsafed to the labours of the American Missionaries amongst the Greeks and Armenians, a resolution to that effect was presented to the meeting and carried, for which Dr. Baird returned thanks, stating at the same time that the Americans had 480 ordained missionaries abroad, and 4000 others whose sphere of operations is the Home Mission.

OBSERVANCE OF THE LORD'S DAY.

Pastor Cuvier took the chair in the evening, and in his introductory remarks he alluded to some former expressions against the Established Churches, which ought not to have been pronounced in meetings of the Evangelical Alliance.

Three reports were presented and read in part,—viz., one by Pastor Descombaz, of Lyons, on the French-speaking portion of the Continent, the second by the Rev. J. Jordan, of Enstone, on Great Britain (read by Mr. Vulliet, director of the Normal School of the Evangelical Society); and the third by Pastor —, on Germany, (read by Pastor Mettetal.) It appears that neither the police regulations made three years ago, in France, nor the voluntary associations so much spoken of last year in Paris and in different parts of the provinces, have been productive of any lasting good. Things are again as bad as in 1852.

Pastor Punctaud, of Brussels, Hocart, of Paris, and Verruc, of St. Sauvant, afterwards addressed the meeting on this subject.

HUNGARY.

This interesting country was the last to come under review. Dr. Krummacher was president. Paster Fish read the report, the name of the author being withheld from prudential motives. Hungary has three millions of Protestants, and two thousand eight hundred churches. Their schools are generally in a wretched state.

Dr. Muller, of Hermannstadt, gave some details respecting Protestantism in Transylvania.

Dr. Duff related the short and eventful story of the Scotch mission to the Jews at Pesth.

Dr. Krummacher and Sir Culling Eardley, stated that the Government had no intention to persecute, but was pressed to it by the priests.

Pastor Legrand recommended the Hungarians to the love and prayers of all Christians,

CELEBRATION OF THE LORD'S SUPPER.

The closing meeting took place on Saturday evening around the table of our Lord. Never have we attended a more solemn and memorable sacrament. The chapel was crowded, the communicants occupying the whole of the body of the chapel. Pastor F. Monod presided, and addresses were delivered in English by Dr. Duff, in German by Dr. Krummacher, and in French by Pastor Recollin, of Montauban. The words of our Lord over the bread and wine were then solemnly pronounced in six different languages, viz., French, English, German, Dutch, Italian, and Swedish; and whilst we listened, we felt that the Lord was with us, melting our hearts into love to Jesus, and through him into love to the brethren. The memorials of the Christian passover were carried to the seated congregation by the ministers present, and then came the thanksgiving, first to God, who had deigned to be with us and to bless us, and then to the Christians of Paris for the welcome they had given to their foreign brethren, now no more strangers, and to the foreign brethren themselves for the rich feast they had brought with them to Paris from various parts of the world.

Thus ended the official meetings of the Conference. I say official, because they were the only ones prepared beforehand by the Evangelical Alliance, and announced in the programme. Many others, however, were held, which I dare not notice for the present, for I am afraid I have already taken up far more space than was allotted me this month. I shall therefore leave for my next letter an account of the meetings of English brethren on religious liberty in Turkey and elsewhere; also of the Convention of Young Men's Christian Associations, which met for three days in the Wesleyan chapel; of the meetings on open air preaching and Sunday-schools; and lastly, of the Annual Conference of the Methodist ministers, which has just closed its sittings. It is scarcely necessary to add, that in so short a statement as the above I have been unable to give all the facts and documents brought forward in the Conference. I have only attempted a sketch, or an analysis,—a kind of table of contents,—until the reports and speeches be published *in extenso* and placed in the hands of the readers of the *News of the Churches*.

From the N. Y. Evangelist.

FAMILY DEVOTION.

What a cheerful radiance is diffused through the family circle by fireside piety? It is not enough that each one pray alone. Parents and children are bound together by holy ties, and it is fitting that they should join in bending before that Maker, on whom they all

depend. The safety and happiness of each are dear to all, and they can pray for each other with a united heart. See them at their morning devotions. How sacred is the hour, when, as the sun is just rising on a new day, they form a circle round the fire-place, the old father in the midst. Here is a scene for a painter! Here are sons and daughters grown to manhood and womanhood, and perhaps children climbing their parents' knees. By turn they all read from the Scriptures, and it is sweet to hear the little voices mingling with the husky and trembling accents of age. Then they kneel, and if prayer ever is heard in heaven, it is such as ascends from this group of affectionate worshipers.

The whole service has occupied but a few minutes, yet how marked the influence of that brief devotion. How tender is this family as they rise from their knees. The brothers and sisters disperse to their several occupations with a light step and a cheerful heart. The effect of this morning prayer will last through the whole day. How rash and presumptuous are they who rush forth to duties and trials with no such preparation of spirit. How likely are they to be plunged into passion and bitterness before its close!

And when the evening shades appear, this family assemble again. They are about to commit themselves to sleep—the image of death. They thank God for his care through the day, and pray that He who never slumbers nor sleeps would watch over them through the night. Then they sing a hymn, and as their humble notes rise and float away, it seems as if some bird of heaven, stooping to their windows, had poured forth into the hushed night the melody of a celestial song.

We have seen many families, intelligent and refined to a very high degree, yet without religion, and it always seemed that there was wanting somewhat of moral beauty and loveliness. Their minds were cultivated, their dispositions amiable, and their manners polished; yet there was a certain charm which the eye sought in vain. It was the moral tone and elevation which Religion gives to the human soul; a kind of unearthly, spiritual light, like the halo which the old painters surrounded the head of our Saviour. An artist has recently painted the Adoration of the Magi, and he has illumined the dark stable of Bethlehem with a supernatural light. Not less heavenly is that moral radiance which beams on every forehead, and in every eye, where all hearts are touched with the sweetness and serenity of prayer.

Take away this family altar, this Bible, this sacred hymn, this morning and evening devotion, and does not the day become dark? Has not the home lost something of its attractiveness? Those who live without family prayer, have no light in their dwellings. They may live in palaces, but their palaces are dark as dungeons.

Would that all who are so happy as to have a home and a family, would bless them with such gentle piety. Our religion is too much a public affair—a religion of the street or of the church, rather than of the family and of the heart. There is no want of harmony between these duties, and it is not necessary to disparage the one in order to exalt the other.—But it does seem that if there is any spot where a good man should show his excellence, it is at home. There should parents keep their lamps always trimmed and burning, that children may see by their light, and be led to God by their faithful and affectionate piety.

Where is the head of a household who can appear before God with an acceptable plea for neglecting family prayer?

Moral and Religious Miscellany.

From the Free Church Record.

SOUTHERN AFRICA.

Process of Forming Christian Villages.—Sabbath Services.—The missionary, we shall suppose, arrives in a certain district. He examines its capabilities for a missionary settlement: has it good water? is its soil fertile? is its air salubrious? what is the general populousness of the district? and having satisfied himself on these points, he proceeds to lay the foundation of what is hereafter to be a Christian community. He puts the question to the natives whether they are willing to have a missionary. They consent. He next selects an unoccupied spot, say half a mile's distance at least from any village or habitation, and there he builds his house. While building, he commences to visit from village to village. In visiting the different villages, he assembles the population of each under a large tree. Most commonly, such a tree is found in the centre of the village, and is the place of public concourse. If there be no such tree, the missionary meets the villagers at the side of one of their largest huts, say that of the patriarch of the village. He first questions them on some of the simple truths of natural and revealed theology; then he gives them a short address, and thereafter he answers any questions that may be put to him. On leaving for the next village, the missionary announces that such a day is the Sabbath, and invites them to come and hear him preach.—Our missionaries, we may state, have practised this mode of itinerating in the surrounding districts three days a week, from the time they first entered the country to the present day, besides their yearly preaching tours, of from two to four weeks duration, in those parts of the country where there are no stations. The same plan is pursued by their native assistants or catechists,—some of whom itinerate four days in the week.

The Sabbath morning finds them in considerable numbers around the missionary; they listen respectfully, and when his address is ended, they disperse to their respective villages. Weeks, months, and, it may be, years, pass away without any results. There are no signs of the heart or conscience being touched, or of a wish to forsake the savage rites of their countrymen, and the society of those by whom these rites are practised. But in process of time the missionary's words take effect. One or two of the natives apply for more special instruction in the things that belong to their peace, and for this end they come and live with him. They build their cottage beside the missionary's, and in doing so receive their first lessons in the useful arts. Another comes and builds his cottage in like manner. Thus the village grows, and in process of time a little town rises, where formerly the solitary dwelling of the missionary stood. The community is a Christian one, for no one is admitted into it unless he casts off his old religion, and conforms to Christianity. The laws by which the village is ruled are those of the Bible. Its king as well as priest is the missionary; for it is a rule in Caffraria, that the person who builds a village is responsible for all that is done in it. The missionary is thus the patriarch of the village, the ruler of the station, in fact, and responsible only to the chief of the country. That chief has given every facility for the spread of the gospel. He is often an attentive listener in the chapels of the missionaries, and an interested visitor in their schools. Lovedale, which

in 1826 consisted of but two families, has now a population of more than three hundred persons.

The accounts we have received of the order prevailing in that community are admirable, and such as put to shame many a Christian village in our own country. We have been told that in all its households family worship is observed, and that where it happens that the husband is absent, or no one is present to conduct the service, a neighbor comes and leads worship in the family. It is sweet even in a Christian land, to hear the voice of melody in the dwellings of the righteous; how much more so in Caffraria, where so lately there brooded the death-silence of heathenism, broken only by the wild cry of savage battle! There is, moreover, in these villages a service of a more public kind, conducted in the church every morning and evening, at which the people generally attend. It is a kind of station or village family worship. At the morning meeting, the missionary, or, in his absence, the native assistant, addresses them on some four or five verses of Scripture. At the evening meeting, or service, they are asked by the missionary to repeat these verses; they are examined on them, and on the address delivered in the morning, and are invited to state whatever may have occurred to them in their meditations on them throughout the day, while employed at their usual occupations. In an hour or half-hour after the morning service, the missionary rings his school bell, when the whole population assembles. After service, which is conducted as at home, some time is devoted to instruction, the basis of which is the Assembly's Shorter Catechism, which has been translated into the Kafir language.

In the morning diet, on Sabbath days, the natives are examined, old and young, on the Ten Commandments, and on a Catechism published by one of the missionaries. During the day there are two diets, at one of which a lecture, and at the other a sermon is delivered. At these services the natives from the surrounding villages attend, jointly with those of the station. In the evening, the missionary again rings his bell, for the last time on the day of rest. It being now late, only the station people attend, who are again examined on what they have heard throughout the day, and are again invited to state what has occurred to them in connection therewith.

From the Church Missionary Record.

PACIFIC OCEAN.

NEW ZEALAND MISSION.

These islands have witnessed a wondrous transformation. Twenty years ago heathenism of a peculiarly dark and repulsive character overspread a great portion of the land. A few from amongst the natives had felt the subduing power of the gospel, and little congregations had been formed in the Bay-of-Island's district; but the main body of the nation remained unchanged. About the year 1839, a spirit of inquiry began to extend itself with unexampled rapidity throughout the island. Hard hearts became softened, and hoary-headed chiefs were willing to be taught; and New Zealand has now become a professedly Christian land. So far, a great conquest has been gained. It has been shown that the gospel of Christ has lost nothing of its power; and that that divine truth which was mighty through God to overthrow the sanguinary rites of the Druids, has been equally efficacious, some 1800 years after, to prevail over the sanguinary superstitions of the Maories.

We must not conclude, however, that the god of this world will withdraw himself from the field where

he has been so signally overthrown, and suffer us unmolested to enjoy the fruits of our victory. He only changes his mode of operation, and concludes that, although the Maories will no longer serve him as heathen, they may continue to serve him as professing Christians. If he can only succeed in depriving a Christian profession of its spirituality and unction, he may still reign. No sooner, therefore, has a work been accomplished, such as that which we have been privileged to witness in New Zealand, than the adversary addresses himself to mar and spoil it, availing himself with dexterity of every existing influence which can be used to promote his object. It is this which is now being attempted in New Zealand. The work which has been wrought there, is being severely treated by influences of all others the most dangerous—the opportunity of acquiring wealth, and the collateral opportunity of expending it on evil gratifications to which the natives have hitherto been strangers. The discovery of gold fields in Australia, and the increase of settlers there, have very considerably raised the value which attaches to the agricultural produce of New Zealand, and the Maories obtain high remunerative prices. They owe their new position to the gospel of Christ. The fern root which belonged to their days of heathenism would not have been thus disposable. But Christianity introduced the seed of wheat and other farinaceous crops, and, indisposing the minds of the natives to the cruel wars in which they had been engaged, made them willing to cultivate the land. As their means increase, they have the opportunity of evidencing their thankfulness by helping those Christian appliances which are needed for the consolidation and permanency of a consistent national profession of the gospel, by contributing to the support of educational institutions, such as we find have been organized in all our great missions,—Sierra Leone, Tinnevely, &c.—the building of churches, and the support of native agents; and something has already been done in this direction, especially during the governorship of Sir George Grey, who in every way encouraged the formation of industrial schools throughout the country, to the support of which the native have in several instances contributed by the grant of considerable estates. The Maories, have now an opportunity of expressing their thankfulness to God for the great mercies they have experienced as a people, and their willingness to co-operate with the Church Missionary Society, by charging themselves from year to year, as means are afforded them, with an increasing portion of the expenses, so as to lessen the expenditure of the society in New Zealand, and enable it to do more for those in other lands who are yet heathen. But just at this moment the ungodly white man presents himself with his low vices, and grog-shops, opened in increasing numbers, tempt the natives to indulgence in a vice to which, when heathen, they were strangers. The reports of our missionaries convey to us the mournful intelligence that drunkenness, with its attendant evils, is on the increase.

The victory has not been yet secured. A new and formidable effort is being made to arrest the native race in the path of Christian progress, and to deprive us of the fruits of past labours. It is a time, then, for prayerful, vigorous exertion on the part of all whose influence can be available for good to the New Zealand race. This must be our prayer, that the Lord would revive his work in the midst of them; this our effort, to strengthen the things which remain, and that are ready to die. Compared with the actual numbers of the native race, we have located in New Zealand a strong missionary force. We have no fewer

than twenty-four European missionaries, one native deacon, and five European catechists and schoolmasters, in connection with missionary labors in New Zealand.....To this body of faithful missionaries we look with confidence. They have the same God to look up to, and the same gospel to use, as of old. That gospel is as powerful to revive as to convert, to bring back the backslider as to bring in the heathen. They have to gird themselves for a new effort; and, by the blessing of God, they shall be permitted to achieve another, and, if possible, more glorious victory.

Already God's providential dispensations are at work, and chastisements (his mercies in disguise) are not wanting; sent, no doubt, to check the immoderate excitement after earthly things, and to re-awaken the native mind to the conviction that there is "one thing needful." Epidemical diseases, since our last review, have been very prevalent, and many of the natives have been removed, the unhealthy influences pressing with peculiar force on the dissolute and reckless portion of the population. Thus it would seem as if the great Husbandman is bringing into action his own appointed discipline, "I will dig about it, and dung it"—a season of affliction to be followed up, we trust, by an energetic application of gospel truth, in its renewing and invigorating influence, to the hearts of this people, amongst whom there are many who remain faithful, and tenacious in holding fast that which they have, that no man take their crown.

From the Morning Star.

A TREATISE ON THE DOCTRINE OF THE SEPARATE EXISTENCE OF THE SOUL.

Man is a different being from all others that we have any account of in the universe. Flesh and spirit, heaven and earth, are put together in him, whereby he is allied to both worlds. Created "a little lower than the angels, and crowned with glory and honor." "United to the angelic and animal creation, and filling up the wondrous chasm between the two."

We shall notice,

I. The soul, the human mind.

II. The existence of the soul separate from the body.

1. *The soul, the human mind.* Called by the Hebrews *nepesh*, by the Greeks *psuche*. It is that vital, active principle in man, which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines, and aspires after immortality. It is a spirit, the offspring of the Almighty, such as he breathed into Adam, when he became a living soul. "The spirit of man is the candle of the Lord." "There is a spirit in man; and the inspiration (to blow, or breathe into) of the Almighty, giveth them understanding." Job. 32: 8.

Again: The soul is immortal, and not subject to natural death. If this be true, man is an immortal being, and this is but the morning of his existence. His responsibility, argues the immortality of the soul. What claims have moral law on animals and inert matter? Many of the heathen philosophers came to the conclusion that the soul was immortal, and that there would be rewards and punishments in a future state of existence. Immortality supposes incorruptibility; hence it is an element of the divine nature of God, of angels, and the souls of men. But the full development of this sentiment can only be found in the gospel of Christ, where life and immortality are brought to light. 2 Tim. 1: 10. God is.

the only self-existent being in the universe, all others are mutable. His immortality is eternal, unoriginated, undervalued, but he has power to give immortality, and eternal life to whom he will.

We will now notice,

2. *The existence of the soul separate from the body.*

The general belief of the Christian church from the days of the apostles up to this time, has been, that when the body dies, the soul returns to God who gave it, and will be in a state of bliss or woe until the resurrection of the just and unjust. Yet there are others, who, from the frequent mention made in the scriptures of the dead sleeping in their graves until the resurrection, have imbibed the opinion, that the soul sleeps with the body, in an entire state of insensibility. Within the last twelve years, men of this sentiment, such as the Rev. George Stores, and others, have spared no pains in writing and vending books, pamphlets, newspapers, and the like, in support of the unconscious state of the soul between death and the resurrection, and the annihilation of the wicked. Also, a host of lecturers have peddled out these doctrines in connection with *Millerism*, to the distraction of many well meaning persons, who have a desire to know and believe the truth! The great question is, what do the scriptures teach on this important subject?

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered unto his people." Gen. 25: 8. He lived 175 years; just 100 years after he came to Canaan. First, he gave up the ghost. He died willingly, and resigned his spirit in the hands of that God who gave it. Second, "He was gathered to his people. His body was gathered to the congregation of the dead, and his soul to the congregation of the blessed." Mr. Henry, says on this passage, "Death gathers us to our people. Those that are our people while we live, whether the people of God, or the children of this world, are the people to whom death will gather us."

"And it came to pass, as her soul was departing, (for she died), that she called his name Bed-oni," i.e. *the son of my sorrows!* The death of Rachel is here called the departing of her soul, a separation, and not going into the grave, where Israel, her husband, laid her body. Gen. 35: 18. "O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17: 21; 22. This is the first account of any one who had died and been raised from the dead. Elijah was the first man on earth who had the power to work such a miracle.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." This is conclusive, it covers the whole ground. The soul does not die with the body; it can exist without it. The soul goes to God, as a judge, and will be made happy with the spirits in Paradise, or confined with the spirits in prison. "Jesus saith unto her, [Martha] I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." As the soul in its nature is spiritual, temporal death cannot effect its existence; that light which is lit up by the Holy Ghost in the soul of every true believer, through faith in Christ, shall never be extinguished.

"Behold, there appeared unto them Moses and Elias, talking with him." Matt. 17: 3. Our limits will not admit of a detailed account of the transfiguration on one of the mountains of Gallilee. Moses and Elijah, from heaven, and Peter, James and John, were as-

sembled to behold the Saviour in all his divinity, and as he now appears in his glorified body. Elijah appeared in the same body that had been translated from earth to heaven. No doubt but Moses, who died on Mount Nebo, 1483 years before this time, and was buried in the land of Moab, appeared as much like himself as Elijah did. Now, if Moses could go to heaven without his body, then all the righteous dead have gone in like manner. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom! And Jesus said unto him, verily (truly) I say unto thee, to-day shalt thou be with me in Paradise." Our Saviour expired on the cross about three o'clock in the afternoon. The Jews ended their solar days at sunset. Hence the soul of the converted malefactor must have met his Lord in Paradise immediately after the breaking of his legs, which was done just before sunset. (See Luke 23: 42, 43, and John 19: 32.) The state of the blessed is what our Lord here means. Heaven, where the tree of life is in the midst of the paradise of God. Rev. 2: 7. The prayer of a dying sinner to a dying Saviour is answered.

"While we are at home in the body, we are absent from the Lord. We are confident, I say, and willing to be absent from the body and to be present with the Lord." 2 Cor. 5: 6, 8. Here again the whole question is settled in the clearest possible manner. As soon as the saint dies, his spirit is present with the Lord. And where is the Lord? Ascended up to heaven. "Whom the heavens must receive until the times of restitution of all things." Acts 3: 21. "For me to live is Christ, and to die is gain. For I am in a strait between two, having a desire to depart, and to be with Christ; which is far better." With such a sentiment before us as this, who can opine for a moment that the inspired apostle had any other view, but in case of his martyrdom for the gospel, he would be put immediately in possession of his heavenly inheritance?

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments," &c. "Abraham's bosom" was a Jewish phrase, signifying the paradise of God. This account of the rich man and Lazarus may be a parable, or real history. If a parable, the sentiment is clear, and shows what will be the state of the righteous and the wicked immediately after death. If history, it narrates what had actually taken place. "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Mat. 22: 32. Abraham had been dead over 300 years when God spake to Moses out of the burning bush at Horeb. Our Lord confirms this truth, that "God is not the God of the dead, but of the living." It therefore follows, that Abraham, Isaac and Jacob were living when God spoke to Moses; and when Christ reproved the Sadducees, who did not believe in angels, spirits, or the resurrection.

"Fear not them which kill the body, but are not able to kill the soul." Mat. 10: 28. Two distinct principles are here set forth. The body is killed, but the *soul* escapes; the mortal falls before a mortal arm, but the immortal soul is uninjured.

"Lord Jesus, receive my spirit." Acts 7: 59. Stephen was a man of truth, a man of faith, and full of the Holy Ghost. He not only saw the heavens open, but saw Christ at the right hand of God; but offered such a prayer to him, as he knew would be answered. "Father into thy hands I commend my spirit." Or, I will commit my spirit—deposit my soul in thy hands. Another proof of the soul's separate existence when the body is dead.

Our Saviour has shown us how to live, how to suffer, and how to die—leaving our bodies in the care of our surviving friends, and to commend our souls to the care and protection of the Almighty.

E. PLACE.

Strafford, N. H.

(From Evangelical Christendom.)

SARDINIA.

THE VAUDOIS CHURCH AND DR. DE SANCTIS.—CONSTITUTION OF HIS CHURCH.

LONDON, Sept. 15, 1855.

MY DEAR SIR AND BROTHER IN JESUS CHRIST,—For some time past the religious journals of England have been animadverting upon my difference with the *Waldensian Table*. Notwithstanding my persuasion that they have been publishing many things in reference to this affair quite at variance with the truth, I have resolutely refused to look at any paper, lest I should be tempted to reply. From the very commencement of the controversy I have desired to leave the judgment of the matter to God (1 Cor. iv. 3, 4); but during my recent sojourn in Paris, some of my Christian friends put into my hand the eighth number of *Evangelical Christendom*, entreating me to reply to the remarks made upon me in the Tuscan correspondence, page 262. After so long maintaining silence, I am at length induced to speak, in deference to their judgment.

I have no desire to enter upon a discussion which could be productive of little edification, but shall confine myself to correcting some errors made by your Tuscan correspondent, who, not being on the spot, and having heard only one side of the question, is incompetent to judge of its merits.

Your correspondent seems to intimate that my reconciliation with the *Waldensian Table*, was only apparent. I can, of course, only answer for myself; but as far as I am concerned, I can truly affirm the reconciliation is not only in appearance, but real.—I must, however, state that the reconciliation was not with the *Table*, but with its agent at Turin, Sig. Meille. Between him and myself friendly relations were unfortunately interrupted, but I thank God, they were soon re-established and continue still.

Your correspondent says that I refused the offer of the theological chair, which I had accepted *in principle*. Upon a slight examination, the apparent contradiction of my conduct will vanish. The theological professorship was never definitely offered to me.

The *Table* could not offer it to me, for the simple reason that according to the regulation it does not appertain to the *Table* to nominate the professors, but to the body of pastors. The offer made to me then by the *Table*, was simply to propose and recommend me to the body of pastors, as professor. Whether I should be elected or not would depend afterwards upon the body. As, therefore, the offer was not absolute; I could neither accept nor reject a proposition which was not a direct offer. The point about which so much has been said, namely, that I had accepted *in principle*, requires a word of explanation.

The evening before this proposition was made to me in Synod, I had a long conversation upon the subject with the *Table*, and upon my remarking that I should wish seriously to consider before I decided, they objected that I thus declined all offers of appointment. I then said that I accepted *in principle*; that is, that as a principle I would accept my appointment offered me by the *Table*, but that practically I reserved to myself the right of considering whether the employment offered me was suited to me.

The following morning, in full Synod, I spoke more explicitly. I then said that the theological chair was well suited to my inclination; that if I had nothing else to consult I should have proposed myself for election; but that I had a dear companion to consult; I had an interesting and numerous congregation, for whose direction I must provide. I said that I saw great difficulties in the way, but that with the help of God I hoped to overcome them all.

I found it impossible to overcome those difficulties, and gave this for a decided answer to the *Table*, who awaited it to propose me or not to the body of pastors; nor can I here see any contradiction on my part. All may be reduced to the simplest limits. The *Table* undertook to propose me to the body of pastors, that I might be formally invited to become Theological Professor. After mature deliberation, I declined their proposition; where was the contradiction?

Your correspondent says, in the same letter, that I have separated myself from the Waldensian Church. That is quite true, for circumstances had rendered such a separation necessary. It was necessary that I should clearly establish my ecclesiastical position. I have been called to evangelize where the *Table* is carrying on its work of evangelization. I could not labour under the direction of the *Table*, and was therefore compelled to declare myself independent of it.

Your correspondent remarks that after having declared my anxiety to be recognized as a Waldensian pastor, a few days after, I, of my own accord, separated myself from that Church. Thus stated, my conduct offers an inexplicable contradiction; but let us take the matter not in the abstract, but in the concrete. I would remind your Tuscan correspondent that he himself stated in your journal for February, that the *Table* had suspended my functions as minister, and that such procedure was essential. Well, I did not attend the Synod; but deeming it possible that my absence might be misinterpreted, I addressed a letter to the Synod and put it into the hands of one of the pastors, with instructions to present it only if he should judge it desirable to do so. At the opening of the Synod, the names of the ministers were read, and mine was cancelled. The *Table* has no power to suspend, and much less to exclude, a minister from the list. Some one asked why my name was cancelled; a discussion ensued, and it was decided that I should be called upon formally to take my place in the Synod. I received the Synodal Letter, and set out immediately for La Tour. After all this, it was natural I should declare before the Synod, as I should do now, that I loved the Waldensian Church, and it was equally natural that I should desire to be recognised as a Waldensian pastor. This declaration I could not obtain; and here I shall refrain from all allusion to a discussion which was anything but edifying.

I will proceed to notice another remark of your correspondent, who will, I doubt not, learn from myself with great satisfaction, that he has erred in believing me to be a member of the Plymouth Brethren. He says that he infers this from my letter. I cannot answer for the exactitude of the expressions contained in my letter, for I did not publish it myself, nor have I read it in any journal; but I can and do protest loudly against the accusation of belonging to the Plymouth Brethren; nor is my protestation destitute of proof. We have recently published at Turin the principles of faith and discipline of the Evangelical Italian Church. The simple fact of having a profession of faith and a discipline excludes all identity with the Plymouth Brethren; but further, the 17th Article of the Profession of Faith runs thus: "We believe

that God himself has established a ministry in the Church for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ." In our discipline we have nine articles upon the ministry, in which mention is made of elders or bishops and deacons; of the manner of electing and establishing them, and of the obligation of the Church to provide for the maintenance of her ministers.

Your correspondent was in ignorance of all these things, and his only fault may have been believed to be true. Now, if he be a Christian, as I doubt not he is, although I do not know him, he will be glad to find that he has fallen into an error in this case.

These few observations I submit to you, my dear friend and brother in Jesus Christ, begging you to have the courtesy to publish them in an early number of your journal.

Believe me, yours very faithfully,

DE SANCTIS.

(From Evangelical Christendom)

CONGREGATIONAL CHURCH AT TURIN.

DEAR SIR,—Will you allow me the use of your columns to correct an error which has been circulated through many channels in England, relative to a small congregation of Evangelical Christians in Turin. I feel more bound to correct this error because I have myself unwittingly assisted to give it currency, and because I am now able, from personal conversation with Dr. De Sanctis in Paris, and from possessing a printed copy of the "Principles of Faith and of Discipline, extracted from the Word of God, to serve as a basis for the Evangelical Italian Church at Turin," to state the facts as they are.

The congregation of the Vaudois at Turin has, within the last few years, been augmented by some hundreds of Italian converts from the Roman Church; and over the Italian portion of the people, there were two evangelists or pastors, M. Meille and Dr. De Sanctis, both appointed by the executive of the Vaudois Church, called the *Table*. M. Meille is a man of great excellence and zeal, and an eloquent writer and preacher. Dr. De Sanctis was formerly a Roman Catholic priest at Rome, and is a man of learning and power, very zealous for the pure form of Christian truth which he has now for some years maintained.

A secession from the congregation at Turin, including a considerable portion of the Italian converts, took place towards the close of the last year, arising in part out of the removal of Dr. De Sanctis from his office as evangelist by the Vaudois *Table*, and in part out of the views held by the seceders, unfavourable to the Presbyterian form of Church Government which exists among the Vaudois. The cause of the removal of Dr. De Sanctis has not been very clearly explained; but, as far as I can understand, it arose, mainly from the want of entire harmony between him and M. Meille. It certainly arose from nothing worthy of blame in the moral or religious character of Dr. De Sanctis; because he received, at the time of his removal, the office of the Professorship of Theology in the Vaudois College at La Tour; and as late as at the Vaudois Synod in May last, that offer was renewed. It was not accepted by Dr. De Sanctis, who continues to minister to his small congregation at Turin, there appearing to be much attachment between the people and their minister. Unhappily, as was too natural under such circumstances, the Vaudois authorities and the seceders blamed each other for the rupture, and there was some warm controver-

sy; but I cannot discover that there was any serious blame justly attaching to either, beyond what may arise from want of perfect temper among good men, together with the difference of views on Church government which existed between them. I believe the controversy has ceased. From conversation with M. Meille and Dr. De Sanctis, I am convinced that they respect each other's Christian character. In an admirable report on the religious state of Italy, read by M. Meille at the late Conference of Evangelical Christians at Paris, he spoke in high and generous terms of Dr. De Sanctis, and the latter, in giving an account of his infant congregation, threw no imputation on the Vaudois pastors. No great cordiality can be expected to exist between parties who have so recently separated; but there seems reason to hope that on each side Christian principle will subdue any feeling of offence, and that they may ere long act together as sister Churches, holding the same pure faith, though with some differences of Church government.

Now, the error which I am desirous to correct is, that the seceding Italian converts hold the views of the Plymouth Brethren. This has been asserted in several quarters; and in my narrative of "A Visit to the Vaudois," just published, I have stated (p. 114), that Dr. De Sanctis, in a letter to the Vaudois *Table*, "explained the views of his people on Church government, which seem to correspond with those of the Plymouth Brethren in England." I believe Mr. Darby has adherents in that quarter, which he has personally visited; and there were expressions in Dr. De Sanctis's letter which seemed to me to bear out the statement frequently made, that he and his people sympathized with the views of the Plymouth Brethren.—But Dr. De Sanctis assured me, that "their views were as far from Plymouthism as from Ecclesiasticism." The printed document, of which he gave me a copy, "Principles of Faith and of Discipline," lays down the bases of a Congregational Church on the principles (in all essential points) of the English Independents. It declares the priesthood of all believers; and adds:—

"Besides this priesthood, common to all the faithful, the Church acknowledges a special ministry, instituted by God Himself in His Church, for the perfect uniting of the saints, for the edifying of the body of Christ, which ministry is manifested to the Church by the gifts which God bestows on the individuals whom He chooses. Consequently, the Evangelical Church of Turin has elders and deacons.

"The elders (called also, in the New Testament, 'presbyters' and 'bishops') are distinguished among themselves, and are recognised as distinct by the Church, according to the distinction of the gifts of God, and not by any hierarchical distinction.

"The elders ought to be chosen by the Church, which, after much prayer, divesting itself of all human regards, shall choose those who have given undoubted proofs that they have received from God the gift of the ministry, and that they possess the qualifications required by the Word."

The Church at Turin has chosen three elders (of whom Dr. De Sanctis is one), and three deacons. It admits members in nearly the same way as Congregational Churches, allows either infant or adult (believers') baptism, and celebrates the Lord's Supper weekly.

In the narrative which I have published, I have expressed regret at the secession of the Italians from the Vaudois Church, though without blaming the seceders; but I think it right to say, that I see no reason whatever why the Evangelical Christians of England, in or out of the Establishment, should withhold their fraternal regard from this new Evangelical and

Congregational Church in Italy. Sympathizing, as I do most heartily, with the evangelical Vaudois, and delighting in their prosperity, I feel also a sincere interest in this small and humble congregation of converted Italians in Turin,—and not the less so because they are struggling in poverty to uphold all Christian institutions, including missionaries, schools, and the relief of the destitute.

Hoping that I shall be excused for this trespass on you and your readers,

I remain, dear Sir,
Yours very truly,
EDWARD BAINES.

Leeds, Sept. 15, 1855.

From the N. Y. Evangelist.

TIME THE TEST OF TRUTH.

We are inclined to regard stability as one of the most satisfactory tests of truth. In measuring a given tract of time with this test, we cannot fail to see what are the veritable and reliable principles and doctrines. They are those which hold on their way, and though submerged now and then, come up again with unimpaired strength to do the work of God and humanity. It is interesting to notice what a variety of things, doctrines, devices, will come up at successive eras, each in its place, and for a season the whole world seems to go after it. For a few days the gaped-at wonder of the world, claims to be the sovereign panacea of the world's ills, it then passes off and is forgotten. A few years since, all the religion which was deemed worth anything by vast numbers, took the shape and raised the clamor of adventism; and half the people in some sections seemed crazed about the speedy coming of the Lord. But the Lord did not come, and so that fury passed by.

We may take any one of the prominent religious errors of the country, and follow its history fifty years; and every decade of the fifty, we shall find it has materially changed its form—it has become a different something every ten years. Such is ever the history of error. It comes up, it shifts its position in order to adapt itself to philosophy, to fashion, to depravity; grows tired at length of keeping up a profitless existence, weakens, wanes, and passes away.

How different the true gospel! Its great truths, such as the Trinity, Atonement, Depravity, Regeneration, Retribution, the truths which the pen of inspiration wrote down most clearly in the beginning, which the early church preached and professed, which the living church everywhere has embraced and lived upon—these truths have held their sublime way through the centuries. All other sorts of truth have been shifting—these have not. All other things and systems have been improving—this not: because it is God's immutable and eternal as the perfections of his own infinite nature. These identical truths are now doing the identical work they did at the beginning. Wherever there is a marked, earnest, self-denying piety, they are, as they ever have been, at the bottom of it and the nutriment of it. These are the truths, and no others, which at a hundred different points in China, India, Africa, in the hands and the heart of the Moravian, the Methodist, the Baptist, the Presbyterian, the Churchman, the Independent, are doing battle with idolatry and despotism, superstition and sin; making the most arid fields beautiful and green; causing clanking chains to fall, imprisoned souls to leap up with joy—the debased and degraded by thousands, by millions soon, to stand forth as the freemen of the Lord, heirs to more

than crowns and kingdoms. When we see these doctrines and principles indubitably written in the Book of God, and living on for ages the unchanging life of God, and doing, through all, the veritable and mighty works of God, we must accept them, and will cleave to them, and even honor them as the eternal truth of God.

ON THE STATE OF UNION WITH GOD.

BY PROFESSOR UPHAM.

A PAPER FOR REAL CHRISTIANS.

This state of mind implies the existence, in the highest degree of those two great elements of the religious life, namely, *Consecration*, which separates us from every known sin, and lays all upon the altar of God as a perpetual sacrifice, and *Faith*, which leaves all in God's hands, and which receives and accepts no wisdom, no goodness, no strength, but what comes from God as the true source of inward and everlasting life. *Consecration* renounces the ALL of the creature; *Faith* recognizes and accepts the ALL of God. *Consecration* implies rejection and hatred of all evil; faith implies the reception and love of all good. The one alienates, abhors, and tramples under foot all un sanctified natural desires, aims, and purposes; the other approves, receives, and makes a part of its own self all the desires, aims, and purposes of God; and both are implied and involved, and are carried to their highest possible exercise, in the state of divine union.

Again; the mind, in the state of union with God, is disposed to indulge in subdued and affectionate acts of contemplation, rather than in examinative and discursive or reasoning acts. The examinative or discursive state of the mind implies the presence of God to the intellect merely; the contemplative state, although not altogether excluding an intellectual view, implies his presence to the heart.

At such times the soul appears to know but one object, and that is God; and to have but one feeling, and that is love. It is drawn inwardly, and outward objects seem to have but little influence. Hence words are few. It has but little disposition to express what itself feels. In fact the conversation which is carried on at such times between the soul and God, is too high for human language; and, what is more, it is carried on with a Being that can understand the soul's meaning without the medium of human speech. The conversation is with God, and not with men; and is in God's manner, and not after the manner of men, and therefore it would be difficult to repeat it even were there a disposition to do it. The soul, in its attitude of fixed contemplation, continually but silently repeats to itself sentiments of trust and adoration, of gratitude and love. God recognizes the import of this hidden language, and returns it, by condescendingly unveiling himself in His amiableness and benevolence. There is a constant flowing and re-flowing of affection; love ascending to God, and love returning; so that there is not only a consciousness of love to God on the part of the person, but, what is yet more striking, there is a consciousness, or rather a deeply-wrought conviction that God loves him in return.

He can say, in the beautiful expressions of the Canticles, "His left hand is under my head, and his right hand doth embrace me. He brought me to the banqueting house, and His banner over me is love."

It is very obvious that this state of mind cannot be fully understood except in connection with inward experience. In the language of the author of the *Life of Sir Henry Vane*, "Divine life must have di-

vine words, words which the Holy Ghost teacheth, to give its own character." Therefore we will not attempt to pursue the topic any farther than to say that the state of union with God, when it is the subject of distinct consciousness, constitutes, without being necessarily characterized by revelations or raptures, the soul's spiritual festival, a season of special interior blessedness, a foretaste of heaven. The mind, unaffected by worldly vicissitudes, and the strifes and oppositions of men, reposes deeply in a state of happy submission and quietude, in accordance with the expressions in the Epistle to the Hebrews, that those who believe "ENTER INTO REST."

So true are the words of a Kempis, that "He who comprehendeth all things in His will, and beholdeth all things in His light, hath his heart fixed, and abideth in the peace of God." And in the language of Blossius, another devout writer of early times, such holy souls "enjoy the most calm and peaceable liberty, being lifted up above all fear and agitation of mind concerning death or hell, or any other things which might happen to the soul in time or in eternity."

How can there be otherwise than the peace of God, pure, beautiful, sublime, when consecration is without reserve, and faith is without limit; and especially when self-will, the great evil of our fallen nature, is eradicated and subdued? What higher idea can we have of the most advanced Christian experience than that of entire union with the Divine will, by a subjection of the human will? When the will of man, ceasing from its divergencies and its disorderly vibrations, becomes fixed to one point, henceforward immovable, always harmonizing moment by moment, with God's central and absorbing purposes, then we may certainly say, in the language that is sometimes applied to it, and in a modified sense of the terms, has become not only perfected in faith and love, but "united and one with God," and "transformed into the divine nature"—"*He that is joined to the Lord is one spirit.*" And from that moment, in its higher nature, and in so far as it is not linked to earth by sympathies which its God has implanted, and which were smitten and bled, even in the case of the Saviour, the soul knows sorrow no more, the pain of its inward anguish is changed into rejoicing, it has passed into the mount of sublimity, the Tabor of inward transfiguration, the temple of unchanging tranquillity.

"O sacred union with the perfect mind!
Transcendent bliss, which thou alone canst give!
How blest are they this pearl of price who find,
And, dead to earth, have learned in thee to live!

"Thus in thine arms of love, O God, I lie,
Lost, and forever lost to all but thee!
My happy soul since it hath learned to die,
Hath found new life in thine infancy.

"O go and learn this lesson of the cross;
And tread the way which saints and prophets trod,
Who, counting life, and self, and all things loss,
Have found in inward death the life of God."

From the N. Y. Evangelist.

A TRACTARIAN REVIVALIST.

Our readers have already been informed that a remarkable revival of religion has been in progress for some months in the parish church of Leeds, in England, under the auspices of the Tractarians. Under the vicarship of the Rev. Walter Farquhar Hock, D.D. whose name has long been associated with the Oxford movement, the church of Leeds had become deeply imbued with Anti-Protestant and Semi-Papist doctrines and practices. The parish is of great extent, having a circumference of about thirty miles.—It is among these churches and chapels, that a powerful revival has commenced, principally, if not

wholly, in connection with the preaching of the Rev. Robert Aitken, of Prenden. It will, doubtless, gratify our readers to learn something of the history of this revivalist.

The Rev. Robert Aitken was born in Tiviotdale, Roxburghshire, Scotland, about 55 years since, and was educated in England, for the ministry of the Establishment. His first charge was in the Isle of Man, where he proved himself for several years an uncompromising churchman. Some time about the year 1831, the providence of God brought him under the influence of evangelical truth. Passing a Wesleyan chapel on the Island, one evening, he was induced to stop, and listen without to the statements of Christian experience, made by the brethren. He was led to see that he was destitute of true piety, and to wrestle with God for mercy. An entire change of religious views was the speedy result. His wife was soon informed of it, and made partaker of his new experience. His preaching of course partook of the change, and soon attracted crowds from all quarters. A general awakening ensued, which spread over the island. He abounded in labors, preaching everywhere, in and out of doors, and meeting with great success. Driven by a sudden shower on one occasion to find a shelter, he entered a Wesleyan chapel, and continued the service. For this uncanonical act, he was deprived by the Bishop of his charge.

Being thus freed from his charge, he accepted an invitation from a few dissenters at Liverpool to visit them, and began to preach in the Wesleyan Chapel in Pitt street. His oratory soon attracted the attention of the multitude. Possessed of a commanding person, tall, and well proportioned, with a voice of great power and melody, and more than ordinary intellectual gifts, his vehement but graceful gesticulation, and passionate appeals to the heart and conscience, soon gave him wonderful control over the crowds that flocked to hear him. Other chapels were opened to him, but none of them could contain the people. He visited London and preached at White's-Row Chapel, Spitalfields, and other chapels, with like success. As his fame spread, he received and complied with invitations to preach in several of the large provincial towns. In many parts of Yorkshire, particularly at Sheffield, at Birmingham, and at Manchester, as well as at Liverpool, the populace were stirred as in the days of Whitefield. In Sheffield, about 6000 souls were said to have been awakened.

He became a resident of Liverpool, and commenced the gathering of a church, first in a commodious hall in Cook St. and afterwards in Hope St. Chapel, a stone building, capable of seating about 2000 persons, which was built expressly for him, and completed in 1836. The society, which at its organization consisted of but nine persons, within ten months increased to 1500, of whom all but about 300 had been gathered from the world. Other societies were formed in adjacent towns, which were supplied by a ministry raised up under his tuition, of whom the Rev. Dr. Bertram, now of St. Helena, was one of the earliest. A convocation was held at Hope St. Chapel, Oct. 27th, 1836, at which the preachers formed themselves into a brotherhood, called—"The Rev. Robert Aitken."—As their legal and scriptural standard they adopted "Wesley's Sermons and Notes on the New Testament," although they were most of them inclined to Calvinism. Their polity was a compound of Wesleyanism and Presbyterianism. They resolved to be "a working, soul-saving society," to labor and pray for revivals; to hold frequent meetings, at the close of every evening service. At these meetings, "the elders and leaders" were to "go from pew to pew and

exhort sinners to repentance." They eschewed gaily of apparel, pleasure-parties, intoxicating drinks, and marriage with an unconverted person. Finney's "Revival Lectures" were in great vogue with them; an edition of which was published by Mr. Aitken, with an introduction "vindicated and enforcing Mr. Finney's plan of conducting the work of God."

Societies were organized in Manchester, Preston, Hanley, Doncaster, Stockport, Bristol, and many other places, in the course of the two following years. In 1838, he removed to London, and commenced a society in White's-Row Chapel, and a few months later, another in Zion Chapel, Waterloo Road, Surrey. Vigorous congregations were soon organized in both these places, and great crowds, as usual, attracted to hear his fervid oratory. His godly wife, who had exerted a most sanctifying influence over her husband, and was greatly beloved by the people, was removed by death, near the close of 1839.

Shortly after his bereavement, his health failed, and he was driven for a few weeks to his native hills in Tiviotdale for restoration. Returning with renewed strength in March, 1839, he resumed his work. To a particular friend he stated, about that time, that about 3000 persons had been converted under his ministry within the preceding twelve months. Many of the higher classes were attracted to his chapels, and among them the Hon. Miss Grant, a lady of large fortune, who soon obtained a complete ascendancy over him. A part of the Church service was introduced in their worship; and in Zion Chapel, an organ also, which gave great offence. He was urged to return to the Church and to labor for a revival in the Establishment. He sought a reconciliation with the Bishop, made his obeisance and was enjoined to make a public confession and receive a rebuke. The scene took place in his own chapel at Liverpool, and the rebuke was administered by the Rev. Hugh McNeile, the gifted and popular rector of St. Jude's Liverpool. He became the husband of the Hon. Miss Grant, and was introduced into the circles of the aristocracy.— He continued his ministry awhile at Hope St. Chapel, but without his former success. The people no longer crowded to hear as in former days, and he soon grew weary of Liverpool. He removed to Leeds, and completely identified himself with the Tractarian party, under the leadership of the Rev. Dr. HOOK.— Here, for the last ten or twelve years, he has been hidden from the world, and seldom heard of beyond the precincts of his own charge.

At length the Spell is broken. Some months since he began to resume his former modes of preaching. Still adhering to the surplice in preaching, and the intonation of the service, he is admitted to St. Peter's St. James', and St. Saviour's Puseyite places of worship, and preaches with prodigious power and energy. The penitent meeting, too, has been resumed, and Oxford divines conduct the services. Conversions have been multiplied, and the work has extended into Staffordshire, whither Mr. Aitken was invited. The movement is certainly very remarkable, as occurring under such auspices. Should it spread, as now seems most likely, it may eventually reach Oxford itself, and prove a blessing to the establishment.

From the Buffalo Courier.

CRUEL TWITTING.

Incidents trifling in themselves often have an important influence in determining the character of a life. A word spoken in season, a cruel taunt, wounding the heart to its core, have been the turning points in destiny, and put a young mind on the high road to

fortune, or sent it downward to ruin. Almost every person can recall some occurrence in early life which gave tone and impulse to effort, and imbued the mind with principles whose influence is even now controlling. We give place to the following true narrative, as an illustration of this fact, and because it inculcates a truth which every man, woman and child may profitably bear in mind:

Years ago, when I was a boy, it was customary, and I probably is now to some extent among district schools in the country, to have spelling schools during the winter term. These gatherings were always anticipated with great interest by the scholars, as at those times was to be decided who was the best speller. Occasionally one school would visit another for the test of scholarship in this regard. Ah! how the little hearts would throb, and big ones thump, in their anxiety to beat the whole.

Once on a time, a neighboring school sent word to ours, that on a certain day in the afternoon, they would meet at our school-house for one of these contests. As the time was short, most of the other studies were suspended, and at school and at home in the evening, all hands were studying to master the monosyllables, dissyllables, polysyllables, abbreviations, &c., &c., which the spelling-books contained.

At length the day arrived, and as our visitors were considered rather our superiors, our fears and anxieties were proportionately great. The scholars were ranged in a standing position, on opposite sides of the house, and the words pronounced to each side alternately, and the scholar that "missed" was to sit down. His game was up.

It did not take long to thin the ranks on both sides. In a short time our school had but eight on the floor, and theirs but six. After a few rounds the contest turned in their favor, as they had four standing to our two. For a long time it seemed as though these six had the book "by heart." At length the number was reduced to one on each side. Our visitors were represented by an accomplished young lady, whose parents had recently arrived in town, and ours by myself, a ragged little boy of ten summers, who had set up night after night, while my mother, with no other light than that produced by pine knots, pronounced my lesson to me. The interest of the spectators was excited to the highest pitch, as word after word was spelled by each. At length the young lady missed, and I stood alone. Her teacher said she did not understand the word. She declared she did; that the honor was mine, and that I richly deserved it. That was a proud moment for me. I had spelled down both schools and was declared victor. My cheeks burned, and my brain was dizzy with excitement.

Soon as the school was dismissed, my competitor came and sat down by my side and congratulated me on my success, inquired my name and age, and flatteringly predicted my future success in life.

Unaccustomed to such attentions, I doubtless acted as most little boys would under such circumstances, injudiciously. At this juncture, Master G., the son of the rich man of our neighborhood, tauntingly said to me, in the presence of my fair friend and a number of boys from the other school—"O you needn't feel so big—your folks are poor, and your father is a drunkard."

I was happy no more—I was a drunkard's son—and how could I look my new friends in the face?—My heart seemed to rise up in my throat, and almost suffocated me. The hot tears scalded my eyes—but I kept them back, and soon as possible quietly slipped away from my companions, procured my dinner bas-

ket, and, unobserved, left the scene of my triumph and disgrace, with a heavy heart, for my home! "My folks were poor—and my father was a drunkard." But why should I be reproached for that? I could not prevent my father's drinking, and, assisted and encouraged by my mother, I had done all I could to keep my place in my class at school and to assist her in her worse than widowhood.

Boy as I was, I inwardly resolved never to taste of liquor, and that I would show master G. if I was a drunkard's son, I would yet stand as high as he did. But all my resolves could not allay the gnawing grief and vexation produced by his taunting words and haughty manner.—In this frame of mind—my head and heart aching, my eyes red and swollen—I reached home. My mother saw at once that I was in trouble, and inquired the cause. I buried my face in her lap, and burst into tears. Mother, seeing my grief, waited until I was more composed, when I told her what had happened, and added passionately, "I wish father wouldn't be a drunkard, so we could be respected as other folks."—At first, mother seemed almost overwhelmed, but quickly rallying, said:

"My son, I feel very sorry for you, and regret that your feelings have been so injured. G. has twitted you about things you cannot help. But never mind, my son. Be always honest; never taste a drop of intoxicating liquor; study and improve your mind. Depend on your own energies, trusting in God, and you will if your life is spared, make a useful and respected man. I wish your father, when sober, could have witnessed this scene, and realize the sorrow his course brings on us all. But keep a brave heart, my son. Remember you are responsible only for your own faults. Pray God to keep you, and don't grieve for the thoughtless and unkind reproaches that may be cast on you on your father's account."

This lesson of my blessed mother, I trust was not lost upon me. Nearly forty years have passed since that day, and I have passed many trying scenes, but none ever made so strong an impression on my feelings as that heartless remark of G's. It was so unjust and so uncalled-for. Now, boys, remember always to treat your mates with kindness. Never indulge in taunting remarks toward any one, and remember that the son of a poor man, and even of a drunkard, may have sensibilities as keen as your own.

But there is another part to this story. The other day a gentleman called at my place of business, and asked if I did not recognize him. I told him I did not. "Do you remember," said he, "of being at a spelling school at a certain time, and a rude, thoughtless boy twitting you of poverty, and being a drunkard's son?" "I do most distinctly," said I. "Well," continued the gentleman, "I am that boy. There has not probably a month of my life passed since then, but I have thought of that remark with regret and shame, and as I am about leaving for California, perhaps to end my days there, I could not go without first calling on you, and asking your forgiveness for that act." Boys, I gave him my hand as a pledge of forgiveness. Did I do right? You all say Yes. Well, then, let me close as I began. Boys, never twit one another for what he cannot help. **UNCLE JOSEPH.**

From the Pacific Recorder.

INDIVIDUALISM.

One of the strongest tendencies of the day is towards associated effort. Acting upon the acknowledged truth that in "union is strength," men are disposed to act in masses, and only so. The present is an age of "Societies," of "Unions," of "Associations." There is scarcely an avenue of enterprise,

moral or religious, that is not covered by one or more organized bodies, designed for its exploration and occupancy. All this is well, and so far as thus combining the active energies of those whose sympathies and sentiments flow in the same channel, such organizations are the most efficient means for acting on the world. But, beneath the apparent and the real good connected with them, there lurks a serious danger; it lies in the almost unavoidable merging of the individual into the mass; the weakening of the feeling of personal responsibility, and the disposition to perform duty by proxy. We may see that feeling displayed in connection with almost every religious or moral effort. Who now thinks of seeking out the orphan? There are Societies that take the charge of that work, and if we give our annual contribution to the asylum, we feel as if all our duty, in that direction, was performed.—But what have we known of the joy of doing good, when we have thus performed the labor? And it is so through nearly the entire range of moral and Christian effort. Now, we do not object to such organizations—on the contrary, we believe them to be necessary and efficient agencies for good; but what we regret is, the evident lessening of that feeling of personal responsibility which it is the first aim of the gospel to impress upon the heart. We would see more of individualism in society; we would have men feel that their duties are not all performed by giving dollars (or quarters) for others to do good with, but that each man himself should be a centre of influence, a direct actor in labors for the good of man.

We are mistaken if our churches, and even our families are not already disastrously affected by the weakening of this spirit of individualism. Parents give up the religious training of their children to the Sabbath school; Christians turn over the conversion of men to the church, and the church in turn relinquishes much of her appropriate work to Societies, and every where one leans upon another. Men wait for influences from without to move them, when those influences should spring within themselves, and should, through them, move others.

Our great hope for the church, and for the world, is through the widening and deepening of this principle of individualism: when men shall feel their personal obligations to act and their individual responsibility to God, and when oftener from the Christian heart shall arise the prayer of Saul of Tarsus—"Lord, what wilt thou have me to do?"

Correspondence of the London Times.

THE OPIUM TRADE AND MISSIONS.

"Sir,—There is one item of deficiency in the Indian revenue, as stated in the House of Commons, which deserves more notice than was given to it on that occasion.

"The deficiency of nearly half a million sterling in the opium revenue is said to be owing to the disturbances in China having checked the consumption for a time only. But the Indian Government expressly stated, on the opening of the China trade in 1833, that they retained this monopoly not with a view to revenue so much as to restrain the use of this pernicious drug. It might therefore reasonably be expected that the quantity annually produced in the Company's territories would be kept down: instead of which it has been increasing so rapidly, contrary to their original humane intentions, that in 1840 the quantity imported into China had risen to 40,000 chests, and in 1854 to upwards of 70,000, almost exclusively from India.

"But while the East India Company is securing

for itself £3,000,000 to £4,000,000 sterling yearly by this rapid extension of the trade, the consequence is that they are systematically feeding a vicious and illegal demand in China. The opium scourge is one of the greatest antagonists to Christianity in that country, and it is remarkable that it rose simultaneously with modern Christian missions at the commencement of the present century, as if the arch-fiend were vigorously counterplotting the army of the Prince of Peace. Some would soften down the evils of this trade by representing them as merely a parallel to the use of intoxicating drinks in Britain, and therefore as we use £60,000,000 of our stimulants, while the Chinese only use £6,000,000 of opium, it is by no means such a bad business. But two entirely opposite inferences may be drawn. The first is, that opium smoking is not a parallel to wine drinking. It is considered by the Chinese themselves to be a ruinous vice, and therefore, if there be any parallel, it must be between opium smoking and drunkenness. The other inference is, that as the Chinese as yet consume only £6,000,000, there is hope that the evil may yet be checked. The truth is, opium is not, as some would have it, a national stimulant; it is an exotic. The Chinese have had their stimulants of tea, wine, and spirits, for aught we know, for the last four thousand years, whereas opium smoking is but of sixty years' growth, and is as yet comparatively little used in the inland provinces. It has cast its deadly influence over the coast provinces of China, and it rests with the British nation to say whether they will incur the guilt of completing the ruin of the whole of China, or urge the East India Company to seek a more honorable revenue from their prolific territories.

"The subject cannot now be evaded. China is rushing to poverty and ruin, and we, a Christian nation, are chiefly instrumental in effecting this.—Everywhere the missionaries have to mourn the havoc this deadly drug is committing, and they are taunted with the inconsistency of this nation bringing with one hand Bibles and with the other opium. Moreover, the constant export of treasure in payment for the drug has kept the currency of China in a state of chronic disorder for the last twenty years, and their social and political system in the same condition. It has been said that the best way to modify these evils would be to get the trade legalized, thus acquiescing in our deluging China with the drug, so that the British conscience may be saved in the transaction. In the meantime, we content ourselves with the wretched plea that the Chinese must have opium, that the Chinese Government are not in earnest in its prohibition, and that if we do not send it to them others will. This, however, is mere trifling. The bulk of the Chinese nation are not opium smokers as yet. They look upon the habit as a vice, and one which, if kept from the victim for a few years, might be dried up at the roots. It was proved beyond a doubt that the Chinese Government were in earnest when in 1839, they made that noble sacrifice of 20,000 chests, by hurling them all into the sea, and it is but the terror of our arms that has since paralyzed them, and prevented their taking any active course of prohibition. Nor, again, unless opium be grown in China itself, can any other nation but ourselves supply the demand, although, if any could, what should that signify to us?

"India has vast resources, if fairly developed.—The cultivation of long staple cotton alone might prove a mine of wealth. This opium revenue is by no means necessary to her existence. On the contrary, to those who recognize a superintending Provi-

dence, it must be evident that divine retribution will sooner or later overtake this national violation of Christian duty.—Yours, &c.,

"AN OLD RESIDENT IN CHINA."

From Correspondent of the Presbyterian.

PALESTINE.

HEBREW BIARRAH,
Plains of Sharon, 1855.

Since our residence in the open country, removed from the near neighborhood of cities or towns, where the influence of a mixed and partially civilized population inevitably results in variety and change in popular habits, we have become peculiarly interested in the primitive manners and customs of the native peasantry. In many respects their style of living seems to remain the same as in the days of the patriarchs and judges, and of later Biblical times. The structure of society seems to have taken its present form in the same simple manner, in necessity and Providence. First, the father is the head and governor of a numerous household; if his flocks increase, and his harvests and vintage are abundant, the poor in his vicinity are employed by him, seek his favour and protection, and the more prosperous join and intermarry with his children. This family association becomes a tribe, and afterward the most intelligent and popular of his descendants is chosen to stand for his brethren in all matters of right and wrong among themselves, and intercourse with other people. These head or chief men are denominated Shieks.—Again, as they increase in numbers and wealth, they subdue their weaker neighbors, and add them to their party. There is no safety for individuals separate from the protection of such association. Their rules are various, according to their importance and situation. The Shieks have the responsibility of keeping peace with the Turkish Government, and collecting its legal taxes from their people. In some cases several petty Shieks acknowledge the supremacy of a greater. One of these head Shieks, with whom we are acquainted, receives annually, as a tax, a fee from each of his men, two rotte of semin (thirteen pounds of boiled butter), worth about two dollars.—Another receives three measures of wheat (one and a half bushels); another barley, or grapes, or a sheep, according to the staple produce of his people and their ability.

We are acquainted with two classes of the Arabs, the Bedouins and the Fellaheen. The Fellaheen reside in villages, in ruins, or huts of mud and stone. They cultivate the adjacent district, and raise most of the grain, olives, grapes, figs, and vegetables of this country. They also go out of their villages as shepherds, with their flocks of sheep and goats, and herds of cattle, to graze through the day on uncultivated places, and return for safety every night. Their villages are not composed of scattered dwellings and gardens as in America, but are built close and compact for security. These villages are numerous on the mountains and on the plains, and each village has its Shiek. We also know two classes of the Bedouins, the stationary and the roving. They reside in tents of black goat's hair cloth. The stationary have flocks and herds, and a right to certain lands from government. They encamp near these lands, and sow grain and field-crops, water-melons, &c., but do not irrigate, plant trees, or vineyards, or gardens. The roving Bedouins do not cultivate the soil in any way, but depend for subsistence on raising camels, horses, herds, and flocks, and frequently remove their encampments for fresh pasturage and

water. These all are associated in large families, and have their Shicks. Many interesting incidents occur in our daily converse with the various sick persons and their relatives, who visit us from a distance in every direction; and it would be pleasant to visit among them more frequently than our constant occupation permits. Their salutations are much the same as we find on record in the Scriptures. They frequently say to us, "Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast,"—(1 Sam. xxv. 6.) "May you live many years and see the prosperity of your people." "May all blessings and good things come to you." These are often accompanied with, "God is good." "He is merciful, he is gracious; may his mercies and blessings be upon you."

Their style of hospitality reminds us of Abraham and Lot in the entertainment of visitors. "The fatted calf" is killed, and the unleavened cakes, on account of haste, are made and served hot. The practice of killing a fatted calf, or lamb, or kid, when receiving strangers, or upon festive occasions, is still so much observed, that even the poor often keep a kid in the house, and feed it with a portion of any provision they may have, like the poor man in Nathan's parable.—(2 Sam. xii. 3, 4.) Also like the case of the witch of Endor.—(1 Sam. xxviii: 24.) The same custom is also mentioned by our Saviour in the parable of the prodigal son.—(Luke xv. 23.) The killing of the fatted calf, or lamb, or kid, in a religious way, as a kind of sacrifice, is also still practised. Sometimes when a man has no child, he will vow to make such a sacrifice, or offering, for the benefit of the poor, and sacredly fulfil it when his prayer is answered. At other times, when a beloved relative is dangerously ill, the same vow is made and fulfilled in the event of recovery. An intelligent Arab brought his young wife to us seriously indisposed, for medicine. A simple remedy restored her to health. He soon after killed his fatted kid, and invited the poor to his feast. He informed us that it was a sacrifice he had promised to the Lord to make when he brought his wife for medicine, if she should recover. He stated that it was their custom on such occasions to kill a sacrifice, and make a feast for the poor. They never eat in the presence of others without dividing their morsel, esteeming it a sin to do otherwise, and a general hospitality is regarded as a religious duty.

In their common business and converse, they constantly recognize the supremacy and providence of God. Afflictions and losses they universally express as coming from him justly in chastisement for their sins. "Min Allah! min Allah!" they repeat in a subdued manner, "From God, from God," as an end of all complaint, and a solace to the afflicted. When they build, or plant, or commence any work, or hazard themselves, as in descending a well, or starting on a journey, they invoke aloud divine protection and blessing upon their effort. To such an extent is this reverent and constant mention of the Creator, that the peasant who brings his donkey-load of produce for sale at the gate, when offered a lower price than he is willing to take, only answers, "May God give you as good for that price." An observer may stand for hours in the morning at the Jaffa gate, and hear the country Arab give the one same reply, with little variation, to the shrewd city retailers.

The fashion of their dress appears to be very similar to that worn in the time of Moses and the prophets. The wisdom and love of God gave to his people minute regulations, "on account of the hardness of their hearts," such as the restoration of the outer garment, taken in pledge, before the sun was set, for the reason, "it is his covering only" "wherein shall

he sleep."—(Exod. xxii. 27.) So at this time, this loose heavy outer garment is frequently offered in pledge; and, among the poor, it is the only thing with which he is covered at night. They ingeniously wrap themselves from head to feet, without bed or pillow beside. Every woman wears a piece of thin cloth, of various colour and material, according to the cast of the wearer, appended to the head as a veil. It is generally about the size of a common shawl. With this they suddenly cover themselves at the approach of the other sex, as did Rachel.—(Gen. xxiv. 65.) It is often used by the poor to tie up their burdens of grain or fruit, as in the example of Ruth iii. 15. It is also the practice for poor women to glean in harvest time after the reapers, and in the evening beat out with a short stick what they have gleaned, and carry the grain home in their veils.—(Ruth ii. 17.) Many poor women come to our large court-yard to beat out their grain for protection. The girdle so often mentioned in the Scriptures is universally worn. The profuse ornaments of the head, "the wearing of gold" and precious stones (by the rich) attached to and braided with the hair, is still the fashion. Also the painting of the eyes, or eyelids, is common on all festive and dress occasions. Bright-coloured and expensive stuffs are worn by men, folded in enormous turbans, as alluded to in Ezek. xxiii. 15; in round tiers, as in Isa. iii. 18, and 2 Kings ix. 30.

The custom of the principal men and elders sitting at the gate is still practised in walled towns like Jaffa. Here all matters of news, disputes, and variance, are discussed and settled. When one person wishes to speak with another on business of importance, it is common for him to sit down at the gate and wait for his passing, as did Boaz.—[Ruth iv. 1.] The manner of threshing grain, by the treading of cattle, is still the same. The threshing floors are a smooth, elevated place in the open fields, and in threshing time they are always watched day and night, and the owners sleep near the grain to protect it, as did Boaz. [Ruth iii. 7.] The practice of pouring water on the hands for washing, instead of using a vessel or basin, is still the custom, and the rich have an attendant for this purpose, as Elisha was called by Jehosaphat, "the son of Shaphat which poured water on the hands of Elijah."—[2 Kings iii. 11.] They wash before and after eating. As knives and forks are rarely known, they use their fingers very expertly. The same "red pottage" "of lentiles," like that for which Esau sold his birthright [Gen. xxv. 30, 34], is still a common and favorite dish among all classes.—When the Arabs have occasion to visit their superiors to crave a favor, they consider it disrespectful to go "empty-handed," but often take a lump of figs, or dates, a cluster of grapes, and a few loaves of bread "in their hand," as a complimentary present. The same regulation that was given by Moses [Deut. xxii. 10], about ploughing with diverse animals together, would be necessary now, as the natives often yoke a sturdy ox and a feeble donkey [or ass] together before the plough. The manner of life of the Bedouins particularly much resembles the patriarchal dwelling in tents, which like the tents of Kedar, are black—[Sol. Song, i. 5.] They are shepherds, chiefly supported by their flocks and herds, as were Jacob and his sons. In this land, the cultivators of the soil give the same share of their produce, "the fifth" [Gen. xlvii. 24], as rent or tax to the Government, that Joseph instituted when governor of Egypt. Their religious sentiment and veneration is predominant. They denominate Jerusalem "el Koodis," *the holy*, and have a great reverence for the sacred localities mentioned in Bible history. They

greatly venerate the Scriptures, and regard them of divine authority.

The more familiar we become with the people, the more numerous are similar features recognized among them, which would be impossible to mention in my present limits. The query often arises in our minds, how these ancient usages have been so perpetuated among such an uncivilized people? We cannot but regard the fact as strong testimony that the present natives of the agricultural districts of Palestine are a mixed race, in part descended from its early possessors. In the Old Testament we have frequent mention of the intermarriage of Jews with the people of the land and surrounding nations. [See the times of Nehemiah and Ezra.] In the Acts we read that the father of Timothy was a Greek, and his mother a Jewess. It is probable that many obscure individuals remained, notwithstanding the general dispersion and destruction by the Romans, and became amalgamated with other people. Most of the Jews with whom we have had acquaintance in Hebron, Jerusalem, and Jaffa, have been either themselves, or their fathers, emigrants from other countries, who retain their different languages and customs.

From the Dublin Warder.

A HOWL FROM THE SHORES OF AMERICA.

An Irish priest long resident in America, thunders across the Atlantic a warning to his lay compatriots, so illustrative of the decay of Romanism, and so characteristic of its selfishness, that it deserves a place in the *Warder*, as well as a few remarks at our hands:

"The Irish," he says, "as a general rule, do not become rich in this country with a competence of support, but they cease to be religious even with a competence of religion; and this is the third reason why, as an Irish priest, I dissuade, in good, sincere, and hearty earnestness, Irishmen from making this their home. When they arrive here they loiter about the large cities, and are dependent on a precarious day's work. They soon mix with bad companions, who, if Irish, have already unlearned the teachings of their faith; and, if Americans, have no faith at all. If they go into the interior of the country, they work there at railroads and canals, and are, in a great measure, deprived of the aids of religion, not having seen a priest for months together. They indulge in the beastly and besotting vice of intemperance; they lose respect, through bad example, for their clergy, they neglect the sacraments; and I fear many who would have saved their souls at home lose them here, whither they come to 'save the life that perisheth.' I speak from actual experience when I say that I have seen as much poverty here as I have ever seen in Ireland, and am too frequently called on to minister to their wants out of my own scanty resources. It is a sad trial to an Irish priest to see the once respectful Irishman become so degenerate as to chime in with that republicanism run mad, which makes him lack reverence for the 'man of God.' The truth is, that the so-called liberty of these States is another name for license, that it is a liberty to commit all kinds of excesses without the salutary restraints of a virtuous and well-ordered public opinion. It is better, then, to live and die at home as faithful Catholics than to come here with but a chance to be better, and in danger of becoming lax in faith and morals. Better is it that the Irish should leave their sons and daughters behind them with the precious gem of faith, than come here and leave them exposed to the evils of indifferentism and infidelity. And it is a fact undeniable, that the greater number of the children born

of Irish parents in this country have more of native feelings, native antipathy to the Irish, and more of irreligion, than perhaps those whose forefathers have been Americans."

This is, of course, to be read *cum grano salis*. The "besotting vice of intemperance" cannot be indulged consistently with industry and prosperity, and both, for the most part, characterize the Irish peasant who carries any sort of energy and self-respect along with him into the great towns or the backwoods of America. It is, on the contrary, notorious that men who had lost cast at home, by dissipation and idleness, have made both a character and competence for themselves in the energizing atmosphere of the States. The poor Irish emigrant at once shakes himself free of the slough of his dirt, indolence and servility. He finds that in this new scene a man must either work or starve. There is no place for the dilatory or the sluggish. The race is only to the swift, but the trial is quickly over, and the prizes are great and near.

The emigrant labourer no sooner arrives than the transformation begins. He is no longer ragged and squalid, but clean and decently clad. He exchanges his swinish dietary of potatoes and cabbage for plain but nutritious food. His listless and procrastinatory habits are supplanted by energy and punctuality. He finds that his new position is not to be trifled with. He must accommodate himself to the exacting industry and decent habits of his new home, or sink altogether. The change thus forced upon him soon brings its reward. He finds that his wages not only support him comfortably, but leave him a margin to put up in bank. With a mere trifle he buys the fee-simple of some fifty acres. In the intervals of his employment he gradually clears it, builds his log-house, and digs his well. He then enters with his family, takes leave for life of dependence and vicissitude, and founds a moderate fortune.

But along with his prosperity there grows upon him, as the priest we have just quoted truly remarks, a decided tendency—eventually irresistible.—to embrace "infidelity," or, in other words, *Protestantism*. And they not only "neglect the sacraments," but "lose their respect for the clergy," to such an extent that they won't submit to be labelled and lampooned in chapel, or to be flogged in the streets like vicious brutes. The priest at home feels that emigration will never make his pot boil, and the priest in the States discovers, like a turkey who has hatched a brood of ducks, that he loses his flock as fast as they are feathered. No wonder that they join in denouncing emigration. The social stagnation of ignorance and terrorism is the element in which the Papacy thrives. Let in the light and disarm the priest, and, alas! what remains for the Romanist peasant? Nothing but prosperity and the Bible.

From a Correspondent of the Western Episcopalian.

THE FALLEN YOUTH.

Last week I saw a young man at the bar of justice. He was sentenced to an imprisonment in the penitentiary for fifteen years. His crime was burglary and grand larceny. He was a perfect stranger in our community. I sought an interview with him, and repeated my visit during the three days that he staid, to learn something of his history. He is the son of a minister. He is now thirty-three years of age. Those only who learned his abilities, natural and acquired, know how far he has fallen. He has a vigorous mind, is well educated, has a quick perception, and he might have attained to almost any situation of honour or profit if he had conducted himself with propriety. He has, he tells me, learned the printer's

profession, and the painter's—he has been a 'reporter for the press.' I have now before me a letter which he wrote just before he left for prison. Its composition, its style, its penmanship are of the first order. I inquired of him particularly the causes which led him on to his present condition—for this is not his *first* offence. He gave me substantially the following:—"Wicked associates and companions—trifling with female affection—tippling and intemperance—gambling and neglect of moral and religious duties, and idleness." He says he commenced his downward career before the age of eighteen years. He followed his wicked course till now it reaps its bitter rewards. Let every youth that reads this account ponder over the *causes* which led to this fall, and then let him see the *consequences*. They are—loss of property, of character, of self-respect, a hardened and desperately wicked heart, a mother weeping over a fallen son, a wife and child left desolate, conscience seared, a God offended, the laws of man broken, and a life of fifteen years at hard labour in the state prison. Would you avoid the *end* of this fallen youth? Shun the causes which *lead* to the end.

From the Morning Star.

EMANCIPATION.

Three millions of slaves in a land of liberty! Men, women and children, bought, sold, whipped, driven, worked like brutes, without remedy! Every citizen obliged to guard, nourish, patronize, defend, strengthen this iniquity with his money, and political connection with the national government whether he chooses to do so or not! What a state of things! How can we endure connection with such villainy? Our hearts ache when we think of it, and we long for the day of emancipation of the slave, and of ourselves. If any thing can be done to correct this evil, if any means can be adopted to rescue a part of these victims of oppression, our hearts will rejoice. The underground R. R. does something, but a very small proportion of the natural increase of slaves escape, so that the hosts of the oppressed are growing larger and larger every year. This mode of escape is too slow, dangerous, uncertain to be relied on as a remedy for the mighty evil. Political prospects are dark for the slave, and many generations will pass away before deliverance will come from that quarter. In the meantime, something more than is doing, should be done. But what can we do? How can we reach these sufferers? Every answer that is proffered is compassed with difficulties, and yet if it is true, "where there is a will, there is a way," something may be done. We have a plan which we have laid before several discreet friends of the slave, and before persons familiar, from long residence at the south, with the institutions in that region, and they are of opinion that it might by judicious management be made effectual. If it will work at all, the extent of success will only be limited by the funds available in the enterprise. Here is the *Plan*.

Secure by purchase or lease an appropriate tract of land at the south, and then purchase all the slaves that the funds will admit of, and put them upon this land in companies as large as can be profitably employed, and place over them suitable superintendents to direct their labor, provide for their necessities, and manage the proceeds of the plantation. Some missionary society should provide schools, and religious instruction for the slaves, and a portion of every day should be devoted to teaching them to read, write, &c., and the Sabbath held sacred to rest and moral improvement.

The proceeds of the plantation above the necessary expenses, should be placed to the credit of the slaves, and when the amount equals the original purchase money and interest, set them all free, and use the same money again to ransom others from slavery, and give them opportunity to work out the ransom money in the same way, which they can do in about five years. Only such slaves should be purchased as choose to comply with these conditions, for we wish not to be implicated in involuntary servitude. Some of the reasons which seem to favor this scheme we will mention. The slave can attain his freedom by his own efforts; his offspring from the time of his purchase will be free forever; he will be prepared for freedom by the instruction which he will receive his contract to earn his ransom; he will earn his ransom much quicker under the direction of intelligent superintendents, than if left to himself; the money invested will be safe, and pay interest, so that it will be easier to secure large sums to invest. If the plan works well, there can be money enough obtained to buy every slave at the south, and give them opportunity to work themselves free. We can demonstrate the superiority of free labor in the midst of slavery; we can fill the market with free labor products, we shall be able to settle these negroes in their southern climate where they belong, and where they can do the most good, and not alarm commerce with the idea that the southern trade is likely to be ruined.

If responsible parties will engage in this work of philanthropy, we are persuaded that the money, the way and the means, the men and opportunity will not be wanting, and if the experiment prove successful, we may live to see slavery abolished, or reduced to a mere nominal existence. There will be difficulties to overcome, no doubt, but in what good work is this not the case? If we never attempt to rescue the slave until all difficulties are removed, we shall do nothing. In the nature of the case we may expect them, but they can be conquered by patient, judicious effort.

G. H. B.

From the British Banner.

GOUGH IN ENGLAND.

This great orator has at length left our shores for his adopted country. On taking ship from Liverpool, he was accompanied on board by many friends, well known in the walks of humanity and religion, who bade him for the present, a thoroughly English adieu. Now that his labors are closed, did our space permit, we should like to review the European career of this most admirable man.—We were the first to herald his advent; and nothing was wanting on our part to introduce him with advantage to the British people.—On looking back through the whole of his extraordinary career since his advent, we see no reason to regret our good offices, but the contrary. Mr. Gough has proved himself all that we predicted, and something more. His labors have had no parallel in these lands. They would lose but little by comparison with those of Whitfield or Wesley, for an equal period.—He has addressed in Great Britain, during the two years he has been in our midst, 460 meetings, and in round numbers, 800,000 persons. In London he addressed 72 meetings. In Exeter Hall he spoke upwards of 40 times. He has travelled 19,837 miles per rail and coach. His correspondence amounts to 3,500 letters; and to crown the whole, he slept in upwards of 300 different beds!

Temperance—the moderate use of things beneficial, and abstinence from all things hurtful.

Views and Doings of Individuals.

For the Gospel Tribune.

TO WISDOM.

BY THE FOREST BARD.

I met a hoary pilgrim on the world's highway,
A sage itinerant, through many lands,
Whose patient steps no lure sufficed to stay
From picking pebbles from life's ocean sands :
No curls of beauty deck'd her lofty brow,
Time's ruthless hand had torn them all away,
But ah! a richer crown he leaves thee now,
His hoary locks of venerable grey.

All humbly robed, by gorgeous thrones she stood,
A stern reproof to vanity and pride,
And gathered gems in stores of mental food,
From little morsels counters cast aside,
By heaven chartered to ameal the earth,
Through realms afar her patient course she ran,
Diffusing blessings; in her breast their birth
Became the grand *catholican of man*.

Again I met her in the humble cot,
Where glean'g knowledge from the silvered sage,
She fostered blessings for the human lot,
Bright sands of God to gild the preachers page,
No lordly fane was hers, an humble cell,
A rill beside, and stately pines above,
Where meditation would delight to dwell,
And where to live the alchymist would love.

There wisdom dwelt, a sybilline retreat,
Beneath an oak with trailing ivy twined.
In which when e'er she deigned to take a seat,
Kings seeking counsel, at her feet reclined :
Among the devotees who gathered there,
I mark'd one form of mild majestic mien,
On whom the goddess smiled with favor rare,
I looked and saw, 'twas Britain's lovely Queen.

Each voice was hushed when wisdom spoke, each sneer
Of maudlin mirth, and frothy fancy's will,
Sunk back abash'd, her sage remarks to hear,
While pale faced pride grew even paler still.
Her words with honey dropp'd, were sweet and mild,
Bright inspiration framed for mortal ears,
For man instruction,—precept for the child,
The sage experience of a thousand years

A gentle guide, to all who seek to learn
The paths of virtue, and the ways of truth,
Severe for honor and for justice stern,
The faithful guardian of unshaken youth ;
God's gracious gift to Israel's favor'd king,
Thou at pray'r's voice bade ignorance depart,
Bade faith her halo round the soul to sling,
And hope to dwell within the human heart,

AURORA, Dec. 1855.

THE SCRIPTURES AND THEIR INTERPRETATION.

BY THE REV. JOHN GILMOUR.

Man remains ignorant of many of his moral relations, and ultimate destiny, while destitute of the oracles of God. That nation or individual has received no ordinary blessing to whom are committed the oracles of God. So thought Moses, David, and Paul. God had distinguished the Israelites above many nations of the earth, especially because unto

them he had committed his word. He communicated these oracles through various instruments under the ineffable guidance of his Holy Spirit: "Holy men of God spake as they were moved by the Holy Ghost." Every thing in them is true. They constitute *objective* religion perfect; and so far as any individual understands and is assimilated to them, he approaches *subjective* perfection. The word of the Lord is perfect, but its influence upon the mind may be very imperfect. Due attention to this distinction would prevent many loose statements about the doctrine of perfection, and serve to correct some errors on that point.

No part of this perfect system of truth can be at variance with any other part; nor can its statements be in contradiction to any other portion of truth throughout the universe of God; for he who inspired the one produced the other. This revelation is in harmony with every fact in space and duration. The former may impress us with the immensity of Deity, the latter convey some idea of his eternity—subjects far above our comprehension; yet, with revelations, light will often induce us to call in expressive silence to muse his praise. The mind floating on the immensity of space exclaims, where will wonders end? and, in working up the stream of time, finds even its antiquity beyond the power of thought. The fossil dates baffle calculations, and should we in the ascent by imaginations power, place our foot on the first jot of material creation, there lies a gulf between us and the Great Unknown which we cannot cross. "Who by searching can find out God?" There is no point in space nor period in duration with which he is not intimately connected, acquainted, and present. We may therefore safely conclude, that no communication of his will to man will contradict the facts of creation and its history.

Nature is the product of God: the interpretation of it is the effort of man. The Bible is the product of God; its interpretation the work of man—the products are divine and never contradict one another—the interpretations belong to man, and may be contradictory. Hence follows an important practical lesson. The interpretations of nature and revelation may discord, while nature and revelation are in perfect harmony. Because some new interpretation of nature seems to contradict some interpretation of revelation which I entertain, it does not follow that revelation or nature is at fault, but that our interpretation may, and needs to be, carefully revised. Between a thing and its interpretation there is a mighty difference;—the thing itself *true*, my interpretation at fault; nature true, revelation true, suspect them not, submit them to no torture, suspect *your view* of them, and submit it once more to the crucible.

Sir Isaac Newton teaches that the earth goes round the sun. This is a confirmed and admitted fact. Some interpretations of the Bible led people to think the sun went round the earth. Now, which shall you deny—Sir Isaac's theory or the Bible? Neither.

Suspect and revise the interpretation; make it correct; make it what the Bible authorizes, and there is no contradiction; you need not abandon the book, only abandon a false interpretation.

Geology teaches the great antiquity of our world, that instead of being a few thousand years old, it may have reached millions. Its fossil inductions are irresistible; enlightened candour can no longer gainsay the evidence of antiquity—an antiquity leaving immensely in the distance our wonted chronology; and, what then? shut our eyes on demonstrative phenomena, or conclude the sacred oracles are at fault, and so deny their inspiration?—neither the one nor the other. Let nature tell her own honest tale; she displays the eternal power and god-head of Jehovah; hesitate not for a moment to sing the hymn of praise which she teaches; in the end you will find there is no discord between that hymn and that which revelation dictates; lay it down as a maxim the Bible is true; but does it follow that your interpretation of it is equally true. Your interpretation is that the material world is about six thousand years old; but is that what Moses teaches in Genesis, first and second chapter? Without question he teaches the recent creation of man: nor does geology contradict this. The history of Adam commences on the sixth day, and where, in the statement of Moses, have we an account of the first day? Chapter i. 3, "And God said, let there be light, and there was light." Now this is the commencement of the Adamic system; and six days after he is created. But observe, the operation given in the statement of Moses, prior to the first Adamic day, is contained in verses 1 and 2; and the only chronological data it affords, is "*In the beginning.*" Now, does the Bible any where give us a clue to the meaning of the phrase, "*In the beginning.*" Prov. viii. 22, 23: "The Lord possessed me in *the beginning* of his way, *before* his works of old. I was set up from everlasting, from the beginning, or ever the earth was." A remark or two on these two verses may show us what "*In the beginning*" means. 1st. It was *before* his works of old; now, how long before, the record saith not. 2nd. In the 23rd verse it adds the expressions, *from everlasting*, and *from the beginning*. Are they not synonymous, or may be explanatory of one another? Perhaps grammarians would call it a Hendiadys; but, to the common reader, do not the words, "*In the beginning,*" seem the same in import as *from everlasting*. Nor is this the only passage. Examine the following:—John i. 1; Heb. i. 10; Col. i. 18. Now, it was in the beginning, however long or short, (and as we have no line we cannot measure it,) that God made the heavens and the earth. If the geologist prove to our entire satisfaction, that it requires myriads of ages to create the successions of vegetable and animal existences, which have left their impress on the respective strata with which his examinations have made him acquainted, we say our Father made them all, and he prefaces our chronology

in his own book, with a statement which gives ample time for these successive productions, viz.: "In the beginning"—"From eternity."

We, however, frankly admit, that the record of revelation confines the history of man within a short chronological compass; not much more, at any rate, than six or seven thousand years; and should the geologist find any human fossil or fossils of any human inventions; implements or instruments of very ancient data in his geological epochs, we should find a difficulty according to our present interpretation. But what is the fact: no such remains are found in any of the three strata; no, not among Lyell's, eocene miocene, pliocene and newer pliocene; we had almost added geology, whose prattle threatened the extinction of revelation, now that it has waxed into manhood, yields its tributary testimony to the unquestionable veracity of the scriptural narrative under proper interpretation. The disciple of revelation has nothing to fear from fresh discoveries. Let their veracity be tested and confirmed; should they then seem to contradict the divine testimony, be assured it is only *apparent*. Truth is one; in all its departments there is agreement. We venture not, however, to add, that the *interpretation* of revelation, however antiquated and numerously sustained, is unquestionably correct. If a screw seems loose, you will find it here; not in the oracles themselves—they are divine, the interpretation is human.

The utmost care, however, should be taken in our attempts to ascertain the meaning of holy writ. It is the stand-point from which we shall survey other portions of this wonderful book. Now, should this be false, it will greatly mislead. It will be to revelation what a vitiated eye is to nature. I suppose this is what is meant by the Redeemer. "If thine eye be single thy whole body shall be full of light." Should we find some interpretation of the word, which we entertain, sort ill with some other portion of revelation, suspect not for a moment *the accordance* of both portions of the word, but at once suspect your interpretation, and submit it to renewed investigation; dare to suspend your judgment, seek the direction of Heaven, and, sooner or later, in God's light, you will see light. Be strong in faith, giving glory to God, for the veracity of his word. But the interpretation of that word by any man, or any number of men, you may question without offence, and in questioning attain the true light—you are authorized to do so by Christ's declaration, "Call no man master." To question a human interpretation is not unbelief, it is often the first step to genuine, enlightened faith. Guard, however, against the sally in the opposite direction. The mind, like the elastic wire, when relieved from one pressure, may spring too far on the other side; to have discovered a false interpretation, does not authorize us to desecrate all human interpretation. It gives us liberty to question others, but treat all with candour and judgment. "Prove all things, hold fast that which is good."

To false interpretation we may trace all the divisions which obtain in the church, and it produces all the sectarian bitterness which prevails. A Bible truth held in the Bible spirit, will produce long-suffering, forbearance, and christian courtesy, but the tenet of a sect, held in the spirit of a sect, is generally surcharged with bitterness, and explodes in irritating language against all who differ. Melancholy illustration of this statement is found in the conduct of the Jews towards our Lord, and its fatal issue in the history of that people is highly instructive and monetary.

The lofty descriptions of Messiah's reign, given by the prophets, were by false interpretation completely secularized; they, the Jews, thought only of his temporal grandeur, and visible rule over the nations of the earth. They ignored the prophecies which spoke of him as a man of sorrow and acquainted with grief. They found it easier to overlook the predictions which related to his humiliation, than to reconcile them with those which did depict his spiritual triumphs. They did not suspect their own interpretation, though that interpretation rendered a great portion of the Bible undecipherable. It may, however, be laid down as a maxim, when any human interpretation rendered it necessary to overlook any portion of holy writ, or militates against it, or interferes with it, or prevents our cordial reception of it, the interpretation is at fault. Now, the Jews, in the face of all those descriptions of the obscurity, poverty, suffering, and death of Messiah, held their interpretation, though it obliged them to ignore so much of their own Scriptures. Hence the bitterness and clamour they always showed when any intimation was given that the lowly Jesus was the Messiah: his unwearied kindness, unbroken meekness, authoritative and sacred teaching—miracles, signs, and wonders—all manner of diseases healed, the elements controlled, death itself overcome, and demons rebuked, were lost upon them in consequence of their vicious interpretation, and the vicious spirit which it engendered. "And they murmured at him, because he said, I am the bread which came down from heaven. Is not this Jesus the son of Joseph, whose father and mother we know?" "Do the rulers know indeed this is the Christ. Howbeit, we know this man, whence he is, but when Christ cometh, no man knoweth whence he is." We must not enlarge, or it were easy to show how they were misled and their spirits embittered by these one-sided interpretations—and even the Apostles themselves were often confounded by the same evil, and laboured under its baneful influences, both before our Lord's death and after his resurrection. "Slow of heart to believe all that the Prophets have spoken." But we must abruptly close this paper, at some future time we may resume the subject.

Of course, we do not object against interpretation itself, for we must have practical views of the word

of God, if we are disciples indeed; earnest men cannot help putting some interpretation on the word of God, but let—

1. All due caution be exercised in studying this blessed book. Take heed *how* you hear, says the Divine Teacher.

2. Let no human interpretation be placed on a level with the Bible itself. Let God be true, but every man a liar.

3. *Abandon that interpretation, which carried out in its own spirit, is opposed to the spirit of Christ.* "You know not what spirit you are of."

4. No interpretation is right which obliges you to ignore any part of the word of God, or renders you indifferent about it. Ye are my friends, if ye do *whatsoever* I command you.

To the Editor of the Gospel Tribune.

DEAR SIR,—I have just received a letter from the Rev. Walter Milne, Missionary of the Canada Baptist Union; and, as I believe, that a few extracts will not be inconsistent with the general objects of your Magazine, I here enclose them for insertion.

My object in doing so is two-fold. First, I think our beloved brother has hit upon the true method of conducting Evangelical operations in a newly settled country such as that to which he has been appointed, where the settlers are yet living in their first log cabins, and where no meeting houses, and very few School-houses have yet risen among the trees of the forest. Here the habit of "going up to the house of God" on the Sabbath morning has not been formed, and that sacred day differs from the rest, in the experience of many of the people, only as it affords them more leisure, and on that very account, perhaps, it is made the occasion of greater dissatisfaction of life and a lower prostration of morals, (at least among the young,) than any other of the seven. Here, in order to meet the spiritual wants of the people, the minister must seek them out in their own houses, for the simple reason that he can find many of them no where else; and it may be confidently hoped that the Holy Spirit will affix the Divine Seal to those self-denying labours, and that much "good seed" will be sown at those humble visitations where "The Scriptures are read and expounded, and prayer is offered," for, and in the presence of parents and children. And secondly, I hope in this way to engage the sympathies of your pious readers, in behalf of our brother, in hope that many of them will be "helping together with him in their prayers," and so be sharers with him both in the work and the reward.

Our brother writes as follows:—

"I arrived home last night from a tour through the townships of Mornington and Elma. I have made a point of visiting every family on each side of the way, as I go along; and where I can, take a different route on returning, I do so. A few families

had a second visit when returning, where I thought it would be profitable. * * * * I have made 96 family visits. Reading and expounding the scriptures, suitable conversation and prayer were the exercise engaged in at every visit. I visited the only school in operation in the township of Elma, and preached seven times in the different localities. My first appointment was where a regular Baptist church has been recently formed, numbering eleven members, with a good prospect of a speedy increase. Here I witnessed the first baptism that is supposed to have taken place in the township. My last appointment was at a tavern. I had two Indians, three travellers, and the household for my audience. I had visited the settlers in the neighbourhood, and had a good opportunity of making my intentions known, but the night was stormy, and not one of them ventured out. * * * *

" Mr. Dyer, a very earnest young man, belonging to the Wesleyans, has his head quarters at the Town Plot, (of Elma.) Mr. Hurlburt, an ordained Missionary of the Grand River Association, is expected soon to take up his residence beside the Baptist Church already referred to, and give part of his highly appreciated labours in that locality. I have had intercourse with, I think, five others, who are qualified to tell the story of a Saviour's love, and who are willing to employ themselves in doing so.

" I was kindly assisted in my mission by Brother Philips, who preaches from three to six times a week. During the last six months he has visited and preached in Turnbury, Culson, Warwick, Wallace, Carrick, and Elma, sustaining himself by his own labour, the sum of \$3 being all he has ever received for preaching. The people, however, make him welcome everywhere, and urge him to continue his visits. All these labourers, and some others equally praiseworthy, whom I may not have discovered, would unite heart and hand against the common enemy, the prince of darkness, fill efficiently their places, and supply the destitute localities, so that Elma might become a pattern of ministerial usefulness and success, as it is already, a pattern of religious consistency, in many of its settlers.

" There is a rising Presbyterian interest in Mornington, but I have not yet visited the locality where it is chiefly confined. The Wesleyans have their station in this township, and are progressing. Brother P. Robertson, who lately visited with us, devotes most of his labours to this field. For nine years, almost unnoticed and unknown he has not failed to summon the people together on the Sabbath, to read and expound the word of God to them. His consistency and perseverance are making impressions that will not easily be effaced. * * * * One of his hearers assured me that he was improving much; and another, that his meetings were larger than any other, and that he was doing much good in his visit. * * * I think Brother Philips ought,

if possible, to be sustained as a preacher and colporteur. He is a worthy brother, and willing to work. * * * *

" I left home on foot, and found this to be the best method of travelling, not only on account of the badness of the roads, but also in consequence of the little trouble it gave me and those I visited. The Providence of God was very conspicuously displayed in all the way I was led. I was never permitted to wander from my path in the woods. Whenever a guide was required, a good one was always promptly supplied. I never wanted a meal at the proper time, and always the best the people could afford. A clean and comfortable bed invited me to repose every evening. Only on one occasion did I feel justified in offering to pay for my entertainment, and then it was promptly refused both by the man and his wife, who assured me of a cordial welcome upon any future visit; and with scarcely an exception I was kindly received and respectfully listened to wherever I went. Like the seventy who were sent out on a similar errand, had the same question been put to me, upon my return, as to them: "Lacked ye anything." My answer would have been "Nothing Lord," as theirs was.

I paid a visit of sympathy to Elder Sym. I found him slowly recovering in health, but still labouring under great mental depression from causes which any earnest generous minded minister of the gospel, whose success is not very apparent, can easily understand. I had much satisfaction in my visit, and intend to call again next week in my journey towards Wallace."

(Signed)

WALTER MILNE.

To Rev. W. H. LONDON, *Supt. Missions,*
C. B. Union.

CHRISTIAN UNION.

(CONTINUED.)

From the Rev. John Howe,—1678.

There are two further inquiries deserving special notice relating to this important subject.

1st, What kind of union this shall be which we may expect the Spirit poured forth to accomplish.

2nd. In what way we may expect it to be accomplished. As to its nature, it will be such a union as shall combine within itself the duty, and much of the happiness of the Church: such a one as will contribute much to its felicity: such as will beautifully illustrate the faithfulness of God to His promise and the Church's obedience to her Divine Lord. But as we neither expect the Church of God on earth to be perfectly sinless, nor perfectly happy, we cannot expect this union to be perfect. Nor should it be thought requisite, in order to this union, that the Spirit should be, as thus poured out, an infallible Spirit, thus as some have thought necessary, conferring on men a Spirit of Infallibility, in order to union, whilst the question as to the seat of it would

still remain unsettled. Besides, as a union in holiness is as necessary for the Church of God, as in truth we might as reasonably expect an impeccable as an infallible spirit, the pretenders to which have been so notoriously vicious and vile that we may justly say that if such a spirit had indeed existed among them it was unfitly lodged in the midst of such horrid impurities, and did no more become them than a jewel of gold in a swine's snout. But we pass on to inquire,—1st, what a union we are not to expect,—2nd, what union actually exists among all living Christians,—3rd, what union we are further to look and hope for. 1st, We are not to expect that all shall agree in the same measure of knowledge, and, as the consequence, an identity of apprehension. Every man that thinks differently from another, does so either truly or falsely; and on which side soever the error lies, there lies so much ignorance; and whilst here we all know but in part. Nor can we reasonably expect that all will attain to the same pitch in holiness, no one more spiritual and heavenly than another; nor will all feel the same sensations of divine pleasure, the same motions of holy and spiritual affections, delight and joy, much of which may depend on bodily temperament, in which it is obviously in vain to seek for uniformity, as it is also in rank, order, station, and work—where, if indeed it existed, it would not be the perfection of union, but the union of imperfection. Such a union then, we are not to expect. But, 2nd, Certainly there is among all sincere and living Christians such a union as that whereof I am now discoursing—a union in those great and substantial things referred to in Eph. 4:3,4, which, having been noticed before, may be briefly summed up as follows:—Christ is the head of his body, the Church; all the members of this body do from him partake of that one and the same spirit; it is He who has opened heaven to them—who has brought life and immortality to light before their eyes; they are called by him in that one hope of their calling. He is the Mediator of that covenant of redemption which comprehends them all. It is He that reduces and restores and re-unites them to God, and sets all things right between Him and them; herein is the sum of their union. Great has been the controversy about the distinction of the essentials and extra essentials of Christianity. But let men cavil as long as they will, it would manifestly be a most absurd thing to deny the distinction, for to such a one I would say, which part of the distinction would you deny,—that Christianity has essential parts, or that it has extra essential parts? If it has no essential parts it has no being, for certainly that is nothing to which nothing is essential; and to say that there are no extra essential parts is to say that a man cannot be a Christian unless he knows every thing of truth and punctually, performs every thing of duty, whether he understands it or not; which is like saying he could not be a Christian unless he certainly did know the meaning of the number six

hundred and sixty-six, and a thousand difficult passages of scripture besides. This then is in effect to deny the existence both of Christianity itself and of Christians themselves; for it must be obvious that if the system has nothing essential it has no being, and also that no Christian knows and does every thing that belongs to the Christian religion. The Apostle gives us a summary of Christian doctrine and practice, 1 Cor. 8:6:—"to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, and we by him,"—where we have the great object upon which religion terminates—God considered as the end and Christ the mediator, the way to that end, whilst in Mat. 28:19, we are pointed to the Father as the end, the Son as the way, and the Spirit as the great principle of life and energy, moving souls towards that end through that way. In these things all sincere Christians unite and agree. Yet, 3rdly, it should be lamented that with this union, there is still much disunion—such as is highly dishonorable to God, scandalous before the world, and a most grievous obstacle to the happiness and prosperity of the Church, as might be the case in a living man,—the soul and body still united, and the several parts, but all in a most languishing condition, and nigh unto death, and it may be, one member falling foul of another. The union we should expect, pray for, and aim at, is that for which the Lord Jesus so earnestly prayed, and is also promised in Jer. 32 and 39; to effect which there must be a pouring forth of the Spirit copiously, to subdue and attemper the souls of men to the mind of Christ, raising their minds to higher and nobler aims in seeking to know and do his will, so that self-will and the mere love of party be not as it now is among professing Christians, the common rule; but each aiming to walk in the steps and imbibe the spirit that was in the Lord Jesus, endeavoring to walk by the same rule and mind the same things, may be assured that if in any thing they be otherwise minded (or still deficient, which is here implied) God shall reveal even this unto them.

COMMUNICATED BY Q. Q., PICKERING.

For the Gospel Tribune.

THE POPULAR RESOLVE.

"And the people said, nay, but we will have a king over us."

Such was the peremptory reply of the elders of Israel to the prophet Samuel; after listening to the solemn protest which the Lord commissioned his servant to enter against their folly and infatuation in demanding a king to rule over them. Foolish people, says the venerable prophet, thus to reject the Lord from being your king and prefer to him a king who will take your sons and your daughters, and your fields and your vineyards, and your oliveyards, and your flocks; and do with them as he listeth! Depend upon it, infatuated people, in the day when your eyes are opened to see your folly you will lament bitterly because of the king which ye shall have

chosen. Nevertheless, in spite of the many weighty considerations solemnly and feelingly urged by the prophet to dis-nade them from their purpose, they obstinately persisted, saying "nay, but we will have a king over us;" we have made up our minds to run all hazards; "we will be like all the nations;—we will have a king to judge us, and go out before us, and fight our battles."

In every age of the world there have appeared among men a few comparatively solitary individuals, who evinced a strong predilection to rule, and tyrannize over their fellow men; every age has had its Niurod. Such, however, are the exceptions; it is a notorious fact that mankind in general prefer to be subjects rather than kings,—to be ruled, rather than to rule: were it not that this disposition to submit to authority is a human propensity, the history of the world had not furnished so many instances of a large proportion of the human race cringing under the despotic rule of a single fellow mortal. Only think of the Russian Autocrat with sixty millions or more at his beck,—with a territory larger than all the rest of Europe;—thousands of his servile subjects princes—rich men;—myriads of them able bodied, mighty men of valour. How has the Czar attained to such authority? He owes it to the servile disposition in man whose language is "we will have a king over us."

But, perhaps, the most striking instance that can be furnished is exemplified in the history of Britain. It is true a goodly proportion of her people have been for centuries the stern opponents of despotism, and the sincere lovers, and zealous assertors of true liberty both civil and religious. Once and again has the nation, prompted by the teachings of her noble, and generous sons, arisen in her might, and snapt asunder the chains of the despot. One who dared to try the experiment of governing without consulting the people's representatives contrary to the laws of the realm, was, after long forbearance, hurled from his throne, and made to atone for his temerity with his head. Many of Britain's sons were made to "cry out in those days because of the king which they had chosen;" and long, and sad, and bloody was the struggle it cost them to rid themselves of their infatuated king.

I have said the race generally have evinced a decided disposition to submit themselves to despotic authority; and here we meet with a very-remarkable anomaly, there being at the same time, in the human breast a love of liberty strong as the strongest principle that exists in human nature: for notwithstanding the servile disposition evinced by men generally, no sooner have they felt themselves entangled in the meshes of despotism than they have groaned for liberty as the dearest of earthly blessings, vieing in importance even with life itself:—so that it is no more certain that men will subject themselves to despotic rule than it is that they will cry out in the day

that they feel their thrall because of the king which they have chosen. It is frequently the case however, that when no hope of deliverance can be entertained, the poor victims of despotism settle down in a state of perfect callousness, with scarcely a lingering desire for emancipation.

Nor is it in civil matters only that the disposition in question is seen to develope itself. Would that it were! But though christianity be as much opposed to despotism as light is to darkness yet this servility of disposition in man has been manifested in religious or ecclesiastical affairs even more, if possible, than in civil matters. Even in the face of apostolic exhortations and admonitions church members cried "nay but we will have a king over us;" and owing to the servile propensity even in christian men, an ecclesiastical despotism was allowed to spring up and grow till it filled the world; and this the most horrid of all the despotisms that the world ever saw, was no doubt, in its first stages at least, cherished even by christian men, in their sad infatuation they said "we will have a king over us;" and alas! alas! many,—very many of the saints of the Most High were made to cry out during a long,—long,—dark and dreary night because of the king which their fathers had chosen.

In process of time God raised up a Luther, and other *Greathearts* to assert the liberties of his church; and they did assert them successfully to a considerable extent; but what a struggle! And yet the king,—THE MAN OF SIN, maintains his sway over a great part of nominal christendom.

If we survey the present aspect of the christian church, with all the reformation effected;—if we listen to the reply to those who would exhort christians to "stand fast in the liberty wherewith Christ hath made them free, do we not hear the peremptory demand and resclution of the elders of Israel sounding and reiterating from every quarter "nay, but we will have a king over us?" "to judge us, and to go out before us, and to fight our battles;" and so it invariably happens those who will have such rulers, find them for the exceptions to the general rule are at all times sufficiently numerous to supply the demand.

Let no one imagine that we are favourable to anarchy either in civil or ecclesiastical affairs; or that we have the least objection to kingly government, if it be of a character similar to that under which we have the happiness to live; far from it; but we do hold it to be both impolitic and unwise for men whether as members of the body politic, or of Christ's body, the church, to set up over themselves rulers invested with *irresponsible* power.

Z. F.

CANADA BAPTIST UNION.

At the general meeting held in September last, the Superintendent of Colportage reported that an auspicious beginning had been made in the self-supporting

Department over which he was placed. Since that meeting the Executive Committee have made an humble commencement in the educational and missionary departments of the Union. Mr. A. Miller of Woodstock is now engaged in a course of study preparatory to his entering on the duties of the Christian ministry; and Rev Walter Milne has begun missionary operations in Easthope and the adjoining townships. The members and friends of the Union are thus afforded an opportunity of testifying their interest in the objects of the organization, by furnishing means for the support of these enterprizes. Samuel Heakes, Esq., Toronto, is the Treasurer of the Union, to whom contributions are requested to be sent.—Should the liberality manifested by the friends of the Union warrant the Executive to 'go forward,' there are other brethren desirous of devoting themselves to a course of preparation for the ministry, or to an immediate entrance on the work. The Providence of God now calls for self-denying efforts. Within the past few years, many new townships in the western portion of the Province have been settled, which are almost entirely destitute of the preached word, or of religious appliances of any kind. Flourishing villages on the railway lines are springing up which require at once the moulding influences of divine truth. Not a few churches are destitute of pastors. What is done for the Saviour's cause, he will graciously regard as done to himself.

ALEX. LORIMER.
Secretary.

For the Gospel Tribune.

THE DEACON'S OFFICE AND THE LAYING ON OF HANDS.

That the Deacons were more than mere secular officers in the primitive church, is admitted by all; not only because the word *Deaconis* means to minister, whether in spiritual or temporal matters, but because immediately after the ordination of the first Deacons we find Philip at Samaria, preaching and exercising all the duties of the ministerial office.

With regard to the act of ordination—had three Greek words only been properly translated, the subject would have been rendered impossible of misconstruction. We shall examine this somewhat critically.

1. *The choice of the Church*, Acts 6th, 5th, "And the saying pleased the whole multitude, and they chose Stephen," &c. The word translated choose, is (*εκλεγομαι*) and literally means to pick out, to choose, to elect, to select, &c.: it also occurs in Titus, 1: 5.

2. *The manner in which the choice of the Church was signified* is understood by (*Χειροτονωω*) which occurs in Acts 14—23, and 2 Cor. 8. 19—and literally rendered; means to vote, or choose, by the uplifted hand, &c.

3. That the induction devolved on the Apostles is

determined by Acts, 1—3. "whom we, may appoint over this business." The word translated "appoint," is (*Καθιστημι*) and means to place, to set, to appoint; and verse 6 informs us how they did it, "whom they set before the apostles, and when they had prayed, they laid their hands upon them."

We have now proved three things,—1st, that the whole Church, as a body, acted in the choice of a brother to the ministry; 2nd, that the choice of the church was manifested by the uplifted hand; and, 3rd, that the Apostles installed, or inducted placed the brethren thus chosen, in office, "by laying on of hands." An objection is here urged, that while the Apostles, who had power to convey the miraculous gift of the Holy Ghost by "laying on of hands," might lawfully do so, the Scriptures nowhere show that Pastors or Elders have authority to use the same sign in the ordination of a brother to the office of the ministry. To this we answer that the "laying on of hands" in ordination was a thing altogether distinct from the miraculous bestowment of the gift of the Holy Ghost by the same sign. The latter was conferred by the laying on of the hands of the Apostles ONLY, while the former was performed by Elders or Presbyters as well as by the Apostles. But the question may be asked, who were Presbyters? Paul and Peter were Presbyters;—Timothy and Titus were Presbyters; but they were not Apostles. In the Apostleship, the greater included the less; but the less could not include the greater. In the first epistle of Peter, 5th chapter, 1st verse, Peter exhorts the (*Presbuteros*) Elders, and also styles himself a (*Presbuteros*) Elder, and Paul calls the laying on of the hands of the Presbytery on Timothy,—1 Tim. 4: 14—the laying on of his own hands, in 2 Tim. 1: 6; and in chapter 2, Timothy is requested to commit the things he had heard of Paul among many witnesses, to faithful men, who should be able to teach others also;—yet, 1 Tim. 5: 22, he guards him against laying hands suddenly on any man. Paul left Titus in Crete to set in order the things that were wanting, and to ordain (*Καθιστημι*) Elders (*Presbuteros*) in every city;—and we have already seen, that they were ordained by the laying on of hands.

JAMES SIM.

Hawksville. Oct. 24th, 1855.

As the *Tribune* exists for the promotion of such sentiments as the following, it is perhaps allowable to give place to such extracts occasionally:—

LINDSAY, 25th Nov. 1855.

REV. R. DICK—DEAR SIR:—I earnestly desire that God will bless your labors in the holy object of promulgating the principles of Christianity. Those fences which Satan has erected to keep apart God's people must be thrown down. The sheep of God's pasture must not be seperated. Oh! that the time were already come for a general union amongst the members of Christ's Church!

That God may preserve you to accomplish great things for the promotion of his honor and glory is the sincere prayer of
Your Old friend,

W. L.

Political and General Miscellany.

(From Burritt's Citizen of the World.)

THE OLD HOUSES OF OLD ENGLAND.

We have recently taken, as it were, a walk through the green grave yards of Old England, and lingered over the familiar names written on their marble monuments. It was interesting to trace the relationships of the people of the two Englands in these door-stones of the long homes of departed generations. Let us now visit some of the old homes of the living in the Mother Country, which are more nearly related still to those so dear to us in our own. There they stand, bright-faced and happy, in almost every town and village in old England. Old houses they are, and often odd looking; but I love to gaze and meditate upon them, and think of the times they have seen, and of the family histories they might give us, if their walls bore the record of all that has happened in them. Dear, quaint old houses! may they last for centuries to come, and home many a happy group. And I think they will do so; for they are strongly built, some of brick, others of stone, and all are thick-walled and solid as a rock. You would admire the look of those walls. Many of them must have been built up without a guide of plummet or line. One might even think that, in some cases, the carpenter or mason was not decided for awhile which direction to take after having laid the foundation.—For, sometimes he built in one then in another; now leaning towards the road, now drawing back again rather suddenly, then winding inwards from a straight line at both ends. The queer windows look out dimly upon the world through this wall-face. Indeed, the old house seems to peer about it through spectacles, with a beard of two hundred years growth. For the time-wrinkles of its countenance are often netted over with a veil of that green ivy, of which you have heard so much said and sung. The little window-frames are frequently of iron, rather rusty, bent and battered, and the panes of glass are like the patch-work in a coverlet or carpet—very small, square or diamond-shaped, and sometimes colored, like the windows of some churches you have seen. For glass, you must remember, was very scarce and dear, and had not been used a great while when these old houses were built. These windows generally open outward on hinges, just like doors, and are closed, or kept open by iron hooks and staples, like our gates in country towns. The roofs will next attract your attention, for they speak of the olden time.—They are long and steep generally; sometimes covered with straw a foot thick, laid on at different times.

This becomes so hard and solid that the rain seldom drips through it. But tiles of slate-stone or brick are more commonly used for the covering of roofs.—As for shingles, they are unknown even by name in England. The only things called "shingles" are the round, smooth pebbles and stones on the sea-beach.

But it is the inside of these old English houses that seem most homelike to those who remember the dwellings of the fore-fathers of New England. We see what they copied from, the moment we open the door of one of these houses. Here is the great kitchen and sitting-room, with its brick or stone floor; its ceiling overhead, with great, crooked beams of half-hewn English oak, black and shining like ebony, and so low, a man of common height could hardly stand upright under them with his hat off. Brave old oak! its iron heart hardens under storm and time, and

lives its life of a thousand years. And there is the fire-place! There is a chimney corner for you! there is where New England learned the A, B, C, of home-love and patriotism! Blessings on that sturdy oak, and on those walls of brick and stone for preserving to us the old patterns from which our fore-fathers modelled their fire-sides. Look at the length, breadth, and depth of this before us! A fireside is no fiction here; it means something truthful, real and comfortable. A long side, indeed; for it extends nearly across the kitchen. Look at the depth! Perhaps it is full six feet, with a wooden bench on each side, long enough to seat half a dozen children, all inside of the chimney. Bring in the "Christmas log;" set the old ruddy-faced farmer and his good wife in the arm chairs before the fire, and halt a score of merry, youngsters facing each other on the benches in the opposite corners of the chimney; hang up a dark green holly bough with its red berries on the middle beam reaching across the room; place a tray or two of nuts and apples on the stand, and you will have a picture of Christmas life and a fireside enjoyment which you can never see around the black, unsocial, brain-burning, blood evaporating, iron stoves of our times. We hear a great deal about the *firesides* and *hearth-stones* of our native land; as if those were the very life and soul of home comforts and family associations; but while our poetry has been rhyming and singing over these terms, the substance has melted away into "hot air," sent up by furnaces in the cellar, or in the stupid heat of olackened "air-tights" in parlor and kitchen. The sight of fire and its musical antics and picture-scenery, when burning on the hearth, are almost banished by the modern machinery of house-warming; just as if they were too low-bred and vulgar to be admitted into polite society. It seems to my mind something equal at least to a white lie, if any kind of untruthfulness can be called white, to be singing about family fire-sides, hearths, &c., when many if not most of the houses in our towns and villages have not the sign of a fire-place; only tall, thin chimneys, with round holes in them for stove-pipes. It was not so when your parents were children, or, at most, fifty years ago. I wonder if any of you, children, remember the old red houses that were in middle life fifty years ago?—those long, sedate, home-looking houses, each with its huge chimney in the centre, and its white two-winged door in the middle, one opening towards the darkened parlor, the other towards the sunny sitting-room, or South Room, as it was sometimes called? That roaring chimney, with its great foundation in the cellar, meant something in the way of fire-sides and hearth-stones. You could look up through it on a clear night and see the stars, or hear the wild geese as they flew over in the harrow-shaped flocks, their wings keeping time with their sailor-like songs. But the kitchen fire-place was the seat and centre of home comfort. I fear those of you born and living in cities, never saw, and never will see one of the old kitchen-fire-places of New England. To be sure, they were made when wood cost nothing hardly but the cutting and drawing. But they were glorious and great; not quite equal, perhaps, in size to those you may now see in the old farm-houses of Old England.—But the chimney back, as it was called, would frequently take in a log eight feet long, and two feet in diameter. A *forestuck* of hickory or hard maple, as large as a man could well lift, was placed on the *dogs*, or huge, rude andirons, about a foot from the great back log, as a foundation; and smaller sticks of oak, ash and beech were piled up, and when all was glowing in one rousing fire, there was a hearth-stone, and a family circle around it, worth singing about. There

was something to see, feel and hear, full of home comfort and home society. There was a place for hearing or reading stories. There was a chance for young childhood's fancies. With a little imagination, one could see a world of life and beauty. There was the purring, chirping, merry blaze, curling around all the burning sticks, and flashing, and dashing up the chimney in all forms and colors, sometimes darting out a tongue towards the children reading by its light on low benches in the corner; and always full of frolic and mirthful music. Then there was a perpetual popping of spark musketry, with once in a while a sharp crack, and a red rocket of a live coal thrown out several feet into the room, and a scampering to seize it with the tongs. There was a hissing, bubbling and boiling of the sap at the ends of the burning billets of maple and hickory, making a kind of treble to the melody. And underneath was everything a child could imagine. In the red coals, powdered with white ashes, you could see the faces of giants, ships, castles, meeting-houses, trees, beasts, birds;—in fact, anything you wished to see; and all these pictures were changing every minute, and new forms appearing to attract and please the eye and exercise the imagination. Who knows how many of our American poets had the first sparks of their genius kindled into a glow by the coal-scenery and blazing, singing tongues of the old hearth-fires of New England! For one, I never could believe that Longfellow wrote his "Excelsior," or the "Psalms of Life," by an "air-tight," or over the "register" of an invisible cellar-furnace. And, indeed, I am confident that nearly all his best pieces were produced by a wood-fire on the hearth for I have myself had the pleasure of sitting down with him for a cozy hour before it quite lately; and one of ample size it is, in length, depth and draught, and the same that Washington wrote his dispatches and took his tea by for awhile in the Revolutionary war.

But the old houses of England are not so interesting merely because they furnish models for those first built in New England; but because they are the very houses in which the Pilgrim Forefathers were born. It is for this, that I love to visit them, and talk to you about them. Probably all the first dwelling houses in New England have long ago disappeared. They were built of wood generally, and only for a few years comparatively, or until others more commodious and elegant could be erected. Thus, we cannot go even to Plymouth, and point out the house framed by one of the men who came over in the Mayflower. This first link in the chain of their life's history in America is lost; but we find it bright and strong in Old England. Perhaps three-fourths of the houses in which the men of the Mayflower were born are standing yet in town, village and hamlet in the Mother Country. I have entered some of these myself, or some equally ancient. There is old Boston, for instance, with its great, grand church tower three hundred feet high or more, and perhaps five hundred years old. In the porch, or entrance, you see a huge tablet hung against the wall, bearing the names of all the rectors or ministers who have been settled over the church from the beginning. About the middle of the third column, I think you will find the name of *John Cotton*, who afterwards went to America, and was the first minister in our Boston, which was called by that name as a token of respect for the town from which he came. And yet he was one of the *modern* ministers of Boston in England, comparatively. The house in which he lived and wrote his sermons in that town is standing yet. Nor was he the first who inhabited it. Probably ministers, who preached in that old church before he was born, lived and died in

that very building, which is still called "The Rectory."

Take it all in all, there is no old house in England that I have visited with more pleasure, than the little, humble cottage in which *John Bunyan* was born. I am sure that all the children who can read these lines have read that famous book, *Bunyan's Pilgrim's Progress*; and I think they would have been as much interested as I was in visiting the lowly birth-place of that remarkable man. It is one of the humblest of English cottages, and now inhabited by a poor farm-laborer, who does not probably earn more than fifty cents a day. It stands in a little hamlet, a mile or two from the town of Bedford, and is frequently visited by persons who revere the memory of the writer of that most wonderful of uninspired books. It was with thoughts I could think nowhere else, that I sat down on a wooden stool in the chimney corner and looked about upon every brick and rude beam of that low-jointed cottage. There was only one room below, and its floor was brick and stone, with a great fire-place, large enough to hold a small family. The beams overhead were crooked, and evidently fitted to their place by some peasant's axe. Into these, wooden pegs were driven, which still were strong enough to hold herbs, hats, sickles, bacon, &c. There was the rude door with its wooden latch and leather string, leading to the low sleeping loft under the roof. How many thoughts of the great and good man's childhood came into my mind, as my eye passed slowly from one of these simple objects to another! What kind of boy was he at ten years of age? Was his hair black or brown? Did he wear a smock frock and a round-topped hat, as peasant boys do now in England? Which corner of the large fire-place was his favorite resort? Did he eat his oat meal porridge with a wooden spoon? which of those worm-eaten pegs held his cap? where did he put his hob-nail shoes on winter nights? What kind of stories did he read by fire-light? What figures and imagery did he see in the curling flames, and the red coals? What outlines of "Doubting Castles," "Wicket Gates," "Vanity-Fairs," and other places of the sort, which he afterwards put in his *Pilgrim's Progress*?—These, and a thousand other thoughts, came rushing into my mind as I sat on that old foot-worn hearth-stone, which was laid down many a year before the Pilgrim Fathers of New England first planted their feet on Plymouth Rock.

It would fill many a large book, if one should attempt to write a brief description of all the dwelling-houses still standing in England, which were built long before the Mayflower sailed for America. Some of these were the birth-places of the most distinguished men that the Mother Country ever produced. You have heard over and over again of the house of the great poet Shakespeare, at Stratford-on-Avon. The Americans seem to visit it with great veneration; and almost every day one or more of them may be found meditating in the room he occupied, or standing in pensive silence over his grave.—That house was old when the first log hut of a white man was built in New England. In the city of Litchfield, I have seen the house in which Dr. Johnson was born, the great man of dictionary fame; and that is nearly as old as Shakespeare's. In the town of Huntingdon, stands yet the school-house in which Oliver Cromwell learned his A. B. C. when his feet would hardly reach the floor as he sat upon the wooden bench. London abounds in old houses, rendered famous in a similar way. There is a small hotel or inn standing, in good repair, in Fenchurch Street, called "The King's Head," with an inscription in large letters over the door, stating that Queen Elizabeth dined

there on a certain day in 1554; or more than sixty years before the voyage of the Mayflower. There is a rather good looking house near the Thames, in which Peter the Great, Emperor of Russia, lodged while in London, visiting the ship-yards, and picking up ideas to carry back to his own country.

Should any of you ever visit these old houses in England, you would feel, as you never felt before, how very young is the great nation to which you belong. I always use these ancient buildings as book-marks of American history. When I walk around a little, time-worn church in an English village, standing veiled with ivy in the midst of a white flock of grave-stones, I say in my mind: This was old and grey before America was discovered. Within these quiet walls old and young men, women and children, assembled at the sound of the church-going bell long before a white man's foot first touched the shore of the New World. The masons who built that tower; the men who hung those silvery-sounding bells in that belfry; the minister who preached the dedication sermon in that pulpit; the congregation who listened, never imagined there was a Western Hemisphere to be stumbled upon in some future day.

OLD BENCHILL.

KEEP YOUR WATCH TEN MINUTES FAST.

When Prince Talleyrand was in office, he always had agents who visited the coffee-houses, and all other places of resort in Paris, who reported to him what ordinary people said of all public measures, and public men. While he was dressing in the morning, these agents were admitted, and thus informed him of the state of current opinions upon all important affairs. From these sources, he obtained the ideas of many of those measures which made him the most renowned diplomatist of the day. When asked the secret of that sagacity which had surprised all Europe, he quietly replied that his rule was to keep his watch ten minutes faster than those around him. That is, anticipating those changes which public feeling had rendered certain, he always placed himself at their head, and thus appeared to be a leader while others appeared to be led. This is the great secret of all success in life. The wise man waits not to be the sport of men of measures, but anticipates the inevitable.

In the choice of associates and friends, if a man will keep his watch ten minutes fast, it will save him many a troublesome and disreputable acquaintance. Two wealthy men of the Southern States visited a city together. They were brothers-in-law. Both had speculated largely, and they frequently endorsed each others paper. They strolled into a billiard saloon, and one of them was soon engaged in high play, and won a thousand dollars that night. It was not to either of them a large sum, either to win or lose. Nothing was said at the time, but next morning the fortunate player bought a valuable property, on time, and requested his brother-in-law to become his security. The other replied, that had he applied the previous day, he should of course have done it at once, but that after what had happened the night before, he saw he would soon be ruined and would endorse for him no more. In a few years the successful player was ruined, and law suits probably not yet decided have grown out of that very purchase. The other became immensely wealthy, speculated largely in cotton, and once related this anecdote as a proof of his sagacity.—He however himself became addicted to intemperance, and not long afterwards a large planter declined to send him his cotton, lest his affairs might get into

confusion, owing to his habits. Thus each man tries to set his watch faster than his neighbor, and he who succeeds wins.

Character is the essence of destiny, and habits soon form and fix character. All men have in the circle of their acquaintances many whose habits will cause them to rise, while others for the same reason must sink. If misfortune overtake a friend, or if injustice be done to him, abhorred be the man who will not stick to his companion, and to do his best to see him through.

But for that very reason if he knows beforehand that his associate be a man of unprincipled habits, let him not cultivate his acquaintance but keep his watch ten minutes fast. So he who helps forward an industrious, well principled man, however poor at this time, is but anticipating the judgment of the world; leading public opinion, instead of following it, making a friend who is sure to rise.

In the government of himself especially, let every man strive to set his watch faster than other people. Habits good in themselves may increase until they become injurious to health or character. Some need keeping in check, some stimulating, some pruning, and some are downright weeds, pulling right up root and branch without mercy. If taken in time and with daily care, it will be a pleasant duty thus to keep in order the garden of the mind. But if the weeds once get the upper hand, a man will find his task one of increasing difficulty. The richest lands are most troubled with those weeds. In the cotton fields of the South, if the grass once gets a fair start and a little wet weather sets in, the whole field may be rendered unproductive. Idleness is a very common weed, but is easily kept under if industrious habits be only formed in time, and he whose day begins only ten minutes earlier than those around him, will find the benefit of Talleyrand's maxim. A good name is not difficult to obtain, by simply observing the same rule. Let a man only keep a little in advance of all that can be reasonably expected of him in every department, and reputation is certain. But once get a little behind, and it will be almost impossible ever again to take the lead.

No man illustrates the truth of the diplomatist's saying more completely than "the fast young man." His watch has lost the balance wheel. It goes round and round with erratic, useless violence, tearing all the works to pieces with the force of its own motions, rushing through a hundred hours in que, but keeping no time for a second.

Earnest moral principle is the balance wheel of character. It regulates and keeps the whole man in order. Each man has in him the germs of habits that may become his ruin. If indulged to excess, his very best qualities may do this. Even a warm, generous and impulsive heart is the ruin of many a man, if its impulses are not held in check, and balanced by a lofty sense of immediate duty to God and man. He will never regret it, who occupies a short portion of each day in adjusting and quickening conscience, the regulator of his actions, by communion with the Father of Spirits.

The Delaware Journal.

FACTS ABOUT DIVISIBILITY.

There are many instances in which matter has been divided into almost incredible minuteness. Gold has been hammered so thin, that 360,000 leaves are required to make an inch in thickness, 250,000 leaves will make 26,000 volumes of 200 pages each, so that in the small space of one inch our little readers may have a library containing as many volumes as the Wilmington Library.

The relative position of the heavenly bodies as seen through a telescope, are marked by fine lines of wire that cross each other at right angles. It is necessary that these lines should be exceedingly fine, otherwise being magnified by the eye-glass, they would have an apparent thickness that would render them inapplicable for the purpose. The spider's web was formerly used, but as the power of the glasses was very much increased, these were found to be too coarse.

In the early part of the present century, Dr. Wollaston succeeded in obtaining wire for this purpose, that did not exceed the 10,000th of an inch in diameter. It is said that a quantity of this wire equal in bulk to a common rifle ball, would reach from New York to New Orleans. This wire is made of platinum, and the process by which it is made is very ingenious. The Doctor had platinum wire drawn out as fine as possible, then drawn through the axis of a small tube into which melted silver was poured. The silver and platinum now form one wire; which was again drawn out as fine as possible. This was next put into nitric acid which dissolved away the silver but left the platinum wire so fine that it could not be seen with the naked eye.

The organized worlds afford still more striking evidence of the extreme divisibility of matter.

The blood which flows in the veins of animals, is not, as it appears to be, a uniform fluid, but is composed of small red globules floating in a transparent fluid called serum. In human species the diameter of these globules is about the 4,000th of an inch, and consequently in a drop of blood that would hang suspended from the point of a fine cambric needle, there would be no less than a million of these globules. But animalcules have been discovered that are smaller than these globules; if these have globules of blood that bear the same proportion to the size of their bodies as the globules of our blood, do to the size of our bodies, by what process of calculation shall we arrive at numbers sufficiently expressive to convey an accurate idea of the minuteness of these globules?

From an Address of Prof. Simpson's of Edinburgh.

DR. WONG FUN—THE CHINESE.

"There are among the strangers and sojourners at our university this year some graduates who do not belong even to the same section of the great family of man as we ourselves do.

"We have all of us, for example, rejoiced on this occasion to welcome here to the '*summi honores medicinae*,' one who has come to study medicine from a distance of some 15,000 or 20,000 miles; from a kingdom the most marvellous in the world,—a kingdom which at this present hour, contains within its enchanted wall one whole third of the living human race,—from a community that has remained in nearly the same state of strange stereotyped civilization for the last twenty or thirty centuries, and that knew of the mariner's compass, and small-pox inoculation, long, long before these great truths were dreamed of by the learned in Europe,—from an empire that was comparatively advanced in useful arts and sciences, and in medicine among the others, in those far distant times, when Julius Caesar first invaded Britain, and when our rude and savage ancestors in these islands were still tattooing their skins with woad, and offering up human sacrifices at the stones of the Druids.

"The high station which Dr. Wong Fun has won for himself among you as a most meritorious and

modest student, and the high prizes and honors which he has carried off when he descended with you into the arena of competition in the class-room, afford us every hope that he, the first Chinese, I believe, who has ever graduated at a European university, will form, among his countrymen, a most able representative of the medical arts and sciences of the Western world. I am sure that all of us, professors and graduates, do feel an additional interest in his future career and welfare, seeing that he returns to his own distant home, not as a physician merely, but also, I believe, as a Christian medical missionary; seeing that he carries back with him, not merely a full knowledge of modern European medical science, but carries back with him also—like other messengers of yore out of the East—'glad tidings of great joy,' to scatter among his three hundred millions of countrymen. And may God, in his providence, protect and prosper him in his mighty and magnificent mission."

A DYING MAN TO HIS FRIEND.

Latimer mentions the last visit he paid to his most intimate friend. All present having left the room, the dying man said, "Let me tell you, in a few words, that I have not led the life of a Christian.—I have been a hypocrite—not what the world calls a hypocrite; but I have not been a Christian. And I trust you will thank me in the next world for this wound I must inflict on your heart. We have not been Christian friends. The love of Jesus has not dwelt in us. Our friendship was not founded on him. How many hundred hours of our short life have we killed by useless conversation, with plans of ambition! What the world calls noble ambition is abominable in the sight of God, an ever-destroying poison to the soul; a bane to all virtue; a hell to the heart which perceives it, when at the gates of death, it begins to be sensible of the eternity of God, of Christ's unspeakable majesty, and his incomparable humility. O my friend! That passion has caused me a thousand tears of unutterable grief. Unspeakably have I been afflicted by every impulse of that monster, now I am on the brink of eternity! O how very true are those words of my Saviour, 'Whoever shall exalt himself shall be abased.' Jesus Christ was humility itself. It is enough that the disciple be as his Lord. O friend! heaven and earth shall pass away, but not the words of Christ. How my best actions dwindle away on the brink of the grave! How horribly are my faults and foibles, which I formerly thought little, towering up! Alas! how little do we know ourselves, though the bustle of life be ever so gentle! O how dreadful is the stillness of death! How terrible the heavy load of our own heart! Creator! Father! What name shall I give to thy mercy which will forgive forever those enormous acts of thoughtlessness, and destroy, through Jesus Christ, all the bad consequences they produced to me and others? Thou art—yes! Thou art Love."

From Zion's Herald.

AM I CALLED TO PREACH?

Am I called to preach the Gospel? How weighty and momentous a question is this!—How often it steals unbidden into the desponding pastor's heart; as if questioning his right to stand in presence of the world as Christ's ambassador! And how painfully it sounds in the soul of the young man, who is in doubt concerning his duty. What a tempest of feelings—of conflicting hopes and fears, of desires and antipathies—it arouses in his breast!

And, assuredly, it is a great and painful question, which every man in the ministry should learn to solve most unhesitatingly and conscientiously!—which every young man whose heart is at all moved towards the ministry should answer with sole and simple reference to his personal responsibility to God. By fervent prayer, by studying the Scriptures, by strict self scrutiny, by calm, patient attention to the voices and motions of the spirit of God within himself and by observing the workings of outward Providences, he may arrive at a satisfactory conclusion. For, as sure as God calls men to be his ambassadors, He furnishes them with credentials to verify their appointment, at least to their own consciousness. And this verification should be earnestly sought. Without it no man should either remain in the ministry or seek to enter it. To preach uncalled, to run without being sent, to presume to stand unbidden in Christ's stead—what is it but to be a false shepherd, a spiritual imposter? or, to use the phrase of VIXET, to “steal the ministry.” An awful sin! which cannot fail to bring a crushing anathema from Heaven on the heart of him, who through venality, or pride of talent, or carelessness, is led to its commission.

To the Editor of the *Tribune*:—SIR,—The publication of the following in the *Gospel Tribune*, should you deem it worthy, will oblige the subscriber,

N. Dumfries,
6th Dec, 1855. }

THOMAS RUTHERFORD.

THE HAPPY MAN.

“The happy man was born in the city of Regeneration, in the parish of Repentance unto life. He was educated in the school of Obedience, and now lives in the province of Perseverance, laboring with all diligence in the employment of self-denial, notwithstanding he is the possessor of a princely estate in the country of Christian contentment. In the sight of men he always appears in the plain garment of humility; but discerning spirits constantly behold him enveloped in a vesture of exquisite beauty, known to them as the robe of Christ's righteousness. His daily walks extend from the valley of self-abasement to the mountain of Heavenly mindedness. For nourishment he has meat to eat that this world knows not of: being constantly refreshed and invigorated by the sincere milk of God's Word and spiritual prayer, while bountiful supplies of Angels food and of the water of eternal life are communicated to him without money and without price. Thus happy, thrice happy, is the man who has gospel submission in his will—due order in his affection—sound peace in his conscience—sanctifying grace in his soul—real divinity in his heart—the Redeemer's yoke upon his neck—a vain world under his feet and a crown of glory over his head. Happy! truly happy is the life of such a man! To attain it, believe firmly—pray fervently—wait patiently—work abundantly—live holily—die daily;—watching your hearts—guiding your senses—redeeming your time, and, in the love of Christ, longing for glory.”

THE GOSPEL TRIBUNE.

Next number completes the *third* quarter of the second Volume of this Journal. Its first issue was 4,300 copies—a number which was sustained in all the monthly issues of the first year. The *first* and each *subsequent* issue of the second Volume, thus far, has been 6,700, and it is now found that it will be necessary to issue 8,000 copies of the *third* Volume, to meet the steadily increasing demand. These facts are stated for the information of many whose heartfelt interest in the movement entitles them to claim this utterance, and also that all may have confidence in continuing to sustain the hands of the Publisher in his onerous though pleasing labours and responsibilities.

It will be seen from the above, that each Volume is always commenced with the full number of copies expected to be necessary to supply all the subscribers obtained up to the very close of the Volume. This is done from a firm conviction, that it is for the interest of every subscriber to secure the whole of the back numbers, in every case; the work being conducted on the principle of excluding from its pages every article the utility of which is considered *short-lived* or *local*, admitting such, and such *only*, as are obviously of permanent value.

As all things, even the continuing of a dollar paper, should be done with deliberation and judgment, those who are now subscribers and have read the *Gospel Tribune* up to this date, are prepared to decide if they, and their respective households, are able to derive, annually, five shillings worth of information and comfort from its pages. If convinced of this, and not under the necessity of devoting the dollar to another object, the reason of all such subscribers, will, of course, prevent them from interdicting the monthly visits of this Journal. Subscribers who have taken the work for their families without yet having had time to satisfactorily examine its merits, are reminded of the propriety of now attending to this duty, that the question of continuing or discontinuing, may obtain with them an intelligent decision. But as, while doing the best possible to meet the reasonable expectations of all, it is probable that some will deem it a duty to discontinue the *Gospel Tribune*, as has been the case, occasionally, heretofore, it is desirable that such should know the best method of doing so, and therefore they are requested not to write a letter, as that method would require them to spend *three pence* in prepaying the postage—neither should they send back a number of the *Tribune* if it is paid for, as that method breaks the Volume; it being only necessary that they should strip off the outside leaves or cover from a number of the *Tribune*—write on it, in a plain hand, the NAME and POST OFFICE of the sender—(nothing else)—then fold it up, and tie around the same a strong thread or light cord, and mail it, addressed to the *Tribune* Office, Toronto, and nothing more is necessary—the name will be removed from the subscription list if no arrears are due. The encouragement derived, however, from the manner in which the *Tribune* is generally received, is such, as to warrant the hope, that few will deem it a duty now to order it discontinued. The terms for the third Volume will be the same as heretofore.