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THE  
GOSPEL TRIBUNE,

FOR

Alliance and Intercommunion

THROUGHOUT

EVANGELICAL CHRISTENDOM.

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"FORBEARING ONE ANOTHER IN LOVE."

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

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VOLUME II.

CONDUCTED BY ROBERT DICK.

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TORONTO:

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# THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

## Evangelical Christendom.

VOLUME II.]

MAY, 1855.

[NUMBER 1.

"ONE IS YOUR MASTER, *even* CHRIST: AND ALL YE ARE BRETH"EN."

### INTRODUCTION TO VOLUME II.

On entering upon the labours of the *second year*, the Conductor of the *Gospel Tribune* is happy in the reflection, that he has abundant encouragement to proceed in aiding to diffuse among all evangelical bodies, such an accurate estimate of their existing differences, as shall cause the delusive walls of mist, by which they are now separated, speedily to vanish; till, on search being made, there shall no longer be found but "one fold and one Shepherd."

That none may have occasion to fail in rightly comprehending the true position of this *inter-denominational* journal, it is now reiterated, that the doctrinal basis adopted by the Evangelical Alliance will characterise its theological teachings, and that the church-membership, christian-communion and alliance for which it pleads, have no application whatever, to any party or individual destitute of the spirit of Christ. In its more minute details, the work must still be expected to bear the impress of the following

#### DECLARATION OF SENTIMENTS.

**PROPOSITION I.** That it is the paramount and constant duty of all men, to uphold, at the necessary cost of utter self-condemnation, the untarnished honor, justice, perfection and glory of God's moral government, as set forth in the Scriptures, and by those events which make manifest his judgments in the earth.

**PROP. II.** That each separate requirement of the Holy Scriptures, claims the immediate, unreserved and unconditional obedience of every inhabitant of earth, on the knowledge of the law being acquired and its observance rendered practicable.

**PROP. III.** That as all are by nature the children of wrath, and alienated from God through the wickedness that is in them, it is the *first* duty of every individual to seek the kingdom of God and his righteousness, to the exclusion of every other object, till adopted into the family of God through the mediation of Jesus Christ.

**PROP. IV.** That the cordial belief of the truth respecting Jesus Christ and his work of redemption, does, in every instance, necessarily and inevitably draw the alienated affections of the trembling penitent, back to the bosom of his God.

**PROP. V.** That whoever, with the heart, believes unto righteousness, is, by the simple fact of his faith, and on the moment it becomes a fact, fully and completely constituted a child of God, through the transforming and renewing influences of the Holy Spirit.

**PROP. VI.** That the moment an individual becomes a child of God through faith in Jesus Christ, such believer is, on that instant, not only truly but also fully and completely translated from the kingdom of darkness into the kingdom of God's dear Son, made a fellow-citizen with the Saints, and of the household of faith; and also not only truly, but also fully and completely incorporated into the Body of Christ, **THE CHURCH** of the living God; so that all true Christians, are, one with another, members of one and the same body irrespective of the choice of each.

**PROP. VII.** That the Body of Christ, **THE CHURCH**, when viewed as a whole, comprises all the saints in heaven, and also all those on earth, wherever found, whose faith has saved them from the dominion of sin. When considered as local or confined to a place; as Heaven, Earth, America, Canada, New York or Toronto, **THE CHURCH** comprises all in the place specified, who possess the spirit of the Lord Jesus Christ, of whom, it is said, the whole family in Heaven and Earth is named.

**PROP. VIII.** That every church claiming to be one, should, in relation to its constituent elements, follow the model of **THE CHURCH** of God; never receiving to membership, save on the ground of Christian character evinced, and never rejecting therefrom, save on the conviction that Christian character is not possessed by the party rejected.

**PROP. IX.** That, among all the organizations on earth which now claim the name of Church or **THE CHURCH**, no one of them is entitled to the appellation, any further than it is composed wholly and exclusively, of those whose names are written in heaven, being the children of God.

**PROP. X.** That, among the membership of the church, as such, there is no supremacy of power, right, privilege or immunity; the right of one being the right of all, and the same being true of any given power, privilege or immunity; if any one may lawfully exercise it, all the rest may do the same.

**PROP. XI.** That the christian who keeps within the legitimate sphere of his own rights, will never be found occupying a position which his fellow-christian cannot assume without involving the two in unavoidable contradictions: for, to suppose that the rights of christians cannot be exercised by all the membership in *harmony*, is clearly to impeach the wisdom of their author.

**PROP. XII.** That as God receives the believer, immediately on his becoming such, to all the rights and privileges of the Christian; so should he be received by all his fellow-christians, immediately on their perceiving in him the image of Christ, or such features of character as warrant the belief of his being really a child of God.

**PROP. XIII.** That as the keeping of the commandments of Christ, and the love of all his followers, constitute the best evidence of discipleship, *perfect* evidence would be faultlessly keeping all the commandments of Christ, and loving perfectly all his followers. But as perfect love and obedience without fault or

error is unknown on earth, it follows, that perfect evidence of christian character is never witnessed under heaven; the evidence even in the case of the most devoted, being simply an approximation to what it should be; its value being universally in strict proportion to the constancy and fidelity of the spirit of true and holy obedience manifested, taking a comprehensive view of the whole conduct.

PROP. XIV. That as in an earthly family, the child is considered truly good and faithful, the whole general tenor of whose conduct and spirit is obviously devoted to obedience, notwithstanding occasional faults; so also in the family of God, is the individual to be accredited a truly good and obedient christian, "though erring whites," whose whole conduct in its general tone and spirit, is clearly marked by devotion to the will of God.

PROP. XV. That God has been pleased to address his commands, and to make them applicable to each person singly, holding all men so individually, wholly and completely amenable to himself *alone*, in every particular, as to relieve every one from all responsibility in relation to the performance or non-performance of another's duties; nothing being required of any individual beyond the faithful discharge of his own personal obligations.

PROP. XVI. That the individual responsibility of each believer, extends to the ascertaining of what his duties are, and how they are to be performed; precluding the propriety of every thing like dictation in such matters, on the part of his fellow-christians, and also proving at the same time every thing bordering on indifference, in relation thereto, on his own part, utterly unjustifiable.

PROP. XVII. That as christians (even limiting the view to those who readily admit each other to be really such) are known to disagree, both in sentiment and practice, as to the nature of certain duties, and the manner of their required observance; and as however uncertain it may be, that any one of the multitude thus differing is *perfectly* right, it is nevertheless, known that they cannot all be so; it follows, that some christians are absolutely wrong in their views and practices, in relation to certain religious duties.

PROP. XVIII. That it is never the duty of an individual, to observe or attend to a religious requirement in a manner that may be even absolutely right, while he firmly believes that God requires it to be observed or attended to in some other way; so that, if he, being a christian, attempts to attend to the duty under these circumstances, he must observe it in the wrong manner, or *forfeit his christian character*.

PROP. XIX. That when two christians meet, holding opposite views on a given question, all dogmatism must be carefully avoided by both; for, if the one party has a right to say to his brother, *you are wrong*, the other party has an equal right to reply, *you are wrong*,—and thus we should have a divinely-given right legitimately exercised, involving two christians in positive contradiction.

PROP. XX. That when one christian, having dogmatically declared his equal brother wrong, and himself right, on a disputed point, finds himself in a dilemma by a direct return of his own dogmatism, and attempts to escape by the declaration, "O! I do not pronounce you wrong on my own authority, but on that of the Bible!" he not only does not thereby escape, but proves himself, capable of disreputable dissimulation, inasmuch as, if he, in thus using the Bible, has not overstepped the legitimate limits of his own rights, then it follows as certainly as that the rights of all christians are equal, that his brother may make precisely the same use of Bible authority; which, on being done, must convince him that his subterfuge, while it shifted the nominal grounds of his dogmatism, only increased the awkward unpleasantness of his dilemma, as from it he cannot now escape, but by proving himself possessed of *some kind of infallibility in biblical interpretation* to which his brother cannot lay claim.

PROP. XXI. That to admit the christian character of any party or parties, and to deny, at the same time, or even to speak doubtfully of the honesty of their souls in the obedience they offer to God, falls nothing short of cruel mockery,—as a hypocrite is no christian, but the basest of mortals.

PROP. XXII. That it is just as easy for true christians, under every possible variety of circumstances, to walk together in all the gracious relations of fellowship and communion, in the sweetest harmony and love, notwithstanding the number and magnitude of all *their* possible errors, as it is for them constantly to

honour and exemplify, as in duty bound, the simple, sublime, god-like injunction contained in these five words, "FORBEARING ONE ANOTHER IN LOVE."

PROP. XXIII. That as no christian is so beclouded in judgment as to imagine that he forbears another in those parts of his sentiments or conduct which he approves; all should know that the maintaining of fellowship and communion where "FORBEARING ONE ANOTHER IN LOVE" is called into action, necessarily implies the discovery of sentiments or practices which are not approved.

PROP. XXIV. That as it is impossible to sanction or approve any erroneous sentiment of a fellow christian, by uniting with him in the belief of a thousand truths, so also it is impossible to sanction or approve an error in his practice, by uniting with him in ten thousand observances, in themselves correct.

In the light of the preceding propositions, the Prospectus published sixteen months ago, set forth the bearings of this journal as follows:—

#### DISTINCTIVE OBJECT.

To enlarge the limits of Communion and Church-Membership, among christians, to the greatest possible extent; and to circumscribe those bounds to the exclusion, if possible, of all other characters, without otherwise disturbing the Membership of existing Churches; till *acknowledged christian character* shall constitute the *only* passport, at any time, and the *perfect* passport at all times, to every Communion and Church worthy of the christian name; "that the world may believe" in Christ, even as he prayed.

#### GENERAL OBJECTS.

The promotion of Religious, Moral, Intellectual, and Social Improvement, under the guidance of Divine Revelation, subverting every movement and measure to the test of Gospel principles.

Having thus re-asserted the principles which will impress the general features of the work, and having sketched those that will give tone to its more minute characteristics, it is only necessary to add, that in relation to all other matters the conclusion is still acted upon that the GOSPEL TRIBUNE will best represent itself.

### The Topic for the Month.

The letter of the Rev. Mr. Ure, of Streetsville, viewed in connection with the following reply, must, it is thought, satisfy all who are not blinded by the dust of partizan bickerings, that it is impossible to find any thing like a reasonable pretext for the continued separation of the Free and United Presbyterians of Canada.

From the U. P. Magazine.

#### UNION OF THE FREE AND UNITED PRESBYTERIANS.

To the Editor of the C. United Presbyterian Magazine.

SIR,—Seldom have any of our Free Church brethren come forward with a lucid statement of their peculiar views. They have generally shut themselves up in vague and ambiguous language, from which it was next to impossible to understand what they would be at. Whether this might be from design, or from the rather gloomy nature of their peculiar sentiments, we shall not determine. But certain it is that they have dealt in obscure and doubtful phraseology which, like heathen oracles, might be interpreted, in whatever way might serve their purpose. And in general too, when they have come forward at all, either to explain or defend their cause, it has been done in a style of haughtiness and virulence which did not deserve reply. It is not so, however, with the letter of the Rev. Robert Ure, which you have very seasonably introduced into your pages, and which we thank you for giving us. It is written in a clear, connected and argumentative strain; and, on the whole, with becoming dignity, as well as christ-

tian candour and courteousness. We are bound to make some reply, in doing which, whilst we shall endeavour to imitate his example in being dispassionate, serious, and conciliatory, we shall, at the same time study to be faithful in endeavouring to do justice both to the views he presents, and to our own. We venture to state, at the outset, that if the same "meekness of wisdom" characterize his brethren, we are even hopeful that some common ground may yet be reached by his church and ours which may at length lead to an honourable union.

Mr. Ure complains of an accusation against his Church, in your Magazine,—of a violation of christian charity. But as he does not state on what that rests, or to what it refers, we shall say nothing more than that no accusation was meant, but a mere expression of regret that any such spirit should be exhibited in public documents and proceedings, of which the world can form probably a more correct judgment than Mr. Ure, or any of his brethren. If there be any want of feeling in the article referred to, it may surely be excused after all the slander and misrepresentation from them which have been silently borne by us, and the whole of which we are willing, should there be no more of it, to consign to oblivion; for it is now with much joy, that we perceive some evidence that the tide is turning, and that any of our Free Church brethren can do themselves and their denomination justice both in the manner and matter of their statements.

Mr. Ure seems to think that our Committee was not left "unsaddled" by their constituents more than his own. On second thoughts he will surely see that this is a great mistake. Our Synod simply stated the fact that the Establishment Principle is with us a matter of forbearance, there being ministers in our church who hold it. They did not ask the brethren of the Free Church to renounce it: they only declared themselves quite prepared to forbear with all the ministers of that church, although they continued to hold it. There was no requisition on our part that the Free Church should change their views in a single iota to effect a union. And so far from having "demands of a more extensive sort," which were not expressed, as Mr. Ure insinuates, we had none to make on them at all. Does he really think that we are capable of such dissembling? But when we saw, or thought we saw, their determination not only to hold by the Establishment Principle themselves, to which we objected not, but to insist on our adopting it into a basis of union, there was surely some ground for a charge of want of christian charity, and certainly the blame of frustrating the attempt at union lay entirely with themselves, and no share of it could reasonably be ascribed to us. We opened the door by saying that we could unite with them, leaving them to hold all their peculiar principles, provided they permitted us to hold our own. They closed the door by saying, as we thought, "we will unite with you provided you renounce your peculiar sentiments, and accede to ours." Here was "the first error" on their part; but where, in this particular, was there any error or blame with us? We have no "platform" of union to present, as Mr. Ure says. We consider the matters of difference between the Free Church and ours as altogether subordinate; and are willing to forbear with them, provided they forbear with us, as to respective peculiarities.

But it appears from Mr. Ure's letter, that we have made another mistake. It is, however, one which we shall rejoice to find correct. He seems to think that his church would be "perfectly pliant to our wishes" in making the Establishment Principle a

matter of forbearance. What immediately follows in Mr. Ure's letter is perhaps the only uncharitable insinuation it contains; and it is one he should have spared, as he might have seen it to be totally without foundation:—It is *that* before alluded to, that the refusal of our Committee to meet with theirs is apt to breed the suspicion that our demands upon them were to be of a more "extensive sort." Why should Mr. Ure have thought, or said, this in the face of a statement that we make no demands on them whatever in the way of altering their views? All we ask is that they do not demand or expect that we alter ours; or, in other words, we did not demand, but we expected, that the forbearance on the point of difference which we proffered to them, would in the same conciliatory spirit, be extended to us. But as this was not reciprocated, and seemed to us to be refused, we thought our Committee were shut up to decline meeting with theirs, and we think so still. As you, Mr. Editor, in your Magazine justly observed, "it was the quietest, speediest, and least offensive termination of a piece of business which evidently could not be prosecuted with any hope of a successful issue, and which probably could not be entered on, without consequences which all good men in both Churches, would have deplored." If our Free Church brethren and we can discuss the matter coolly and candidly, and with a prayerful spirit, in our different periodicals, we believe it will be of more use in removing difficulties and preparing for union, than could possibly be expected, in the present state of matters, by meetings of a joint-committee. We might thus aim at a better understanding of each other's sentiments, as preliminary to Committee meetings, which in our humble opinion should not again be attempted till there can be an encouraging prospect of accomplishing the end contemplated in a scriptural union of the Churches.

Mr. Ure quotes our fourth resolution, and in the next paragraph he says:—"I presume, Mr. Editor, we would have no difficulty as a Church in giving in our adherence to the principle here stated, and joining heart and hand with our brethren on the basis it presents, provided we were not asked to suppress our united testimony to other principles in reference to the power or duties of the Civil Magistrate, beside those immediately connected with the question of ecclesiastical establishments." Whilst we would again remind Mr. Ure that there was no asking on our part that the Free Church should suppress their testimony on any principle in reference to the Magistrate's power, we would state that this sentence, if we could believe that his Church would homologate it, does really present the cause of union in an aspect more hopeful than we anticipated: and if the Free Church brethren would cease to misrepresent us, as they have so often done, and would exercise something like candour and charity in comparing the views referred to with our own, which somewhat differ, they would perhaps find that although we could not adopt their precise sentiments on this subject, yet the sentiments we hold, which we do not seek them to adopt, are such as that it would be no great stretch of charity to permit us to hold; and that they would secure, in a manner at least as effectual, all the practical results which they wish to secure by their own. Our brethren will find that we move in another atmosphere than they had the least idea of; and that in the heat of argument, or rather in the excessive warmth of party feeling, they have never done justice to our views—never really understood them, and often, we hope unintentionally, misrepresented them. In some instances, which we would name, their misrepresentations have been so



palpable, and yet so strenuously persisted in, that it could be of no use to enter into cool argument in their refutation, or even to put ourselves to the trouble to attempt to undeceive them. The Rev. Mr. Thornton, on a former occasion, made a remark which was just in its application to one individual, and which, we humbly think, will be found true in respect to the whole Free Church, that "they have not yet even a glimmering at our principles." Perhaps it ought not to be thought wonderful that the Free Church should be much in the dark about our peculiar sentiments, and that we should be in some measure unacquainted with theirs: for we are told that at the very eve of union between the Burghers and Anti-burghers, thirty-five years ago, brethren on both sides acknowledged that they never understood one another's denominational principles before, but that seeing them to be what they were, they were satisfied there was nothing to obstruct the union. May God grant that it be found so between us and our Free Church brethren.

Mr. Ure, very clearly and calmly, in three particulars (waiving the question of civil establishments, on which he supposes there can be mutual forbearance) gives us, we shall suppose, the sentiments of his Church on the power of the civil magistrate in matters of religion. Before looking particularly at these, we say at once, from our general estimate;—"Hold all your sentiments, brethren, we will not quarrel with you for doing so, and if we cannot adopt them *simpliciter* in theory, we will not stand in the way of their practical results."

The first particular refers to the moral relation which God sustains to nations as such. Now, it is certainly true that God sustains a moral relation to all His rational creatures, whether men or angels. The world at large is under His moral government, and therefore all nations, all families, all individuals, are bound to serve him: yes, and we cannot deny that there are national sins, and national duties, as well as family sins, and family duties. And we grant, too, that civil rulers should rule in the fear of God, and that it should be their concern and their duty to regulate their administration, and to frame their laws by the tenor of God's holy word. In short, we grant all that Mr. Ure here states. We have no serious difficulty about this particular.

To the second particular, however, we have some objections, although none which will interfere with its practical results. We form a somewhat different idea of the mediatorial kingdom of Christ from our brethren. Like them, we believe in Christ's universal headship: his headship over the whole world, and thus over all nations, and all individuals.—Christ's mediatorial government is equally extensive with the moral government of God; but there is a speciality in it, which, though it does not limit its extent, yet varies its design. Its primary object is the salvation of His Church, and, subordinate to this, all things are put under him for His Church. As was well stated by our first Committee on union:—"While this is the case, the obligation to obey Christ, is, in one respect at least, different from the obligation to obey God. By the constitution of nature, all men are under obligations to obey God, and all men have the means of knowing this to such an extent as that they are without excuse for disobedience.—But it is not so with regard to Christ. His is a delegated authority, and as there are no significations in nature to tell of Christ, and no suggestions in our own minds in connexion with Christ, no man is bound to obey Christ, till God, by the preaching of the gospel, give information and evidence such as ought to be given to a man who is responsible for

his conduct, that he has committed all authority into the hands of his Son. Men are not blameable for doing what is contrary to laws which are not original in their constitution, and respecting which they never received information. (Rom ii. 14, 15.) God's authority is original, universal and eternal: Christ's authority is derived,—is a new thing,—and is temporary; (for he shall one day deliver it back to God.) No man is bound to obey Him—no man is a sinner for not obeying Him, till God acquaint him with the new Covenant. We, therefore, do not believe the unqualified statement, that "*all men, in every relation of life, are bound to honour and serve Him as King.*" Thus we conceive, that, Christ's headship over the Church is peculiar, in that, believers being quickened and enlightened by His Spirit, and graciously disposed and enabled to acknowledge Him as their Lord and King, are necessarily bound to obey Him in every duty, whether of a public or private kind, whether civil or ecclesiastical, for all christians are Christ's servants, and are to obey Him in all the relations of life. Christian magistrates are His servants, and are to discharge their civil duties in accordance with His laws.—Christian subjects are His servants, and are to obey magistrates in obedience to the authority of Christ. There is no duty incumbent on any professing christian which is not to be rendered to Christ. Christian morality, or the new obedience of the gospel, embraces all the precepts of the Divine law, and thus extends to secular, as well as to sacred duties. The magistrate in the Church, though not as a magistrate, is to worship God his Saviour, and observe His ordinances; and when he passes into the Civil Court, to act in his official capacity, he is not, as some of our Free Church brethren have supposed to be held by us, to cast off his religion, and his allegiance to Christ, but, is still, in his official capacity, to judge and enact for the honour and glory of Christ, and to do all in his power to have the laws of the land conformed to the principles of God's Word. It is different, however, with magistrates and subjects who are not christians. They may be honest and honourable citizens. As rulers, they may preserve the trust committed to them by constituents, and execute the laws with fidelity and zeal; and as subjects they may be orderly and blameless in their whole deportment; but, service to Christ they can never render whilst strangers to the power of godliness. As was well remarked by the late Professor Esson, whose memory is venerated by the Free Church, and beyond it, and whose sentiments on this subject, they would do well to consider:—"As a dead man cannot, until he is quickened into life, discharge any of the living functions, so, for the Church of the living God to expect or seek any succour or service from the world, is to seek the living among the dead. First, cure the universal paralysis of sin, and then call upon the subject to walk and to work. Ponder well the Scripture doctrine of the fall—take, more especially, the Calvinistic statement of it, and then, say whether there be not a real, palpable inconsistency on the part of those who expect and require the unregenerate and unconverted to come to the help of the Lord—to minister to the service of the Church, which is the body of Christ."

The doctrine of our Free Church brethren, that nations and civil rulers, as such, are under the law of Christ, we admit, if it mean only that all things are made subject to him. But, civil rulers, for the most part, and nations always, are mixed companies, and, therefore, the nature of that subjection is twofold. With those who are christians it is not by constraint,

but willingly, whilst with those who are not christians, it is not willingly, but by constraint. Nations and rulers, so far as the individuals composing them are under the influence of grace, will acknowledge subjection to Christ, as the Church's King, and honour him as such, in discharging all their duties. But all in the body politic who are not under gracious influence, being still the Saviour's enemies, are under Him as King of nations, to be overruled and constrained by Him, and made subservient to whatever purpose He appoints. When our Free Church brethren speak of positive service being required from nations, or evil rulers, as such, to Christ, we must beg to differ from them, at least till that blessed period, when "the people shall be all righteous." For no such service is required, or could be accepted, from men in an irregenerate state: or, if attempted, it would be formal, not real, and an act of gross presumption and hypocrisy. Besides, it would be a blinding of Church and State matters, and thus the very Establishment principle, which we do not seek our brethren to renounce, but which they must forbear with us in meeting with our unqualified condemnation. God may make even heathen rulers unwilling or unknowing instruments of service to Him, as in the cases of Pharaoh and Cyrus: but, such service can never be true and acceptable obedience, and, therefore, never the obedience which the gospel requires of believers to Christ their King. Nations and rulers, as such, do not stand, as Mr. Ure supposes, in the same moral relation to Christ, as the law of nature places them in to God. For, the moral relation to Christ is economical, and thus, can only extend to those with whom He is graciously pleased to establish His everlasting covenant. Such, only, are Christ's willing and joyful subjects and servants, as King of the Church. All others are under Christ, as king of nations, i.e., of the heathen, or, in general, of unbelievers. But it is in their case, the government, not of willing obedience, but of involuntary subordination. Christ rules over His Church, and the people of Zion are joyful in their King. He rules also in the midst of His enemies.

From this, it will appear, that we entertain a somewhat different idea of the Headship of Christ, and His mediatorial kingdom from our brethren. Ours, we humbly think, is more evangelical than theirs. They seem to lean to the Armenian school. Our view, is what their own Professor Esson would call, "the Calvinistic statement," which our brethren should "ponder well." They think that the distinction between Christ's headship over the nations, and His headship over the Church, corresponds "not to the distinction between the Church and the World, but to the distinction between what is peculiar to the Church, and what is not peculiar. In other words, the headship of Christ over the nations implies that all men, whether members, or not members of the Church, are bound in every secular relation, and, especially as members of civil society, and organized under civil government, to honour and serve Him as King." Now, making all due allowance for our brethren holding this view, from their having so recently come out of an Established Church, and especially, out of one where the moderate, or Arminian party, prevailed till very lately, we beg to say, that to us there seems to be no foundation for this view in the scriptures, or even in their own standards. It is a mere figment; and, as our first Committee say, "of comparatively late origin, and brought into prominence for the purpose of sanctioning certain other acts which have proved very disastrous to the Christian Church." The Establishment principle, which Mr. Ure is willing to make a matter of for-

pearance, is imbedded in it, and founded on it. By this theory of our brethren, a magistrate is under Christ as King of the Church, when engaged in the ordinances of religious worship, but when in the civil court, and transacting civil business, he is under Christ, as King of nations. On reflection, they will surely see that this is very absurd. They affirm that Christ is King of nations, geographically considered, or, which is the same thing, in civil matters. Thus, like old King James, (as in the dedication of our authorized translation of the Scriptures,) our Saviour, who expressly says that His kingdom is not of this world, is made King of Great Britain, France, and Ireland, as well as of all other nations of the earth. We are persuaded our brethren do not really mean this, although they have been heard to say it. Our view, on the contrary, is, that the christian magistrate, and all christians, are under Christ exclusively as King of the Church, and that in all duties, whether sacred or secular. Our brethren consider the distinction between Christ's being King of the Church and King of nations, as intended to separate into classes civil duties and devotional duties. We cannot adopt this view: but hold, that Christ is King of the Church, to regulate and bless His people, whether rulers or ruled, in their duties of every kind: and, we consider His being King of nations as expressive of His control over all persons and things besides, for the good of His Church. It has no reference whatever to nations and rulers as such, but, refers entirely to those who are without the range of the Christian Church. This, we apprehend, is the orthodox, scriptural doctrine: and it is the doctrine of the standards, for, in our Shorter Catechism we read, that "Christ executeth the office of a King in subduing us unto Himself, in ruling and defending us," that is, those who are destined to be, or have already become, members of His Church: "and in restraining and conquering all His, and our enemies," that is, not only Satan and his hosts, but the rejectors of salvation, who are in scripture language, called, the heathen, or the nations.\*

In reference to civil society, we may further remark, that, as all are not christians of whom it is composed: and as, alas! in general, it is only a minority that can be considered christians, we would say, that whilst every christian magistrate is, in his official capacity, to act as a christian, he is only bound for himself; and although, doubtless, obligations lie on those who are not professors, to embrace christianity, and to act for Christ, yet, till they believe for their own salvation, they neither can, nor are required, to yield any obedience to Christ:—"No man can call Jesus Lord, but by the Holy Ghost." Besides, as the service of Christ must not be performed hypocritically, which would render it null and void, all that can be expected is, that the magistrate enforce the laws of the land on such principles as are established as just and right. His being no christian,—as our Confession allows (see chap. xxiii. sec. 4.)—does not disqualify him from holding the office, or discharging externally, the duties which the office involves. The christian magistrate, however, serves Christ, in his official capacity. But, whilst he is at liberty to recommend his christian principles, and should act upon them himself, he cannot force them upon others. In a nation not christianized, should a christian be in office as a magistrate, he will be influenced by his

\* In the expression in Scripture "O King of nations," (Jer. x. 7.) and many others, the word "nations," as all Hebrew and Greek scholars know, is simply, Gentiles, or heathen, in contradistinction from the Jews, that is, from those who are not included in the Church of God.

religion, and if he cannot co-operate conscientiously with magistrates who are not religious professors, his only alternative is to retire from office. As was well remarked by our first Committee:—"It is a mistake to suppose that the influence of religion cannot be felt in a nation unless the headship of Christ, and the Bible, be enacted by authority. Where christianity has leavened the masses, by its sublime principles, the administration of civil affairs will be influenced by them, and that in a way which can offend the conscience of no man, and encroach on no man's liberty or rights." It is the force of public opinion in a country that must establish its laws; and thus, the more a country is christianized, the more will its laws be found to correspond with the tenor of God's holy word.

In regard to Mr. Ure's third particular, that the word of God imposes new duties upon nations, we hold it to be a gratuitous assertion, founded on the mistaken view, already referred to, which has been adopted by the Free Church, of what is meant in scripture by Christ's being King of Nations. But, perhaps in speaking of new duties there is only between us a difference in words. Both Churches hold that the magistrate's duties are all civil. If so, what new duties do the scriptures impose? Mr. Ure does not specify, but he instances legislation respecting the Sabbath. But this cannot be for the sanctification of the Sabbath, for that is a spiritual duty, to which the Magistrate is incompetent. It is only to preserve that outward order which is necessary to enable the citizens to follow their spiritual duties without molestation. This is no new duty but belongs to the same class with the preservation of outward order on every other necessary occasion. As long as the Free Church holds with us that the Magistrate's duties are all civil, it seems to be mere trifling to speak of new duties. There may be a greater variety of the same class of duties, but there is no new class. As well might we say, that new duties are imposed on the Magistrate, since Railway Cars have been set in motion, or Steamboat navigation employed. Our brethren may be assured, however, that we have as much freedom as themselves in petitioning Parliament for the formation or enforcement of salutary laws, for external order on Sabbath, and for all other such matters which affect the moral and religious interests of the community. As is well known to all who are acquainted with the history of the United Presbyterian Church, it has been in the habit for generations of approaching the civil government in regard to matters of public interest.

We have extended this paper too far, and cannot now touch on some minor points in Mr. Ure's letter. We are, however, afraid that the Free Church are still wedded to the Establishment Principle: for they forge that if in any one thing the Civil Magistrate is allowed to give law to the Church, or to decide as to what is the true religion, it is mixing with his duties what does not belong to them, and thus leaving the line of demarcation between the Church and the world undefined, and endangering the interests of religion, and the purity of the Church,—so that the Magistrate once stepping over the line of his civil duty, may proceed to any extremity, either in patronizing or persecuting the Redeemer's Church. On this subject we would conclude in the words of Professor Esson, who was far in advance of his Church in enlightened scriptural sentiment:—"Suppose at this day, that all the States and Governments of the world were 'to take order, that the truth of God, (as understood and held by them severally,) be kept pure and entire,' is it doubtful what would be the

consequence? Brahmanism, Buddhism, Mahomedanism, Popery, Erastianism, Puseyism, would certainly be mighty gainers; but let the advocates of State-connexion themselves say, what true religion would reap, as the fruits of this principle, reduced to immediate and universal practice. I suppose, on the other hand, that if the principle of the non-interference of the Magistrate with religion, were universally acted upon, so that he should have nothing to do with the consciences of his subjects, except to secure to them perfect freedom, and to give full scope to truth and right to run and have free course and be glorified, then would China, Japan, India, and all Pagan, Mahomedan, and Popish nations, be opened to the beneficent influences of knowledge, science, and civilization, and above all to the light of the glorious Gospel. Then 'many would run to and fro, and knowledge would increase,'—the heralds of the cross would find everywhere a wide and effectual door opened to them,—a free and abundant entrance would be secured for truth, human and Divine,—'Magna est veritas et prevalebit.' If practice and experience be the best test of truth, is it questionable to which of those principles (the Establishment or the Voluntary) the preference is to be given? Enough we deem, perhaps our readers will deem more than enough, has been already advanced, to enable the candid, unbiassed, intelligent Christian to judge for himself, how far the views of our Voluntary brethren, have been justly appreciated, or fairly represented."

If any thing in the observations we have made appear disrespectful to Mr. Ure, or his Church, it is unintentional, and we are quite unconscious of it. We should be sorry were this the case, and would seek their forgiveness, especially as we forgive great wrongs committed by them, and wish always to reward evil with good. Some of us may not live to see it; but we are persuaded that our Churches will yet be one. Our successors, if not ourselves, and without compromise on either side, "will become one stick in the Lord's hand." We still proffer to them entire forbearance as to existing differences, whether real or supposed, and bid them reciprocate. We still believe that that is the best, the easiest, the only step to union. I am, &c., W. R. A.

In connection with the preceding, it is highly satisfactory to find that meetings are being held in various parts of Canada, calling the attention of both denominations to the great importance of securing a speedy consummation of the union contemplated. This course is highly commendable—a better could not be adopted: let these local meetings only become sufficiently numerous and bring their influence to bear on the two synods in the proper manner, and the incorporation of the Free and U. P. Presbyterians of Canada will soon be a matter of history. As indicative of the nature and tendency of these meetings, much pleasure is experienced in presenting

#### THE LONDON CIRCULAR.

LONDON, 26th March, 1855.

This day, by previous arrangement and public intimation, a meeting was held in the United Presbyterian Church, English Settlement, London, composed of the Rev. Lachlan McPherson, and elders and members of the Free Church Congregations of Williams and Lobo, under his pastoral inspection; and the Rev. James Skinner, and elders and members of the United Presbyterian Congregations of English Settlement and Proof Line, London, under his Pastoral care.

After public worship, conducted by the Rev. M

McPherson, Donald Fraser, Esq., was called to preside, and Mr. Jno. Robson appointed Secretary, when a free and cordial discussion took place, regarding the propriety, and the attainableness of union between the Churches to which they respectively belong, when the following resolutions were unanimously adopted:

Moved by James Bell, U. P. Ch., seconded by Alex. Monroe, F. Ch.,

I. That this meeting rejoices in the acknowledged fact, that the Presbyterian Church of Canada and the United Presbyterian Church in Canada agree so fully in their profession of Scriptural truth and order; and in their efforts for the advancement of the Kingdom of the Lord Jesus Christ, in this new and rapidly advancing Country.

Moved by the Rev. Mr. McPherson, seconded by John Robb, U. P. Ch.,

II. That this meeting firmly believes, that the separation of Churches, so closely affiliated, involves the violation of the law of Christ; tarnishes their profession; grieves the hearts of good men; presents a stumbling block to inquiring minds; and furnishes matter of reproach to the profane and impious; and thus grieves the Holy Spirit, and leads to the withholding of His gracious influences.

Moved by Rev. Mr. Skinner, seconded by Wm. Colvin, F. Ch.,

III. That we assuredly believe, that the union of these Churches would involve no dereliction of Scriptural principle, on either side; whilst union in the bonds of truth and love, and peace and purity, would tend to the edifying of the body of Christ; and, owned by the Great Head of the Church, would secure to her Spiritual health and energy, holiness and joy; and so prepare her to exert an enlarged and powerful external influence for good; as well as draw out the thanksgivings of many, in the abundant reception of promised blessings.

Moved by Donald Fraser, F. Ch., seconded by Mr. Waters, Student in Theology, U. P. Ch.,

IV. That the members of this meeting agree, to act towards each other, in all respects, in Christian love; viewing this as necessary in their intercourse and discussions, in relation to a Scriptural union, as well as to their usefulness in their own vicinity.

Moved by Mr. James Frazer, Catechist, U. P. Ch., seconded by Angus McTavish, F. Ch.,

V. That it is hereby recommended, that members of our respective congregations do, as often as they shall find it convenient, associate together for prayer and religious conference; and that the respective Sessions do open up mutual intercourse, by delegation or otherwise; and that all interested do bring this matter fervently before the Throne of Grace, that it may please the great Lord and King of Zion, to direct and prosper this object; and, in His own good time, bring about a union of the Churches, in truth and peace; and, still more, render them instruments in His hand, of diffusing blessings through this land—through the world, and through the generations which shall yet be born.

Moved by John Williams, U. P. Ch., seconded by Alexander Clark, F. Ch.,

VI. That a Committee be appointed to draw up Petitions, corresponding with Resolutions I., II. and III., to be in due order transmitted to our Superior Courts, praying them to continue to take into their serious consideration, the subject of the union of these Churches; and to endeavor, speedily and happily, to consummate this object on Scriptural grounds.

Moved by John Sinclair, U. P. Ch., seconded by Duncan McBain, F. Ch.,

VII. That a Committee of Correspondence, on union, be appointed, with power to add to their number, to correspond with any other committees who may require it of them. (This committee consists of Rev. Messrs. McPherson, township of Williams, and Skinner, township of London, joint conveners; and Messrs. James Fraser, Donald Fraser, William Wood and William White.)

Moved by A. D. Garden, U. P. Ch., seconded by John McDonald, F. Ch.,

VIII. That these Resolutions be inserted in the *Canadian United Presbyterian Magazine* and in the *Ecclesiastical and Missionary Record of the Free Church* and also printed in circular form, and two copies sent to each minister of our respective Churches.—The carrying out of this Resolution to be intrusted to the Committee of Correspondence.

JOHN W. ROBSON,

Secretary.

DONALD FRASER,

Chairman.

A praiseworthy emulation seems to be animating the friends of union throughout the province, as evinced by the number of efficient measures adopted to promote the attainment of the object, so fervently to be desired. For the consideration of individuals, and as eminently worthy of imitation, attention is now called to the

#### WOODSTOCK CIRCULAR.

REV. SIR:—A few individuals sincerely desirous to see the divisions amongst Presbyterians in Canada put an end to, and a practical exemplification of "the faith that worketh by love," in the union of these who belong to the same father-land, believe in the same doctrines, and profess (with very slight modifications) to adhere to the same standards—have taken the liberty to forward you a copy of Sir George Sinclair's letter addressed to the "Non-established Presbyterian Churches in Scotland," to which they beg your earnest and prayerful attention; and they would press on your consideration, that if its suggestions are applicable to Scotland, they are so in a far higher degree to Canada.

They would also most respectfully and in the spirit of Christian charity, call your attention to the following facts:

1st. There is a large extent of country in rear of the older settlements, with a numerous population, a large proportion of which are Presbyterians, and where there are Villages, Townships, and even counties without a settled Presbyterian minister—or indeed an ordained pastor of any denomination.

2nd. There are other towns and villages where there are two, three, and even four Presbyterian Ministers doing the work which one or at most two would be amply sufficient for. Now is this right? does not the scope of St. Paul's words to the Corinthians in the first chapter of his first Epistle apply here? Is it right, is it in the spirit of the New Testament, to a difference of opinion on abstract questions involving no point of practical duty, and which so far as salvation is concerned, we are bound to believe are non-essential—to become the means of keeping so many of our countrymen from enjoying the ordinances of our Church, or listening to the sound of a preached Gospel, a privation attended by disastrous results, the magnitude of which it is impossible to estimate on this side of eternity. We trust, Reverend Sir, to be excused the liberty we take in pressing on your attention at this momentous period, your deep responsibility in this matter, and beg to subscribe ourselves in all Christian Charity.

Yours in the Spirit of Catholic Christianity.

A FEW MEMBERS OF THE PRESBYTERIAN CHURCH.  
Woodstock, 9th March, 1855.

## Moral and Religious Miscellany.

## ITEMS FROM THE LEEDS FREEMAN.

## DEATH OF THE EMPEROR OF RUSSIA.

"One Emperor passeth away and another cometh," we may almost put down as the event and the lesson of the week. Scarcely has the announcement of the death of Nicholas astonished the world, before it is added that the place he had filled for twenty-nine years is already occupied by another; and the "foremost man in the world" thus goes to the grave, amidst "the regrets of a nation," and with the salute of the newspapers, while his death, so much marked, produces scarcely any other immediate result than the substituting of Alexander for Nicholas in a few State papers!

But while the immediate results of such an event are thus humbling to humanity, the more distant results may be equally as momentous as the present ones are unimportant. The question has been put hundreds of times within the last twelve days, What will be the effect of the death of Nicholas on the policy of Russia? but still that question awaits, and seems likely to await, a satisfactory reply. The unreasonable hopes which the event at first induced, were, indeed, dissipated almost as soon as formed; for men remembered, what it is strange they should ever have forgotten, how comparatively small is the influence, even of a despot, upon the tendencies of a nation, which the man can do little more than represent. Yet the feeling of relief which the removal of so powerful a man as the late emperor of Russia caused is by no means gone. On the whole, doubtless, the event will be favourable to the return of peace. Even should Alexander pursue unchanged the policy of his father, that policy will be carried out with a much feebler hand. It is seldom given to a nation to have successively *two* governors of the power of Nicholas. Some hope may also be derived from the readiness with which the authority to negotiate was renewed to the Russian Plenipotentiary at the Congress of Vienna.

That Congress is fixed, it is said, to commence its sittings on Wednesday next. It is somewhat singular that the day fixed should be the one selected by the Queen and the nation for prayer to Almighty God. A solemn day that will be to England on every account! Doubtless the representative of Britain, as he takes his seat in the Hall of Congress, will remember the manner in which the day is being spent by thousands of his countrymen at home.—The army before Sebastopol will also remember it. Who can tell what will be the effect of the prayers in England, both on the negotiations and on the war?

## GLIMPSSES OF THE PAST.

\* \* \* \* \* We violate no neutrality, as we give no opinion, in adverting to the writings of our brethren upon the *terms of communion*. At a very early period differences of opinion were entertained by individuals: some maintained that baptism was imperative before communion; others, that "faith in Christ, and holiness of life," should alone be required from brethren. Bunyan wrote either five or six works in favour of the latter view, and against some who opposed it. William Kiffin wrote his "*Sober discourses of right to Church Communion*," 1581, in reply to Bunyan. A. Palmer, A. M., published his *Scripture Rail for the Lord's table; against Mr. Humphrey's treatise of Free admission*." Mr. B. Cox also wrote on the question, and Blake, the Presbyterian, replied to him, pleading for free admission.

V. Powell, though in favour of open communion, and forming most of the churches in Wales upon this basis, yet published nothing in favour of it, that we have seen.

## WORKING-MEN'S SUNDAY SERVICES AT LIVERPOOL.

## PRESENTATION TO THE REV. HUGH STOWELL BROWN.

Some time ago it was thought probable that Mr. Brown would resign his charge at Liverpool and accept the pastorate of a new chapel in London, and the working-men attending these services then determined upon presenting him with some token of esteem. Mr. Brown, however, declined the invitation to London, but he was considered only the more entitled to some substantial mark of respect for having refused the offers made to him. Accordingly, on Thursday week, a meeting was held in the Concert Hall, for the purpose of presenting him with a piece of plate, consisting of a handsome tea and coffee service of the melon pattern, and also a purse of £105 for Mrs. Brown.

Nathaniel Caine, Esq., the originator of the Working-men's Sunday Services, occupied the chair. He said the intention of the promoters of the Working-men's Sunday Services was to recommend the pure gospel to the masses by simply preaching the first principles of Christianity, irrespective of doctrinal construction. Many unfounded charges had been made against them. The addresses given had been characterised as infidel lectures; but he was happy to say that, in spite of denunciation, they had been the means of doing incalculable good to the working-men. Many who would scorn to set their foot in a church or a chapel had been induced to go there; and he mentioned two or three instances in which the gospel, as there preached, had fallen as "dew upon mown grass," reviving seared and blighted hearts.

The Rev. Hugh Stowell Brown, as honorary secretary of the society, read the report of the year's proceedings, which was cheering in the extreme. From the report it appeared that the services which in January, 1854, had been attended by 250, had increased in January, 1855, to 2,500, and of these from 1,500 to 1,800 were working-men. If they could obtain a place large enough to accommodate 5,000 people, he had no doubt that in the course of a month there would not be a seat to spare. Depending upon the blessing of God, they should scatter with a lavish hand the seeds of truth. Their mode of operation might be deemed novel, might be pronounced erratic; but they must of course be permitted to do, or attempt to do, their own work in their own way; and right glad would every member of the committee be, if those who considered their proceedings irregular should, by proceedings more in accordance with ecclesiastical proprieties and conventionalism, gather such great assembles of the people as those which it had been their pleasure to see so often within the walls of the Concert Hall.

## DEATH OF THE REV. DR. INNES OF EDINBURGH

On Saturday morning week, this venerable minister, and eminent man of God, passed away. Four week ago, when visiting a sick-bed, he met with an accident, from the effects of which he never recovered. Dr. Innes died in the eighty-fifth year of his age, and sixty-second of his ministry. He was first licensed to preach the gospel in connexion with the Established Church of Scotland, and was one of the ministers of Stirling till 1799, when for conscience sake he resigned his living, having embraced Baptist principles; and partly, perhaps, he was actuated in the step by a desire for a greater liberty in preach-

ing the gospel, in which he rejoiced, than was to be obtained under the moderatism which at that time ruled the church with a rod of iron. The name of Dr. Innes will ever be associated with the remarkable revival of living godliness throughout the land, which took place at the close of the last and the beginning of the present century. He was the early friend and associate of Robert Haldane, along with whom, and Dr. Bogue, of Gosport, he offered to lead the "forlorn hope" of a mission to Bengal, in 1796. On that plan being frustrated, by the refusal of consent on the part of the East India Company, Mr. Innes accompanied Mr. Haldane on many of his missionary tours among the towns and remote parishes in Scotland. In 1799, on his leaving Stirling, he became pastor of a congregation in Dundee: and about ten years later he removed to Edinburgh.—It was not so much mental power, or theological attainment, or pulpit distinction, which made this venerable minister a burning and a shining light.—It was the calm and unbroken consistency of a devoted and blameless life. He was truly "a lover of good men." If a stranger-society came to seek sympathy and aid from the Christians of Edinburgh, whoever might be absent, Dr. Innes was sure to be present. Many in Edinburgh will remember the genuine simplicity and meekness with which he was found at all times ready to aid every good work, in connexion especially with the meetings and operations of the various religious societies. Whether it was to take the chair, to take the most subordinate part of the proceedings, or merely to be present in case some other should fail, one could always count on the disinterested and ready help of that loving old man. He was a warm and earnest friend of the City Mission, Sabbath-schools, tract societies, and all other means of usefulness. His death was calm and peaceful. To him, to live was Christ, and, as was expected, he felt that to die was gain. On Thursday afternoon the remains of Dr. Innes were laid in the West Church burying-ground.

#### PILGRIMS PROGRESS IN GREEK.

The "Pilgrim's Progress" has been translated into Greek by a missionary of the Baptist Board at Athens.

The following, highly important Anti-Slavery document, may be relied upon, as being in no sense more severe against the system of Slavery than the truth absolutely demands. It is not often that the South can be caught stating such telling facts as the following:—

From the St. Louis Gospel Banner.

#### THE NORTH AND SOUTH—THEIR COMPARATIVE RELIGIOUS DESTITUTION.

1. In number. As far as statistics may be learned from published records, the population of the North is near 13,000,000: the population of the South near 9,000,000. In the six following denominations, Baptist, Methodist Episcopalian, Presbyterian, Congregational, and Reformed Dutch, the ministry at the North number about 14,721; at the South 7,226. There is at the North something like one minister to every 900 souls; at the South, one minister to every 1,300.

2. In strength. The ministry at the North, as a body, are more thoroughly educated for their work than the ministry at the South. To the credit of the Southern Church, it should be known that, in later years especially, her largest denominations have

made praiseworthy progress in the education of their clergy. Notwithstanding this improvement, it cannot be denied that a much larger proportion of clergymen at the North receive a regular education, collegiate and theological, than at the South. Very nearly one-half of the Northern ministry belong to those sects which have always insisted upon the thorough education of their clergy, while scarcely one-fifth of the Southern clergy have been brought up within their pale.

3. In labor. The ministry of the North give a greater proportion of their time to professional pursuits than the ministry of the South. It would be difficult to find a solitary church in this latitude which would be willing to employ a clergyman who did not at least profess to give the whole of his time to the work of the ministry. This, certainly, is not so extensively true of the South. On the contrary, in the retired districts of the South and the Southwest, you may readily find a clergyman who neither devotes all his time to the ministry nor professes to do so. To this day a common practice in the country districts of the South, in making provision for the minister, is this: every man subscribes at will toward his annual compensation. The sum thus ordinarily contributed would starve a large portion of the clergy at the South, if they were debarred from seeking additional support for their families by worldly occupation. The average salary of twenty-one ministers in the Presbytery of Union, in the State of Tennessee, is \$250. The grand distinction between the North and the South on this subject, you perceive, lies in this fact: The degree to which the masses at the North have been educated both to the obligation and the practice of providing a competent support for their ministers, (however far from perfection,) has not yet been approached by the masses of the South. The Northern ministry must, of course, employ a much larger portion of their time and strength in ministerial duties than Southern ministers are accustomed to do.

4. In access to the field. The ministry at the North more readily reach the souls they are appointed to serve, than the ministry of the South. The greater sparseness of the population in the one section of the country, and its greater density in the other, assures us of the fact. Indeed if the task of the Northern and the Southern laborers were so far exchanged, that the Northern minister was required to preach the Gospel to 1,300 souls, and the Southern minister limited to 900, the northern laborer would probably still have the lighter work to do. Compare the whole field at the North with the whole field at the South, and we are not at all convinced that two men would serve the Gospel any more easily or perfectly to 1,300 souls at the South, than one man now serves his 900 at the North.

To the above it may be added that, in Southern colleges and Theological Seminaries, there are but 487 studying as candidates for the ministry, in the Northern there are 1628. As regards pecuniary resources the churches North seem still to have largely the advantage. The vested property of the six principal denominations before mentioned is, in the North \$45,400,000; in the South, \$14,500,000. Of the whole property of the North, amounting to \$4,000,000,000 one dollar in ninety-one belongs to the Church by investment. At the South the proportion is one in every two hundred and five dollars. "The sum total of Home Missionary collections, by the aforesaid denominations at the North is \$447,400; at the South, \$143,800."

The whole number of Home Missionaries employed in this country, is 2,993. "Of this number 2402:

are stationed in the destitute regions of the North, and 591 amid the larger destitutions of the South." "Of the 2459 Missionaries annually commissioned at the North by the Six denominations, 2,402 are employed in building up the waste places of the North, and 57 sent to labour in the South." The whole amount of Home Missionary money expended by the northern section of the above denominations, is \$418,400; the proportion of this whole sum expended North and South, respectively is \$400,000 for the former to some \$10,000 for the latter.

The aim of these facts, as presented in the report, with the reasoning based upon them, is, not to disparage the claim of the Northwest as a field of Home Missionary labor; but to show that our entire plan of effort in this respect should include a larger measure of sympathy and support on behalf of the South and the Southwest.

From the Missionary Herald.

### INDIAN MUNIFICENCE IN SUPPORT OF IDOL SHRINES.

The Rajah of Sutteala, a district in Northern India, has lately paid a visit of ceremony to Calcutta, where he has been received with honours almost regal. The *Friend of India* gives some particulars of his journey toward the South, by which we learn that he was under covenant to the Company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, and £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Budinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to the occurrence, on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Ragnore had been, for many years, urged by the Gywats, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him hither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine, or what space it covered. But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors, and merchants, were by no means uncommon. Indeed, one hears, from time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their victims than Christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The mere practical question is, ought it to be so? Every one of our readers will, we doubt not, say no! But is every one prepared to act upon that decision? We fear not. And yet every one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul. Believing that where these are wanting, appeals for enlarged pecuniary contributions will be but feebly responded to, we would earnestly beseech every one who reads these lines, to lay the few broken hints they express solemnly and seriously to heart.

From the Can. Independent:

### THE UNITY OF THE CHURCH.

It has been the subject of many difficulties to certain religionists to reconcile what is taught in the word about the unity of the Church, and that prevalent charity which admits that some from this church and some from that can be saved. Hence we hear men talking of the *one true Church*, of men seeking for the *one true Church*, of men affirming that there can be but *one true Church*. It has sometimes been triumphantly asked "if Methodists, Baptists, Congregationalists, &c., are to be saved, what becomes of the answer to Christ's prayer—John 17: 21. 'That they all may be one,' &c.?"

The inference from these positions is,—the true Church is some particular organization, and all without its pale are unsaved heretics. The Church of Rome claims to be the *one church*, and by some of the narrow-minded of the Church of England their denomination is supposed to be the *one true Church*.

Now the fact is, the true Church is the *body of Christ*, to the which believers are called "in one body." They who are savingly united to Jesus by a living faith are of the one true church. The church of Christ is not circumscribed by any national boundary, nor restricted within any ecclesiastical enclosure, but is scattered in various proportions through different evangelical denominations.

That communion which is the purest,—which insists the most strongly on the apparent evidence of regeneration in order to church fellowship,—is composed in the greatest proportion of the elements of the *true Church*.

The true Church has no *visible unity* on earth. Believers are one in Christ, although frequently divided among themselves. All manner and condition of people being renewed are one in Christ. (Gal. 3: 28.) But why divided? Matters not essential to salvation are considered to be nevertheless necessary to the edification of believers, and to the full development of the Christian graces, and the proper growth of the body.

Some contend as we do that churches upon the apostolic model—simple in their organization, and making the word of God their only standard of appeal—are best adapted to subserve these purposes. Others contend not only that they are at liberty to depart from this model but that it is expedient that they should do so, thus laying themselves open to the charge of assuming to be wise above what is written. Thus divisions have come.

Other divisions have arisen from the imperfect state of believers. (1 Cor., chap. 3.) Even now, if those who are true believers would exercise forbearance with each other they might form a *visible unity*. If they would make this one thing essential to their fellowship—evidence in the judgment of charity that a man is saved, united to Christ, converted to God, and bringing forth fruits meet for repentance. If they would make this the *sine qua non* of communion and exact nothing more, submit no creed but the Bible, and enjoin nothing but what is enjoined there, leaving every one free to follow in the minor points what he conscientiously believes to be taught there.

We believe if ever there is a visible unity of the body of Christ on earth, it must be formed on some such liberal basis.

We do not think while men's minds preserve their *identity*, their *individuality* and their *liberty*, they will ever think alike upon all minor points, nor do we think it necessary or even desirable that they should, any more than it is for every tree to conform its branches to the same model, or every leaf to assume the same hue of green, but rather, believers being one in the great matter—having one Lord—Jesus Christ; one faith—belief in his name; one baptism—that of the Holy Spirit; they should exercise the grace of forbearance as to the rest. If it be so that any one of the existing denominations shall in the time of the Millennium absorb all others, it must be that one of them, the least contracted by creed; looking most for the essentials, a renewed heart, love to Christ, and making the apparent existence of these qualifications not important merely but necessary to communion, while at the same time it allows the largest Christian liberty as to circumstantials and modes.

We leave each one to judge for himself what church that will be.

A.

#### LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY—ANNUAL MEETING.

FROM THE SPEECH OF REV. J. SPENCE.

"It appears that there are 700,000 of the population of this vast metropolis for whom there is no provision made, supposing they were wishful to attend a place of worship. So that we require 700 chapels, sanctuaries, churches,—or by whatever name you choose to call them,—capable of holding a thousand persons each, to meet the necessities of the case. In Southwark, 50 new places of worship are required: in Lambeth, 83; in Marylebone, 80; in Finsbury, 93; and in the Tower Hamlets, including Shoreditch, 174,—only to meet the wants of the existing population. In Islington there are required 27 new places of worship to meet the wants of the population there; and in the city of London, where there has been a proposal to take away our churches,—and perhaps some of them are not of very much use,—13 new places are required to provide accommodation for 58 out of every hundred. He that loves our nation and builds us a synagogue confers a blessing, not only upon his own generation, but upon ages yet unborn. By the erection of a substantial chapel, you give the best

possible evidence that the principles which you hold will not be allowed to die or to decay. A gentleman known to many of you by name, and whom all who know him honour, said to the committee on one occasion, after they had been discussing the merits and propriety of various rules in connection with the association, 'I have been thinking of the duty which I owe to God; he has entrusted me with much property. I cannot tell how long I may live, and I cannot trust my children with the disposal of my wealth. I will leave them well provided for, and I will give £5,000 to begin this noble work.' May there be many such men in London, who will come forward and give their support to this most excellent society!"

#### FINANCES OF THE SOCIETY.

"While the blessing of God has been vouchsafed to the operations of the society, its contributions have been less ample than might have been justly expected. Seeing the extending field for their operations, and feeling the inadequacy of their income, the committee made arrangements for a meeting of ministers and other gentlemen for conference, as to the best means of increasing the resources of the society. It was held at Radley's hotel. The results of the meeting have been most satisfactory. The chairman, J. R. Mills, Esq., made the munificent proposal to give £1,000 to the society, provided other £5,000 should be obtained. Another gentleman, with equal liberality, promised a second thousand towards the proposed amount. Other friends have followed these excellent examples with smaller, but still generous contributions; and the committee have now the satisfaction to report that above £4,000 have already been either paid or promised toward the required £6,000. A source of contributions to which special importance is attached, consists in congregational collections."

From the Pen. School Journal.

#### THE USE OF THE ROD.

It is thought by many persons that corporal punishment should not be inflicted upon children under any circumstances; that it does not produce any good result, but the reverse; and that a resort to the rod is presumptive evidence of incapacity, or worse, inhumanity on the part of the teacher.—Others maintain that the free use of the rod is indispensable, and that the idea of good government without such a valuable auxiliary, as that recommended by the inspired pen of the wisest of men, is entirely fallacious. Others again suppose that the true system of government lies between these extremes. It will readily be conceded, by every one whose opinion on the subject is entitled to any respect, that the teacher must, by some means, secure *good order*. We design noticing some things that operate against the teacher in attaining this desirable object.

And first, that innate spirit of opposition to government that has characterised our race, from the time when our first parents desired to eat of that forbidden tree "whose mortal taste brought death into the world and all our woe," to the present:—a spirit which is not only antagonistic to laws that are unjust and oppressive, but to those that emanate from the very fountain of justice and goodness.—Now, had the teacher nothing more to accomplish than to restrain within proper bounds, to govern aright this naturally unruly spirit which manifests itself as soon as the infant can raise its puny arm, his would be a task more formidable than "the taking of a city;" for to govern others well, a man must



rule well his own spirit. Strong, however, as is this perverse disposition which, unrestrained, defies all authority human and divine, there is much of it attributable to parental training—such an abuse of parental authority, tending to increase rather than obviate the difficulties of the teacher—that it need not be thought strange that the rod is sometimes used when milder measures fail.

Take an example or two that came under our observation: A Christian family were about leaving home to attend evening preaching; father, mother, brothers and sisters were in readiness. A little boy, whose age may have been seven or eight years, being unwell, was kindly urged and entreated to remain at home with an aged relative; but no; the little fellow replied, "I will go to preaching;" and after every member of the family had found persuasion and entreaty useless, the child was permitted to have his own way. These parents are strong advocates of government by moral suasion, and affirm, in presence of their children that the rod is only fit for brutes. But how plain is it that this is no government at all, and that the child which can thus govern the family at home, will not *willingly* submit to the authority of a teacher in school.

On another occasion a little family were together quietly partaking of their evening meal. The only child, not yet two years old, was upon its mother's knee. It wished to have something on the table improper for it to have. The mother refused and the child persisted, till both became irritated, and, under the influence of angry feeling, she resorted to correction; but the moderate storm now became a tempest, for never we think did a child scream more lustily or display more virulent passion. When the mother gazed upon the countenance of her infant, as it mirrored such unusual passion, her fortitude gave way; the desired object was yielded, and in a moment the child was perfectly calm. The storm had ceased, but not so the effect. Every wish after this must be gratified or a fit of passion followed. Should this child in after years prove the self-willed, obstinate, disobedient scholar, the unamiable brother, the tyrant husband, unfeeling father and lawless citizen, who will say that the scene we have described had not a material influence in thus moulding the character?

Did parents fully realize the evil consequences this indulgence of their children has upon them in after life,—many—very many—families would present a very different aspect. Indeed, families in which uniform and cheerful obedience is rendered may be considered anomalies. And yet, what are those scenes of domestic strife that destroy the peace of families, those disgraceful riots that result in the loss of life and destruction of property, and those fillibustering expeditions fitted out in defiance of government and threatening national safety, but the natural consequences of unbridled passion? A deed yet fresh in recollection, which caused a thrill of horror in every feeling heart throughout our country, is thus accounted for by the unfortunate perpetrator. "A quick handed and brief violence of temper has been a besetting sin of my life. I was an only child, much indulged—and I have never acquired that control over my passions I ought to have acquired *early*; and the consequence is all this." We are informed in a memoir of Noah Webster that "in the government of his children there was but one rule, and that was instantaneous and entire obedience. This was insisted upon as *right*—as, in the nature of things, due by a child to a parent. He did not rest his claim on any explanations, or on showing that the thing required was reasonable or beneficial. While he

endeavored to make it clear to his children that he sought their happiness in whatever he required, he commanded as one having *authority*, and he enforced his commands to the utmost, as a duty he owed equally to his children and to his God, who had placed them under his control. He felt that, on this subject, there had been a gradual letting down of the tone of public sentiment, which was much to be deplored. Many, in breaking away from the sternness of Puritan discipline, have gone to the opposite extreme. They have virtually abandoned the exercise of parental authority, and endeavored to regulate the conduct of their children by reasoning and persuasion—by the mere presentation of motives—and not by the enforcement of commands. If such persons succeed, as they rarely do, in preserving anything like a comfortable state of subordination in their families, they fail at least in the accomplishment of one great end for which their offspring were committed to their care. They send forth their children, into life, without any of those habits of submission to lawful authority, which are essential to the character of a good citizen and a useful member of society."

But doubtless there is higher than human warrant for the enforcement of a parental authority; and though we do not believe that such passages of scripture as "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes"—"Chasten thy son while there is hope and let not thy soul spare for his crying"—"Foolishness is bound up in the heart of a child, but the rod of correction shall drive it from him"—"Thou shalt beat him with the rod and shalt deliver his soul from hell"—justify the infliction of punishment to gratify evil passions, or that they imply that children cannot, in any case, be rightly governed without the rod, yet we do think that they do clearly teach that there are cases in which the rod may and *should* be used. Much has been said and written of the inhumanity and cruelty of inflicting corporal punishment upon tender and helpless children. But that tenderness that surrenders the judgment of the parent to the child, gratifies its whims, strengthens its evil passions and destroys parental authority and respect, is not the outgushing of the truly benevolent heart. No! genuine affection is not thus blind to the dearest interests of the object upon which it centres. In the language of one who has drawn a vivid picture of the family upon which rests the curse of anarchy, "The root of the evil is a kindness most unkind, that has always spared the rod, a weak and numbing indecision of the mind that should be master, a foolish love, pregnant of hate, that never frowned on sin, a moral cowardice of heart that never dared command."

### MRS. JAMESON'S CHILDHOOD.

FROM HER AUTOBIOGRAPHY.

"There was, in my childish mind another cause of suffering besides those I have mentioned, less acute, but more permanent, and always unacknowledged. It was fear—fear of darkness and supernatural influences. As long as I can remember any thing, I remember these horrors of my infancy. How they had been awakened I do not know; they were never revealed. I had heard other children ridiculed for such fears, and held my peace. At first these haunting, thrilling, stifling terrors were vague; afterward the form varied, but one of the most permanent was the ghost in Hamlet. There was a volume of Shakspeare lying about, in which was an engraving I have not seen since, but it remains distinct in my mind as a picture. On one side stood Hamlet with his hair

on end, literally like 'quills upon the fretful porcupine,' and one hand with all the fingers outspread.—On the other strided the ghost, encased in armour with nodding plumes; one finger pointed forward, and all surrounded with a supernatural light. Oh that spectre! for three years it followed me up and down the dark staircase, or stood by my bed; only the blessed light had power to exorcise it. How it was that I knew, while I trembled and quaked, that it was unreal, never cried out, never expostulated, never confessed, I do not know. The figure of Apollyon looming over Christian, which I had found in an old edition of the 'Pilgrim's Progress,' was also a great torment. But worse, perhaps, were certain phantasms without shape—things like the vision in Job—'A spirit passed before my face; it stood still, but I could not discern the form thereof'—and if not intelligible voices, there were strange unaccountable sounds filling the air with a sort of mysterious life. In daylight I was not only fearless, but audacious, inclined to defy all power, and brave all danger—that is, all danger I could see. I remember volunteering to lead the way through a herd of cattle (among which was a dangerous bull, the terror of the neighborhood,) armed only with a little stick; but first I said the Lord's Prayer fervently. In the ghastly night I never prayed; terror stifled prayer. These visionary sufferings, in some form or other, pursued me, till I was nearly twelve years old. If I had not possessed a strong constitution, and a strong understanding, which rejected and condemned my own fears, even while they shook me, I had been destroyed. How much weaker children suffer in this way I have since known; and have known how to bring them help and strength, through sympathy and knowledge, the sympathy that soothes and does not encourage—the knowledge that dispels, and does not suggest, the evil."

From the Times.

#### ROMISH DIVISIONS.

"A private letter from Rome gives some particulars respecting the proceedings of the Irish Catholic prelates lately assembled in that city. After the dogma of the 'Immaculate Conception' had been disposed of, their attention was particularly directed to these points,—the composition of the superior council of the Irish Catholic University; the political conduct of the Irish priests, the legatine authority and title of Archbishop Cullen, and other matters of minor public interest, such as a discipline of the College of Maynooth, the doctrines of some of its professors, and the statutes and rules of some other colleges, including the Irish college at Paris. Each and all of these matters were brought under the notice of the Propaganda in different ways. Touching the question as to whether the supreme council of the Catholic University should consist of the four archbishops, or of all the Irish prelates, or a committee chosen by them, Archbishop Cullen was decidedly of opinion that the exclusive management should be vested in the hands of the metropolitans, and before the arrival of Archbishop M'Hale his opinion was shared by the Propaganda. I have reason to believe, however, that the management will be left to the whole Irish episcopacy. With regard to the political conduct of the Irish priests, it is alleged that since his translation to Dublin, Dr. Cullen has completely adopted those opinions which secured for his venerable predecessor, Dr. Murray, the esteem of the most respectable portion of the Catholics of Great Britain and Ireland, and the approbation and confidence of the English government and Irish execu-

tive. He is said to be opposed to clerical agitation, and would wish to see the political conduct of the priests in Ireland regulated on the model of the French and Belgian clergy. Archbishop M'Hale, as is well known, advocated different views; and, according to him, religion and patriotism necessitated agitation on the part of the Irish priesthood. The feeling in Rome is said, however, to be favorable to Dr. Cullen; but if the bishops and priests in Ireland were known at Rome to be of an opposite opinion, there is reason to fear that the Propaganda would not follow the judicious advice and recommendations of Dr. Cullen.

"With respect to the legatine powers, it was urged against their continuance that the mission of a legato apostolic to an ancient Church like that of Ireland, implied the prevalence of abuses with which the national episcopacy was not able, or was unwilling, to cope. Moreover, it is considered that Archbishop Cullen had interfered too much, and the brief regarding the postulation for the appointment of Irish bishops was set aside through his influence. It was alleged that Dr. Cullen had been appointed legat in order to facilitate the working of the Catholic University, and that there was no supposition or wish that he should interfere. The issue regarding the continuance of the name or title will depend on the Irish bishops, if they agree with Dr. M'Hale; and it is anticipated that he will lose an authority which he is said to have exercised with much discretion, and in a manner to give satisfaction to the English government.

"Regarding the seminaries, something of the spirit of the English constitution has, it is said, infused itself into the rules and statutes of these establishments, but Dr. Cullen is of opinion that they should be entirely Roman. This matter, however, is left to the Irish bishops themselves. It is thought that the Irish prelates and priests may regard Dr. Cullen's conduct in all these matters, as too much encroaching on 'the authority and national independence' of the Catholic Church in Ireland, and that he may consequently become very unpopular, and so lose the influence which would be necessary for his retaining a vestige of authority at Rome. But, whatever be the private views of Rome on such matters as these, Archbishop Cullen will not be supported against the well-known desire of the Irish Church. His fall would be a loss to English interests and views, and would be unfortunate just now, as Cardinal Wiseman has, since the Papal Aggression agitation, changed so much in politics. It appears that the cardinal spoke in the highest terms to the Pope and others of Mr. Lucas. When this gentleman had an audience of his holiness, he expressed his determination of leaving Ireland should his mission to Rome fail. The Pope entreated him not to think of withdrawing his 'powerful advocacy from Ireland, whatever the decision might be. Mr. Lucas has been well received by all the authorities, and if he had not, Dr. Cullen would now be in Dublin. Dr. Cullen is not satisfied with the cardinal, and attempts are made to lessen the support the latter has given to Mr. Lucas, by clearly demonstrating that the cardinal did not, some years since, by any means approve the political conduct of that fiery convert."

From the Nashville Medical Journal.

#### DEATH FROM OLD AGE.

The following account of death from old age, by the distinguished divine, Dr. A. D. P. Green, of Nashville, will be read with great interest by every student of nature.

DR. EVR.—Dear Sir: I promised you that I would furnish you with some of the facts connected with the last days of Aunt Philis, an old negro woman of mine, who died last fall. Aunt Philis was at the time of her death, at the lowest estimate, 111 years old, and the probability is that she was several years older. For fifty years she has enjoyed uninterrupted health, and as far as I have been able to learn, she was never sick in her life, except at the birth of her children. For thirty years of her life, and down to within three years of her death, she did not seem to undergo the slightest change in her appearance—time exercising little power over her. The first sign of decay was that of sight, which took place about three years before her death; up to that time she was in the full enjoyment of all her senses; and at 104 years old would have married an old negro man of 75, if I had not objected. Her sight failed not in the usual way, but she became near-sighted, not being able to see objects at a distance. Soon after this her hearing declined, but up to the time of her death she could hear better than most old persons generally do. The first indication of mental failure was that of locality, she not being able to find her way to a neighbour's house; yet her memory seemed perfect in all other respects. She recollected her friends and old acquaintances, but could not find her way to their houses. I at first supposed that this was owing to defective sight, but on examination found it was in the mind. Still her locomotion was good: she had the full use of herself, and could walk strong and quick like a young person, and held herself up so straight that, when walking from me, I often took her for some of the younger servants about the premises.

The next, and to me the most singular sign of decline, was, that she lost the art of walking—not that she had not strength enough to walk, but forgot how to walk. The children would lead her forth and instruct her for a while, and she would get the idea, which seemed to delight her very much, and she would walk about the yard and porches until some person would tell her she had walked enough—but she would no sooner take her seat, and sit for a few moments, before all idea of walking would be gone, and she would have to be taught over again. At length she became unwilling to try to walk unless she had hold of something; take her by the arm and she would walk, and walk well, but just as soon as you would let her go she would stop, and if no further aid was afforded her, she would get down and crawl like a child; at last she became so fearful that she refused to walk altogether, and continued to sit up during the day, but had to be put to bed and taken up like a child. After a while she became unwilling to get up altogether, and continued to lie until she died. All this time she seemed to be in good health, took her regular meals, and her stomach and bowels were uniformly in good condition. I often examined her the best I could, and she had no pains, no aches, no sickness, of any kind, and from her own account, and from all that I was able to learn, she was in good health and all the while in good spirits. The intellect seemed to be perfectly good, only that she did not seem to know where she was all the time.

At length one of the children said to me that Aunt Philis was getting cold, and on examining her I found it even so; the extremities were cold—still she took her regular meals, and did not complain of anything; and the only change that I recollect of was that she slept a little more than usual. The coldness increased for two days, when she became as cold almost as a dead person. Her breathing began at length to

shorten, and grew shorter and shorter till she ceased to breathe. Death closed in upon her like going into a soft, sweet sleep, and for two minutes it was difficult to tell whether she was breathing or not. There was no contortion, no struggle, no twisting of the muscles, but after death she might have still been taken, on a slight examination, to have been in a deep sleep. So passed away Philis—the only natural death I ever witnessed.

DR. CHALMERS ON PEACE.—The prophecy of a peace as universal as the spread of the human race, and as enduring as the moon in the firmament, will meet its accomplishment; but it will be brought about by the activity of men. It will be done by the philanthropy of thinking and intelligent Christians. The subject will be brought to the test of Christian principle, and many will unite to spread a growing sense of the follies and enormities of war over the countries of the world, and the public will be enlightened by the mild dissemination of gospel sentiment through the land, and the prophecy contained in this book will pass into effect and accomplishment, by no other influence than the influence of its ordinary lessons on the hearts and consciences of individuals; and the measure will first be carried in one country by the control of general opinion, and the sacred fire of good-will to the children of men will spread itself through all climes and through all latitudes—and thus by scriptural truth, conveyed with power from one people to another, and taking its ample round among all the tribes and families of the earth, shall we arrive at the magnificent result of peace throughout all its provinces, and security in all its dwelling places.

SLAVERY IN JAVA.—Last Wednesday we were witness to a touching scene. In the market-place of Grisee a slave family, consisting of father, mother, and eight children, from three to fourteen years of age, were to be publicly and unreservedly sold by auction. They had been the property of a deceased Dutch widow lady, who had always treated them with the greatest kindness; thus they were deeply grieved at being obliged to pass into the hands of a new master, and they gave expression to their great affliction by tears and sobs. The public crier put them up at 6,000 florins. Though a crowd of people had assembled, they kept a profound silence. The crier gradually lowered his price to 2,000 florins, but none would buy. Then the father of this slave family, availing himself of the privilege granted by law to slaves put up to sale at public auction, offered himself 5 florins, and, at the same time throwing himself on his knees, he besought the spectators not to make a higher bid. Not a word was spoken; a silence of a few minutes ensued, and the entire family was adjudged to have been unreservedly sold to itself. It would be difficult to describe the joy experienced by these slaves on hearing the fall of the hammer which thus gave them their liberty, and this joy was further augmented by the presents given by numbers of the spectators, in order that they might be able to obtain a subsistence till such time as they could procure employment. These are the acts of a noble generosity that deserve to be remembered, and which at the same time testify that the inhabitants of Java begin to abhor the crying injustice of slavery, and are willing to entertain measures for its abolition.—*Letter from Sourabaya.*

ASK COUNSEL of both times—of the ancient time what is best, and of the later time what is fittest.—*Bacon.*

From Wesleyan Missionary Notices.

FEEJEE.

Letter from Mr. Calvert.

In his letter, Mr. Calvert says, In going to Vewa, I desired to call at Motureke, which I had also attempted to do the last time I passed on to Vewa. Besides wishing to speak with them about Christianity, I now desired to warn them of danger near, as Tui Levuka had told me that Motureke would certainly be destroyed, as the mountaineers would go by night. We found that the tide did not serve well for landing; we therefore proceeded towards the entrance leading to Vewa. One of my boat's crew observed a man on the Motureke beach beckoning for us, and told me. I told one of my Rotumans that he might go on shore, as it was a long distance for me to wade, and we would put in at another point for him, where I would see the people. He got into the water, and was proceeding towards the shore, when he observed several persons come out from among the cocoa-nut trees. He was afraid, and said, "They are from Lovony, and will kill me." I requested him to come into the boat. The man continued to call. He was dressed, which led me to think that he was a Bau man who had *lotued*. I did not like to let the opportunity pass, and immediately got on my old water shoes. I did not believe them to be Lovonians; but said to the boat's crew, that, should I be killed, they were to return to Levuka, so that Tui Levuka might get my body. Kaitu, a Rotuman, wished to go with me. I forbade him, and ordered them to take the boat round by the deep water near the reef, and put in for me at the other side. The beach was a considerable distance from me, and the water was in some places over knee deep. As I proceeded towards shore, many more persons made their appearance, some running fast towards me from two directions. As they neared me, they looked very fierce, and made gestures indicative of evil intentions towards me. I could not get to the boat; I therefore went on towards the shore. One was swifter than the rest, and came near, with his gun uplifted to strike me. I expostulated with him. Quickly several were up with me, some of whom had clubs uplifted to club me, some with hatchets, some with spears laid on in a position to throw. One came very near with a musket pointed at me, with desperate looks. I trembled; but protested loudly and firmly that they ought not to kill me; that in me there was no cause of death from them; that their killing me would be greatly to their disgrace. I was surrounded by upwards of one hundred. The features of one I recognised, and hoped he was friendly. (This man had thought that it was my boat, and he, knowing the exasperated state of the people against the whites for meddling in the present wars, and fearing that I should be in danger, had ran towards me; but was late in reaching me, from having run a sharp shell into his foot.) He took hold of me, and said I should live. I clung to him, and disputed for my life with those who clamoured for my death. Another man's face, through a thick covering of soot, exhibited features familiar to me; but a fearful-looking battle axe he held in his hand attracted my eye. However, I laid hold of him, and advised and urged them not to kill me. Thus I was between two, who might be friendly. I told my name, my work, my labours in various ways, again and again, on their behalf; my having offered Tui Levuka a very large looking-glass if he would let them alone; my having entreated Mara and the mountaineers not to attack them, and of my preventing an intended attack. I told them that I had interceded with the Bau chief to send them the

help by which they were now strengthened, and that my full knowledge of being one and friendly with them led me to come on shore; that no white man who had been active in the war against them would have dared to come on shore there. Matters were in a hopeful state, when a very ugly man drew near with great vehemence. Many had avowed themselves in my favour. He appeared resolutely determined, in spite of opposition, to take away my life. He was extremely ferocious; but his arms were seized and held by several. He struggled hard for a length of time to get his musket to bear on me, which indeed he once or twice managed, but it was warded off before he could fire. At length his rage subsided. All then consented to my living; but their thirst for killing had got up, and, as they could not kill me, they wished me to return towards the boat, intending to accompany me, hoping to get one or more of my natives in my stead. I refused to go, and persisted in approaching towards the shore, led by two. One untied my neckcloth, and took it. They pulled my coat, felt me, and I fully expected to be stripped. My trousers were wet and heavy. I was weak with talking and disputing with them; indeed, quite hoarse. As we still went on in the sea, they commenced their death song, always sung as they drag along the bodies of enemies slain. I feared that might increase their rage, and desired to stop it. It was most grating to my feelings, and I entreated them to desist. After a short time they did so, and we proceeded on to the beach. Those who had run to destroy me departed towards their own town.

From the North British Review, February 1855.

#### DIVISIONS AMONG THE VAUDOIS.

We learn that there has been a small secession from the Vaudois communion, in two of the Italian stations—Turin and Genoa. We are not surprised that such should be the case; on the contrary, we fully expected such a movement on the part of some of the Italian converts, though we deeply regret that the name of Dr. DeSanctis should be associated with those who are unwisely dividing the evangelical community in Piedmont. We do not here enter into the details, but, with abundant opportunity of becoming acquainted with them, we do not hesitate to pronounce in favour of the wisdom and moderation of the Waldensian Table in these proceedings. Those who have seceded were connected but very recently themselves with the Vaudois. They are chiefly—we might say exclusively—recent converts from Romanism, or *émigrés* from the other Italian states, and not particularly disposed to sympathise with the quiet constitutional proceedings of the Evangelical Church in Sardinia. They are jealous of priestcraft, and of regular ecclesiastical government of any kind, and to some of them

"New presbyter but old priest wilt large."

The pastor, they say, acts as priest; he alone officiates on the Sabbath-day; he alone preaches, baptizes, and dispenses the sacrament of the supper; while, on the contrary, their meetings should be social, and, all Christians being priests, every man who chooses to put himself forward should be at liberty to teach and to administer the sacraments. We do not say that a man like Dr. DeSanctis, who was ordained in the Romish Church, and, re-ordained in the Waldensian, holds such crude notions of church order; but, in general, the new party *does* object to any regularly constituted church whatever. They trust more to societies, somewhat on the principle of political clubs, in which each member may speak and act freely. Now, if this be the principle of the New Testament, the church for eighteen centuries has

been entirely astray on the point, and a new light has certainly arisen. It must be remembered that these parties have but recently left the Church of Rome,—that they have been quite unaccustomed to such questions,—that some of them have been rather trained to political dissensions,—and that, with one or two exceptions, they are not men of liberal education. This may form an excuse for crude ideas, but, instead of fostering a presumptuous spirit, it should teach them to defer more to men who have made a life-long study of the Word of God.

Again, they charge the Waldensian Church with being "antiquated in its ideas," slow and timid in its movements, and incapable of meeting the present wants of Italy. There might be something more fresh and stirring in the organization of societies, half religious and half political, and in establishing newspapers with "Religious Liberty and Victor Emmanuel" for their watchword; but the Waldensian Church does not believe this to be its mission, and we rejoice that the Vaudois pastors have not allowed themselves to be carried away by the heated spirit of the times to meddle with matters that do not properly belong to the Christian ministry. Perhaps they are not doing all that they might do: we have not found perfection in the valleys,—nor anywhere else; but we are old-fashioned enough to trust more to the preaching of the gospel by men who give themselves wholly to prayer and the ministry of the Word, than to any new plans of these days. The church in Piedmont is now in a favourable position for doing a great work,—and *is doing it*, slowly, but surely. We strongly deprecate any rash movement that might compromise its liberties.

One word more. Since the days of the apostle John there have been men "who love to have the pre-eminence,"—bustling, consequential men, who have no idea of "esteeming others better than themselves." How far this spirit may prevail in such divisions, we do not take on ourselves to judge. But if those who cannot submit to the control of the Waldensian Table are in earnest for the evangelization of Italy (and some of them we doubt not are,) there is work enough for all. "Strike out, all swimmers!" We would have all to labour as they have opportunity. But when a party puts itself forward in opposition to a venerable orthodox communion, we think it right to say, that we have in no wise lost confidence in the remnant of the Alpine Church. Let the Vaudois only take heed that their lamps are burning when they point to their old emblem, and say, "LUX LUCET IN TENEBRIS."

From the English Presbyterian Messenger.

#### INCREASING SUCCESS.

The power that "raised up Jesus our Lord from the dead" is now exerted in calling dead souls from the grave of an idolatry that has buried sixty generations of their ancestors, and from the grave of sins in which all the posterity of Adam have been buried. Perhaps some of the most remarkable resurrections of the latter kind have been in the case of those who have been well-nigh physically dead, as well as morally destroyed, by the sin of opium smoking. I have, within these few days, seen several of them, and the effect upon their bodily health has been such that it is difficult to recognize them after a few months of abstinence from their former vicious indulgence.

In some cases, men who have smoked opium for ten, twenty, and even thirty years, have relinquished the habit from the convictions of the Spirit of God, who had remained slaves of the vice when death was

staring them in the face, and the tears of ruined families only drove them to fumes of the stupefying drug, to deaden their sensibilities.

But instead of any longer dealing in generalities, let me mention the case of one or two, confining myself at present to those who have been brought under the power of the truth by the agency of our own mission, and that almost exclusively through the instrumentality of our native agents.

Of five who were lately baptized in the American church, one was a man in whom I felt much interest. He first heard the truth from two colporteurs, whom I sent in the month of August to a village about thirty miles from this place. You will perhaps remember that I told you in that month, that a man had come to Amoy with a copy of the Ten Commandments as a letter of introduction, to present a petition in his own name and that of his friends, praying the teachers of the *new doctrine* to come and preach in their village, for the people were very wicked, and the doctrines of Jesus were fitted to make men good, and to live at peace. He had heard some of the native Christians who accompanied Mr. Burns to Pechuia preaching in a village in that neighbourhood, and from them got the copy of the Decalogue, and his notions of Christianity. My colporteurs, on going there, met with a most welcome reception, and lived three days with their hosts, who would accept of no remuneration for their board, but begged them to come back again, and sent an invitation for me to come when the weather was cooler, as "at that season it was very hot in their village, which was surrounded by hills on all sides, except one, from which they got little wind."

On their return, they told me that each night the whole village came to hear them, and spent hours in asking questions, and hearing their answers; it was twelve o'clock before they could get to bed; and they thought the people in a very interesting state. And the man whom I alluded to amongst those baptized, came with them to Amoy, with the twofold object of hearing more of the gospel, and seeing the foreign physician. At that time he went home without asking for baptism, but on returning to get an operation performed, he applied, and his examination, at which I was present, was most satisfactory, and gave me a high opinion of both his knowledge and experience in the divine life. Before returning to his native place, he came to me for books to distribute amongst his neighbours, and he seems at once aware of his danger, and the secret of his security and strength; and he shows an earnest desire to propagate a knowledge of that Saviour he has so recently found, or, I should say, of whom he has *been found*, for his case illustrates the saying, "One shall be taken, and another left." His friend who was the first to come and seek for the truth is as yet left in his heathenism. He who sat at home till God sent his messengers in search of the lost sheep is brought home on the shoulders of the good Shepherd.

**A WIFE MAY ROB WITH IMPUNITY.**—The result of a trial at Durham assizes shows that a woman may rob with impunity if in her husband's company. A Mr. Richardson was garrotted and robbed at night, in Darlington, by one Bunting and his wife: the first attack was made by the woman, who pushed Mr. Richardson; then Bunting seized him round the neck. Mr. Seymour urged that the wife could not be convicted, as her husband was present, and it must be presumed she was acting under his authority. Mr. Baron Parke assented, and the woman was acquitted. Bunting was found guilty, and sentenced to be transported for fourteen years.

## Views and Doings of Individuals.

For the Gospel Tribune.

MOTHER DEAR.

BY THE FOREST BARD.

Sweet memory blest be thou that now recalls,  
The gentle murmur on my ear that fills,  
A beam that lights the past, how lov'd, how dear,  
Though time would shade it with each passing year.  
But oh, in vain, thought still delights to dwell,  
Upon the past—the past, I love so well;  
That past, a mother's form hath made so dear,  
That voice that still my soul in dreams can hear.

Dear mother! yes, a magic swells the sound,  
By sacra- tics and human heart-strings bound;  
A magic name, whose universal power  
Besets each moment to the death-bed hour.  
A name whose thralldom holds a sweet control,  
Forever grateful to the wearied soul,  
At home, afar, in life and death the same,  
Still swells the accents of that hallowed name.

A change the bride, the heart's own bride may bring,  
And bid the heart love's sweetest songs to sing,  
Sweet strains along the harp strings too may rush,  
And bid love's streamlets, from their fountain gush.  
But still one shrine must ever sacred be,  
An humble altar sanctified to thee,  
Thy portrait, time may dim, perchance, but then  
Memory's soft pencil shall retouch again.

Each energy may fail—each hope may fade,  
That time's rude hand or life's rough storms can shade;  
Sharp thorns may clothe the life-path, or perchance  
May flow'rets bloom, as we each step advance.  
Even men's tablets may grow dim as old,  
And youth's bright sunshine lose its glistening gold;  
We may forget each name, we loved to twine,  
Around the heart: forget them all but thine.

Oblivious waves may wash the strands of life,  
As nature's tides ebb wearied of the strife:  
Clouds of deep gloom may hang athwart the past,  
Or even around us may their shadow cast;  
Yet still one pure bright beam shall pierce the gloom,  
And beam in brightness round the dark'ning tomb;  
The halo of a mother's name shall be,  
A lamp, whose light shall gild eternity.

Thine, the first voice to helpless childhood dear,  
And thine the last, we still could wish to hear,  
Yet art thou gone before, thine first shall be,  
To greet our spirit in eternity.  
Unchanged by time; by fate; by life; by death;  
Still the same smile, the same soft balmy breath,  
Despite of wealth, of woe, of honor or of shame,  
Changeless a mother's love is still the same.

Unknown to all, except to heaven above,  
The deep pure gushings of maternal love;  
The gentle look, the soft, sweet voice and kind,  
That first traced heaven's pictures on the mind.  
And still thy imag'd form I oft can hear.  
Kind counsel whispering in my men's ear,  
Methinks thy name my talisman must be  
In counsel whispering from eternity.

My harp I'll touch for thee, my mother dear,  
Stay gentle spirit, stay a moment near,  
I know thou'rt nigh, I feel thy balmy breath,  
The same that was; so rudely chill'd by death.  
I see thy smile so oft that spoke my bliss,  
Aye e'en sometimes my lips can feel thy kiss,  
And now farewell—my harp drink thou a tear,  
A tribute shed upon a mother's bier.

Aurora, May, 1855.

For the Gospel Tribune.

## YOUNG MEN'S CHRISTIAN ASSOCIATION.

DEAR SIR,

Permit me to call the attention of the religious public of this city, and especially that of the ministers of churches, to the claims, which in my opinion, the Young Men's Christian Association has to their countenance and support; and perhaps this will be best accomplished by requesting you to publish the following address, which is prefixed to their constitution.

## ADDRESS.

There is nothing uncommon in the association of young men for mutual improvement;—efforts of this character are common in our evangelical churches, in the form of Bible classes, prayer meetings, or mutual improvement societies, while some possess small libraries of select books to which their young men may resort for religious information. But these efforts, being entirely denominational, are not only, of necessity, more limited in their action and influence than the united action of the whole in one large association; but denominational efforts of every kind have a tendency to confirm sectarian prejudices, and to narrow down our affections to those who think as we think,—the more Christians of every shade of opinion commingle, the more do they appreciate the folly of those who would fold their arms with haughtiness, as if always on guard to resist some anticipated attack on their distinctive principles. It was said of the primitive Christians, "See how they love;" why may it not be said again?

The churches have, happily, passed through the age of controversy; they are now called upon to afford to the world a practical illustration of that unity which really exists among all evangelical Protestants.

Since the establishment of an institution of this character in London, they have sprung up in most of the countries of Europe, in Asia, Africa, America, and many of the dependencies of Great Britain,—a certain proof of their adaptation to the peculiar wants of young men.

Their great object is to provide rooms fitted up with convenience and taste, supplied with the periodicals of the day as well as a library of good books for reference and amusement; with bible classes, meetings for prayer or discussion, and classes for instruction in music, drawing, history, &c.; the whole under the superintendence of religious men, whose duty it will be to render every engagement attractive to young men, in order to win those to the paths of virtue and religion who would otherwise be found, after their labours of the day, seeking any excitement that may present itself.

To effect this object, the Association will spare no pains; it undertakes to recommend suitable boarding-houses to strangers coming into the city,—to see that even there they shall not want religious influence or stimulus to intellectual culture; if they are sick, a committee will wait upon them, and if they need employment, the influence of friends will be proffered to assist in finding it.

Young men are continually taking up their residence in this city, and the means for vicious and irreligious pursuits are rapidly multiplying, hence we cannot doubt the necessity for such an Association. *Shall it be effectively supported?* is a question that must be answered by our evangelical ministers and by a religious community. In other places; the rooms of the Association are used in the day-time by ministers as a place of meeting, just as merchants meet in

the Exchange; they use the rooms for consultation, reading and friendly intercourse; while in the evening members of their churches meet for various purposes and become acquainted.

Surely such a proposition must commend itself, especially as but a small outlay would be requisite to accomplish it.

Hitherto the Association has not met with that amount of active co-operation from ministers of the gospel, which its objects appear to deserve, while, I am sorry to add, from a few it has met with a measure of opposition, on the ground that they could find employment for their young men in their own meetings, and some have even gone so far as to decline to announce the public lectures of the Association from their pulpits; under such circumstances, it cannot be a matter of surprise if many of the young men, under their influence have withdrawn their support and co-operation. Surely these ministers would not have assumed such an attitude to the Association, if they possessed a more extended acquaintance with its high and holy objects; objects which no single religious organization known to the writer attempts to accomplish.

It is refreshing to notice the zeal and vigour with which the young men of kindred associations steadily pursue their divine mission. What religious young man could read the last annual report of the Montreal Association without desiring to emulate their glorious work; or what minister would not feel proud to see the young men connected with his church uniting with others in so excellent a cause?

By means of their paid missionary the Montreal Association have visited from house to house on errands of mercy, distributed the Scriptures, tracts and books, preached to seamen, and visited the jails and hospitals; the poor have been relieved, emigrants have found friends, and the sick and dying consolation, and all accompanied with the purest, most evangelical and the least sectarian religious teaching. So, in New Orleans, during the prevalence of yellow fever, many of the members of that association, in the spirit of the good Samaritan, gave up their employments and devoted themselves to the relief of suffering, night and day attending the sick.

In Europe and in the United States, wherever there is an Association of this kind it would be difficult to point out the evangelical minister whose name is not found on its roll of membership. Why should the very reverse be the case in Toronto? The ministers of the Gospel here are not less keenly alive to the interests of the Redeemer's kingdom, not less desirous of promoting unity among Christian denominations, nor less anxious for the welfare of young men—why then do we not find them associated with such a work; possibly some are yet imperfectly acquainted with the objects proposed, and possibly the claims of the Association have not been sufficiently urged upon them.

The Association is languishing from the want of active co-operation on the part of ministers, whose

influence among their own people, if exerted, would soon put the Association in a position to do something for the good of others; hitherto it has been a struggle into life. May we not still hope that when its objects are better understood it will attract more attention from those whose influence will go far to serve its future prosperity?

I am, dear Sir,

Yours, &c., B.

Toronto, April 19th, 1855.

For the Gospel Tribune.  
POPISSH FRAUD.

SIR,

The pompous announcement which we have recently had in this city, of the adoption, by the Romish Church, of the dogma of the "Immaculate Conception" gives us an additional proof that Rome will never cease hatching delusions and practising deceit and fraud till the period of its final overthrow.

Allow me to bring to your notice a memorable instance of "handling the word of God deceitfully," which occurred in the year 1686. A new Testament was published at Bourdeaux with the following title, "Le Nouveau Testament de notre Seigneur Jesu Christ, traduit de Latin en Francois, par les Theologiens de Louvaine," and which is peculiarly interesting to the biblical student, on account of the numerous deviations from the original text which it contains, but which were soon detected and exposed by a tract published by Bishop Kidder in 1690. The Reverend R. Grier, in the preface to his answer to Ward's errata, also directed public attention to the subject.

But more recently Archdeacon Cotton rendered an essential service to Polemic literature, by republishing, with notes, Bishop Kidder's tract along with his own memoir of this celebrated Testament. Several terms are introduced into this translation, clearly with the view of giving support to Popish doctrines which do not appear in the original. I select a few examples, out of many to shew that deceit not holiness is one of the characteristic marks of the Church of Rome and for the convenience of your reader place the passages from the Louvaine edition parallel with the same as rendered in the authorized version.

LOUVAINE EDITION.	AUTHORISED VERSION.
2 Cor. vi: 14. Do not join yourselves in the sacrament of marriage with unbelievers.	2 Cor. vi: 14. Be ye not unequally yoked together with unbelievers.
1 Corinthians iii: 15. He himself shall be saved, yet in all cases as by the fire of purgatory.	1 Corinthians iii: 15. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.
1 Timothy iv: 1 Now the spirit speaketh expressly that in the latter times some will separate themselves from the Roman faith.	1 Timothy iv: 1. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith.
Acts xiii. 2. As they offered to the Lord the sacrifice of the mass &c.	Acts xiii. 2. As they ministered to the Lord and fasted.

The summary of the contents of Matt. xxvi, Mark xiv, and Luke xxii, are thus given:

Matthew xxvi. Institution of the mass.	Matthew xxvi. Christ eateth the pass-over—instituteth his holy supper, &c.
Mark xiv. The same.	Mark xiv. " After the passover prepared and eaten, instituteth his supper.
Luke xxii. The same:	Luke xxii. Christ instituteth his holy supper.

Louth has justly observed that "the nature of a lie consists in this, that it is a false signification knowingly and voluntarily used." Rome cannot escape from the application of this remark, as an examination of the Louvaine Testament clearly proves.

Yours &c.,  
J. F. H.

BOOK NOTICES.

**THE MAINE LAW ILLUSTRATED:** Being the result of an investigation made in the Maine Law States; by A. Farewell and G. P. Ure, President and Secretary of the Canadian Prohibitory Liquor Law League, during the month of February, 1855. Toronto: J. C. Geikie, 70, and C. Fletcher, 54 Yonge-St.

If there is a reasonable person in Canada, who doubts the propriety of the Maine Law movement, let him secure this pamphlet; its price is one shilling and three pence.

**MARY NOT IMMACULATE, &c.** A Lecture delivered before the Protestant Alliance, in the St. Lawrence, Hall, on the first of March, and published by request. by the REV. ROBERT JOHNSON, of the Reformed Presbyterian Church, Toronto: Price 7½. Sold at C. Fletcher's and at W. Shewan's.

If any thing is needed to exhibit the absurdity of the new papal dogma, the desideratum is abundantly supplied by Mr. Johnson's pamphlet.

**RAINY AFTERNOONS,** or Tales and Sketches, by the Howard Family: By Randall Ballantyne, Authoress of the Child's Ark, &c. &c.

A copy of this work which furnishes pleasing and profitable entertainment for young people, has been received from the new Book Store of J. C. Geikie, No. 70 Yonge-St. who having been compelled by ill health, to leave the pulpit for a time, is laudably endeavouring to diffuse useful knowledge through the publication and sale of books:—may he be abundantly successful.

**A VOICE TO CHRISTIAN MOTHERS,** or a Memorial of Filial Affection; being a brief memoir of Mrs. Ann Massey, by her son, agent of the Montreal Young Men's Christian Association, with an introduction, by the Rev. H. Wilkes, D.D., pastor of Zion Church.

From the Prohibitionist.

THE MISSION OF LAW.

Law is a School-master. Its mission is to *teach* as well as to *restrain*. So far as the majority of men are concerned, its influence is a purely educational one. It does much to form their notions of right and wrong; to render them complacent or intolerant, as the case may be, towards this practice or that,—this theory or the other. The only forces of the law which affect them are its *moral* forces, and these gradually, but silently, give impress to their entire system of ethics, and through them form or modify their opinions of whatever accords with or opposes the law. \* \* \*

But such things, we are told, will never reform men. Perhaps not primarily; they are not intended to reform but simply to restrain. The law takes cognizance, not of affections and motives, but *acts*; though it not unfrequently modifies the former by its operation upon the latter. It denounces no penalty against covetousness, but the frauds and forgeries, and swindlings and thefts, which are the fruits of covetousness, it observes and punishes. It says nothing of *hate*, as an abstract emotion—but when it ultimates itself in an invasion of another's rights, in assaults, and maimings, and murders, the law steps in with its coercive penalties, and *restrains*, not *reforms*, the wrong-doer. *Reform*, it may—but this it does incidentally, if at all—its primary mission to the law-breaker is one of *coercion*. He may, indeed, "hurl defiance at its penalties, and treat its menaces with scorn," but the law has a very quiet and effectual way of extinguishing such ebullitions of phrenzy.

There is scarcely a law on our statute-book that is not coercive. Honest, law-abiding citizens see no hardship in this—they are not restrained from burglary, forgery, arson, homicide, and kindred offences, by fear of penalties. In all of these matters they are a law unto themselves. But the covetous, the malignant, the revengeful, are restrained, and for these especially the penalties of the law are designed. If the man who pursues an unlawful traffic, whose legitimate tendency is to corrupt the public morals, and so fill the land with crime, may not be *coerced* from his dreadful business, the Civil Government is a failure, the *right* of the subject to protection is a delusion—and all the inmates of our State-prisons are entitled to indemnification for loss of time, defamation of character, and restraint of liberty.

Why will not the opponents of a Prohibitory Liquor Law meet the question fairly, instead of indulging in vain and idle declamation? Our fundamental position is, that Government has the *right* to *suppress any traffic whatever* that necessarily demoralizes society, promotes crime, imposes heavy burdens upon the people, and endangers the safety of the citizen. The liquor traffic notoriously does all this. It is, therefore, antagonistic to civil government, which is required by its very foundation principle, to suppress it. When our opponents will show that this position is untenable, we agree that *all* coercive legislation is unphilosophical—till then, we beg them for decency sake, to whine less about "bolts and bars," "fines and imprisonments," "coercion," and "persecution,"—or get out a new *Martyrology*, in which Dick Turpin shall crowd John Rogers from the pedestal of fame; Monroe Edwards snatch the crown of amaranth from the brow of Ridley, and the convicted rum-sellers of Maine, Rhode Island, and Connecticut, be canonized in place of those heroic sufferers of the olden time, who died by fagot and by steel, rather than abjure their faith, and make the truth of God a lie.



## Political and General Miscellany.

From the Home and Foreign Journal.

### A CHINESE PRINTING PRESS IN RICHMOND.

I have often heard of the cheapness and abundance of books in China, and felt a good deal of curiosity to see the process of printing. I saw, the other day, a Chinese printing press in actual operation in Richmond, Va. Let me try to describe it for the readers of the Journal:—

It was at the Richmond Female Institute. Dr. Ball, of Canton, who has been sixteen years a Missionary in China, was exhibiting his collection of Chinese curiosities to the young ladies of that Institution. The spacious hall of the Institute had been arranged for the purpose, and the walls were hung all round with the frowning and grotesque pictures of China's idols, and the delineations of the punishments which they suppose to be inflicted on the wicked. Several score of little battered deities, of all sorts and sizes, in all imaginable postures, some standing on one leg, others supported by turtles and snakes, some riding on tigers, and one standing on his head with his heels in the air, were staring us in the face with great goggle eyes, until really one could almost fancy he was in a heathen land, where these things are thus paraded forth, not as objects of curiosity, but of worship, not as matters of sport, but of reverence and dread. Every one of the images before us had actually been adored. It was a saddening, sickening feeling that came over me as I passed from one to another of these hideous delineations, and remembered that to these things, and such as these, *one third* of the human race bow, and render the homage due to God. It was almost as if I had walked with Ezekiel, in the vision, through the "chambers of imagery," and beheld "every form of creeping things and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about." But I did not intend to speak of these things.

Among the articles on the table, which Dr. Ball exhibited and explained, there was a complete and veritable Chinese printing press, one of the kind actually in use all over China, and with which they print cheaper than the foreigners there can, with all the aid of their inventive genius and machinery.

The Chinese, as is well known, do not use moveable metallic type as we do, though of late some have been manufactured by the Missionaries, but as yet they are unable to compete with the native printers for cheapness. Whatever they wish to print is first cut upon wooden blocks. The wood of the pear tree is most used. The article which they wish printed having been copied fairly, is pasted with a thin paste made of rice water, to the smooth face of the block. The paper is rubbed off, the black marks of the writing remain, and the workman proceeds to cut out all the places where no black appears. This is the *typesetting* part of the process. Now for the printing.

The implements used consist of a saucer filled with ink, (which is a mixture of lamp black and rice-water,) a large brush made out of the fibres of a peculiar kind of bark, and a board on which the ink is poured, and rubbed up with this brush. This constitutes the inking apparatus.

The press itself consists of a small bit of wood about as long as the page to be printed, and perhaps half an inch thick, and two inches wide. Some of the fibres of that same bark of which the brush is made, are wrapped around it so as to make it a little elastic, and tied at the top so as to form a sort of

handle. It can be held and used somewhat as a smoothing iron would be in ironing clothes.

The block having been prepared, is placed firmly on a table. The operator, who, in China, always *sits* at his work, rubs his brush on the board on which the ink has been poured, and then passes it over the block so as to ink the characters. By his side lie a number of piles of paper cut of suitable size. One of these is laid on the block, and pressed or *ironed* down equably with the bit of covered wood I have described. That is all.

The whole apparatus may cost about a dollar. It is portable, compact, and not liable to get out of order. A little practice enables one to print with tolerable perfectness. Several of the young ladies of the Institute printed a few sheets in order to see how it was done; probably the first Chinese printing that was ever done in Richmond.

There are three remarkable facts which I will notice in connection with this description:—

1. The first is, that *the people of China are emphatically a reading people*. No nation that ranks among the uncivilized has so large a proportion of inhabitants who can read; and some that are civilized are not much in advance of them. And Christian books are read by them, are preserved and circulated from one to another, when placed in their hands.

2. The second is, that *the printed language of China is the same all over the Empire*, notwithstanding the differences in their spoken language. A Canton man cannot understand a Shanghai man *speaking* to him. But anything printed or written is equally intelligible to them both. This may be illustrated by the figures or "Arabic characters" which we use and which mean the same to the English, French, German, Italian or Turk. The Chinese characters (like the figures 1, 2, 3, &c.) stand for words, \* letters, and hence, though pronounced differently, are written the same, and understood alike by them all.

3. *This printed language is the tongue of one third part of the human race*. Shall any exertions be deemed too great which may be useful, in order to give them the word of God, so that they may read "in their own tongue wherein they were born?"

B. M., Jr.

From the London Times.

### LETTER FROM CONSTANTINOPLE.

This capital has for some length of time been the scene of many mysteriously perpetrated robberies of houses, and the equally mysterious and sudden disappearance of many an English private or A. B. On the 2nd January a gipsy came to the chief cavass, or superintendent of police, and offered to disclose the haunt of a gang of murderers on payment of a reward of one thousand piastres. Though immediately secured, he refused to divulge a single fact without the promise of the above sum. The threat of immediate execution was next tried on him, when the gipsy declared the whole as a got up story. Hereupon he was sent in the charge of a cavass to the prison, but managed to make his escape. Next morning he was found dead in the open street, with four deep gashes in his breast. It is supposed that the gang got wind of the gipsy's intentions to betray them and accordingly quietly despatched him. In the evening of the 3rd, as some cavasses were making their rounds in one of the streets of Galata, they observed two men carrying a large bag between them, apparently with much difficulty. The policemen suspected them, when they let fall their bag and took to their heels. The bag was found to contain the body of an English soldier, with a bullet through

his head. On the night of the 6th, three French soldiers, walking through one of the streets in Pera, suddenly came upon two Greeks carrying the body of an English sailor. Suspecting the commission of a foul deed, the Frenchmen unslung their rifles, which hung at their sides, and gave chase to the Greeks, who instantly dropped their burden and ran off. The chase continued, up one lane and down another, for some time, when the pursued suddenly halted and gave a loud shrill whistle. Suddenly the previously empty lane was crowded with dark figures, who rushed on the unfortunate Frenchmen. They fired, and made a gallant stand for some time, until the overwhelming numbers bore them down, stabbing and clubbing them without mercy. Soon after, some cavasses passing by, the ruffians disappeared again, as quickly as they had come to the rescue of their fellow murderers, but not without leaving two of the Frenchmen dead. The third lived just long enough to make his statement to the police, who instantly searched all the neighbouring houses, courts, and alleys, but without finding anything suspicious whatever. A former member of the Baden Volunteer Corps volunteered to find the haunt of this mysterious gang, and as he could be generally depended upon, his tender was accepted and a dagger and revolver given him for protection. On the morning of the 9th he was found dead outside of Pera. A cavass who had also volunteered to solve the mystery, likewise fell a victim, and was picked up one morning covered with dagger wounds, and perfectly dead. On the 11th, however, the mystery was solved. A Pole of the name of Glabacz, and an Italian, Pisani by name, happened to occupy the same room. The Italian led a very free and easy life, was seldom at home, and does not appear to have been a novice in gambling either. After having been out all night, Pisani entered their common dwelling on the morning. The Pole demanded of him what ill-luck he had had. Pisani answered that he had lost all his cash that night at play, and had even to leave his gold watch as security for a borrowed sum, adding, 'I shall go and redeem my watch directly or the rascally host will change it,—and I would not lose that watch for the world. Hang these nameless streets and numberless houses! I should despair of ever finding the cabaret again but for a clever trick of mine. As I left the house I cut a large cross on the house-door with my knife; that is my only guide, but it is a mark which the old rogue cannot easily efface.' He took all his money and every valuable trinket he possessed, and departed, determined to lose all or win his money back. Glabacz had a presentiment that something would go wrong, and determined to go in search of his friend if he did not make his appearance by next morning. Morning came, but no Pisani; and Glabacz, therefore, set out to carry his resolution into effect. He had wandered fruitlessly for about an hour, when he entered a small cabaret to refresh himself with a glass of rum. He gave the host a piastre, and demanded his change in paras. On one of these paras he had only the day before scratched his name with a nail, and recognised it as belonging to Pisani, who must have given away that para. He therefore entered into conversation with the ginshop-keeper, asked him whether an Italian had been there lately, and whether he had played at his house? The man evaded the question, and his manner appeared altogether so odd that Glabacz quietly took his departure in order to have a look at the street door. Sure enough there was the cross hurriedly scratched on the outside. Turning into the next street, he met a file of policemen attending on some arabas, which contained the bodies of those

who had fallen victims in the past night. There were fourteen corpses; Pisanilay lifeless there too. No doubt could now exist as to who the perpetrators of all these crimes were, and where their den was; and on that same day the premises were surrounded by military, who effected the capture of fifteen men and eight women, all of whom will no doubt meet with the punishment they so richly deserve.

From Putnam's Monthly.

#### OUR EARTH NOT AT REST.

The power of locomotion is, however, by no means limited to the agency of water and fire alone. Much more remarkable it is, that, even without volcanic action—without visible efforts or spasmodic convulsions of our mother earth—whole tracts of land, thousands of square miles large, should move up and down, and thus materially alter the appearance of our globe. It has been said that there are few places on earth which are even long at rest; and that, as England alone has had its two hundred and fifty-five earthquakes, so some convulsion of the kind is constantly occurring, imperceptible to our senses, but distinctly felt and shown by delicate instruments which modern science has invented for the purpose. This, however, would not explain the changes alluded to; they are on far too vast a scale to be ascribed to such local disturbances. Almost in every portion of our globe, movement may be observed, the land is either rising or sinking—certainly in slow, but constant motion. Geology teaches us that this is not a whim of our mother Earth, but that for long generations the same change, the same mysterious motions has been going on. It is difficult, only, to observe it, because of the exceeding slowness, as we would in vain hope to mark the hour hand on our watches, and yet, finally, see that it has moved. If man could ever, with one vast glance, take in the whole earth—if he could look back into past ages, and with prophetic eye, gaze into the future, he would see the land of our vast continents heave and sink like the storm-tossed sea—now rising in mountains and then sinking and crumbling, in a short time afterwards to be washed back into the calm, impassive ocean. Some of these inexplicable changes have been observed for ages. The whole coast of Asia Minor, from Tyre to Alexandria, has been sinking since the days of Ancient Rome. Northern Russia, on the contrary, has risen as constantly out of the frozen sea in which it has been buried since the days when it was the home of those gigantic mammoths that are now found there, encased and preserved in eternal ice, to feed with their flesh the hungry natives and to furnish the world with the produce of strange, inexhaustible ivory mines. Not far from Naples, near Puzzuoli, there are parts of an ancient temple of the Egyptian god Serapis still standing—three beautiful columns especially speak of its former splendor. At a considerable height, they present the curious sight of being worm-eaten; and recent, careful researches, leave no doubt that the waters of the Mediterranean once covered them so high as to bring their upper parts within the reach of sea-worms. Since then, the land has risen high; but, stranger still, they are, by a mysterious force, once more to be submerged. Already, the floor of the temple is again covered with water; and a century hence, new generations of molluscs may dwell in the same abandoned homes of their fathers, which are now beyond the reach of the highest waves. An old Capuchin monk, who lives near by, is fond of telling visitors how he, himself, in his youth, had gathered grapes in the vineyards of his

convent, over which now fisherboats pass in deep water. Venice, also, the venerable city of the doges, sinks, year after year, more into the arms of her betrothed bride, as if to hide her shame and disgrace in the bosom of the Adriatic. Already, in 1722, when the pavement of the beautiful palace of St. Marco was taken up, the workmen found, at a considerable depth below, an ancient pavement, which was then far below water-mark. Now, the Adriatic has again encroached upon the twice-raised square; at high water, magazines and churches are flooded, and if proper measures are not taken in time, serious injury must inevitably follow. Not far from there, at Zara, superb antique mosaics may be seen, in clear weather, under the water; and on the southern side of the island of Braguitza, at calm sea, your boat glides over long rows of magnificent stone sarcophagi, far below the clear transparent surface.

France also bears many an evidence of such changes in place. The unfortunate St. Louis embarked at the spacious port of Aigues Mortes for his ill-fated crusade; the place—a harbor no more—is now at a mile's distance from shore. Only in the last century, in 1752, an English ship stranded near La Pocheila, on an oyster bank, and was abandoned. Now the wreck lies in the midst of a cultivated field, thirteen feet above the level of the sea, and around it the industrious inhabitants have gained over two thousand acres of fertile land in less than twenty-five years. England presents similar instances; thus, the bay of Hithe, in Kent, was formerly considered an excellent harbor; it is now, in spite of great pains and much labour bestowed on it, firm land and very good pasture for cattle.

These gradual and almost imperceptible changes of land have probably been most carefully observed in Sweden, where already in the times of Celsius, the people believed that the water was slowly withdrawing from the land. The great geologist Buch has since proved that, north of the province of Scania, Sweden is rising at the rate of from three to five feet a century, whilst south of this line it is sinking in proportion. Some villages in a southern Scania, are now three hundred feet nearer to the Baltic than they were in the days of Linnæus, who measured the distance a hundred years ago. Historical evidence abounds as to this mysterious movement of a whole continent; the coasts of Norway and England bear, moreover, ample proof on their surface. Nearly six hundred feet above the actual level, long, clear lines of the former level may be seen distinctly marked by horizontal layers of shells, not of extinct species, but such as are still found in the adjoining waters.

As we go further south, the land seems to sink. All along the coast of Germany and Holland legends and traditions are found, speaking of lost cities and inundated provinces. The Germans have their songs of the great city of Iduna, in the Northern Sea, the bells of whose churches may be still heard, in dream-like knelling, on a quiet, calm Sabbath day; and in Holland they tell of steeples and towers that can be seen in clear weather, far down in the Zuyder Zee.

Stern reality shows that these are not idle inventions; it is well known that great cities, large islands, and whole provinces have actually been engulfed, and in both countries man is even now at work to protect the sinking shore against the encroaching waves.

In Greenland, the level changes so much, and the ocean intrudes so fast, that the Moravian settlers had more than once to move the poles to which they moored their boats nearer inland. On the low,

rocky islands around, and on the mainland itself, numberless ancient buildings have been submerged, and for ages the inhabitants have ventured no longer to build near the sea coast.

For the sea also has its strange motions like the firm land—gentle, progressing oscillations, which return at stated periods, or act with sudden force.—In the South Sea, we are told, the bottom of the sea rises and sinks in regular alternation: the same occurs near the coast of Chili, teaching us by land and water, the inconstancy of the present order of things, and the changes to which, at great intervals, the outlines of our continents are most probably subject. Truly, He alone, who is our God, He changes not.

From Jonathan Dymond.

#### THE DANGER OF NATIONAL IRRITABILITY.

If nations fought only when they could not be at peace, there would be very little fighting in the world. The wars that are waged for "insults to flags," and an endless train of similar motives, are perhaps generally attributable to the irritability of our pride. We are at no pains to appear pacific towards the offender; our remonstrance is a threat; and the nation, which would give satisfaction to an enquiry, will give no other answer to a menace than a menace in return. At length we begin to fight, not because we are aggrieved, but because we are angry. One example may be offered:—"1789," says Smollet, "a small Spanish vessel committed some violence in Nootka Sound under the pretence that the country belonged to Spain. This appears to have been the principal ground of offence; and with this both the government and the people were very angry. The irritability and haughtiness which they manifested were unaccountable to the Spaniards; and the peremptory tone was imputed by Spain, not to feelings of offended dignity and violated justice, but to some lurking enmity, and some secret designs which we did not choose to avow." If the tone had been less peremptory and more rational, no such suspicion would have been excited, and the hostility which was consequent upon the suspicion, would of course, have been avoided. Happily, the English were not so passionate, but that before they proceeded to fight, they negotiated, and settled the affair amicably.—The preparations, however, for this foolish war cost £3,133,000! So well, indeed, is national irritability known to be an efficient cause of war, that they who from any motive wish to promote it, endeavour to rouse the temper of a people by stimulating their passions—just as the boys in our streets stimulate two dogs to fight. These persons talk of the insults, or the encroachments, or the contempt of the destined enemy, with every artifice of aggravation; they tell us of foreigners who want to trample upon our rights, of rivals who ridicule our power, of foes who will crush, and of tyrants who will enslave us. They pursue their object certainly by efficacious means; they desire a war, and therefore irritate our passions; and when men are angry, they are easily persuaded to fight. That this cause of war is morally bad, that petulance and irritability are wholly incompatible with Christianity, is too clear to need proof.

BE NOT DIVERTED from your duty by any idle reflections the silly world may make upon you—for their censures are not in your power, and consequently should not be any part of your concern.—*Epictetus*.

From the Missionary Register.

### SLAVE COAST OF AFRICA.

#### EFFECT OF THE RUSSIAN WAR ON THE SLAVE TRADE.

—The preliminaries for our voyage to the Bight of Benin being arranged, we, Messrs. Freeman and Wharton, embarked with the two Dahomian girls, Grace and Charity, on Sunday morning, May 14, in a small schooner, from Sierra Leone, proceeding to Badagry, the captain of which vessel kindly engaged to land us at Whydah. Our vessel having arrived within a mile of the anchorage, a large and beautiful brig, built evidently for rapid sailing, dashed by us, and anchored directly opposite two canoes, and as close to the breakers as her safety warranted. Simultaneously with the movement of this suspicious-looking vessel, a line of hammocks, with awnings stretched over them, was seen issuing from the oil-sheds on the beach, and followed by swarms of men and women in perfect nudity. With the assistance of our telescopes, we saw distinctly the poor helpless wretches, with thongs fastened to their necks, driven along the beach to the place of shipment. Oh, how did our hearts ache as we gazed in silence on the touching spectacle before us! A little after mid-day the slaver had received her living freight, and before sunset she had disappeared in the distant horizon. Our first Sunday, May 21, at Whydah, was marked by the shipment of another cargo of slaves. The paths to the beach were all stopped by the Portuguese very early in the morning, and by ten, A. M., *four hundred and fifty human beings* were riven from their homes, and embarked on the mighty deep for a far distant land, where a grinding bondage awaits the majority of them. Oh! when will this accursed traffic come to an end? I learnt that the brig which we saw shipping slaves on the morning of our arrival took away 650. Four of the wretched beings were drowned on their way to the vessel, having leaped from the canoe into the sea, declaring by their act that they preferred death to slavery in a strange land. A poor female, who had given birth to a child a day or two before, was inhumanly torn from her infant, notwithstanding her entreaties, and sent on board the slave-ship. These are some of the horrors associated with the African slave-trade, as it is at the present day.

We returned to Whydah on Wednesday evening, June 14. During our absence, two additional cargoes of slaves,—*one thousand odd*,—were shipped by the Portuguese, making altogether, since our arrival, upward of *two thousand souls*. That the traffic in slaves, in Whydah and its vicinity, has of late received a fresh impetus is painfully true. Within the last fortnight or three weeks, I am credibly informed, another brig sailed with *six hundred*.

The revival of the slave trade is owing chiefly, I presume, to so many of Her Majesty's cruisers having been removed from this coast on account of the war with Russia; and, oh! will not the cries of these poor sufferers ascend into the ears of the Supreme Governor of the universe, against that potentate who has distracted the attention of England from her great work of mercy on the coast of Africa?—*Extract Letters of Rev. Messrs. Wharton and Freeman.*

### DANGERS OF A HIGH PILLOW.

It is often a question amongst people who are unacquainted with the anatomy and physiology of man whether lying with the head exalted, or even with the body, was the more wholesome. Most consulting their own ease on this point, argue in favour of that which they prefer. Now, although many de-

light in bolstering up their heads at night, and sleep soundly, without injury, yet we declare it to be a dangerous habit. The vessels through which the blood passes from the heart to the head are always lessened in their cavities when the head is resting in bed higher than the body; therefore, in all diseases attended with fever, the head should be pretty nearly on a level with the body; and people ought to accustom themselves to sleep thus, to avoid danger.—*Medical Journal.*

THE LONDON TIMES.—The Times was established January 1, 1775, on the eve of great events of which the French Revolution of 1789 was the earliest.

The principal writers in the Times, at present, (under Mr. Delane,) are the Rev. Thomas Mozley, who supplies the most important leading articles; Sampson, who succeeded Alsager as writer of the city article, and sometimes gives a commercial leader; Robert Lowe, M. P. for Kidderminster, who has charge of Colonial subjects; Thornton, who "does" the Parliamentary summary, (once done by Horace Twiss, author of the Life of Lord Eldon); Tyas, "much renowned for Greek," who wrote the critiques on Lord Brougham's Demosthenes, and showed his Lordship to have gone out of his depth; Macdonald, historian of the Crystal Palace; Ward, a Quarterly Reviewer, who discusses sanitary matters; John Oxenford, the dramatic critic; J. W. Davison, the musical critique writer, son of Mrs. Davison, the once famous actress; and Dr. Richardson, who is supposed to do something for the paper, but rarely does more than visit the office once a week, to draw his salary. There may be others, but these are now the principal.

The manager of the Times, now and for several years past, and really more of the editor than Mr. Delane himself, is Mr. Mowbray Morris, a native of the West Indies, a barrister, and beyond doubt, a remarkably clear-headed man. That he is the last is proved, were other proof required, by the acute evidence which he gave in May, 1854, before the House of Commons' Select Committee on newspaper stamps.—*Tribune.*

WHAT RUSSIA HAS BEEN DOING.—Russia seems to be wide awake to her great interests, even with a disastrous war on her hands. According to recent accounts, she has taken advantage of the Chinese rebellion to obtain from the imperial government a treaty yielding to her the navigation of the Amoor, and she has already converted that permission into absolute possession of the whole course of the river, and an enormous tract of country, about 1000 miles in length, and in some parts as much as 500 in breadth; which gives her access to the Pacific Ocean in a temperet climate. Cannon and stores are already carried down the Amoor by steamboats, and sent from its mouth to the Russian possessions in America; and it may, at no distant day, be one of the great channels of European and Asiatic commerce, for the water communication between the Baltic and the Caspian has long been complete, and according to Cottrell, only 400 versts, or 500 miles, of additional canal will be required to connect the Pacific with the Caspian.

The progress of a far reaching and enterprising nation like this is not to be easily stopped. It gives evidence of watchful vigor, which will accomplish its destiny no matter what opposition it encounters.

KNOWLEDGE will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up and meet you.—*Fellon.*

## PEACE AND WAR.

I must say, that I cannot myself believe that, connected as the nations of Europe now are, we are destined to see a continuance and revival of those wars which, I think, have been a disgrace to civilization, a disgrace to humanity, and a disgrace to that Christianity which the nations of Europe profess. Looking back to the history of the past times of Europe, I perceive that there were times when individuals sallied forth from their castles, and made war upon other chiefs living ten miles off. I perceive that, at a somewhat later time, the plains of Flanders were covered with rapine and bloodshed, by quarrels between small towns, and that many villages and cities were destroyed in consequence of those hostilities. Such was the ancient condition of Europe. But those hostilities have entirely ceased; and if we look to the peace which has prevailed from 1815 to 1848, we shall find, with respect to the wars of the middle ages—the wars of barons against feudal chieftains, and sovereigns against peaceful cities—that all trace of them has disappeared; that the artisan and husbandman now pursue their several occupations in peace; and if these changes have taken place, I cannot see why further changes should not take place, in consequence of a similar progress in civilization, and in consequence of the growing feeling that men are bound to make great sacrifices for the sake of peace with each other. I cannot see why, if a dispute should arise between nations, it should not be considered as barbarous for them to resort to war for its settlement, as it would be considered if Brussels were now to assault the town of Liege. I believe that such is the progress of civilization, I believe that the influence of Governments might have much to do in the bringing about such a change; but I do not expect that it will be rapid or immediate. But, at the same time, I do not see why such a change should not be in progress; and why the influence of the great powers of Europe should not be used for the purpose of discouraging war—for the purpose of mediating between nations in cases of dispute, which, although having some foundation, so as to justify a difference of opinion, is yet not such as to justify their going to war. I am the more confirmed in this view, because, looking not only at the two last wars—the American and the French wars—and looking also at all wars which have been carried on during the last century, and examining into the causes of them, I do not see one of those wars in which, if there had been proper temper between the parties, the questions in dispute might not have been settled without recourse to fire arms.—*Lord John Russell.*

TREATIES OF ARBITRATION.—It may be said, that this plan would not suit all cases; but I think that it would do so better than the plan now in practice; at all events, arbitration is a more rational proceeding than a resort to the sword. In the latter case, a man becomes what he is never allowed to be in private life,—judge in his own cause; and not only judge, but jury and executioner also. In the other case, the dispute would be referred to individuals selected to decide it on the fair principle of being disinterested adjudicators. All the unavoidable quarrels in which we have been engaged during the last twenty years could have been more fitly decided by arbitration than in any other way. Take the case of the dispute with Russia, in 1837, on account of the confiscation of the *Vixen* in the Black Sea. That ship was sent to the Black Sea by certain parties for a certain object. I know the whole history of the transaction, as I was at Constantinople when it was planned. The *Vixen*

was freighted and sent to Circassia, for the express purpose of embroiling us with Russia. When the ship was seized, there was a party in this country prepared to have roused the public feeling against the noble lord, the member for Tiverton, then Secretary for Foreign Affairs, if he had submitted to that act of spoliation on the part of the Russian Government. How happy would the noble lord have been had he been able, by appealing to arbitration, to escape the party attacks which were made on him on that occasion! The property involved in the question did not amount to more than £2,000 or £3,000, and the dispute was one which could have been settled by any jury of petty tradesmen. The same observation applies to the boundary dispute with America. That being strictly a geographical question, might have been determined by two able geographers on either side; and, if they had found themselves unable to agree, they could have called in, as arbitrators, such a man as Baron Humboldt. The Oregon dispute caused the deepest anxiety to those who took part in the negotiations respecting it in 1846. Mr. Maclane, the American minister, anxiously watched the arrival of every packet, and hoped that the right honourable baronet, the member for Tamworth, would remain in office until the dispute could be settled. The right honourable baronet must have felt that the great danger to be apprehended in these cases was party spirit and public prejudice, which might be roused on either side to hamper and obstruct the operations of those entrusted with their settlement. The interposition of bad passions would be prevented by making provision beforehand that these questions should be settled by arbitration.—*Richard Cobden, M. P.*

THE ADVANTAGES OF ARBITRATION.—I do think, and I always have thought, that when two nations have had any difference capable of being settled by arbitration, it is most desirable that they should allow a third party to come in to assist them in the good work of making a satisfactory arrangement. It is at all times most desirable that a third party, not actuated by the same passions which heat those immediately concerned, should step in, and bring the disputants to something like a compromise; for in all such cases there must be an arrangement in the nature of a compromise; there must be a giving and taking on both sides, for neither party, in such cases, can expect to get all that he may reasonably or fairly demand; and all such negotiations should therefore be entered upon in a spirit of accommodation and mutual concession, with a view to prevent an appeal to arms, and with a view to open the door to that kind of negotiations which may lead to peace, in the course of which the ministers engaged on both sides may receive from their respective Governments, fresh instructions, in which answers may be received, in which remonstrances may be made, further replies given, and thus a long time elapses before any actual rupture occurs, and before recourse is had to that appeal which arms alone afford. In the course of those proceedings, opportunities occur for one or other of the parties to obtain the opinion of a third nation, friendly to both, and having no private or separate interest to promote. A nation so circumstanced may, I think, well offer its mediation; and I have incurred no small amount of obloquy, and perhaps ridicule also, on the ground that I have been too forward to offer mediation in such cases as those which I have just been describing.—*Lord Palmerston.*

ARBITRATION TREATED.—When a dispute arose between the United States and France, the American

minister having been recalled from Paris, and hostilities being about to commence, the noble lord, much to his honour, and greatly to the advantage of America, of France, and of England, offered a mediation, which had a happy issue. Whether under the name of mediation or of arbitration, what the honourable member for the West Riding (Mr. Cobden) wants, is that the country shall avoid war by every means in its power; and not only avoid war themselves, but use their influence with other nations to effect conciliation, and obviate those differences which occasionally arise. This country, in its present situation, is the very country which ought to lessen the incentives to war. Lord Ashburton told me that he was not tied down by precise instructions in the Oregon case, but that, on the contrary, he exercised his own discretion with respect to several points. His lordship, therefore, acted as an arbitrator, to a certain extent, and the beneficial results of his mission were acknowledged by a vote of the House of Commons, upon my motion, for I think it right that peace should "have its triumphs as well as war." The country is now obliged to pay between £28,000,000 and £29,000,000 annually on account of wars, and I hope that that circumstance will prevent them from ever acting in such a manner in future as to justify a Government in assuming that war would be popular.—*Joseph Hume, M. P.*

From Burritt's Year-Book of the Nations.

FACTS AND FIGURES.

*The Balance Sheet of Great Britain for 1853.*

	Pounds.	Dollars.
Total net Revenue, . . . . .	54,430,344	= 261,265,651.00
Total Expenditure, . . . . .	51,171,839	= 245,639,227.00
Surplus, . . . . .	3,258,505	= 15,626,424.00
Total Exports, . . . . .	9,333,381	= 471,392,142.00
National Debt, . . . . .	764,511,295	= 3,669,792,210.00
Interest of National Debt, . . . . .	27,864,244	= 133,403,251.00
Interest of War Debt per head, . . . . .		4.75
Appropriation to War Department, . . . . .	20,789,365	= 85,788,952.00
Amount per head, . . . . .		3.01
Civil Expenditure, . . . . .	2,510,815	= 12,651,912.00
Amount per head for Civil Expenses, . . . . .		0.43
Amount per head for Wars Past and Prospective, . . . . .		7.75
Railways at the end of 1853, 7,068 miles.		

*Balance Sheet of France for 1853.*

	Francs.	Dollars.
Total Revenue, . . . . .	1,520,288,089	= 304,057,019.00
Total Expenditure, . . . . .	1,516,824,459	= 303,344,002.00
Surplus, . . . . .	3,463,630	= 693,536.00
National Debt, . . . . .	5,345,637,360	= 1,069,127,472.00
Interest of Debt, . . . . .	233,440,981	= 46,682,200.00
Appropriation to the Army, . . . . .	309,346,646	= 61,677,269.00
Appropriation to the Navy, . . . . .	116,476,161	= 23,295,220.00
Total for Wars Past and Prospective, . . . . .		131,660,629.00
Amount per head, . . . . .		3.43
Total Exports, . . . . .	1,682,000,000	= 336,400,000.00
Total Imports, . . . . .	1,437,000,000	= 287,600,000.00
Excess of Exports, . . . . .	245,000,000	= 48,800,000.00
Mercantile Marine, . . . . .		2,500,726 tons.

FACTS FROM THE LEEDS FREEMAN.

COINAGE AT THE MINT.—The coinage of money at the Mint, Tower-hill, is one of the most interesting operations imaginable. The metal is first melted in pots, when the alloy of copper is added,—to gold, one part in twelve; to silver, eighteen pennyweights to a pound weight,—and this mixed metal is cast into small bars. The bars, in a heated state, are first passed through the breaking-down rollers, which by their tremendous crushing power, reduce them to only one-third of their former thickness, and increase

them proportionally in their length. They are now passed through the cold rollers, which bring them nearly to the thickness of coin required, when the last operation of this nature is performed by the draw-bench,—a machine peculiar to our Mint, and which secures an extraordinary degree of accuracy and uniformity in the surface of the metal, and leaves it of the exact thickness desired. The cutting-out machines now begin their work. There are twelve of these engines in the elegant room set apart for them, all mounted on the same basement, and forming a circular range. Here the bars or strips are cut into pieces of the proper shape and weight for the coining-press, and then taken to the sizing-room to be separately weighed, as well as sounded on a circular piece of iron, to detect any flaws. The projecting rim is next raised in the marking room, and the pieces, after blanching and annealing, are ready for stamping. The coining room is a magnificent-looking place, with its columns and its great iron beams, and the presses ranging along the solid stone basement. There are eight presses, each of them making, when required, sixty or seventy—or even more—strokes a minute; and as at each stroke a blank is made a perfect coin,—that is to say, stamped on both sides, and milled at the edge,—each press will coin between four and five thousand pieces in the hour, or the whole eight, between thirty and forty thousand. And to accomplish these mighty results, the attention of one little boy alone is required, who stands in a sunken place before the press, supplying it with blanks. The bullion is now money, and, after undergoing the proper test, is ready for circulation. The facilities for coining are so great, that fifty thousand in bullion received one morning, may be ready for delivery in coin the next.

NATIONAL DEBTS.—The following statement of the debts owing by the principal States in the world, corrected up to a late period, is contained in Ayer's edition of "Penn on the English and Foreign Funds," very recently issued:—"Austria, amount of debt, £211,000,000; Baden, £7,000,000; Bavaria, £14,117,000; Belgium, £26,000,000; Bolivia, £521,000; Brazil, £12,392,000; Buenos Ayres, £2,500,000; Chili, £1,784,000; Columbia, £6,625,950; Cuba, £311,230; Denmark, 13,069,000; Ecuador, 3,817,000; England, £773,923,000; France, £233,000,000; Granada (New), £7,500,000; Greece, £8,250,000; Guatemala, £594,500; Hamburg, £4,000,000; Hanover, £5,174,000; Holland, £102,451,000; India (British), £48,000,000; Mexico, £10,000,000; Peru, £9,953,800; Portugal, £19,122,000; Prussia, 33,500,000; Roman States, £17,152,000; Russia, £68,000,000; Sardinia, £23,000,000; Saxony, £6,223,000; Spain, £70,000,000; Sweden, £450,000; Switzerland, £160,000; Turkey, £5,000,000; United States of America (Federal), £10,000,000; Venezuela, £3,789,000; Wurtemberg, £4,850,000; total, £1,736,229,550.

A CHINESE OATH.—A Chinaman (that is to say, a native, not a vendor, of China), was charged at the Thames Police Office, on Wednesday, with wounding one of his countrymen, when the following odd scene occurred:—It seems that, on Chinamen being sworn, a saucer is presented to them, which they dash upon the ground and break to pieces. The prosecutor, though seated and very weak, broke the saucer presented to him into pieces; but the second Chinaman, on receiving a saucer of the same size, which he threw with violence on the floor, could not break it. Mr. Ingham (the magistrate) told the Chinaman to try again. He did so, but with no better success; the saucer rolled along the floor unbroken, amid considerable laughter. A third and fourth time

was this repeated. The Chinaman was struck with awe, and the Europeans were greatly amused. Mr. Ingham said the saucer was a strong one, and he wished his own china was of the same strength. He directed the witness to break it on the edge of the witness-box, and he did so, and scattered the fragments on the floor.

EARLY OCCUPATION OF EMINENT MEN.—Columbus was a weaver; Franklin was a printer; Arkwright was a barber; and Ben Jolinson was a bricklayer. Let everybody remember that. Yes; and certainly one of the greatest writers of the present day spent his youth as a bricklayer's labourer, and now he might fairly rank A. J. and add D. D. to his name. Go a little farther. Carey was not a shoemaker, but a "mender and repairer." Then there was John Williams, whose life the present Archbishop of Canterbury said he would call the twenty-ninth chapter of the Acts of the Apostles; he was an artisan in a dock-yard. I was going to say that all the great men in the history of the world were labouring men. What was the Apostle Paul? A tent-maker, a preacher, and a fisherman. And what was the Master of them all? In the sixth chapter of Mark, the Redeemer of the world is actually spoken of as being a carpenter. May not working men be proud, and feel the dignity of their position, if their Lord and Saviour Jesus Christ was actually spoken of as a carpenter?—*Speech by the Rev. W. Brock.*

HOUSE OF COMMONS.—The Speaker took the chair at four o'clock yesterday.

Lord Duncan took the oaths and his seat for Farshire.

#### MARRIAGE WITH A DECEASED WIFE'S SISTER.

Mr. Heywood moved for leave to bring in a bill to amend the law of marriage, by permitting marriage with a deceased wife's sister, or a deceased wife's niece. He supported the motion in a speech of some length.

Sir F. Thesiger opposed the motion on the ground that such a change was repugnant to the feelings of the people of England.

Mr. Bowyer, Mr. Ball, and Mr. Milnes supported the motion, and it was opposed by Mr. Phillimore.

Mr. Spooner spoke in favour of, and Mr. Drummond and Admiral Walcott against the motion.

Lord Palmerston said he should vote for the motion as the question was not one of a theological character, and this was exactly a case in which the moral feeling of the country was against the existing law.

Mr. Walpole replied, and expressed his intention to vote against the motion, on the ground that it would loosen the bonds of society.

Mr. Moore stated that the proposition involved in this motion, was universally opposed by all the population of England.

Mr. Cobden supported the motion, and observed that the question had gained immensely since 1850, and the public opinion was now entirely unfavourable to the question of the law as it stood; under these circumstances the law ought to be changed.

Mr. Heywood replied, and the house divided. For the motion 87, against it 53, majority 34.

Leave was given to bring in the bill.

[The *Gospel Tribune* is too young a Journal to venture much in the shape of either advice or censure, in relation to the management of the Canadian Press; yet may, perhaps, be allowed to quote the following as

illustrative of the use which may hereafter be made of sentences which impassioned and abused editors persist in publishing, as though they were justifiable:—]

#### ENGLAND V. AMERICA.

The *Examiner* is an inveterate opponent of the repeal of the Newspaper Stamp: and if we are to believe our contemporary. "the deluge," which was so long ago predicted by the author of the celebrated couplet,—

"Let laws and learning, arts and commerce die,  
But give us still our old nobility;"

will, after that repeal, assuredly drown the talent of existing editors, and swamp with vice and immorality the whole newspaper press. Is it not fearful to contemplate this dire calamity, "looming," though it be, "in the future?"

The *Examiner* is very eager to show that this is no Zadkiel prophecy, but a *bona fide* conclusion, and in proof thereof makes numerous quotations from the *New York Tribune*, prefacing those quotations with the remark that the *Tribune* is one of the best conducted papers in America. We cite the following out of many extracts given by our contemporary:—

"The *Journal of Commerce* is the most self-complacent and dogmatic of all possible newspapers. The villain who makes this charge against me well knows that it is the basest falsehood. We defy the father of lies himself to crowd more stupendous falsehoods into a paragraph than this contains. Mr. Benton! each of the above observations is a deliberate falsehood, and you are an unqualified villain! The *Express* is surely the basest and paltriest of all possible journals. Having been absent from the city for a few days, I perceive with a pleasurable surprise on my return that the *Express* has only perpetrated two new calumnies upon me of any consequence since Friday evening."

This is very sad indeed; but would the tone be improved if a penny stamp were imposed?—is a question which *The Examiner* has not answered.

The *Edinburgh News* has, however, been at the trouble of running its eye over the *English* dailies. It has fixed on 1835, a year when the stamp was four-pence, and when consequently if there be purity in the red impress, newspapers ought to have been far more spotless than in the days of the pennies. Well, that does the *News* find in these immaculate days? If there be consistency in the argument used by the *Examiner*, nothing but unblemished integrity we should imagine! We reprint some of the discoveries of our northern contemporary for the edification of our readers.

"The *Times* calls its neighbour 'that squirt of filthy water, *The Morning Chronicle*,' and *The Chronicle*, not to be behind, calls *The Post* 'that slop-pail of corruption.' 'Our blubber-headed contemporary, *The Globe*,' ejaculates *The Standard*. *The Morning Herald* accosts his neighbour as 'that spavined old hack, *The Courier*,' while *The Morning Advertiser* hurls its wrath against that 'bully of Berkshire and braggadocio of Printing-house-square, *The Times*.' The Thunderer, not to be outdone, commences one of its leaders with 'The Libellars,' and then turning on *The Chronicle*, continues, 'in a disgraceful morning print which actually feeds on falsehoods and lies,' &c.; then going into the subject it adds:—'The smaller rascal, Mr. Gingall, copies the paragraph from the larger blackguard.' *The Times*, elsewhere referring to his opponent, says:—'The community must be shocked to know that there are such beings as these scribblers out of the tread-mill, because every expo-

sure of the ragamuffins gives to foreigners an additional proof that there have crept into the press of this country a number of scoundrels who are not only unfit for the society of gentlemen, but who would be a disgrace to the lowest coteries of Europe.' To this *The Standard* retorts:—"It can scarcely be doubted that the habits of writing down to the ignorance and below the brutality of the rabble, which *The Times* has acquired by long experience, acting of course, upon original ignorance and intuitive brutality, has rendered this journal a more powerful organ of excitement than a whole workshop of railers."

This is really gentlemanly in the extreme! Refinement has here reached its climax; and such a climax! In vain might Horace Greeley, in the untaxed *Tribune* hope to pen anything so intellectually high and morally pure!

Surely it must be the stamp that makes all the difference!

From the Christian Advertiser.

#### A U S T R A L I A .

A few years ago, Australia, known on the map of the schoolboy as New Holland, was merely regarded as a large island of the sea, stretching in extent some two thousand miles from east to west, and over sixteen hundred miles from north to south. Little was known concerning this vast sea-girt domain, beyond the fact that its aborigines were savages of a most desperate character, and that it had been selected as a British penal colony—the Botany Bay of the mistress of the sea. Thither were sent, year after year, her convicts sentenced to transportation, and the world thought little or nothing more of them or their destination. Most of them remained after having served out their time, lacking the ability or disposition to return to the mother-land, and thus in course of time the population increased, until, with the additions received from traders, &c., the population four years ago amounted to 70,000 whites. Still it remained a vast, comparatively uninhabited region, its wilderness all uncultivated, and its white inhabitants not over-blessed with the comforts and conveniences of life.

Behold the change! Four years ago, a speck of sparkling dust was picked up by a sojourner, and that speck proved to be the sentinel of illimitable gold fields. The news spread through the colonies: soon the townships were depopulated, and the wild abodes of savage men and beasts transferred into a busy scene of eager pursuit. The magnetic influences of the "yellow earth" quickly made itself felt beyond the seas in distant lands, and forthwith commenced a tide of emigration to that distant isle, which will not cease to flow for years to come. At last accounts near one million white inhabitants were congregated in the different colonies, and ships were arriving at about the rate of one thousand per week. *Three hundred and twenty-eight tons and a half of gold*, valued at \$163,974,797, had been extracted from the bowels of the earth. Cities have sprung up, like our own San Francisco, with macadamized streets, with handsome houses of brick and stone, public buildings rivalling those of provincial towns in England, gas-light, water-works, and other metropolitan improvements, and numbering their population by scores of thousands. Banks are in full blast, whose aggregate deposits and circulations are counted by billions of pounds sterling. Wharves stretch along the rivers for a mile, in one instance, and are lined by hundreds of ships with forests of masts. One railroad is already completed; others are under way, penetrating the interior, and ere long the scream of the loco-

otive will resound along Australian ravines, to the terror of the Bushman and the wonderment of the Australian himself. And to cap it all, we perceive that at Melbourne, the capital of Victoria, "a very creditable building is now being erected for the exhibition of articles to be sent to the Crystal Palace of the French."

From the Michigan Journal of Education.

#### DECISION AND ENERGY.

It has been one of the prevailing subjects of regret to the philosopher and moralist, that there should be so great a difference between early and mature life; that so much of youth should be wasted in mere directed effort, or enfeebling indolence, as to create in later years matter for regret and self reproach.

Nothing is more common than to hear those who have passed the bounds of youth, regretting the unaccomplished projects of their earlier years, while reviewing plans of life and labor which they have formed, and which had they been followed out with alacrity and success, would have rendered their names illustrious, and reputation enduring.

To be weak in purpose and unstable in pursuit, are the chief sources of failure and infelicity which result from human conduct in the course of life; and they are sources which no improvement in the general intellect, no accumulation of general knowledge, will be likely to correct or diminish. To those animated by the courage which always inspires the youthful heart, it may seem absurd to attribute the ills of life to weakness of purpose.

But youth is always fruitful in great purposes and good intentions. Why are these so seldom realized, but for want of strength of character to carry them out in the actual course of life? There is much truth in the sentiment which Milton puts in the mouth of the apostate angel, "To be weak is miserable," and there is grandeur of character expressed in the avowal of the prince of fallen spirits, that he possessed "an unconquerable will, and courage never to submit or yield." Impelled by such a will, and such courage, what difficulties may not be overcome,—what triumphs may not be achieved,—what good may not be accomplished by a character animated by great and good impulses. The world has seen in the career of Napoleon the power of an indomitable will and iron purpose. Sweeping like a moral hurricane over the eastern continent, he conquered armies, overthrew monarchs, and held the entire world in awe, triumphing everywhere that mind could gain the ascendancy.

Had he not defied nature, and undertaken war with polar snows, no limits would probably have fixed bounds to his conquests.

The Russian fires and Russian frosts could not be mastered by mental might, or Bonaparte's will might have swayed the world. Had he been animated by the sole desire of doing good to his race, of extending the blessings of civilization and religion, instead of a desire for universal conquest, what might not have been gained to the world by the career of Napoleon! I have made this allusion to illustrate what may be accomplished by a character of immeasurable strength and invincible will.

All men are not Napolcons, it is true, but all possess intellect which may be developed, and will which may be strengthened and guided in the right direction; and surely, the real labors and ills of life which we are doomed to meet,

"Claim the full vigor of a mind prepared.  
Prepared for patient, long, laborious strife."

If the young, then, would have vigour of under-



standing, or pleasure in the exercise of it, they must cultivate these qualities. If instead of walking humbly, patiently, passively in paths that have been traced out by other minds, they would make vigorous, independent excursions of their own, they must cultivate these qualities; for the secret of success in any department of life is, to possess "an unconquerable will, and courage never to submit or yield."

From the Family Magazine.

#### MINUTE WONDERS IN NATURE AND ART.

Lewenhoeck, the great microscopic observer, calculates that a thousand millions of animalculæ, which are discovered in common water, are not all together so large as a grain of sand. In the milt of a single codfish there are more animals than there are upon the whole earth; for a grain of sand is bigger than four millions of them. The white matter that sticks to the teeth also abounds with animalculæ of various figures, to which vinegar is fatal, and it is known that vinegar contains animalculæ in the shape of eels. A mite was anciently the limit of littleness; but we are not now surprised to be told of animals 27 millions of times smaller than a mite. Monsisa de l'Isle has given the computation of the velocity of a little creature scarce visible by its smallness, which he found run three inches and a half a second: supposing now its feet to be the fifteenth part of a line, it must make 500 steps in the space of three inches, that is it must shift its legs 500 times in a second, or in the ordinary pulsation of an artery. See *Hist. Acad.* 1711, page 23. The itch is known to be a disorder arising from the irritation of a species of animalculæ found in the pustules of that ailment; it is a very minute animal, in shape resembling a tortoise, of a whitish colour, but darker on the back than elsewhere, with some long and thick hairs issuing from it, very nimble in its motion, having six legs, a sharp head, and two little horns. The proboscis of a butterfly, which winds round in a spiral form like the spring of a watch, serves both for mouth and tongue, by entering into the hollows of flowers, and extracting their dews and juices. The seeds of strawberries rise out of the pulp of the fruit, and appear themselves like strawberries when viewed by the microscope. The farina of the sun-flower seems composed of flat, circular, minute bodies, sharp pointed round the edges; the middle of them appears transparent, and exhibits some resemblance to the flower it proceeds from. The powder of the tulip is exactly shaped like the seeds of cucumbers and melons. The farina of the poppy appears like pearl-barley. That of the lily is a great deal like the tulip. The hairs of men are long tubular fibres through which the blood circulates. The sting of a bee is a horny sheath or scabbard, that includes two bearded darts: the sting of a wasp has eight beards on the side of each dart, somewhat like the beards of fishhooks. The eyes of gnats are pearl-ed, or composed of many rows of little semi-circular protuberances ranged with the utmost exactness. The wandering or hunting spider, who spins no web, has two tufts of feathers fixed to his fore paws of exquisite beauty and colouring. A grain of sand will cover 200 scales of the skin, and also cover 20,000 places where perspiration may issue forth. Mr. Baker has justly observed with respect to the Deity, "that with Him "an atom is a world and a world but as an atom."

**SALERATUS.**—A writer in the Boston Journal thinks that of the three hundred thousand children in this country who die under ten years of age, at least one

hundred thousand might survive but for the effects of saleratus. He relates a story of sickness in a boarding house at Williamstown, Mass., caused by eating biscuits, puddings, &c., full of saleratus. Out of fifteen boarders thirteen were taken sick, and were confined a long time; two of them died, another barely escaped death, and the others recovered after a severe sickness. Prof. Tatlock and Rev. Mr. Crawford, who ate but little of the food, escaped illness.

From Scotch Church Missionary Record.

#### MAURITIUS.

**MORAL CONDITION—ADVANTAGES AS A MISSION FIELD.**—I must condense my remarks. There are upwards of 120,000 Indians here. There is a large importation every year; and, while some return, others remain. These have families; and for the education, religious or otherwise, of their children, nothing almost has been done. The parents, in many cases, can read and write in their native language,—their children can do neither. They are growing up as young savages, in a far worse condition than their heathen parents. I have repeatedly memorialized the government on the subject; they will do absolutely nothing. Their great object is to keep the treasury chest shut to every demand. From them I expect nothing; but might not you, gentlemen, do something? Two things might be done,—a missionary, acquainted with the native dialects, might be employed among the adults, and schools opened for the children. In short, Mauritius is, in some respects, a better missionary field than India. There are more Indian heathen in Mauritius than Christian converts in India. They have little or no caste. The moment they leave India they lose caste, and men and women of different castes are often found living together. There are no difficulties arising from family connections. A son would not be disowned or disinherited if he professed Christianity. There are few inducements to remain in idolatry. There are only two small heathen temples, one of which is not finished. There are only four or five Brahmins in Mauritius, and they have lost much of their influence among their adherents. The Roman Catholic priests have done nothing in this field. Romanism, as you know, is more a social caste than a positive religion among the Indians. From recent circumstances here, I know that they read the Word of God, and listen to it with the same avidity as the heathen. The reason of this neglect on the part of the priests is very simple. The Indian knows the value of money, and grudges the payment of priestly services; the African will give his all to the priest if he ask it. Hence the difference; the Indian Romanist is Romanist only in name; the African is Romanist, soul and body, and pays dearly for the privilege. But the worst feature that the picture of Mauritius Indian life presents is the melancholy fact, that there are in the colony about 100 Protestant converts, in different employments, who are living without, and, in fact, beyond the reach of all religious ordinances. These men are thirsting for the Word of God and the water of life, but there is no one here to dip his finger in the water to cool their parched tongues, and so they are perishing by the way. That much good may be done by a missionary is fully proven by the fact, that the Sunday services in Tamil by a catechist from Madras have brought an average attendance of thirty-five adults, and that since his arrival upwards of 1000 copies of the Scriptures in the Indian dialects have been sold and distributed.