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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME I.

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

The Topic for the Month,

Having already had as prominent topics—The Gospel plan of reconciliation—The Duty of mutual forbearance and union among Christians—and the propriety of all true believers, welcoming each other to the table of their common Lord, irrespective of all the doctrinal differences that *can* exist among them; it is considered *now* in place to present as the leading topic for this month—

QUALIFICATIONS FOR CHURCH MEMBERSHIP.

[BY JONATHAN EDWARDS, A. M.]

In relation to such members of the visible church as continued in the same good standing and visibility of Christianity, wherein they were admitted, it is evident by the Epistles of the Apostles, they were all, in the eye of a Christian judgment, *truly pious* or *gracious* persons. And here I desire the following things may be particularly observed.

The Apostles continually, in their Epistles, speak to them and of them, as supposing and judging them to be gracious persons. Thus the Apostle Paul, in his Epistle to the church of the Romans, chap. i. 7, speaks of the members of that church as *beloved of God*. In chap. vi. 17, 18, &c. he "thanks God, that they had obeyed from the heart that form of doctrine which had been delivered them, and were made free from sin, and become the servants of righteousness," &c. The Apostle in giving thanks to God for this, must not only have a kind of *negative charity* for them, as not knowing but they were gracious persons, and so *charitably hoping* (as we say) that it was so; but he seems to have formed a *positive judgment* that they were such. His thanksgiving must at least be founded on rational probability; since it would but be mocking of God, to give him *thanks* for bestowing a mercy which at the same time he did not see reason positively to believe was bestowed. In chap. vii. 4, 5, 6, the Apostle speaks of them as those that once *were in the flesh, and were under the law, but now delivered from the law, and dead to it*. In chap. viii. 15, and following verses, he tells them, *they had received the Spirit of adoption*, and speaks of them as *having the witness of the Spirit that they were the children of God, heirs of God, and joint heirs with Christ*. And the whole of his discourse, to the end of the chapter, implies, that he esteemed them truly gracious persons. In

chap. ix. 23, 24, he speaks of the Christian Romans, together with all other Christians, both Jews and Gentiles, as *vessels of mercy*. In chap. xiv. 6, 7, 8, speaking of the difference that then was among professing Christians, in point of regard to the ceremonial institutions of the law, he speaks of both parties as acting from a gracious principle, and as those that lived to the Lord, and should die unto the Lord; "He that regardeth the day, regardeth it unto the Lord, &c. For none of us liveth to himself, and no man [i. e. none of us] dieth to himself. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's." In chap. xv. 14, he says, "I myself also am persuaded of you, my brethren, that ye are full of goodness." His being thus persuaded implies a positive judgment of charity.—And the same Apostle, in his First Epistle to the Corinthians, directs it to "the church at Corinth, that are sanctified in Christ Jesus, called to be saints, with all that in every place call on the name of the Lord Jesus;" i. e. to all visible Christians through the world, or all the members of Christ's visible church, every where: And continuing his speech of these, chap. i. 8, he speaks of them as those "that God would confirm to the end, that they may be blameless in the day of our Lord Jesus Christ." Plainly speaking of them all as persons, in Christian esteem, savingly converted. In the next verse, he speaks of them *as the faithfulness of God* as engaged thus to preserve them to salvation, *having called them to the fellowship of his Son*. And in the 30th verse, he speaks of them as having a saving interest in Christ; "Of him are ye in Christ Jesus; who of God is made unto us wisdom, righteousness, sanctification and redemption." In chap. iii. 21, 22, 23, he says to the members of the church of Corinth, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's." In chap. iv. 15, he tells them, *he had begotten them through the gospel*. In chap. vi. 1, 2, 3, he speaks of them as "those who shall judge the world, and shall judge angels." And in ver. 11, he says to them, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of God." And in chap. xv. 49, to the end, he speaks of them as having an interest, with him and other Christians, in the happiness and glory of the *resurrection of the just*. And in his Second Epistle, chap. i. 7, he says to them, "Our hope of you is steadfast; knowing that as you are partakers of the sufferings, so shall ye be also of the consolation." This steadfast hope implies a positive judgment. We must

here understand the Apostle to speak of such members of the church of Corinth, as had not visibly backslidden, as they whom he elsewhere speaks doubtfully of. Again in the 14th and 15th verses, he speaks of a confidence which he had, that they should be his rejoicing in the day of the Lord Jesus. In all reason we must conclude, there was a visibility of grace, carrying with it an apparent probability in the eyes of the Apostle, which was the ground of this his confidence. Such an apparent probability, and his confidence as built upon it, are both expressed in chap. iii. 3, 4, "Ye are manifestly declared to be the Epistle of Christ, ministered by us; written not with ink, but with the Spirit of the Living God; not in tables of stone, but in the fleshy tables of the heart; and such trust have we through Christ to God-ward." And in verse 18, the Apostle speaks of them, with himself and other Christians, as all with open face, beholding as in a glass, the glory of the Lord, and being changed into the same image, from glory to glory.—And in the Epistle to the churches of Galatia, chap. iv. 26, the Apostle speaks of visible Christians, as visibly belonging to heaven, the Jerusalem which is above. And verses 28, 29, represents them to be the children of the promise, as Isaac was; and born after the Spirit. In the 6th verse of the same chapter, he says to the Christian Galatians, *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* And in chap. vi. 1, he speaks of those of them that had not fallen into scandal, as *spiritual persons.*—In his Epistle to that great church of Ephesus, at the beginning, he blesses God on behalf of the members of that church, as being, together with himself and all the faithful in Christ Jesus, "Chosen in him before the foundation of the world, to be holy and without blame before him in love, being predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein God had made them accepted in the beloved; in whom they had redemption through his blood, the forgiveness of sins." In chap. i. 13, 14, he thus writes to them, "In whom ye also trusted.—In whom, after ye believed, ye were seated with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." And in chap. ii. at the beginning; "You hath he quickened, who were dead in trespasses and sins." With much more, showing that they were, in a charitable esteem, regenerated persons, and heirs of salvation.—So in the Epistle to the members of the church of Philippi, the Apostle saluting them in the beginning of it, tells them, that he "thanks God upon every remembrance of them, for their fellowship in the gospel; being confident of this very thing, that he which had begun a good work in them, would perform it until the day of Christ: Even (says he) as it is meet for me to think this of you all." If it was meet for him to think this of them, and to be confident of it, he had at least some appearing rational probability to found his judgment and confidence upon; for surely it is not meet for reasonable creatures to think at random, and be confident without reason. In verses 25, 26, he speaks of his "confidence that he should come to them for their furtherance and joy of faith, that their rejoicing might be more abundant in Christ Jesus." Which words certainly suppose that they were persons who had already received Christ, and comfort in him; had already obtained faith and joy in Christ, and only needed to have it increased.—In the Epistle to the members of the church of Colosse, the Apostle saluting them in the beginning of the Epistle, "gives thanks for their faith in Christ Jesus, and love to all saints, and the hope laid up for them in heaven;" and speaks of "the gospel's bringing forth fruit in them, since the day they knew the grace of God in truth;" i. e. since the day of their saving conversion. In chap. i. 8, he speaks of "their love in the Spirit." Verses 12, 13,

14, he speaks of them as "made meet to be partakers of the inheritance of the saints in light; as being delivered from the power of darkness, and translated into the kingdom of God's dear Son; as having redemption through Christ's blood, and the forgiveness of sins." In chap. iii. at the beginning, he speaks of them as "risen with Christ; as being dead [i. e. to the law, to sin, and the world]; as having their life hid with Christ in God;" and being such as "when Christ their life should appear, should appear with him in glory." In verse 7, he speaks of them as "having once walked and lived in lusts, but having now put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created him."—In the First Epistle to the members of the church of Thessalonica, in words annexed to his salutation, chap. i. he declares what kind of visibility there was of their election of God, in the appearance there had been of true and saving conversion, and of their consequent holy life, verses 3—7. And in the beginning of the Second Epistle, he speaks of their faith and love greatly increasing; and in verse 7, expresses his confidence of meeting them in eternal rest, when the Lord Jesus Christ should be revealed from heaven with his mighty angels. And in chap. ii. 13, he gives thanks to God, that from the beginning he had chosen them to salvation.—In the Epistle to the Christian Hebrews, though the Apostle speaks of some that once belonged to their churches, but had apostatized and proved themselves hypocrites; yet concerning the rest that remained in good standing, he says, chap. vi. 9, *I am persuaded better things of you, and things that accompany salvation.* (Where we may again note, his being thus persuaded evidently implies a positive judgment.) And in chap. xii. 22, &c. he speaks of them as visibly belonging to the glorious society of heaven. And in chap. xiii. 5, 6, he speaks of them as those who may boldly say, *The Lord is my helper.*—The Apostle James, writing to the Christians of the twelve tribes which were scattered abroad, speaks of them as regenerated persons (meaning, as I observed before, those which were in good standing), chap. i. 18, "Of his own will begat he us by the word of truth, that we should be a kind of first-fruits of his creatures."—The Apostle Peter writing to the Jewish Christians, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia (large countries, and therefore they must in the whole be supposed to be a great multitude of people), to all these the Apostle in the inscription or direction of his First Epistle, gives the title of elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. And in the verses next following, speaks of them as regenerated, "or begotten again to a lively hope, to an inheritance incorruptible," &c. And as "kept by the power of God through faith unto salvation." And says to them in verses 8, 9, "Whom (namely Christ) having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." And in verse 18, to the end, the Apostle speaks of them as "redeemed from their vain conversation, by the precious blood of Christ.—And as having purified their souls in obeying the truth through the Spirit.—Being born again of incorruptible seed," &c. And in the former part of chap. ii. he speaks of them as "living stones, coming to Christ, and on him built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.—And as those that believe, to whom Christ is precious.—As a chosen generation, a royal priesthood, a holy nation, a peculiar people, called out of darkness into marvellous light." The church at Babylon, occasionally mentioned in chap. v. 13, is said to be elected together with them. And in his Second Epistle (which appears

by chap. iii. 1. to be written to the same persons) the inscription is, *To them who have obtained like precious faith with us*, i. e. with the Apostles and servants of Christ. And in the third chapter, he tells them, both his Epistles were designed to *stir up their rure minds*. In the First Epistle of John, written (for ought appears) to professing Christians in general. chap. ii. 12, &c. the Apostle tells them, "He writes to them because their sins were forgiven, because they had known him that was from the beginning.—Because they had overcome the wicked one," &c. In verses 20, 21, he tells them, "they have an unction from the Holy One, and know all things; and that he did not write to them because they had not known the truth, but because they had known it," &c.: And in verse 27, he says, "The anointing which ye have received of him, abideth in you, and ye need not that any man should teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him." And in the beginning of chap. iii. he addresses them as those who were the sons of God, who when he should appear should be like him, because they should see him as he is." In chap. iv. 4, he says, "Ye are of God, little children, and have overcome," &c.—The Apostle Jude, in his general Epistle, speaks much of apostates and their wickedness; but to other professing Christians, that had not fallen away, he says, verses 20, 21, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Plainly supposing, that they had professed faith with love to God our Saviour, and were by the Apostle considered as his friends and lovers.—Many other passages to the like purpose might be observed in the Epistles, but these may suffice.

Now how unaccountable would these things be, if the case was, that the members of the primitive Christian churches were not admitted into them under any such notion as their being really godly persons and heirs of eternal life, nor with any respect to such a character appearing on them; and that they themselves joined to these churches without any such pretence, as having no such opinion of themselves!

But it is particularly evident that they had such an opinion of themselves, as well as the Apostles of them, by many things the Apostles say in their Epistles. Thus, in Rom. viii. 15, 16, the Apostle speaks of them as "having received the Spirit of adoption, the Spirit of God bearing witness with their spirits, that they were the children of God." And chap. v. 2, of "their rejoicing in hope of the glory of God."—In 1 Cor. i. 8, he speaks of them as "waiting for the coming of the Lord Jesus." In chap. xv. 17, the Apostle says to the members of the church of Corinth, "If Christ be not raised, your faith is vain, ye are yet in your sins;" Plainly supposing, that they hoped their sins were forgiven. In Philip. i. 25, 26, the Apostle speaks of his coming to Philippi, to "increase their joy of faith, and that their rejoicing in Christ might be more abundant:" Implying (as was observed before), that they had received comfort already, in some degree as supposing themselves to have a saving interest in Christ.—In 1 Thess. i. 10, he speaks of the members of the church of Thessalonica as "waiting for Christ from heaven, as one who had delivered them from the wrath to come."—In Heb. vi. 9—19, he speaks of the Christian Hebrews as having that "hope which was an anchor to their souls."—The Apostle Peter, 1 Epistle, i. 3—6, 8, 9, speaks of the visible Christians he wrote to, as being "begotten to a living hope, of an inheritance incorruptible, &c.—Wherein they greatly rejoiced," &c.—And even the members of the church of Laodicea, the very worst of all the seven churches of Asia, yet looked upon themselves as truly gracious persons, and made that profession; they "said, they were rich, and increased in goods, and knew not that

they were wretched and miserable," &c. Rev. iii. 17. It is also evident, that the members of these primitive churches had this judgment one of another, and of the members of the visible church of Christ in general.—In 1 Thess. iv. 13, &c. the Apostle exhorts the Christian Thessalonians, in mourning for their deceased friends who were visible Christians, *not to sorrow* as the hopeless Heathen were wont to do for their departed friends; and that upon this consideration, that they had reason to expect to meet them again in *glorious* circumstances at the day of judgment, never to part more. The ground of *comfort* concerning their dead friends, which the Apostle here speaks of, is evidently something *more* than such an *hope* as it may be supposed we ought to have of all that profess Christian *doctrines*, and are not *scandalous* in life whom we must forbear to censure, because we do not know but they are true saints.—The members of the church of Sardis, next to Laodicea, the worst of the seven churches of Asia, yet *had a name that they lived*; though Christ, who speaks to these seven churches from heaven, in the character of the Searcher of Hearts (see Rev. ii. 23), explicitly tells them, that *they were dead*; perhaps all in a dead frame, and the most in a dead state.

These things evidently show, how all the Christian churches through the world were *constituted* in those days; and what sort of *holiness* or *saintship* it was, that all visible Christians in good standing had a *visibility* and *profession* of, in that apostolic age; and also what sort of *visibility* of this they had, *viz.* not only that which gave them right to a kind of *negative charity*, or freedom from censure, but that which might justly induce a *positive judgment* in their favor. The churches that these Epistles were written to, were all the principal churches in the world; some of them very large, as the churches of Corinth and Ephesus. Some of the Epistles were directed to all the churches through large countries where the gospel had great success, as the Epistle to the Galatians. The Epistle to the Hebrews was written to all the Jewish Christians in the land of Canaan, in distinction from the Jews that lived in other countries, who were called Hellenists or Grecians, because they generally spake the Greek tongue. The Epistles of Peter were written to all the Christian Jews through many countries, Pontus, Galatia, Cappadocia, Asia and Bithynia; where were great numbers of Jews, beyond any other Gentile countries. The Epistle of James was directed to all Christian Jews, scattered abroad through the whole world. The Epistles of John and Jude, for ought appears in those Epistles, were directed to all visible Christians through the whole world. And the Apostle Paul directs the First Epistle to the Corinthians, not only to the members of that church, but to all professing Christians through the face of the earth: 1 Cor. i. 2, and chap. xiv. 33, speaking of the churches in general, he calls them *all churches of the saints*. And by what Christ says to the churches of Sardis and Laodicea in the Apocalypse, of whom more evil is said than of any Christian churches spoken of in the New Testament, it appears that even the members of those churches looked on themselves as in a state of salvation, and had such a name with others.

Here possibly some may object, and say, it will not follow from the Apostles speaking to and of the members of the primitive church after the manner which has been observed, as though they supposed them to be *gracious* persons, that therefore a *profession* and *appearance* of this was looked upon in those days as a requisite *qualification* for admission into the visible church; because another reason may be given for it, *viz.* Such was the *extraordinary* state of things at that day, that it so came to pass, that the *greater part* of those converted from Heathenism and Judaism to Christianity, were *hopefully gracious persons*, by reason of its being a day of such large communications

of divine grace, and such great and unavoidable sufferings of professors, &c. And the Apostles knowing those facts, might properly speak to, and of the churches, as if they were societies of truly gracious persons, because there was just ground on such accounts, to think the greater part of them to be so; although no profession or visibility of this was requisite in their members by the constitution of those churches, and the door of admission was as open for others as for such.

But it will appear, this cannot be a satisfactory nor true account of the matter, if we consider the following things.

(1.) The Apostles in the very superscription or direction of their letters to these churches, and in their salutations at the beginning of their Epistles, speak of them as gracious persons. For instance, the Apostle Peter, in the direction of his First Letter to all professing Jewish Christians through many countries, says thus, "To the strangers scattered through Pontus, &c. elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." And in directing his Second Epistle to the same persons, he says thus, "Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us." &c. And the Apostle Paul directs his Epistle to the Romans thus, "To them that be at Rome, beloved of God." So he directs his First Epistle to the Corinthians thus, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." In what sense he means sanctified, his following words show, verses 4, 7, 8, 9. The same was before observed of words annexed to the Apostle's salutations, in the beginning of several of the Epistles. This shews, that the Apostles extend this character as far as they do the Epistles themselves. Which surely would be very improper, and not agreeable to truth, if the Apostles at the same time knew very well that such a character did not belong to members of churches, as such, and that they were not received into those churches with any regard to such a character, or upon the account of any right they had to be esteemed such manner of persons. In the superscription of letters to societies of men, we are wont to give them that title or denomination which properly belongs to them as members of such a body. Thus, if one should write to the Royal Society in London, or the Royal Academy of Sciences at Paris, it would be proper and natural to give them the title of Learned; for whether every one of the members truly deserve the epithet, or not, yet the title is agreeable to their profession, and what is known to be aimed at, and is professedly insisted on, in the admission of members. But if one should write to the House of Commons, or to the East India Company, and in his superscription give them the title of Learned, this would be very improper and ill-judged; because that character does not belong to their profession as members of that body, and learning is not a qualification looked at or insisted on in their admission of members: Nor would it excuse the impropriety, though the writer might, from his special acquaintance, know it to be fact, that the greater part of them were men of learning. If one man should once happen thus to inscribe a letter to them, it would be something strange; but more strange, if he should do it from time to time, or if it should appear, by various instances, to be a custom so to direct letters to such societies; as it seems to be the manner of the Apostles, in their Epistles to Christian churches, to address them under titles which imply a profession and visibility of true holiness.

(2.) The Apostle John, in his general Epistle, does very plainly manifest, that all whom he wrote to were supposed to have true grace, in as much as he declares this the qualification he has respect to in writing to

them, and lets them know he writes to them for that reason, because they are supposed to be persons of the character of such as have known God, overcome the wicked one, and have had their sins forgiven them. 1 John ii. 12, 13, 14, 21.

(3.) The Apostles, when speaking of such as they write to, viz. visible Christians, as a society, and representing what belongs to such a kind or sort of society as the visible church is, they speak of it as visibly (i. e., in profession and reputation) a society of gracious persons. So the Apostle Peter speaks of them as a spiritual house, an holy and royal priesthood, an holy nation, a peculiar people, a chosen or elect generation, called out of darkness into marvellous light. 1 Pet. ii.—The Apostle Paul also speaks of them as the family of God. Eph. ii. 19. And in the next chapter he explains himself to mean that family a part of which is in heaven; i. e., they were by profession and in visibility a part of that heavenly and divine family.

(4.) The Apostle Paul speaks expressly, and from time to time, of the members of the church he wrote to, as all of them in esteem and visibility truly gracious persons. Philip. i. 6, "being confident of this very thing, that he which has begun a good work in you will perform it until the day of the Lord Jesus Christ: Even as it is meet for me to think this of you ALL" (that is, all singly taken, not collectively, according to the distinction before observed). So Gal. iv. 26, "Jerusalem which is above, which is the mother of us ALL" Rom. vi. "As many of us as have been baptized into Christ, have been baptized into his death." Here he speaks of all that have been baptized; and in the continuation of the discourse, explaining what is here said, he speaks of their being "dead to sin; no longer under the law, but under grace; having obeyed the form of doctrine from the heart, being made free from sin, and become the servants of righteousness," &c. Rom. xiv. 7, 8. None of us liveth to himself, and no man "dieth to himself" (taken together with the context); 2 Cor. iii. 18, "We ALL with open face beholding as in a glass," &c.; and Gal. iii. "Ye are ALL the children of God by faith."

(5.) It is evident that even in those churches where the greater part of the members were not true saints, as in those degenerate churches of Sardis and Laodicea, which we may suppose were become very lax in their admissions and discipline; yet they looked upon themselves as truly gracious persons, and had with others the reputation of such.

(6.) If we should suppose, that by reason of the extraordinary state of things in that day, the Apostles had reason to think the greater part of the members of churches to be true Christians, yet unless profession and appearance of true Christianity was their proper qualification and the ground of their admission, and unless it was supposed that all of them esteemed themselves true Christians, it is altogether unaccountable that the Apostles in their Epistles to them never make any express particular distinction between those different sorts of members. If the churches were made up of persons who the Apostles knew looked on themselves in so exceeding different a state, some the children of God, and others the children of the devil, some the high favorites of heaven and heirs of eternal glory, others the children of wrath, being under condemnation to eternal death, and every moment in danger of dropping into hell: I say, if this was the case, why do the Apostles make no distinction in what they say to them or of them, in their manner of addressing them, in the things they set before them, and in the counsels, reproofs and warnings they gave them? Why do the Apostles in their Epistles never apply themselves or direct their speech to the unconverted members of the churches, in particular, in a manner tending to awaken them, and make them sensible of the miserable condition they were in, and press them to seek the converting

grace of God? It is to be considered, that the Apostle Paul was very particularly acquainted with the circumstances of most of those churches he wrote to; for he had been among them, was their spiritual father, had been the instrument of gathering and founding those churches, and they had received all their instructions and directions relating to Christianity and their soul-concerns from him; nor can it be questioned but that many of them had opened the case of their souls to him. And if he was sensible, that there was a number among them that made no pretensions to being in a regenerate state, and that he and others had no reason to judge them to be in such a state, he knew that the sin of such who lived in the rejection of a Saviour, even in the very house of God, in the midst of gospel light, and in violation of the most sacred vows, was peculiarly aggravated, and their guilt and state peculiarly dreadful. Why should he therefore never particularly and distinctly point his addresses to such, applying himself to them in much compassion to their souls, and putting them in mind of their awful circumstances? But instead of this, continually lumping all together, and indifferently addressing the whole body, as if they were all in happy circumstances, expressing his charity for them all, and congratulating them all in their glorious and eternal privileges; and instead of speaking to them in such a manner as should have a tendency to alarm them with a sense of danger, on the contrary, calling on all without distinction, from time to time, to rejoice? Philip. iii. 1. "Finally, my brethren, rejoice in the Lord." So 2 Cor. xiii. 11 "Finally, brethren, be of good comfort." Philip. iv. 4, "Rejoice in the Lord alway, and again I say, Rejoice." The matter is insisted upon, as though rejoicing were a duty especially proper for them, and what they had the highest reason for. The Apostle not only did not preach terror to those whom he wrote to, but is careful to guard them against fears of God's wrath; as in 1 Thess. v. at the beginning, when the Apostle there observes how that Christ will come on ungodly men "as a thief in the night; and when they shall say, Peace and safety, then sudden destruction shall come upon them, as travail on a woman with child, and they shall not escape;" he immediately uses caution, that the members of the church of Thessalonica should not take this to themselves, and be terrified, as though they were in danger; and says, in the next words, "But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are ALL the children of light, and the children of the day." And says, in the 9th, 10th, and 11th verses, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another; even as also ye do." And verse 16, he says, "Rejoice evermore." How diverse is this way of treating churches, from the method in which faithful ministers are wont to deal with their congregations wherein are many that make no pretence to true piety, and from the way in which Mr. Stoddard was wont to deal with his congregation. And how would he have undoubtedly judged such a way of treating them the most direct course in the world eternally to undo them? And shall we determine that the apostle Paul was one of those prophets, who *daubed with untempered mortar, and sewed pillows under all arm-holes, and healed the hurt of immortal souls slightly, crying, Peace, peace, when there was no peace.*—These things make it most evident, that the primitive churches were not constituted as those modern churches, where persons knowing and owning themselves *unregenerated*, are admitted, on principle.

If it be here objected, that the Apostle sometimes exhorts those that he writes to, to *put off the old man, and put on the new man, and to be renewed in the spirit of their minds, &c.*, as exhorting them to seek

conversion. I answer, that the meaning is manifestly but this, That they should mortify the *remains* of corruption, or the old man, and turn more and more from sin to God. Thus he exhorts the Ephesians to be *renewed, &c.*, Eph. iv. 22, 23, whom yet he had before in the same Epistle abundantly represented as savingly renewed already; as has been before observed. And the like might be shown of other instances.

(7.) It is a clear evidence, not only that it happened the greater part of the members of the primitive churches were to appearance true Christians; but that they were taken in *under that notion*, and because there appeared in them grounds of such an *estimation* of them; and when any happened to be admitted that were otherwise, it was *beside their aim*; in as much as when others were admitted, they are represented as *brought or crept in unawares*. Thus the matter is represented by the Apostles. Jude, ver. 4. "There are certain men crept in unawares—ungodly men, turning the grace of God into lasciviousness." Gal. ii. 4. "False brethren, unawares brought in." If it be said, These here spoken of were openly scandalous persons and heretics: I answer, they were not openly scandalous when they were brought in; nor is there any reason to think they were heretics when admitted, though afterwards they turned apostates. Mr. Stoddard says, It does not follow that *all hypocrites crept in unawares* because some did. (*Appeal*, p. 17.) To which I would humbly say, It must be certainly true with respect to all hypocrites who were admitted, either that the church which admitted them was *aware* they were such, or else was not. If there were some of whom the church was *aware* that they were hypocrites, at the time when they were taken in, then the church, in admitting them, did not follow the *rule* that Mr. Stoddard often declares himself to suppose ought to be followed in admitting members, *viz.*, to admit none but what in a judgment of rational charity are true Christians. (*Appeal*, p. 2, 3, 10, 28, 33, 67, 73, 93, 94.) But that not only heretics and designing dissemblers crept in unawares, but that all false brethren, all church-members not truly gracious, did so, appears by such being represented as bastards in a family, who are false children and false heirs, brought into it unawares, and imposed upon the disposers of those privileges by stealth. Heb. xii. 8. "If ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Thus it is abundantly manifest, from the apostolical writings, how the visible church of Christ, through the whole world, was at first constituted and ordered, under the direction of the Apostles themselves, who regulated it according to the infallible guidance of the Spirit of their great Lord and Master. And doubtless, as the Christian church was constituted *then*, so it ought to be constituted *now*. What better rule have we for our ecclesiastical regulations in other respects, than what was done in the primitive churches, under the Apostles' own direction; as particularly the standing officers of the church, presbyters and deacons, the method of introducing ministers in their ordination, &c.? In this matter that I have insisted on, I think the Scripture is abundantly more full, than in those other things.

Another evidence, that such as are taken into the church, ought to be in the eye of a Christian judgment truly gracious or pious persons, is this, that the Scripture represents the visible church of Christ, as a society having its several members united by the bond of Christian brotherly love.

Besides that general benevolence or charity which the saints have to mankind and which they exercise towards both the evil and the good in common, there is a peculiar and very distinguishing kind of affection, that every true Christian experiences towards those whom he looks upon as truly gracious persons; whereby the soul, at least at times, is very sensibly and

sweetly knit to such persons, and there is an ineffable *oneness* of heart with them; whereby, to use the Scripture-phrase (Acts iv. 32), "They are of one heart and one soul." Which holy affection is exercised towards others on account of the spiritual image of God in them, their supposed relation to God as his children, and to Christ as his members, and to them as their spiritual brethren in Christ. This sacred affection is a very good and distinguishing note of true grace, much spoken of as such in Scripture, under the name of *philadelphia*. the love of the brethren, or brotherly love; and is called by Christ, The receiving a righteous man in the name of a righteous man; and receiving one of Christ's little ones in the name of a disciple, or because he belongs to Christ (Matth. x. 41, 42; Mark ix. 41); and a loving one another as Christ has loved them (John xiii. 34, and xv. 13, 14, 15); having a peculiar image of that *oneness* which is between Christ himself and his saints. Compare John xvii. 20, to the end.

This *love* the Apostles are often directing Christians to exercise towards fellow-members of the visible church; as in Rom. xii. 10. "Be ye kindly affectioned one to another with *brotherly* love." The words are much more emphatical in the original, and do more livelyly represent that peculiar endearment that there is between gracious persons, or those that look on one another as such; *the philadelphia eis alleous philostorgoi*. The expressions properly signify, cleaving one to another with brotherly, natural, strong endearment. With the like emphasis and energy does the Apostle Peter express himself, 1 Epist. i. 22. "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren (*eis philadelphian anypkrton*.) "See that ye love one another with a pure heart fervently." Again, chap. iii. 8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." The words in the Greek are much more significant, elegant, and forcible; *pantes omophrones, sumpatheis, philadelphoi, esplagchnoi, philophrones*. The same peculiar endearment the Apostle has doubtless respect to in chap. iv. "Above all things have fervent charity among yourselves." The Apostle Paul in his Epistles, from time to time, speaks of the visible saints whom he writes to, as being united one to another with this affection, and considers it as a note of their piety. Col. i. 4. "We heard of your faith in Christ Jesus, and of the love which ye have to all saints." 1 Thess. iv. 9. "As touching BROTHERLY LOVE, ye need not that I write unto you; for ye yourselves are taught of God to love one another." So Philem. 5. "Hearing of thy love and faith, which thou hast towards the Lord Jesus Christ, and towards all saints." And this is what he exhorts to, Heb. xiii. 1. "Let BROTHERLY LOVE continue." 1 Thess. v. 26. "Greet all the brethren with an holy kiss." Compare 1 Cor. xvi. 20; 2 Cor. xiii. 12; and 1 Pet. v. 14.

This *philadelphia*, or love to the brethren, is that virtue which the Apostle John so much insists on in his First Epistle, as one of the most distinguishing characteristics of true grace, and a peculiar evidence that *God dwilleth in us, and we in God*. By which must needs be understood a love to saints as saints, or on account of the spiritual image of God supposed to be in them, and their spiritual relation to God; according as it has always been understood by orthodox divines. There is no reasonable doubt can be made, but that the Apostle John, in this Epistle, has respect to the same sort of love, which Christ prescribed to his disciples, in that which he called by way of eminency HIS COMMANDMENT, and HIS NEW COMMANDMENT, which he gave as a great mark of their being truly his disciples, as this same Apostle gives an account in his gospel; and to which he plainly refers, when speaking of the love of the brethren in his Epistle, chap. ii. 7, 8, and iii. 23. But that love, which Christ speaks of

in his *new commandment*, is spoken of as between those that Christ loves, or is supposed to love; and which has his love to them for its ground and pattern. And if this *philadelphia*, this love of the brethren, so much spoken of by Christ, and by the Apostles Paul and John, be not that peculiar affection which gracious persons or true saints have one to another, which is so great a part, and so remarkable an exercise of true grace, where is it spoken of, at all, in the New Testament?

We see how often the Apostles exhort visible Christians to exercise this affection to all other members of the visible church of Christ, and how often they speak of the members of the visible church as actually thus united, in places already mentioned. In 2 Cor. ix. 14, the Apostle speaks of the members of other churches loving the members of the church of Corinth, with this peculiar endearment and oneness of heart, for the grace of God in them; "And by their prayer for you, which long after you, for the exceeding grace of God in you." The word translated *long after*, is *epithouton*; which properly signifies to love with an exceeding and dear love. And this is represented as the bond, that unites all the members of the visible church; Acts iv. 32. "And the multitude of them that believed were of one heart and one soul." This is the same thing which elsewhere is called being of *one mind*. 1 Pet. iii. 8. "Finally be ye all of one mind." And being of *the same mind*: 1 Cor. i. 10. "That ye be perfectly joined together in the same mind." And being of the same mind: Philip. iv. 2. "Beseech Euodius, and beseech Syntyche, that they be of the same mind in the Lord." And being *like-minded* (the word is the same in the Greek), Rom. xv. 5, 6. "Now the God of patience and consolation grant you to be LIKE-MINDED one towards another; that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ." There is reason to think, that it is this *oneness of mind*, or being of *one heart and soul*, is meant by that charity which the Apostle calls the bond of perfectness, Col. iii. 14: And represents as the bond of union between all the members of the body, in Eph. iv. 15, 16. "But speaking the truth in LOVE, may grow up into him in all things, which is the Head, even Christ; from whom the whole body FITLY JOINED TOGETHER, AND COMPACTED by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying itself in LOVE."

Herein seems much to consist the nature of *scandal* in the members of a church, viz., such an offence as is a wound and interruption to this kind of *affection*, being a stumbling-block to a Christian judgment, in regard of its esteem of the offender as a real Christian, and what much lessens the visibility of his Christian character. And therefore when scandal is removed by visible repentance, the church is directed to confirm their love to the offender, 2 Cor. ii. 8.

Now this intimate affection towards others as brethren in Christ and fellow-members of him, must have some apprehension of the understanding, some judgment of the mind, for its foundation. To say, that we must thus *love* others as visible members of Christ, if any thing else be meant, than that we must love them because they are visibly, or as they appear to our judgment, real members of Christ, is in effect to say, that we must thus love them without any foundation at all. In order to a real and fervent affection to another, on account of some amiableness of qualification or relation, the mind must first judge there is that amiableness in the object. The affections of the mind are not so at command that we can make them strongly to go forth to an object as having such loveliness, when at the same time we do not positively *judge* any such thing concerning them, but only hope it may be so, because we see no sufficient reason to determine the

contrary. There must be a positive dictate of the understanding, and some degree of satisfaction of the judgment, to be a ground of that oneness of heart and soul which is agreeable to Scripture-representations of *philadelphia*, or brotherly love. And a supposition only of that moral sincerity and virtue, or common grace, which some insist upon, though it may be a sufficient ground of neighborly and civil affection, cannot be a sufficient ground of this intimate affection to them as brethren in the family of a heavenly Father, this fervent love to them in the bowels of Jesus Christ; that implying nothing in it inconsistent with being gospel-sinners and domestic enemies in the house of God; which Christians know are the most hateful enemies to Christ, of all the enemies that he has.

It is a thing well agreeing with the wisdom of Christ, and that peculiar favor he has manifested to his saints, and with his dealings with them in many other respects, to suppose, he has made provision in his institutions, that they might have the comfort of uniting with such as their hearts are united with in that holy intimate affection which has been spoken of, in some special religious exercises and duties of worship, and visible intercourse with their Redeemer, joining with those concerning whom they can have some satisfaction of mind, that they are cordially united with them in adoring and expressing their love to their common Lord and Savior, that they may with one mind, with one heart, and one soul, as well as with one mouth, glorify him: as in the fore-mentioned, Rom. xv. 5, C compared with Acts iv. 32. This seems to be what this heavenly affection naturally inclines to. And how eminently fit and proper for this purpose is the sacrament of the Lord's Supper, the Christian church's great feast of love: wherein Christ's people sit together as brethren in the family of God, at their Father's table, to feast on the love of their Redeemer, commemorating his sufferings for them, and his dying love to them, and sealing their love to him and one another?—It is hardly credible, that Christ has so ordered things as that there are no instituted social acts of worship, wherein his saints are to manifest their respect to him, but such as wherein they ordinarily are obliged (if the rule for admissions be carefully attended) to join with a society of fellow-worshippers, concerning whom they have no reason to think but that the greater part of them are unconverted (and are more provoking enemies to that Lord they love and adore, than most of the very Heathen), which Mr. Stoddard supposes to be the case with the members of the visible church. *Appeal*, p. 16.

It is necessary, that those who partake of the Lord's supper, should *judge themselves* truly and cordially to *accept* of Christ, as their only Saviour and chief good; for this is what the *actions*, which communicants perform at the Lord's table, are a solemn *profession* of.

There is in the Lord's supper a mutual solemn profession of the two parties transacting the covenant of grace, and visibly united in that covenant; the Lord Christ by his minister, on the one hand, and the communicants (who are professing believers) on the other. The administrator of the ordinance acts in the quality of Christ's minister, acts in his name, as representing him; and stands in the place where Christ himself stood at the first administration of this sacrament, and in the original institution of the ordinance. Christ, by the speeches and actions of the minister, makes a solemn profession of his part in the covenant of grace: He exhibits the sacrifice of his body broken and his blood shed; and in the minister's offering the sacramental bread and wine to the communicants, Christ presents himself to the believing communicants, as their propitiation and bread of life; and by these outward signs confirms and seals his sincere engagements to be their Saviour and food, and to impart to them all the benefits of his propitiation and salvation. And

they in receiving what is offered, and eating and drinking the symbols of Christ's body and blood, also profess their part in the covenant of grace: They profess to embrace the promises and lay hold of the hope set before them, to receive the atonement, to receive Christ as their spiritual food, and to feed upon him in their hearts by faith. Indeed what is professed on both sides is the *heart*: For Christ, in offering himself, professes the willingness of *his heart* to be theirs who truly receive him; and the communicants, on their part, profess the willingness of *their hearts* to receive him, which they declare by significant actions. They profess to take Christ as their spiritual food, and bread of life. To accept of Christ as our bread of life, is to accept of him as our Saviour and portion; as food is both the means of preserving life, and is also the refreshment and comfort of life. The signification of the word *manna*, that great type of this bread of life, is a *portion*. That which God offers to us as our food, he offers as our portion; and that which we accept as our food, we accept as our portion. Thus the Lord's supper is plainly a mutual renovation, confirmation, and seal of the covenant of grace: Both the covenanting parties profess their consent to their respective parts in the covenant, and each affixes his seal to his profession. And there is in this ordinance the very same thing acted over in profession and sensible signs, which is spiritually transacted between Christ and his spouse in the covenant that unites them. Here we have from time to time the glorious bridegroom exhibiting himself with his great love that is stronger than death, appearing clothed in robes of grace, and engaging himself, with all his glory and love, and its infinite benefits, to be theirs, who receive him: And here we have his *spouse* accepting this bridegroom, choosing him for her friend, her only Saviour and portion, and relying on him for all his benefits. And thus the covenant transaction of this spiritual marriage is confirmed and sealed, from time to time. The actions of the communicants at the Lord's table have as expressive and significant a language, as the most solemn words. When a person in this ordinance *takes* and *eats* and *drinks* those things which represent Christ, the plain meaning and implicit profession of these his actions, is this, 'I take this crucified Jesus as my Saviour, my sweetest food, my chief portion, and the life of my soul, consenting to acquiesce in him as such, and to hunger and thirst after him only, renouncing all other saviours, and all other portions, for his sake.' The actions, thus interpreted, are a proper renovation and ratification of the covenant of grace; and no otherwise. And those that take, and eat and drink the sacramental elements at the Lord's table with any other meaning, I fear, know not what they do.

The actions at the Lord's supper thus implying in their nature and signification, a renewing and confirming of the covenant, there is a declarative explicit covenanting supposed to precede it; which is the profession of religion, before spoken of, that qualifies a person for admission to the Lord's supper. And there doubtless is, or ought to be, as much explicitly professed in words, as is implicitly professed in these actions; for by these significant actions, the communicant sets his seal but to his profession. The established signs in the Lord's supper are fully equivalent to words; they are a renewing and reiterating the same thing which was done before; and only with this difference, that now it is done by speaking signs, whereas before it was by speaking sounds. Our taking the bread and wine is as much a professing to accept of Christ, at least as a woman's taking a ring of the bridegroom in her marriage is a profession and seal of her taking him for her husband. The sacramental elements in the Lord's supper do represent Christ as a party in covenant, as truly as a proxy represents a prince to a foreign lady in her marriage; and our tak-

ing those elements is as truly a professing to accept of Christ, as in the other case the lady's taking the proxy is her professing to accept the prince as her husband. Or the matter may more fitly be represented by this similitude: It is as if a prince should send an ambassador to a woman in a foreign land, proposing marriage, and by his ambassador should send her his picture, and should desire her to manifest her acceptance of his suit, not only by professing her acceptance in words to his ambassador, but in token of her sincerity openly to take or accept that picture, and so seal her profession, by thus representing the matter over again by a symbolical action.

To suppose, persons ought thus solemnly to profess that which at the same time they do not at all imagine they experience in themselves, and do not really pretend to, is a very great absurdity. For a man sacramentally to make such a profession of religion, proceeding avowedly on the foot of such doctrine, is to profess that which he does not profess; his actions being no established signs of the thing supposed to be professed, nor carrying in them the least pretension to it. And therefore doing thus can be no man's duty; unless it be men's duty to make a solemn profession of that which in truth they make no profession of. The Lord's supper is most evidently a professing ordinance; and the communicants' profession must be such as is adjusted to the nature and design of the ordinance; which nothing short of faith in the blood of Christ will answer, even faith unfeigned, which worketh by love. A profession therefore exclusive of this, is essentially defective, and quite unsuitable to the character of a communicant.

When the Apostle says, 1 Cor. xi. 28, "Let a man examine himself, and so let him eat"—It seems to be much the most reasonable to understand it of trying himself with regard to the truth of his Christianity, or reality of his grace; the same which the same Apostle directs the same Corinthians to, in his other Epistle, 2 Cor. xiii. 5, where the same word is used in the original. The Greek word (*dokimazeto*) will not allow of what some have supposed to be the Apostle's meaning, viz. that a man should consider and inquire into his circumstances, and the necessities of his case, that he may know what are the wants he should go to the Lord's table for a supply of. The word properly signifies proving or trying a thing with respect to its quality and goodness, or in order to determine whether it be true and of the right sort. And so the word is always used in the New Testament; unless that sometimes it is used as it were metonymically, and in such places is variously translated, either *discerning*, or *allowing*, *approving*, *liking*, &c., these being the effects of trial. Nor is the word used more frequently in the New Testament for any sort of trial whatever, than for the trial of professors with regard to their grace or piety. The word (as Dr. Ames in his *Catecheseos Sciagraphia*, and Mr. Willard in his *Body of Divinity*, observe) is borrowed from goldsmiths, properly signifying the trial they make of their silver and gold, whether it be genuine or counterfeit: And with a manifest allusion to this original application of the word, it is often used in the New Testament for a trying the piety of professors. It is used with this view in all the following texts: 1 Pet. i. 7. "That the TRIAL of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise," &c. 1 Cor. iii. 13. "The fire shall TRY every man's work of what sort it is." James i. 3. "The TRYING of your faith worketh patience." 1 Thess. ii. 4. "God who TRIETH our hearts." The same word is used in 2 Cor. viii. 8. "To PROVE the sincerity of your love." So, Gal. vi. 3, 4. "If any man thinketh himself to be something, when he is nothing, he deceiveth himself: But let every man prove his own work." In all these places there is the

same word in the Greek with that in the text now under consideration.

When the Apostle directs professing Christians to try themselves, using this word indefinitely, as properly signifying the examining or proving a thing whether it be genuine or counterfeit, the most natural construction of his advice is, that they should try themselves with respect to their spiritual state and religious profession, whether they are disciples indeed, real and genuine Christians, or whether they are not false and hypocritical professors. As if a man should bring a piece of metal that had the color of gold, with the impress of the king's coin, to a goldsmith, and desire him to try that money, without adding any words to limit his meaning, would not the goldsmith naturally understand, that he was to try whether it was true gold, or true money, yea or no?

But here it is said by some, that the context of the passage under debate (1 Cor. xi. 28) does plainly limit the meaning of the word in that place; the Apostle there speaking of those things that had appeared among the communicants at Corinth, which were of a scandalous nature, so doubtless unfitting them for the Lord's supper; and therefore when the Apostle directs them to examine or prove themselves, it is but just to suppose his meaning to be, that they should try whether they be not disqualified by scandal.—To this I answer, though the Apostle's putting the Corinthians upon trying themselves, was on occasion of the mentioning some scandalous practices found among them, yet this is by no means any argument of its being only his meaning, that they should try themselves whether they were scandalous persons; and not, that they should try whether they were true genuine Christians. The very nature of scandal (as was observed before) is, that which tends to obscure the visibility of the piety of profession, and wound others' charity towards them, by bringing the reality of their grace into doubt; and therefore what could be more natural, than for the Apostle, when mentioning such scandals among the Corinthians, to put them upon trying the state of their souls, and proving their sincerity? This is certainly the case in this Apostle's directing the same persons to prove themselves, 2 Cor. xiii. 5, using the same word there, which he uses here, and giving his direction on the like occasion. For in the Second Epistle (as well as in the first) his putting them on examining and proving themselves, was on occasion of his mentioning some scandals found among them, as is plain from the foregoing context. And yet there it is expressly said, That the thing concerning which he directs them to prove themselves, is, whether they be in the faith, and whether Christ is in them. Nor is there any thing more in the preceding context of one place, than in that of the other, obliging or leading us to understand the Apostle to intend only a trying whether they were scandalous, and not whether they were sincere Christians.

And as to the words following in the next verse; "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body:" These words by no means make it evident (as some hold) that what the Apostle would have them examine themselves about, is, whether they have doctrinal knowledge, sufficient to understand, that the bread and wine in the sacrament signify the body and blood of Christ: But on the contrary, to interpret the Apostle in this sense only, is unreasonable, upon several accounts. (1). None can so much as go about such an examination, without first knowing, that the Lord's body and blood is signified by these elements. For merely a man's putting this question to himself, Do I understand that this bread and this wine signify the body and blood of Christ? supposes him already to know it from a previous information; and therefore to exhort persons to go about such an

examination, would be absurd. And then (2) it is incredible, that there should be any such gross ignorance appearing in a number of the communicants in the Corinthian church, if we consider what the Scripture informs us concerning that church: As particularly, if we consider what an able and thorough instructor and spiritual father they had had, even the Apostle Paul, who founded that church, brought them out of their Heathenish darkness, and initiated them in the Christian religion, and had instructed them in the nature and ends of gospel-ordinances, and continued at Corinth, constantly laboring in the word and doctrine for a long while together, no less than a year and five months; and, as we may well suppose, administering the Lord's supper among them every Lord's day; for the Apostle speaks of it as the manner of that church to communicate at the Lord's table with such frequency, 1 Cor. xvi. 2. And the Corinthian church at that day when the Apostle wrote this Epistle, was a church noted for excelling in doctrinal knowledge; as is evident by chap. i. 5, 6, 7, and several other passages in the Epistle. Besides, the communicants were expressly told at every communion, every week, when the bread and wine were delivered to them in the administration, that that bread signified the body, and that wine signified the blood of Christ. And then besides (3), the Apostle by his argument in chap. x. 16, supposes the Corinthians doctrinally acquainted with this subject already. It therefore appears to me much more reasonable, to apprehend the case to be thus: The offensive behavior of the communicants at Corinth gave the Apostle reason to suspect, that some of them came to the Lord's table without a proper impression and true sense of the great and glorious things there signified; having no habitual hunger or relish for the spiritual food there represented, no inward vital and experimental taste of that flesh of the Son of Man, which is meat indeed. The word translated *discerning*; signifies to *discriminate* or *distinguish*. The taste is the proper sense whereby to discern or distinguish food. Job. xxiv. 3. And it is a spiritual sense or taste which is that whereby we discern or distinguish spiritual food. Heb. v. 14.—"Those who by reason of use, have their senses exercised to discern both good and evil;" *pros diakrisin*, &c. A word of the same root with that rendered *discerning*, in 1 Cor. xi. 29. He that has no habitual appetite to and relish of that spiritual food, which is represented and offered at the Lord's table; he that has no spiritual taste, wherewith to perceive any thing more at the Lord's supper, than in common food; or that has no higher view, than with a little seeming devotion to eat bread, as it were in the way of an ordinance, but without regarding in his heart the spiritual meaning and end of it, and without being at all suitably affected with the dying love of Christ therein commemorated; such a one may most truly and properly be said *not to discern the Lord's body*. When therefore the Apostle exhorts to self-examination as a preparative for the sacramental supper, he may well be understood to put professors upon inquiring whether they have such a principle of faith, by means whereof they are habitually in a capacity and disposition of mind to discern the Lord's body practically and spiritually (as well as speculatively and notionally) in their communicating at the Lord's table: Which is what none can do who have but common grace, or a faith short of that which is justifying and saving. It is only a living faith that capacitates men to discern the Lord's body in the sacrament with that spiritual sensation or spiritual gust, which is suitable to the nature and design of the ordinance, and which the Apostle seems principally to intend.

The Douay Bible has been in use in the Roman Catholic Church about two hundred and fifty years.

Moral and Religious Miscellany.

RAILROAD COLPORTAGE.

A colporteur on one of the Western railroads, who is sustained by the liberality of two gentlemen in New York, directors of the road, writes: "I know of no field that presents prighter prospects for extensive usefulness, than this railroad. The volumes and tracts I distribute in the cars and at the depots on the line of the road, find their way to many a log-cabin in this vast and wild region of country, and will be extensively read. I never knew tracts and small books to be received with so much gfatitnde.

"I meet many interesting cases in the cars. An old man told me he was glad the Lord had put it into the hearts of his people to distribute good books and tracts in the cars and steamboats, 'for,' said he, 'my youngest son has been ruined by bad books. During a journey upon a steamboat, he bought a corrupting book; and now,' said he, 'he is a drunkard, spending most of his time in places of ill-fame and dissipation. It was the reading of that infamous book that ruined him. My poor son will bring down my grey hairs with sorrow to the grave.'

"In many cases when I begin at the one end of the cars to circulate the books and tracts, the passengers crowd around me, and appear so thankful to receive them that it does my heart good. Sometimes there are persons who will not receive them at all, and put on an air of proud defiance. Some buy books to take home, or for presents to relatives or friends. I sell many small books to parents for their children. Many old persons buy books that they have long wanted to get, fearful that they might not have another opportunity.

"I have religious conversation with as many passengers as I can on the route. Some are truly pious, and glad to talk of the love of Jesus; others are wicked, yet respectful, and receive kindly my few words of exhortation. I have met with the learned, the wise, and good, who speak of the movement in the highest terms of approbation, and give me much encouragement. I am much pleased with the field, and delighted with the opportunity of doing good." *American Messengers*.

THE BIBLE IN THE FRENCH ARMY.

I went the other day to the French camp, in company with the agent of the British and Foreign Bible Society. His object was to get permission to offer to the soldiers the New Testament in French, gratuitously, as it had already been given to the British soldiers in English. We called upon a colonel who was *commandant de la place*, and found another officer of rank with him in his tent. Both were Roman Catholics. Mr. Barker, the agent, stated his object, and it was delightful to see the cordiality with which the offer was received. Both officers said that every facility would be afforded to accomplish so worthy an object, only, as a matter of form, their superior, who was absent, must first be spoken to. "But," said they, "he of course will consent, for he is a Protestant himself." Both these officers accepted, with many thanks, copies of the New Testament for themselves; and one of them, holding up the beautiful little volume, said, with evident emotion, "When I return to France from this campaign, I will present this volume to my wife, and tell her that I received it in the capital of the Turkish Empire." Permission was afterwards obtained from the superior officer, and many copies were distributed among the troops. Some soldiers that had so bad characters that it was, at first, thought useless to go among them, shed tears of gratitude that anybody should care for their souls enough to bring them the New Testament!—*Cor. Boston Traveller*.

BEGINNING FAMILY PRAYER.

The commencement of this sacred and delightful duty must be attended by difficulties, where the head of the family has for years neglected it. A man of respectability says—"I have never done anything since I became a christian which required so much self-denial, and which was so truly a bearing of the cross, as beginning family worship. I felt that it was a duty, from the time I devoted myself to the service of Christ, but I shrunk from its performance so painfully, that day after day, and week after week passed away without my attempting it. At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort to perform it the next morning, cost what it would. It occasioned me a wakeful night; again and again I implored strength from on high. I was constitutionally timid, and when the morning came was much agitated.

Before breakfast I said to my wife, I feel, C—, as if we ought to have prayer in the family. We have all souls to be saved, and need God's blessing. I am sure you will not object to it. No, she replied; but the tone in which she said it was not encouraging. When we arose from the breakfast table, it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so, but I felt that their eyes were fixed wondering upon me. I took the large Bible from the shelf and sat down. I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with faltering voice began to address the Creator. But my hesitation soon passed off. I knew not why it was, but during the performance of this service my soul was filled with thoughts of God's great goodness in permitting me to approach him, and to place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplications for his blessing with us much freedom and fervor as I had ever done in secret. When I arose, I perceived my wife's eyes were moistened with tears. "The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service; and to many of them, I believe, the hour of prayer has become one of the most highly prized of all the day brings us."—*Messenger*.

LIFE AND DEATH.

"What is life, father?"—"A Battle, my child,
Where the strongest lance may fail—
Where the weariest eyes may be beguiled,
And the stoutest heart may quail—
Where the foes are gathered on every hand,
And rest not day or night;
And the feeble little ones must stand
In the thickest of the fight."

"What is Death, father?"—"The Rest, my child,
When the strife and the toil are o'er—
The angel of God, who calm and mild,
Says we need fight no more—
Who driveth away the demon band,
Bids the din of the battle cease,
Takes the banner and spear from our falling hand,
And proclaims an eternal Peace."

"Let me die, father! I tremble, and fear
To fall in that terrible strife!"

The Crown must be won for Heaven, dear,
In the Battle-field of Life.

Courage! thy foes may be strong and tried,
But he loveth the weak and small;
The angels of heaven are on thy side,
And God is over all."

THE SUBSTANCE OF THE GOSPEL.

BY DR. WARDLAW.

What a happy thing it is that the Gospel comes into so little compass. Often have I felt this when visiting the sick and dying. When I have found the mind incapable of vigorous, expansive, or continuous thought, O how thankful I have been that the Gospel is so short and simple that the elementary truths, which give peace to the conscience and hope to the heart, can be stated in so few words. There is a divine wisdom and a divine kindness in this. There are short sentences which contain essentially all that a sinner needs know, to give him a sense of pardon and confidence toward God. "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners—even the chief." "This is the record, that God hath given to us eternal life: and this life is in His Son. He that hath the Son, hath life; he that hath not the Son of God hath not life." These and others of a like description are precious sentences. These are what the dying "man of God," Dr. McAll, so emphatically denominated the core, and the very core of the Gospel. And if even a mind like his, of such penetration, amplitude, and energy, was fain to have recourse to the core of the Gospel, and "could not now trouble itself with its developments," how invaluable the fact that the Gospel has a core, has simple elements that constitute its essence, which are easy to be understood, and enough to be the soul's food and life, independently of those kindred doctrines, which, though in close association with it, are not indispensable to its apprehension—are its developments, not itself. What a ground of gratitude this, when connected with the declaration, "To the poor the Gospel is preached."

Connected with this is the striking fact, that in the hour, which is sure and common to all, the hour of nature's last conflict and most pressing exigency: the hour when the mind is shut up to one point, and that point peace with God and hope for eternity: that in that hour all minds come to be so much on a level, in regard to what imparts their confidence. It is the same truth in all its simplicity, that gives it to the greatest. It is most instructive and interesting, to see how minds of the largest grasp and mightiest power, when they come to this hour of trial and of final decision, when passing through the valley of the shadow of death, anticipating eternity, and conflicting single-handed with the last enemy, have recourse to the same simple elements of divine truth that are the springs of peace in the very weakest of the "babes in Christ."

It is a fact not less extraordinary, and not less pregnant with evidence of the divine origin of the Gospel, that it never has had any one, in the hour of dissolution, repenting of having trusted in it. I call attention to the fact. The Gospel is the system of which this can be affirmed; and the fact is without exception.

To me it appears as the seal of the God of heaven to His own truths: evincing its divine adaptation to all our nature's exigencies and peculiarities in the hour of that nature's extremity, it proves itself, in this unvarying experience, to have proceeded from Him who "knoweth what is in man."

A SONG OF UNION.

Let saints below in concert sing
With those to glory gone,
For all the servants of our King
In heaven and earth are one :

One family we dwell in Him—
One church above, beneath ;
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To his command we bow ;
Part of the host have crossed the flood,
And part are crossing now.

Some to their everlasting home
This solemn moment fly ;
And we are to the margin come,
And soon expect to die.

Lord Jesus, be our constant guide ;
And when the word is given,
Bid death's cold flood its wave divide,
And land us safe in heaven. C. WESLEY.

A COUNTRY GRAVE-YARD.

BY THE BIRD OF THE AIR.

I went into the grave-yard and spent an hour, performing the task of Old Mortality, who seems not to have passed this way for many a year.—One stone puzzled me a long time, but after nearly destroying my pocket-knife. I finally read the inscription, and found that it marked the grave of the Rev. —, D.D! Is it come to this, thought I, that no survivor has such a remembrance of the distinguished dead as to keep the moss away? And then who knows much about that same good man? Where are all the brilliant sermons he preached?—Where are all his admirers? Is there no work extant that proclaims and perpetuates his greatness? Alas, all are perished from the earth. The city is full of great men, great sermons, half-idolized divines; but who is there amidst the strugglings of ambition, to remember the great of a past generation? None, none. Their record is on high. Their good deeds shine in another sphere. But their earthly prominence dies from view like a cloud, which darkens and then fades after the glory of sunset.

Come hither, ambitious man, scrape away the moss from another slab. Uncover the record of forgotten greatness. See to what an humble end the strugglings of this world come at last. Come with me, and I will look up for you the unnoticed graves of men who were your superiors by birth and education; and whose successes are beyond the utmost stretch of your powers. Strive on a score of years, toil, strain, pander to human passion, buy earthly honours, climb up the successive steps of ambition's tread-mill, and when you have done your best, you will be far below these men whose graves I show you amidst tall grass and wild shrubs.

Rather learn the lesson which nature teaches. Rise a little higher, and you may look down on earth's vain prizes. Why do you wear out health, and comfort, and life? Why demean yourself to flatter those whom you do not esteem? Ah you would be great. You seek promotion; you love titles, and would be called Rabbi. Believe it the task can never pay. Your goodness will live, and, like the brook which runs away, will water the verdure of a coming generation. But of all vanities, none is so vain as to

strive for earthly honours, where the highest cannot be obtained.

If you can be the chief of orators, or poets, or statesmen, or divines, the success may seem to reward your labors; but to seek an overshadowed greatness, to strut a life long only to be forgotten, and covered with moss and long grass, is unworthy of one who might be weaving a wreath of humble piety, which shall abide verdant forever.

THE FIRM FALSE STEP.

Perhaps the highest condition of moral courage is that which is able to resist pressing temptation. There are few men who know themselves thoroughly, or whose characters have been fully developed, until they have been sorely tried. Adversity is sometimes the test and touchstone, and sometimes prosperity. It is an easy thing for an individual to move along smoothly and quietly, who has no wants, no necessities—whose worldly affairs are prosperous, whose time is sufficiently occupied, who is moderate in disposition, and whose temper is calm tranquil. But let the circumstances of that individual change; let him be harrassed from day to day and week to week; let ruin threaten him on the one hand, and beggary on the other; let dishonor and disgrace appear on the one side, and temptation and a brighter prospect on the other—and who may imagine the effects or predict the consequences?

Let us distrust ourselves, admit the fallibility of human nature, watch and guard our weakness constantly, and avoid and resist by every possible means, the fascinations of temptation.

And when, too, we see around us, the erring, the irresolute, and the weak, goaded into some act of imprudence or crime, either by ignorance, by association, or by want—let us indulge a merciful judgment, and conceive that we too might have faltered and fallen under precisely similar circumstances. Only a few years since a sad case passed immediately under our observation. A young man who occupied one of the brightest positions was induced to indulge beyond his means in stock operations. He lost again and again, and at last in the hope of recovering his losses, he ventured to employ in a similar manner a sum of money that had been confided to him in trust. The result was deplorable. The trust fund was also lost, his character was destroyed, and in utter despair, he hastened to another city, were, unable to wrestle against the misfortunes of his position, and the recollections of his former reputation and prosperity, he sickened and died at the early age of thirty. The first temptation was sudden fortune through the agency of stock operations, and the second was the recovery of his impaired position, by the misapplication of funds confided to him in the most solemn manner. But we need not multiply illustrations. They may be seen daily and hourly in almost every walk in life. Let us then invoke the moral courage to resist the first whisperings of the subtle serpent, and constantly repeat the prayer—"Lead us not into temptation."—Providence Mirror,

LIVING EPISTLES.

At the late meeting of the General Assembly of the Free Church of Scotland, Professor Miller, of Edinburgh, said:—

"Man must go down to man, woman to woman, eye and child to child, the converted to the unconverted, hand to hand, heart to heart, and by their living example and entreaty seek to bring others within the sound of the gospel. It is a cheap agency, costing nothing except time and labour; but it is a labour which will multiply itself a hundred-fold. It is by this simple agency that you will gain access to the hearts and homes of people who otherwise might be shut up against any professional agency whatever.

"I might speak of the power of such an agency; the active body of the converted of the congregation going as one man to their fellows, and seeking to perform this great and good work. Among these unlettered men there may be found more skillful hands than there could be in mere professional men. The unlettered man, dealing with his fellow, may so turn a principle of divine truth in his own peculiar way, as will reach the heart he seeks to reach, more deeply and truly than the professional man could do. Furthermore, when we realize, as we surely should do, this moving of the converted on the unconverted, every man and woman of them, this would give them the opportunity, more truly than they otherwise could have, of fulfilling the last behest of their great God and Saviour, 'Go ye.' It is 'Go,' and not 'Send,' in the home mission. It is 'Send' in the foreign mission, to many a man. We cannot all go to the foreign field, but we can all go to the home field; and there is little use of the verb 'send' there. It is 'Go,' to all at home at least beginning at Jerusalem. Realizing the principle of that blessed inculcation, each man and woman should go down, and, as *living epistles of Jesus Christ*, be known and read of all men."—*American Messenger*.

Views and Doings of Individuals.

For the Gospel Tribune.

PEACE, BE STILL.

BY THE FOREST BARD.

Thoughts on reading Mark iv. 34, & John vi. 15.

Peace, be still! thy troubled waters
Now must calmly sleep once more,
Nor must rage whilst Israel's daughters
Are in watching by thy shore:
Thou (whilst Israel's sons despairing
Are so sad) obey my will;
'Tis thy Master thou art bearing,
Who commands thee—Peace, be still!

Peace, be still! a Saviour said it
To the tempest wild that swept,
And it heard, and it obeyed it,
And the troubled waters slept:
So he still to mortals speaketh,
Who essay to do his will,
And when sorrow's tempest breaketh,
Then he whispers—Peace, be still!

Peace, be still! thou mourner weeping
On the tomb of one too dear,
For the soul is in God's keeping,
Though the dust remaineth here:
Sure this anguish o'er thee stealing
Will but make thy spirit ill;
But in Gilead's balm there's healing—
Peace (thou troubled heart), be still!

Peace, be still! no more shall sorrow
O'er thy bosom cast its shade;
Ever trust me for to-morrow,
And my crook shall give thee aid;
In this desert world of sadness,
Aye, my hand thy cup shall fill
With unmingled joy and gladness:
Oh, then, pilgrim—Peace, be still!

Peace, be still! each heart's emotion,
Whither, spirit, wouldst thou rove?
Over life's tumultuous ocean,
Like a Noah's wearied dove,
From the scenes of rapine's slaughter,
Turn! for passion bodeth ill:
Christ walks the troubled waters,
And he whispers—Peace, be still!

Peace, be still! rebuked, submitting,
See the conquered waves retreat;
Now no longer rage emitting,
Kiss a Saviour's sacred feet:
Change their howling now to praising,
Earth and sea his presence fill,
And a concert worship raising,
All obey his, Peace, be still!

IS IT PROPER TO SAY THAT GOD PERMITS
SIN?

(For the Gospel Tribune.)

DEAR SIR:—I have been often amazed to find men, Christian doctors too, talking and writing as if the affirmative of the above question, were an obvious and unquestionable verity; yet, surely, few dogmas have ever been held that were more liable to be controverted.

To permit, according to Webster, signifies "first, to give leave or liberty, &c." Verily God never permitted Sin in this sense. There is not a single passage in His Word from which it can be inferred that he gives leave or liberty to his creatures to break his Laws. Nay but the very reverse: for every passage of his Word denies leave or liberty &c., Webster's second meaning is: "to give consent by silence, &c." Surely God never gave consent to commit one sin by silence or otherwise, for his Word speaks loud and decided against sin in every form. Yea, and even where the light of his Word is not enjoyed, he has set up his vicegerent in every bosom, which reveals his wrath against all ungodliness and unrighteousness of men; and which, until his solemn warnings have been repeatedly stifled by the obstinate and infatuated transgressor, loudly testifies God's abhorrence of sin and his inflexible determination to punish it. Webster's third meaning is, "to afford ability, or means." God gave his intelligent creatures certain faculties which were absolutely necessary to constitute them moral agents, and by abusing these faculties they may, and alas! they too often do break his laws, but surely it is exceedingly improper and inconsistent with truth to say that the blessed God gave them these faculties *to afford them ability* to break his Laws; for certainly the very reverse is the truth. In no sense then can it with any propriety be said that God permits sin. The expression, however, is very common, but, common as it is, it certainly must, on due consideration, appear to every intelligent being, in any measure acquainted with the revealed character of God extremely unjustifiable,—or even blasphemous; for how can it be less to say that God permits that which he solemnly declares that he hates, and that so much that he pathetically begs his creatures not to

do it ; and assures them that if they will, in spite of his pathetic entreaties, his solemn warnings and reproofs, commit sin, it will find them out ; though as their creator he necessarily loves them, if they sin they will and must be punished ; and though he declares, and even swears by himself that he has no pleasure in the death of a sinner ; yet in almost every page of his Word he assures his creatures, that if they sin, they subject themselves not only to the loss of his favor, but to his hot displeasure. How then can it be anything less than blasphemy to say that God, notwithstanding all this, permits, gives his creatures leave, or liberty to sin ?

I am aware it will be said by many, God could have prevented the entrance of sin, and he did not ; this is therefore in a sense permitting it. This is the only plea that can with any show of plausibility be urged to justify the extraordinary language ; but it obviously betrays a grievous want of attention to the very nature of man as an intelligent being, a moral agent. True God could, had he seen meet, have forbore to make intelligent creatures or free and moral agents ; but he could not have otherwise prevented the entrance of sin. But it may be asked, could not God have made moral agents so that they could not sin ? No, decidedly not ; for, if they could not sin, they could not be free, and consequently not moral agents. But are not the spirits of just men made perfect, and holy angels, fixed in a state of incapacity to sin, though they are moral intelligences ? So it is commonly assumed, but it is a mere assumption, for the faculty of choosing, or the power to obey or disobey, is absolutely necessary to constitute a moral agent. It may be granted that in all probability they never will sin, but their security will not arise from absolute incapacity to choose evil, or disobey, but rather from knowledge and experience of the dreadful nature and consequences of sin, and of the blessedness of obedience ; connected with the perfected purity of their natures.

The origin of evil, or the question why God permitted sin to enter his Universe, is all but universally viewed as the profoundest of mysteries, but a right view of the essential constitution of enlightened beings as moral agents will perfectly unravel the mystery. It is, indeed, entirely out of the question to speak of mystery about the origin of evil, when our information as to how it originated is so definite. The mystery, if any exists, must be in God's deciding to create free or moral agents : for, having once created these, the introduction of evil devolved entirely on them. But men will have it that the entrance of evil somehow devolved on God himself ; and, to give speciousness to the unwarrantable supposition, it is assumed to have been to afford occasion for the display of his glory ; but, though it be true that God has made the entrance of evil the occasion for the display of the glory of his attributes, it by no means follows that he permitted it, for that purpose, for the two suppositions involve very diverse issues.

It has been extensively believed that God not only 'permitted but actually secured the entrance of evil, by his eternal decree' If this were actually the truth, it would in very deed deserve to be viewed as the mys-

tery of mysteries ;—it would be no wonder that intelligent beings should complain of the unaccountableness of the doctrine ; for the most exalted intelligences would not be able, in a long eternity, to reconcile it with the divine attributes.

Well may the language of the Apostle be adopted in reference to this : " Let God be true, but every man a liar." Hath God indeed secured the entrance of sin by an absolute decree ? " God forbid ! for how then shall God judge the world ?" How shall an intelligent universe perceive boundless justice and goodness displayed in the condemnation of creatures for doing that which He, their Creator and their Judge, decreed they should do ?

Milton, remarking on the doctrine in question, observes with his usual force and pertinence, " Many there be that complain of Divine Providence for suffering Adam to transgress. Foolish tongues ! When God gave him reason, he gave him freedom to choose ; for reason is but choosing. He had been else a mere artificial Adam !" Milton does not charge man's sin on his Maker, but on himself ; therefore the introduction of evil appeared to him perfectly easy of comprehension.

Far be it from me to insinuate that everything as to the being, the attributes, and the ways of God, must be perfectly level to the comprehension of finite minds, but there is reason to fear that, in certain instances, men make mysteries where there really are none. By adopting unscriptural and irrational theories, which necessarily involve consequences abhorrent to every principle, both of our rational nature and of Divine revelation, they find it impossible to conceal from themselves the sad discrepancies between the legitimate consequences of their theory and those principles. As a matter of course, the difficulty is generally ascribed to the mysteriousness of the subject ; the correctness of the theory is assumed to be above suspicion ; being the final decision of some venerable name, presumed to be an infallible guide in such matters.

Lest I should occupy too much of your space, I close these desultory remarks, expressing my strong persuasion that the question at the head of my article ought decidedly to be answered in the negative, because it represents the infinitely holy and blessed God as conniving at that which he absolutely and solemnly prohibits with the most awful sanctions ; and that on the specious pretence that, by permitting sin, an occasion would be afforded for the display of his glory in the view of an intelligent universe. But " shall not the Judge of all the earth do right ?"

Yours,

Z. F.

The preceding communication relates to a question now so frequently mooted, as to warrant its formal investigation. Z. F. has faithfully presented the arguments usually urged against the propriety of saying that God *permits* sin ; and if the word admits of no wider signification than those given from Webster, in our friend's communication, then is it certain that it never can be properly used in the connection in

question: so that this controversy, like most others, resolves itself into a simple question of definition.

Whoever, doubting his own judgment, will admit the authority of a few lexicons, other than Webster's, Johnson's for example, will find that *pernit* is properly used in the sense of *sufferance*, where approval is utterly out of the question; this admitted, removes all doubt in relation to the propriety of saying that God permits sin.

The new questions started by Z. F., in this inquiry, merit much more attention than the one first mooted, and in omitting to give them further consideration, at present, it may be proper to state, that it is intended to devote a large portion of the January number to a subject or topic in which they are all directly involved.

THE FUTURE STATE.

FROM THE REV. JOHN GILMOUR.

It is a graphic description of Man's present state, That he never *is*, but always *to be* blessed; he is made for the future, he lives in the future, "He is saved by hope;" he, from whose heart hope has departed, is incarcerated in the cell of Despair. he is bereft of happiness, the gloom of night is within him, and around him; but he who can look on the future with hope, however otherwise wretched, has already tinged his night of sorrow with a ray of the morning, and expects soon to emerge into the light of day. It is matter of regret, and will be the cause of disappointment, that his hope ranges often within the limits of time. If under the influence of christianity it passes beyond these limits, and expatiates on the future of Eternity, it has found its legitimate range, moves amidst elements of purity, blessedness, and glory, has risen above the disappointments of the present, and rests on the certitudes of Immortality. Life as well as immortality is brought to light by the glorious gospel, and therefore good hope through grace is entertained.

The certainty of the future is something, and makes the nature of that future become matter of earnest inquiry, and of greater importance than the future simply considered; that I am to be, when I have left this world, is one thing, but *what* I am to be is another. Now, though the future even of the christian is veiled to some extent, perhaps as much from his own incapacity as any stint of revelation on the subject, yet enough is made known to awaken inquiry, inspire hope, and greatly modify conduct; for, though it doth not yet appear what he shall be, when Christ shall appear, he shall be like him; and he who hath this hope, purifieth himself even as he is pure.

Hitherto the soul has always operated in connection with the body, but that it shall operate without it, is a fact of revelation, however mysterious it may now appear to us; nor does it appear that that veil of mystery shall be removed until it become matter of experience. The nearest approach to such a state (in our present experience) is the phenomenon of dreams. Then it is that our senses are all suspended, and yet the soul operates with amazing vigour; forms and accomplishes its plans, with an expedition which outruns the utmost velocity of modern improvement. Its

enterprises are framed on a system of great width, and yet performed in almost an instant of time. Is it not instructive that God should have given so much of his revelation through this medium? how little do we know in the present day of visions, how familiar are we still with dreams. How difficult to sympathize with the man of visions, how easy to do so with the man who dreams; and is it not a fact, that the scope and extent of Daniel's dreams range with John's visions: in both cases it is probable the senses were suspended; in the case of dreams we need have no doubt. The body is *then* enduring its miniature death, predicting its longer repose; the soul meanwhile uttering its prophecy of separate existence, and showing its ability to think, and feel, and act in its unclothed state. How gigantic are the dreams of Daniel, over what an extended area do they forewrite the history of nations, with what ease they pierce the dense cloud of the future to the last day, and even attract a few rays of light from the throne of the Eternal after that—from the day of his glory, on our present darkling abode. But what surprises even the most thoughtful and abstract, is, that a range so wide, interests so numerous and clashing, and a period so long, should be condensed in symbols so level to our comprehension, and made up of materials so common to our observation in this world. This is the action of the soul in moments when her mate sleeps, and if in these snatches of repose, she manifests so much vigor, intelligence, and foresight, why should we think that when the sleeper enters upon his long slumber, she will be less active. When the last ligament of mortality is cut, will she see with less clearness; feel with less power; or enjoy with less delight? "The body is dead because of sin, but the spirit is life because of righteousness." Nor should it be overlooked in this region of dreams, that the soul of a bad man as well as that of a good man possesses this capacity of separate existence; for some of those comprehensive dreams occupied the mind of the monarch of Babylon, as well as that of Daniel. However, we refer to this phenomenon rather as illustrative than yielding proof of a separate state; from it we argue the possibility, the probability, and therefore pass from such probabilities to the certainties of revelation. "Life and Immortality are brought to light by the Gospel."

We are much disposed to think, from a wide and extended induction, viz., the belief of nations, that the Spirituality, Responsibility, and Immortality of man, are ultimate facts of his nature—moral impressions from which he cannot escape, into which he does not so much reason himself as believe that they are so. It were easy to have had evidence on this subject, but as that does not sort with our present design, we merely add, that on those moral instincts of our nature, revelation has thrown a flood of light, and made them shine in noontide ray. The hope of the future, of which the scriptures speak, seldom touches our present period of existence; it dwells amid the visions of Immortality, it means more than is often thought; "Hope that is seen, is not hope, for what a man seeth, why doth he yet hope for;" but it expatiates over that future which commences at death, and ex-

tends, at least, to the redemption of the body, and then careers over that endless life which ensues. "Blessed are the dead who die in the Lord, *from henceforth*. And because I live, ye shall live also."

Surely the Apostle means happy and conscious existence, when he writes, "Absent from the body, and present with the Lord." That cannot describe our present state, for we are now present in the body, nor can it describe the resurrection state, for again we are in the body, however changed that body may be; it follows that there is an intermediate state in which the soul enjoys spiritual life. He who departs, departs to be with Christ. If the soul slept with the body in the grave, how could it be said that he had left this world to be with Christ? The body is still with us, but our friend is gone, and to be with Christ. The spirit is made perfect, but how so, if it lie immured in the decaying body? The perfection is not absolute, development being a condition of spiritual nature, and its higher developments depending upon the resurrection of the body. The malefactor had the assurance on the cross, This day thou shalt be with me in Paradise; now that day the body of Jesus lay in the tomb of Joseph of Arimathea. and the body of the malefactor rested in all probability in some place marked with odium; and is this the paradise into which he was to enter with Jesus? When Paul was caught up into Paradise, he heard unspeakable words; and was the malefactor not there? had he left it to noozle with his vile body? And when poor Lazarus expired at the rich man's gate, what need was there for angels to convey him to Abraham's bosom, unless the soul of Lazarus existed separately from his body? It was not surely the body of Lazarus that was comforted, and to which Abraham refers. If I am told all the angels stood round about the throne, saying Amen, blessing and glory and wisdom, &c.; it is also written in the same passage, that a multitude from all nations and kindreds and people and tongues, cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb,—have I not then as good evidence that men constitute a portion of that assembly, as that angels do, and the resurrection is not yet. We are congratulated in a sublime tone of confident appeal, "ye are come unto the City of the living God, to an innumerable company of angels, and to the spirits of just men made perfect. This is their present actual state; for we, living men, now come into contact with them. "They are beheld in the Divine residence, in the true paradise, in a common congregation, in a celestial enrolment, in all possible perfection, according to their circumstances of bodily deprivation." And yet amid these visions of glory over which the hope of the christian may expatiate, "It doth not yet appear what they shall be;" more remains yet to be done for them. Perfected spirits as they are, they await a destiny so glorious, that in their vehement aspirations while upon earth, they were wont to be unmindful of all besides—It was the redemption of the body—"If by any means I might attain unto the resurrection of the dead." The most costly worth is attached to this recovery of our whole manhood. The perfecting of the soul, though the noble process in

itself is not compared with it—not merely because this is the confirmation of that precious effect, but as it gives our nature its integrity, its right position in creation, and is the proper era for the "manifestation of the sons of God." On this resurrection state we cannot enter in the present paper; we reserve it for another. A blink of the sun in a cloudy day has its own value, besides what it promises. Those vapors which now shroud his beams, and hide his face, will soon dissipate. The cerulean arch in which he seems to perform his journey, will soon expand over our head, and our eyes shall again behold the sun; such prospects may reconcile us to a passing sorrow, and keep expectation in full tension; Creation must not parade her analogies before us in vain. We are now performing the first stage of our spiritual history, amidst clouds of ignorance, sin, and grief; yet relieved by many a blink from the sun of righteousness: but instead of being too much pleased with such occasional gleams, we hail their prophetic character, and hasten to behold the King in his glory, in the land which is now afar off. It may be, the knowledge of the future to every creature is matter of revelation. The inhabitants of heaven are greatly in advance of us in clearness, of the religious dispensation at any time existing on earth. They knew before they left this earthly scene, that the spirit of a just man was made perfect, yet how dim that knowledge compared with that which they now enjoy in the paradise of light—here they mused on such subjects to wearisomeness, and after all saw them only in dim outline; there, study does not weary, reason does not err, affections do not pall; "In God's light they see light." They comprehend with all saints, gain the mastery of essential truth, know the love of Christ, which passeth knowledge. The will does not there traverse a narrow round, it pursues its course among unmixed good, and inclines towards the infinite glory. The moment of introduction into the inheritance of the saints in light, will be an inconceivable advance in our eternal history; yet it is only like a spring which clears every impediment—every influence which can lead astray—an entrance on our history of celestial development. As one has said, with great power and beauty, "How heaven has grown and shall grow, heaven out of heaven, it never appearing what shall be—yet taking a permanent form at last, and all its blessings proceed in an infinite series. What *has* been, and what is, in comparison with what shall be, is only as the first bar of light in the orient, though the harbinger of day,—the most partial unhooding of the bud, though a yielding to the outpressing flower,—the infant lisp ere it strengthens into manly speech,—the baby curiosity ere it settles into scientific reason, anticipating, nevertheless, its proper elements."

On Sabbath, the 28th of August, 1854, having an opportunity of hearing, in his own pulpit, one of the most remarkable men in the ranks of Canadian Presbyterianism, the purpose was formed of noting rather closely all that transpired illustrative of his mode of thinking, and of his manner of guiding and influencing the people of his charge. The purpose was ex-

cutted, and the observations recorded without the slightest intention of ever giving them to the public. On reflection, however, it was judged advisable to give to the readers of the *Tribune*, who are husbands, the benefit of the observations of one, who, without being *practically* interested, has been a student of their duties for some fifty years at least. The opinion is entertained, that his deductions are sufficiently valuable to challenge the attentive consideration of every husband into whose hands this paper may fall.

All the observations recorded by the writer, on the occasion named, are here given, in full, as they were then pencilled :

DUTIES OF HUSBANDS.

On entering the sanctuary, a seat was furnished me close by the pulpit. The congregation kept gradually swelling for a full half hour, till probably between four and five hundred had assembled. And just as a general impression is being manifested that the minister is rather tardy, he appears—enters, slightly stopping, and with a decided and firm tread approaches and ascends the pulpit. A brief pause, and he stands in a becoming attitude before the congregation. In appearance, of full average stature—years seem to have given to his locks a predominance of white, while the number and distinctness of the dark lines interspersed, tell of an indwelling force of character that must leave its impress on the popular mind.

The 19th Psalm is announced, and the 7th verse read in slow and measured tones; and at every eighth or tenth word, the head is allowed to drop forward suddenly, as if to aid in rendering more accurately slow, a succession of words that fall upon the ear as separately as the beatings of a pendulum.

While the preacher is thus slowly reading the psalm, stragglers entering from opposite doors cause him to turn his observation from side to side, and into every part of the house as he follow them to their seats; a work in which he seems to take a deeper interest than in giving due effect to the sentiment of the psalm he is reading. Four verses are now to be sung, in which the elder of two men in the precentor's seat, takes the lead in due Scotch style; his face assuming a variety of contortions which the solemnity of the occasion does not demand. In due time, the preacher announces as his text, 1 Peter iii. 7th. "Likewise ye husbands dwell with them, according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of God, that your prayers be not hindered." The exposition was something as follows:—

The precontext sets forth the duties of christian wives, and here very suitably the apostle enforces the duties of christian husbands. And it is proper to observe, that the good conduct of the wife and the peace of families, depends more on the conduct of the husband than he is at all times willing to allow. The text should, perhaps, be thus transposed: Likewise ye husbands dwell with your wives, as with the weaker vessel, according to knowledge, giving honor to her as being heirs together of the grace of God; that your prayers be not hindered.

The weakness of the wife is not a moral but a constitutional weakness, which was hers before the fall. 1st. As to her physical frame, she is weaker than the man. 2d. As to her greater sensitiveness, by reason of which she is less able to bear the crosses and annoyances of life, without being crushed by them, and hence she needs more sympathy. 3d. With respect to her ability to take an independent course in life, man is more able to stand against the world when united against him, than the woman. Exceptions certainly do exist—masculine women are sometimes found, able to take an independent course without a head; but these are not admirable exceptions to a general rule. 4th. The woman is more liable to be led by her feelings, and to be governed by them, than the man. Whoever has had much to do in influencing the mind of woman, must have observed, that when she is strongly excited in feeling, it is next to impossible to reach her reason.

II. THE KNOWLEDGE SPOKEN OF IN THE TEXT.—This seems to require that the husband should dwell with the wife, or carry himself toward her in all respects as one possessing knowledge of her constitutional weaknesses, and therefore bound neither to meet them harshly, nor to yield to them blindly. But to be more particular, I apprehend (1st), that the apostle would guard the husband against tyrannizing over the wife because she is the weaker vessel. Much of this exists to the great damage of families. You will find husbands who never speak to their wives but in a tone of command. Men often pass for being kind and generous in the social circle, who, in their own families, exhibit the character of an offensive tyrant. (2d). The apostle exhorts the husband not to slight the wife, or treat her with contempt because she is the weaker vessel. It is not uncommon to see a man rashly and foolishly make an unsuitable person his wife, and on finding her possessed of more and greater weaknesses than he expected, thenceforward slight or despise her for these defects. Now the apostle would have the husband act with, or according to knowledge in such cases, and, notwithstanding all her weaknesses and defects, still treat her as though they existed not, so far as respect and kindness are concerned. (3d.) The husband must not be impatient in the treatment of his wife. She may be imprudent in her conduct through her constitutional weaknesses—then let the husband show his *strength* in bearing with all patience these irksome incidents.

(4th.) Let the husband avoid foolish fondness in yielding to the wife without, or not in accordance with, knowledge. This foolish fondness may lead to results as truly harmful and destructive to the peace of families, as the opposite temper, as witnessed in yielding to the wife by indulging her in extravagant dress, expensive parties, foolish balls, and all their costly and damaging accompaniments, which only strengthen her faults and render them incurable; till, at last, the family is plunged in embarrassment and ruin. So also in the management of children, the husband's fondness may allow the wife to take the rod of correction from his hand, when he should have used his authority and power, in restraining her in a course

so eminently calculated to relax and overthrow the rightful government of the family.

Having glanced at the immense fund of instruction wrapt up in our text, let us now consider

III. THE MOTIVES WHICH SHOULD INDUCE THE HUSBAND TO DWELL ACCORDING TO KNOWLEDGE WITH HIS WIFE.

By marriage he is constituted the head of the wife—to protect, defend, love and nourish her even as his own flesh. Let him consider, that the wife is the weaker vessel. And if his mind is rightly constituted, *her weakness* will call out all the tenderness of his heart, in defending her against all harm, and in himself bearing with all patience those defects in her character, which her weaknesses may make manifest. (2d.) The well being of the family should be a powerful motive with the husband, in constraining him to resist every influence that would dissuade him from thus living with the wife according to knowledge. (3d.) The well being of the church and of the world demands of the husband, that he fan not the fires of scandal, by exhibiting in his family, a fretfulness, that he would be ashamed of if exhibited to the eye of the world.

IV. THE HONOR TO BE GIVEN TO THE WIFE BY THE HUSBAND.—He is required in our text, to give honor to her as an heir together with him of the grace of God. The caution given last sabbath, as to a christian man or woman entering into marriage with an unbeliever, should here be remembered; still, in the providence of God, it sometimes happens that an unequal union does exist. In such cases, the duty of the believing party is elsewhere spoken of by the apostle. Here, the sacred penman dwells upon the duties of the husband, blessed with a believing wife. Let us ask, then, what is meant by his giving honor to *such* a wife. (1st.) The apostle here enjoins that he render to her all that love which she may justly claim, in virtue of her fleshly relationship to him; and, in addition thereto, all that love to which she is entitled, as being with himself created anew in the image of God. This love should swallow up the other, and pervade all his conduct in the relationship he sustains to her; under any other circumstances, it is utterly impossible that the full blessing of the marriage relation can ever be realized.

[At this stage of the discourse, several parties rising and leaving the house, attracted the attention of the speaker, who suddenly stopped, and then, in a voice remarkably parenthetical, said, I am always willing to make allowance for *parties who are sick*, leaving the house: but if there is to be a returning to the vicious *habits of learing*, which I have lately succeeded in stopping. I warn you that I will certainly resort to all that I have threatened, if nothing less will suffice to deter the restless from disturbing the order that should ever be quietly maintained during all the solemn services of this sanctuary; all infringement thereof being an exhibition, not so much of disrespect for me and my mission, as of reckless indifference to the respect due to the Supreme, and only Lord God, whose

adoration and worship admit of no distracting thoughts, words or actions.]

The subject resumed.

(2d.) The husband should honor the wife, in consulting with her as to the best means of promoting and extending the influence of religion in the family, in the neighborhood, and in the world. He should consult her as to the amount to be contributed for the spread of the gospel, and in relation to all the schemes of benevolence which it may be their duty to promote.

Having thus mentioned a few of the things, in which the husband should honor the wife, let us now glance at the motives which fortify the exhortation of our text, as addressed to the husband.

He should use marriage as a means by which he may the more effectually gain his own salvation, and promote the eternal well being of his wife. This, however, is the last thing generally thought of by the young, in entering into marriage.

To these general motives, the apostle adds a special one, namely, "*that your prayers be not hindered.*" The apostle seems to take it for granted, that christians pray in secret in the marriage relation—in the family—in public, and on all suitable occasions. In view, then, of the importance of the duty and privilege of *praying always*, let it be observed, that the not giving honor to the wife does, according to the apostle, hinder prayers. If tyrannical, fretful, or impatient, how can the husband pray with the wife! Or, if in the habit of foolishly yielding to all the weaknesses which sometimes attach to the character of a wife, how can his prayers be otherwise than hindered! If then ye would not be thus embarrassed in your devotions, let each husband see to it, that he be found dwelling with his wife as with the weaker vessel, and that also according to knowledge, giving all honor to her, as to an heir together with himself of the grace of God.

We have now finished what we wished to bring before you, as to the duties which husbands owe to their wives, but before I close, it may be well to point out a few lessons inculcated in our subject. (1st.) Christians, of *every diversity of character*, should learn to dwell together with the weak, *according to knowledge*; especially should those who are conscious of possessing superior strength, prove their ability in the noble magnanimity of their bearing, in relation to the infirmities of all, who are, unfortunately, weaker than themselves. (2d.) The importance of family prayer is clearly inculcated in our subject. From reports that I hear respecting the neglect of some, I feel constrained to press this point upon your attention. Of late years I have felt called upon to ask all applicants for church privileges, if they maintained family prayer. Such as neglect this duty, I warn against coming for church privileges, inasmuch as they cannot be prepared, under such circumstances, to appreciate the peculiar privileges of the christian, so as to be profited by them in any degree. Those who persist in neglecting family prayer, I much suspect are altogether unworthy of being considered christians.

(3d.) *Sin is always an enemy to prayer.* You restrain secret and family prayer, and prayer with your

wife, because there is some sin you will not relinquish. You feel that to pray while a palpable sin lies at your door, demands more effrontery than you dare to assume. Break off, then, your sins, by righteousness; draw nigh to God, and he will draw nigh to you.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

From the deep interest felt in these institutions, this journal has been thrown open for their advocacy, and made a kind of semi-official organ of the YOUNG MEN'S CHRISTIAN ASSOCIATIONS of America.

The first number of the *Tribune* contained an article setting forth the spirit and design of these organizations; in the second, appeared an account of their General American Convention, for the current year; and in the third, was found the semi-annual report of the Toronto Association.

The principal objects of this journal, and of the young "Men's Christian Associations," are precisely identical. They labor, like the *Tribune*, to promote alliance and intercommunion throughout *Evangelical Christendom*, to secure for the true Christian, wherever he wanders, all the precious privileges of christian fellowship, irrespective of all denominational and sectarian distinctions, of whatever kind, making welcome to every christian privilege, all who believe and love our Lord Jesus Christ, in sincerity.

When carried to their fullest extent, Young Men's Christian Associations are also benefit societies; for they supply the necessities of the poor, assist strangers in finding employment, and attend to the sick. Not, however, from patriotic or denominational motives—not because they are Englishmen, Irishmen, or Scotchmen, or members of our church—but because they are christians, and possess the spirit of their Divine Master.

It is delightful to dwell upon this pleasing feature of the movement; shadowing forth, as it does, the fellowship and communion of heaven! Let men form their St. George and St. Patrick Societies; but let it not be said that our love of country and countrymen is stronger and more comprehensive than is our love of Christ and of Christians. When Young Men's Christian Associations do a kindness to a christian applicant, they do it as to a christian; and therefore their Lord and Master receives it, as done unto himself.

Hospitality is a duty inculcated under the Gospel dispensation, and the admonition, "receive ye one another," is addressed, not to one religious community, but to all who are in Christ—to the whole Church. To "provide things honest in the sight of all men," is the duty of every christian; but a stranger, in a strange land, finds it sometimes difficult to make a beginning; and how natural that he should look to his brethren, children of the same family, for the assistance needed in order that he may escape from his embarrassments. Young Men's Christian Associations, by illustrating the true character of christian hospitality and brotherly love, in such cases, are doing much to promote the alliance and intercommunion of evangelical christendom; and as such, in their influence, they are now receiving, in many of the cities

and towns of England, France, Germany, and the United States, the countenance and support of the ministers and leading men of the most influential among the evangelical denominations.

The increasing desire for the establishment of these associations in the different towns and cities of Canada is a pleasing fact; and as the time for taking the initiatory steps in their formation is near at hand, it may not be amiss to give a few hints, dictated by experience, and which may be found useful by those who conclude to move in the matter.

One or two leading members of each evangelical church, in any locality, who agree as to the desirableness of establishing an association, should, after consulting the ministers, publish a call for a general meeting of those who favor the movement. At which meeting, they should be prepared to present a statement of the objects to be accomplished, and of the means adapted to their attainment. And in order to prepare themselves for this, they should now open a correspondence with the Secretary of the Boston; Washington, New York, Buffalo, or Toronto Associations, either of whom will gladly furnish them with information in the shape of reports, &c. In the adoption of a Constitution, it is best to be satisfied with a few general regulations, of a very simple character, till the views of the brethren have become ripened by experience.

Inquiries on this subject, addressed to the *Gospel Tribune*, will ever receive prompt attention, and probably few numbers of this journal will appear entirely destitute of information respecting the character and doings of Young Men's Christian Associations.

Movements of Organizations.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

The annual meeting of this Court took place at Belfast on the 4th August. Dr. Molyneux, of Larne, the retiring Moderator, preached a sermon from Dent. vi. 4. The Rev. David Hamilton, of Belfast, was elected Moderator. We shall briefly notice the leading subjects in the order in which they were taken up by the Assembly.

National Education Question.—This subject occupied the attention of the Assembly, in connection with rumours of certain contemplated changes in the administration of the scheme. It was understood that paid commissioners were to be proposed, in place of the present, and the Assembly resolved to use every effort to have one or more of the commissioners to represent the Presbyterian body. Several members of the Assembly spoke strongly against another rumoured change, viz, giving grants to separate religious denominations. Dr. Brown and others spoke strongly in favour of the present plan.

Correspondence with Foreign Churches.—The Committee on this subject reported that they had held friendly correspondence with various foreign Churches in America and the Continent. A sum of £700 had been bequeathed, by a member of the Church, in support of Evangelical Protestantism on the continent. The report dwelt much on the present state of the Waldensian Church, and Mr. Bleckly, Dr. Kirkpatrick, and Dr. Houston, who spoke, directed their remarks chiefly to that most interesting community. It was strongly urged that a representative should be sent over to communi-

nicate their friendly and Christian regards to that Church.

State of Religion.—A full and interesting report on this subject was given in.

In regard to saving *results* the report stated that—

“On this subject our ministers report sparingly and cautiously. They often express themselves disappointed and not a little discouraged, that their labours seem so ineffective in accomplishing the great end of the gospel ministry; they complain that they do not discern in the members of the Church that fervour of spirit, that desire and delight in devotional exercises, that converse and communion on spiritual subjects, that consistency of conduct and character, that zeal for the conversion of souls, which the Word of God, and the history of the Church in its best days, and of our own Presbyterian forefathers in this land warrant us to expect. They are not satisfied with the present state of things in the Church, and they long for the outpourings of the spirit of God.

“Still, however, in the midst of many anxieties and perplexities, our ministers are sustained and comforted by observing, from time to time, among their flocks some unquestionable tokens of the power and presence of the divine grace.”

The report further dwelt on the encouraging results of open-air preaching in various places; and in regard to *hindrances* to vital religion, after enlarging on Sabbath desecration, want of family religion, and in: *amperance*, it added:

“The grand obstacle to the progress of vital religion in our own, as in all other sections of the Protestant Church, in the present day, is a besetting worldliness. Notwithstanding all the appliances and facilities provided by modern art and science for the despatch of business, men seem to have little time to look into the condition and prospects of their own souls, and still less to investigate and provide for the spiritual wants of others. Every one is running the full career of worldly business, or pleasure, or ambition; and, amidst the engrossing urgencies of time, is in danger of forgetting or neglecting the incomparably higher interests of eternity.

“One alarming form in which the power of the world appears in these times is in diminishing our supplies of candidates for the office of the holy ministry.”

The report concluded with the expression of earnest aspirations for a revival, and the outpouring of the Spirit of God.

Sabbath Observance.—The report mentioned some gratifying changes that had occurred on canals and railways in the better observance of the Sabbath, and referred to various measures that ought to be zealously advocated and encouraged.

Home Mission.—Dr. Edgar read the report of this Scheme. It entered into full details regarding both branches of the Scheme, the extension of divine ordinances to Presbyterians, and the conversion of Romanists. Both branches are in a prosperous state—particularly the latter. There are twenty-five missionary stations in different parts of Ireland. The report adverted very especially to the Birr mission, and to the devoted labours there of the late distinguished Dr. Carlile. The missions in Connaught occupied the largest share of the report. We subjoin one or two brief extracts:—

“The reports sent by the Synods to the Committee state that the way of salvation to perishing sinners is clearly taught from all our pulpits; that there does not appear amongst us any defection from the truth of the gospel; that the holy Scriptures are abundantly supplied to our people; that attendance on the public ordinances of religion is rather increasing; that Sabbath

school instruction is systematically and vigorously pursued over the whole church; that Congregational Sabbath-school libraries have been very generally established; and that, by means of popular lectures and addresses, delivered by our ministers, or occasionally by the private members of our church, scriptural subjects have been elucidated, and the bearing of the Word of God on many of our important secular and social interests have been illustrated to large and attentive audiences. The minds of our people seem to be awake; a spirit of intelligent inquiry is abroad; and there appears to be a prevailing disposition to estimate opinions and practices not by their antiquity, nor by the amount of human authority that supports them, but by their agreement or disagreement with the infallible standard of divine truth. The tone of popular sentiment on many of our great public questions is evidently improving; a deeper interest is evinced, from year to year, in all that concerns both the temporal and spiritual wellbeing of our fellow-men; a considerable number of our students, at the close of every collegiate session, offer themselves to be employed in the service of the Home Mission; and whilst unusual efforts are made by our own, as well as by every other section of the Protestant Church, for the evangelization of our native land, there is also manifested a growing desire to diffuse the knowledge of God to the ends of the earth.

“The Presbyterian mission-field, extending over 400 square miles of four counties in Connaught, where the Roman Catholic and Protestant populations are as twenty to one, is occupied by eighteen ministers, officiating in thirty-two preaching stations, nine Scripture readers, and thirty-five teachers; the average attendance on public worship being 1300, of whom 350 are Romanists; 1440 being in attendance on the schools, 870 of whom are Romanists; and the whole number, who, in a few years, have passed through these schools being not less than 4400. What a change has been effected in Connaught since our missionaries commenced their labors! In the last two or three years, what an unexampled change! The old landlords displaced by others, and hundreds of thousands of acres in new and better hands; the old hut, without window or chimney, gone, and its pauper tenant dead or hunted away; the old wages of sixpence a-day displaced by double the sum; the idleness that used to burrow in ashes, or dance at the pattern, or play ball at the illicit shebeen, banished in disgrace by the spade, the needle and the loom. But the great change on Connaught is not seen in its new landlords or newly-imported settlers, in its myriads of black cattle and sheep, or its enormous cultivated farms. The great reformation, the invaluable change, is in the habits and morals of the people; and in changing the habits and morals of the people God has graciously permitted our missionaries to take a large and prosperous share. They see, with delight, day by day, industry, and cleanliness, and sobriety, and peace, and order, increasing among those around them; the Sabbath is sanctified, the house of God frequented, the household hearth made a sanctuary of God, and, amidst increasing light, and inquiry, and liberty, a goodly number have seen the errors, and deserted the altars of the Church of Rome.”

The following is the concluding sentence of the report:

“Ireland is thus the battle-field against Popery for Britain, and America, and all the world. Ireland has been too long more Romish than Rome. Romanism, dying in the Pontine marshes—Romanism, stupid and torpid in Spain, is alive and active in Ireland, and very full of ill. Its evil influences are on every wind; its Maynooth priests are travelling pests on the road. If Great Britain and America would not be invaded by pestilence in the shape of Irish Popery, by everything foul and destructive in the shape of Irish

slaves of Rome,—then, in Ireland, let them help the work of reformation. The stream is poisoned at the fountain-head. Let us go to it, like Elisha to the wells of Jericho, and, casting in the salt of truth, cry, in the name of the Lord God of Elijah—Let there be no more dearth or barren land."

KNOX'S COLLEGE BUILDING COMMITTEE.

The Committee on College Buildings met on Wednesday 23rd ult. Eight members were in attendance, viz: John McMurrich, Esq. Convener; Dr. Willis; Rev. Mr. Reid; John Shaw, Esq.; S. Spreull, Esq.; A. D. Ferrier, Esq.; Jas. Paterson, Esq., and Jas. Shaw, Esq. Letters were read from various members of the Committee necessarily detained, and who generally wrote in favor of going on to take subscriptions. The Committee having deliberated on the whole matter, were of opinion that a final decision on the property question was so important, previous to going forth for subscriptions, as to make it expedient to request of the Moderator to convene a special meeting of Synod, if he shall so approve at the usual time of the commission meeting; the committee being on the one hand desirous to lose as little time as possible in giving effect to the desire so generally expressed to take steps towards providing the College with permanent accommodation, and on the other hand, being convinced that the attempt to collect funds while the question as to the property deed was unsettled would result unsatisfactorily.

The Members of the Committee present were unanimously of opinion that the property should not be held by the Ecclesiastical Courts, but in trust for the Church at large. The committee added to their number the Rev. Thomas Lowry, and James Shaw, Esq.

Political and General Miscellany.

THE TOMBS OF THEBES.

From the interesting volume by Joseph P. Thompson, of the Tabernacle Church, New York City, "Egypt Past and Present," we extract the following description of the tombs of Thebes, that great city of the dead. The author says it is computed that from eight to ten millions of human mummies are deposited in the catacombs of this one city; a number four or five times as great as the whole population of Egypt, and equal to one hundredth part of the present population of the globe:

In one sense, the Egyptians made preparations for death the great business of life. From the day of his accession to the throne, the monarch began to prepare his sepulchre; and the extent of the excavation for his palace tomb, and also the extent and the style of its decorations, would commonly be in proportion to the duration of his reign; for in lieu of a written history, he would cause the leading action of his life and events to be painted or sculptured on the walls of the sepulchre that was to entomb his remains. In like manner the priest would cause his tomb to be illustrated with the religious ceremonies in which he was accustomed to participate, and the private man of wealth would adorn his tomb with scenes from domestic life—the arts, manners, and customs of his times.—Thus it comes to pass, that on the walls of these tombs we trace the life of the old Egyptians that is nowhere written in books: and, instead of gloomy sepulchres of the dead, we find ourselves, as it were, in the glowing halls of the living.

We will enter one of these halls—that known as Belzoni's tomb, from its modern discoverer. Climbing for several hundred feet the face of a naked limestone mountain, you arrive at the doorway, chiseled with architectural symmetry, and entering this,

you immediately descend twenty-four feet by a flight of steps hewn from the rock, and then go forward for about a hundred feet by a series of passages, staircases, and small chambers, all cut with mathematical precision through the solid rock, and adorned on both sides with fine sculptures; next, you enter a hall supported by four pillars cut true and smooth from the solid rock, and which, as well as the walls, are decorated with fine sculptures and paintings, whose colors are yet brilliant; then by a succession of passages you proceed to the grand hall, twenty-seven feet square, which is supported by six pillars, upon whose sides is represented the king in the presence of various divinities; from this you enter various side-chambers and a vaulted saloon nineteen feet by thirty, where the alabaster sarcophagus of the deceased monarch was deposited. All around this room is a divan of stone some three feet high by as many deep. On either side of the grand hall is a staircase, descending a hundred and fifty feet into the heart of the rock where the work of excavation was left unfinished. The whole horizontal length of this excavation is one hundred and twenty feet, and the perpendicular descent is one hundred and eighty feet. Its sculptures are very fine, and in excellent preservation.

There were three modes of adorning the interior of an Egyptian tomb. One was to smooth down the face of the rock, and then cut the sculpture in bas-relief or intaglio—as in a Cameo reversed—another was to cover the sides of the tomb with stucco and then to cut the figures on this; and the third, to paint upon the stucco. Where the sculptures were originally cut deep into the natural rock, they remain nearly perfect, but wherever stucco was used, the sculptures and paintings have suffered much from the recklessness of Arabs and the pilfering propensities of travellers. Their remarkable preservation is owing to the extreme dryness of the rock and of the climate, and to the fact that they were so long hidden from the destroying hand of man. No rain nor vegetable mould has reached them in the three thousand years and upwards that have elapsed since many of them were wrought. Belzoni's tomb is wrought throughout in the exactest architectural proportions, and with the most exquisite finish of sculpture and painting. The grand hall, when illuminated by torchlight or with blazing straw presents an imposing spectacle. The cow, the lion, the serpent, the crocodile, all well drawn and well colored, adorn the sides of the ceiling, as symbols of religious sentiments, while the pillars reflect the king in the assembly of the gods.

But the most interesting chamber in this tomb, is one in which the sculptures are unfinished, and you see the original draft in red lines, corrected and improved by black lines traced over them, preparatory to the labor of the chisel. The occupant of the tomb died before his original plan was executed.

Many of the tombs at Thebes contain single chambers as large as a common-sized village church. Some are larger than the largest churches in New York. The most extensive tomb yet opened is that of the Asaseef, a sect of the priesthood. This tomb contains a hall a hundred and three feet by seventy-six; another about sixty feet square, with a row of pillars on each side; then follow corridors and side halls, and a long passage hewn around the rock and terminating in yet another hall, in which is a pit of immense depth, where probably the sarcophagus was deposited. On entering this tomb, you go straight forward a distance of three hundred and twenty feet; its total length is eight hundred and sixty-two feet; and the whole excavation is twenty-four thousand square feet, or more than half an acre, while "from the nature of its plan, he ground it occupies is an acre and a quarter." This tomb will serve to illustrate the wealth, the power, and the religion of ancient Egypt. Vast as it is, it is not a royal

sepulchre. Others like it were the tombs of private individuals. The fact that the inhabitants of Thebes and of every city that once adorned the Nile, converted the mountains that fence in the river into catacombs, filled with temple-tombs excavated with so much labor and skill, and adorned with such profusion of painting and sculpture—even after all allowance for the cheapness of labour in ancient times—indicates the largeness of their resources: while the fact that so much wealth was turned into this channel, shadows forth their belief in an existence after death, and also in the immortality of the body which they so carefully embalmed, and thought to preserve inviolate in the heart of the mountain.

But our interest is, mainly, with the life of the old Egyptians, as we find this sketched upon these sepulchral palaces. One of the most interesting tombs for this study is known to explorers as the Harpers. In this we find a series of chambers—probably designed for the servants and chief officers of the owner of the tomb—each illustrating different departments of domestic life. The first is a cooking scene; and from the first glance it is evident that the men that built these monuments were not vegetarians. Their entertainments did not open, like that of the Vegetarian Society with pea soup, to be followed by sundry courses of farinaceous dishes, closing with bran and saw-dust pudding. Here are oxen slaughtered whole; a tripod over a fire on which meat is roasting; mince meat, and a hanging safe, with other contrivances of modern kitchens for keeping provisions from vermin; possibly they were acquainted with Lyon's Magnetic Powder, the flea powder of the east; other cooks are kneading dough and preparing seed-cake.

In another chamber we see the feast in progress; the retinue of servants in waiting, and bands of musicians to entertain the guests; another apartment exhibits the style of furniture. Here we see representations of sofas, divans, and stuffed armchairs. Here are vases of porcelain; leopard skins, prepared for ornaments; basins and ewers; fans and embroidered articles; specimens of which are in Dr. Abbott's museum. In another are portrayed agricultural employments. Here we see an inundation of the Nile; the process of sowing and of reaping; the common fruits of the country, grapes, and dates; also birds and eggs. We find the same rude plow already described as in common use. In some tombs we learn the popular sports; wrestling, dancing, gymnastic exercises, fishing and the chase. In others are seen triumphal processions; representing kings and conquered nations, or religious ceremonials.—Captives are seen beheaded, or with their right hands cut off. From one tomb I copied a sculpture of a negro slave with marked physiognomy. Slaves are frequently depicted; one female slave is seen in the disagreeable act of holding a ewer to her mistress, who is relieving herself of a surfeit of food. Comical touches and caricatures are often introduced in these decorations.

One of the most interesting tombs at Thebes is that of Rochseere, "the overseer of public buildings," under Thothemes III—probably the Pharaoh of the Exodus. I have already spoken of this monarch as a great architect, and the subjects represented on the walls of this tomb illustrate this fact. It was appropriate that the tomb of his master-builder should be illustrated by such subjects. Here the monarch is seen presenting obelisks to the divinity, and these obelisks are found at this day in the temple of Karnac. Here, too, is depicted the whole process of brickmaking—the slaves of the king shaping the mud of the Nile into crude brick, just as the fellahs are seen doing at this day.—Taskmasters, with whips, are stationed at intervals among the workmen, a pictorial representation of the scenes that daily occurred among the Israelites in their cruel bondage. The picture is so far defaced

that the features of the workmen can not be distinguished; but the scene itself depicted in this tomb, is a suggestive confirmation of the narrative in Exodus. The characteristic scenes of the era are building scenes; and in the taskmaster's tomb slaves are seen making brick under the lash.

THE INTERIOR OF CHINA.

On the 5th of July, 1853, Hon. Humphrey Marshall, U. S. Commissioner to China, addressed a letter to Mr. Marey, Secretary of State, giving an interesting account of his visit to Knoonsan ninety miles from Shanghai, and of his interview with Hiang governor-general of three provinces. Mr. Marshall and his party left Shanghai on the 2nd of July, and returned on the 5th. They made the passage in seven boats. The flag of the United States floated at the mast-head of the Commissioner's boat during the whole voyage, and he took particular pains to land frequently, to communicate with the people and assure them that the flag belonged to a great power and a good friend of the Chinese. He says—"I congratulate myself that I have been the first to display the national ensign in the interior of China, and I am gratified to report that, unassisted by force of any description, it was treated everywhere with the most profound respect." The country between Knoonsan and Shanghai is a vast plain, and cultivated like a garden, and invariably produces two crops, cotton, rice, indigo, (teenching,) vegetables, wheat and barley. Mr. M. thinks there is a very strong probability that the cotton crop of China exceeds that of the United States, though it is still unequal to the vast wants of the population. Accurate statistics, however, cannot be obtained. The voyage from Shanghai to Canton, inland, can be made by means of the rivers with only twenty four miles of overland carriage; and Mr. M. regards it as very important that the United States Commissioner should be personally acquainted with the route; but Gov. Hiang could not promise that the authorities would permit it at present.

The introduction of steam upon the Yangtze river and its affluents would make Shanghai instantly the national port for eight of the richest provinces of the empire, in which are abundantly produced cotton, hemp, teenching, rice, all the cereals, tobacco, flax, teas, silks, and which contain valuable mines of gold, silver, cinibar, copper, lead, coal, mica, and several varieties of marble. The city of Shanghai has the deepest interest in opening the Yangtze to foreign trade. Nor would her rising grandeur necessarily destroy Canton, for the Peh-Kiang, the Guh and the Tung, which empties into the Choe-Kiang at Whampoa, offer to Canton an area of about 150,000 square miles, fertile and densely populated, from which to support a great commerce; and with this large area Shanghai has no natural connection whatever. The introduction of American sheetings and drills into the far interior is not possible at present, on account of the continual transit imposed upon their passage. Some modification of the treaty will be necessary to effect a remedy.

In the result of his visit the Commissioner ventures to hope the President will see sufficient reason for his remaining at Shanghai, in the facts that the flag of the United States is the first that has ever gone independently but amicably into the interior of China; that the right of the United States to communicate with the Emperor, through the Viceroy at Nanking, is conceded; and that the people of the interior have, for the first time, seen citizens of the United States in national costume, and can meet and part with us as friends.

As it is rather curious, we subjoin Mr. Marshall's account of his interview with the Governor-general:

"I arrived at Ragoda, three miles from Knoonsan, after night on the 3d of July; and was waited upon on the morning of the 4th, by an officer, to know at

what hour it would please me to visit the Governor-general. I fixed the hour at 12 M., and accordingly at that hour arrived before the eastern gate of the city. The excitement of the populace was manifested by the hurrying to and fro of the men, women and children, of whom there were thousands upon the shores of the Sankan Ku, to behold the strange flag and people, now, for the first time, entering the 'Flowery Land.'

"At the landing I was received with salutes from the mandarin vessels attached to the custom-house, and from the boats of mandarins, who had come to Knoonsan for this occasion. Lines of Chinese soldiery were drawn up on the shore. As I passed to my chair on the landing, bands of Chinese music struck up airs—which my musical attainments are altogether inadequate to describe. There were thousands of persons known to me as gentlemen by their silk and crape robes, and the fans they had over their heads—who thronged the open space in front of the landing. The Chinese women, contrary to what I had supposed was the national custom, in their holiday attire, were in doors and windows, and on the sidewalks in front of all the houses. I have never seen a whole population so well dressed as this at Knoonsan—never a more healthy and good-looking people, or more gentle or well-behaved.

Both sides of the streets from the landing to the temple (about three quarters of a mile,) were literally lined by masses of human beings, animated by the most intense curiosity. This I gratified so far as I was able. I have never seen more perfect order preserved in such an assemblage of people. The curious feature in this scene was the entire population habited in their best attire, and engaged in the duty of 'accepting' the guest of the Viceroy. I did not see one single man who was not cleanly dressed. The women wore flowers in their hair, and the children were neatly clad as for a gala. There was no such thing as mistaking the intent of the people to give me a welcome, as well as the public authorities.

Arriving at the temple, I was introduced into a large court, when the departmental authorities were drawn up in order to pay their respects. I now saw a venerable man, of near seventy years of age, advancing to meet me. It was Viceroy Iliang, a kinsman of the Emperor, and now holding a rank as governor-general of three provinces, second only to that of his Imperial Majesty. He is engaged on special duty, besides his civil appointment, as inspector and supervisor of the Emperor's army of operations against the rebellion. The Viceroy is bent by age and debility, but traces of the manly beauty, he once possessed, are yet to be seen.

His nose is slightly aquiline; his eyes large, black and piercing, (though the sight of one is impaired; mouth broad; lips thin and compressed; hair, moustaches and beard white from age. He is a thin, spare man, of about five feet ten inches in height.

Though evidently he is a well-bred gentleman, the occasion of meeting a foreigner was so perfectly new to him, that his manner was perceptibly constrained. He advanced to meet me at first in Chinese fashion, inclining the body forward, and holding his hands closed and clasped in front, at the same time moving them up and down, as if shaking hands. I offered him, in western fashion, the opened right hand, which he then took in both his palms and shook right heartily. This fact demonstrated to me that the manner of my reception had been a matter of consultation between the Viceroy and the taoutae of Shanghai. I was invited to a seat, and was placed on the left hand of the Viceroy, while the taoutae sat upon his right. Tea and other refreshments were now handed to the company. His Excellency welcomed

me to China. I said in reply that the President of the United States would be anxious to hear whether his Imperial Majesty continued in the enjoyment of good health. His Excellency thanked me for the interest manifested for his sovereign, and assured me that the Emperor was well. I then expressed the hope that Heaven would guard the life of his majesty for many years, to bless his great country with a beneficent administration of wise laws.

I asked the Viceroy how long he had held the position of Governor-general of the Leang-Keang, to which he replied that he had entered upon it in the end of May. I regretted that he had not been Viceroy sooner, that I might have made his personal acquaintance, and through him succeeded in conveying at an earlier day to his Imperial Majesty a letter from the President of the United States, of which I was the bearer. He expressed his willingness to take charge of the communication from the President, to which I referred, and said he would give it instant dispatch to his Imperial Majesty.

After a long parley concerning another letter which the Commissioner had addressed to the Prime Minister at Peking, but to which he had received no answer, because, as the governor said, there are six Prime Ministers, Mr. Marshall continues—

"I then remarked that I would deliver the President's letter to him; but still I conceived that an explanation might be proper to show why I had not gone direct to Peking to deliver the letter in person.

"I then said that a residence at Peking would not be most pleasant for the foreign minister, but would be best for China; that Shanghai, with liberty to communicate with His Excellency, and through him to the court at Peking, would be most pleasant to me, though not so good to the Empire. The Viceroy said he would memorialize clearly on the subjects, and His Majesty would decide. Very shortly after he had received the President's letter, the Viceroy invited me to partake of refreshments in a large hall to which we repaired. Before taking our places at the table, His Excellency remarked that now we had concluded the particular business of the day, and had passed the formality of a personal introduction, he thought we should be more comfortable if we changed our heavy uniforms for lighter habits, and asked me to take a lighter robe, instead of a dress coat. I had anticipated this proposition, and was prepared with apparel of my own. We retired for a few minutes to different apartments, and exchanged our state dresses for light summer wear—His Excellency wearing a splendidly figured white crape robe, of the lightest and finest texture.

At the table I was seated on the left of His Excellency—that being with the Chinese the post of honor—and the conversation was for some time confined to such inquiries as to our ages, and my voyage to China, &c. &c.; and then His Excellency delicately alluded to the disturbed condition of China, offering that as an apology for what he was pleased to say was a failure to receive me on a scale equal to his own desire, & proportioned to my high rank. I begged to assure him of the great gratification I experienced from the cordial welcome that had been extended to me, and especially for the kind consideration of my convenience, which had induced him to leave the theatre of his official duties, and to come so far to receive me.—Then I remarked that I had learned with profound regret that China is afflicted with civilwar, and that Nanking is held by the rebel forces, but I trusted to the good sense of her rulers and to the patriotism of her people, to restore China to peace and prosperity.

I asked 'how large a force holds Nanking?' His Excellency replied that there were 'many tens of thousands' in force in Nonking and Chinkiang-foo, and that

their presence imposed on him the most onerous duties; that the city of Nanking was his own proper official residence; and he regretted not to see me there on account of the rebels. I said that I hoped to have the pleasure yet of seeing him peaceably enjoying at his capitol the honors due to his exalted station and services to the empire. I expressed my pleasure at the appearance of the country through which I had passed, at the friendly demeanor of the people, and my astonishment at the quite which seemed to prevail in the country so near to the revolutionary forces. I asked him how far-famed city of Suchow, which had been termed 'the Paris of China.'

The Viceroy informed me that we were about 20 miles from it, in a direct line, but 90 by water. So soon as tranquility shall be restored he would be happy to see me at Suchow. I directed the interpreter to thank him for his polite invitation, and to say that I accepted it. The gentlemen were evidently apprehensive that I meant to go to Suchow at present, and were also apparently anxious that I should postpone my visit. I considered it more just to postpone my visit to a time to accord with the suggestion of His Excellency.

In due time, during the entertainment, I proposed the health of the Emperor, and again 'the prosperity of China' which were courteously received with expressions of gratification. After discussing the entertainment and partaking of tea, a stroll in the large garden attached to the temple was proposed; but the attacks alone passed into the garden. The Viceroy, the taotae and I again resumed our seats.—The conversation turned again to the matter of rebellion, and I think that great anxiety sat on the countenance of the aged Viceroy. Among other things, he desired to know if I would permit him to consult with me occasionally on points of interest to China. I said it would afford me infinite pleasure to serve his country and himself whenever I could do so with propriety.

I took the liberty to repeat that the Emperor could not long maintain the policy heretofore pursued, and that he would appeal strongly to western nations by reversing his policy at once, liberalizing the regulations of commerce, giving absolute freedom of conscience, and opening his country at large to foreigners. I said I understood all these points to be promised by the rebels at Nanking, as the first fruits of their success. The Viceroy said he could not say all he desired, lest his conversation might be overheard and reported. It was arranged that we should write directly to each other, as occasions seemed to require."

LITTLE CHESTNUT HEAD.

BY MRS. J. N. STEVENS.

"I can never do it, mother, never, never do it. No, I know I can't do it in all day! No, I could n't do all that work in a week—father himself could n't do it!" and Hugh Stafford threw himself angrily across the threshold of his mother's room, and bitter tears coursed down his ruddy cheeks, as he passionately continued—

"All of that work! oh, oh, 'tis too bad! What a hard father! No other boy has to work so hard, I know." He glanced tearfully up, for he well knew that his mamma would not approve of such undutiful words. But no word of reproof came from her closed lips. In mute astonishment she sat with her eyes fixed on the sleeping infant in her arms. She rarely saw Hugh so much excited, and was deeply pained to behold him in such an unhappy state of feeling; and though she knew that by one word she could restrain the untoward expression of his anger, still she was silent, with thoughts raised above, for Divine guidance. Hugh saw the shade of sadness on her face, but it vexed him anew because he knew that she had no sympathy for him; because he knew she felt conti-

dent that the task was a suitable one; and again he exclaimed—

"I know I can't do it! No boy could do it in one day! All those stones to get off, and an acre of strawberries to weed! Oh! oh! I wish I didn't have to work so much! Now the boys will finish the mole, and I can't call any of it mine."

His mother looked up intelligently—she had discovered the magnifying glass through which her little son beheld his work. There was reproof, too, in her mild eye, which Hugh could not easily brook, so he jumped up and stamped heavily away towards his appointed work, where he threw himself upon the green sward, and cried and murmured to his heart's content.

It was a delightful spring morning—the air was soft and balmy, and beautiful blue-eyed violets thickly studded the grass around him, exhaling a breath of delicious fragrance. O how unseemly was his wrath! It was, however, subsiding; he raised his head, and resting it upon his elbows, looked moodily around. At a little distance was a small bird, warbling a brief and monotonous, but very sweet song; and now Hugh realised that that song had been sounding sweetly in his ears, even when he had been uttering unjust complaints. It was Hugh's favorite bird, which he had very appropriately named Little Chestnut Head. It was a small bird, with a dark chestnut head, very graceful body, light-coloured breast, wings and back dark colored, with little wavy streaks of the same light color as the breast, and which also tipped the tail. As he looked, the little songster ceased singing, hopped a pace or two, and taking a straw of hay in its tiny bill, flew away. Soon it came again and repeated its labor. Still Hugh reclined upon the ground and watched until the bird came the sixth time for something with which to build its nest; then springing up with a gesture of freedom, as if he would shake off forever the galling chains of ill temper, he exclaimed:

"Ah, Little Chestnut Head, you have taught me a good lesson! I cannot lie here in idleness, while you, sweet little bird, not one hundredth part so large as I am, are so industrious! And you never get angry, dear little bird! How I wish I was as good as you are! O, I am a foolish, wicked boy! Why, these stones I can wheel off at a less number of loads than you have already gone times with your straw; and those strawberry vines—why, they do not cover so much land in extent as would make our court yard. An acre! ah me! ah me! I wonder if mamma calls that a real lie, or will she excuse it as—what does she call it—hyperbolic? O, it was not right. Well, I can't help the boys build the mole, that's certain; but I can have one all my own, in the little creek behind the garden, and Jennie can sit under the trees, and see me make it. O, how nice that will be! Hurra, 'Little Chestnut Head' I will show you, fair birdie, that Hugh Stafford can be diligent, as well as your industrious birdship, and as merry, forsooth," and he sang gaily—

"There is joy on the purple sea,
There is joy on the land,
There is joy on the mountain free,
There is joy on the strand.
Joy, joy everywhere,
Joy and beauty crown the earth,
Riding on the air,
Glad in its mirth."

Very happy was little Hugh as he worked away, cheerfully watching every now and then the movements of Little Chestnut Head. Now the little boy's task was a very light one, as his father ever gave him, and as all good fathers give to their little boys, (it is naught but idleness and discontent that makes them seem so heavy,) and before the steeple clock chimed the mid-day hour it was quite completed.

"An hour to dinner and my work all done! O if I had not got angry! If I had not made mamma so sad! But I must confess my wrong. I know she will forgive me. I wonder if my Heavenly Father will forgive me as often as do my dear parents. O, I will be good—I will be good."

He opened softly the door of his mother's room. One glance at his face assured Mrs. Stafford that all was right in her little son's heart, and her arms were quickly extended.—He sprang forward, and in her embrace made humble confession, after which he told her with pleasure of the lesson he had learned from Little Chestnut Head.

West Dedham, August, 1854.

M. Star.

FACTS OF THE COLPORTEUR ENTERPRISE.

Some minds are more interested in a graphic incident than in whole pages of instructive statistics. Others have enough of expansion and philosophy to apprehend the bearings of condensed statements, without illustration or remark. For the latter, we have brought into a portable form the facts of the first thirteen years of colportage. The recorded results of these widespread labors will appear on the pages of the Book of Life.

The colporteurs of the American Tract Society have visited three millions eight hundred and twenty thousand families, (3,820,101,) embracing, if we estimate five members to a family, about nineteen millions of souls. With about one half of the number, (1,887,225,) they have had personal religious conversation or prayer. The number of religious books sold to these households has been three millions nine hundred thousand, (3,900,739;) and the number distributed gratuitously among the destitute and errorists has been one million and sixty-eight thousand, (1,068,662,) of the pecuniary value of \$178,000. The aggregate circulation of books during these thirteen years has been 7,875,224 copies. The number of prayer-meetings held or public meetings addressed by colporteurs has been more than one hundred thousand, (100,169.)

The necessity of these labors is apparent from the statistics showing the moral and religious condition of the population thus visited. Although the facts gathered cover but a portion of the period now under review, they show that no less than 482,135 families, embracing more than two millions of souls, were habitual neglecters of evangelical worship; 541,395 families were previously destitute of all religious books except the Bible, and 235,002 had not a copy of the Scriptures. The number of Roman-catholic families, or other errorists, visited, was 365,166.

We lay this record of humble service for our divine Redeemer on His altar, with the song, "Not unto us; not unto us." And we call on the many and generous friends of the colporteur enterprise to unite in our tribute of thanksgiving for the wonders of providence and grace which have attended this work, and in earnest supplication for the outpouring of the Holy Spirit on the millions of households in which eternal truth has thus been deposited, and on the devoted band who are still urging forward this system of universal evangelization.—*American Messenger.*

WESLEYAN MISSIONARY SOCIETY.

ORIGIN AND PROGRESS OF THE MISSIONS OF THE WESLEYAN CONNEXION.—The first missions of the Wesleyan Connexion were established by the Rev. John Wesley, A. M., the Rev. Dr. Coke, and others. In 1769 Mr. Wesley sent two missionaries to North America, and these, within a few years, were followed by six others, some of whom returned to England on the breaking out of the revolutionary war. On the acknowledgment of the independence of the United States, the societies there were formed into a distinct organization, which is known as the Methodist Episcopal Church.

In 1786, missions were commenced in the West Indies by Dr. Coke; and Nova Scotia and Newfoundland were soon afterwards added to the sphere of missionary labour occupied by the Connexion. Before the death of Mr. Wesley, in 1791, the number of missionaries employed under his direction in the West Indies and in North America exclusive of the Methodist Episcopal Church in the United States, had increased to nineteen. Missions were established at Sierra Leone in 1796, at Gibraltar in 1808, at Ceylon and at Demerara in 1811; at New South Wales in 1815; in France and Switzerland, and at the Cape of Good Hope, in the following year; upon the continent of India, and at Hayti, in 1817; at the River Gambia in 1821; at the Friendly Islands in 1822, and at New Zealand in 1823; at Honduras in 1825; in Germany in 1832; at the Feejee Islands, and upon the Gold Coast in 1835; in the Hudson's Bay Territories in 1840; and at Canton, China 1852. The missions of the society now embrace Ireland, Germany, France, Switzerland, and Gibraltar, in Europe; Continental India, Ceylon, and China, in Asia; New South Wales, Australia Felix, Southern and Western Australia, Van Diemen's land, New Zealand, the Friendly Islands, and the Feejee Islands, in Australasia and Polynesia; the Cape of Good Hope, Albany, and Kaffirland, Natal, Bechuana Country, Sierra Leone, the River Gambia, Cape Coast, Ashantee, Guinea, and the Slave Coast in Africa; and Jamaica, Antigua, Montserrat, St. Martin's, Anguilla, St. Vincent's, Grenada, Trinidad, Barbadoes, Tobago, Hayti, New Providence, Eleuthera, Harbour Island, Abaco, Turk's Island, Demerara, Honduras, Eastern and Western Canada, Nova Scotia, New Brunswick, Newfoundland, Cape Breton, Prince Edward's Island, and the Territories of Hudson's Bay, in America. The central or principal stations, called "circuits," occupied by the Society in the various part of the world, are 367. The number of missionaries and assistant missionaries is 507; with whom there are associated 2083 local preachers, 150 catechists, 550 salaried day-school teachers, 1092 day-school teachers, who receive no salary from the society, and 5604 Sabbath-school teachers. The number of chapels is 1146; of other places of worship, 1970; church members, 1,102,220; on trial for membership, 4573; Sabbath-schools, 879; day-schools, 78,811, printing establishments, 8. The income of the Society, for the year ending Dec. 31st, 1853, amounted to £114,498, 14s. 3d being an increase of £9116, 14s. 9d over that of the preceding year. The expenditure of the year has also been £114,498, 14s. 3d, including £5,119. 17s. 4d, paid in partial liquidation of the deficiencies of former years. The remaining balance of those deficiencies is £18,501 11s. 10d. The missions in Ireland are under the direction of the Irish Methodist Conference, and by the preaching of a pure gospel, and the maintenance of schools in which the Word of God is daily taught, are instrumental in extending the saving power of Protestant truth into distant and necessitous localities which would otherwise be almost, if not entirely destitute of its enlightening and regenerating influences.

The missions in France and Switzerland have recently been organized into a separate Connexion or Church; and with renewed zeal and energy the missionaries and their people have continued to prosecute a work now more than ever dependent upon themselves for success. The blessing of Almighty God has been vouchsafed in giving showers of holy influences from on high; and, encouraged by these tokens of the presence and favour of the great Head of the Church, the missionaries have extended their labours to Corsica and the Sardinian States. The missions in Australia and Van Diemen's Land, are also about to be formed into a Connexion or Church, having entrusted to them the management of the missions in New Zealand, the Friendly Islands, and Feejee; and there is good reason

to hope, that not only will the funds of the society be greatly relieved by such an arrangement, but additional facilities will be provided for acquiring more extensive conquests among the islands of the South Pacific. It is proposed that the important missions in British North America shall, in like manner, receive at no distant period an organization designed and calculated to consolidate and render them increasingly efficient. The Indian and other missions in Western Canada, and in the Hudson's Bay Territories, are under the care of the Canadian Methodist Conference, which was formed some thirty years ago, and to these will be united, without delay, the missions of Eastern Canada. Those in Nova Scotia, New Brunswick, Newfoundland, Cape Breton, and Prince Edward's Island, it is expected, will compose a separate Connection.—*News of the Churches.*

JOHN WESLEY ON UNION.

We may die without the knowledge of many truths, and be carried to Abraham's bosom; but if we die without love, what will knowledge avail us? Just as much as it avails the devil and his angels. I will not quarrel with you about my opinion; only see that your heart is right towards God; that you love the Lord Jesus Christ that you love your neighbor; walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them—my soul loathes their frothy food. Give me solid, substantial religion; give me a humble lover of God and man—a man full of mercy and good fruits—a man laying himself out in work of faith, the patience of hope, the labor of love. Let my soul be with such Christians wheresoever they are, and whatsoever opinion they may hold. "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."

MENTAL CALCULATION.

A young girl between eight and nine years old, is now attending the Hastings school, Darvel, Ayrshire, Scotland, who has been studying arithmetic less than one year.

Such are the powers of her memory, that she is now able to calculate mentally, in a very few moments, such questions as these: How many seconds in 60, 80, 90, or 900 years? How many ounces in 20, 60, or 100 tons? She can multiply such a line as £894 19s. 11d by 32, 56, 96, as cleverly and correctly as an ordinary arithmetician would multiply by 4, 6, or 8. Counts in long division (simple and compound) she divides by short division or in one line, by such figures as 34, 56, 72, 96, &c. in 8 or 10 seconds.

When performing these calculations, every limb and feature seem at rest. One day lately, the teacher set the door open, and ordered the children to be quiet, as he was going to give her the most difficult count she had ever got. He then told her to walk out into the garden, and find out how many moments were in 900 years. She walked only about ten yards at an ordinary pace, when she told the answer correctly, never having reached the garden. "But," says one of the boys, "she did a far bigger count than that yesterday, the biggest, they say, that ever was done by anybody. She multiplied 123456789 by 987654321, and gave the correct answer in less than half a minute, for the bet of a penny," which she refused to take, because her teacher had forbidden her, in the presence of the scholars, to calculate large sums at the bidding of any persons. On being interrogated as to how he knew whether the answer was correct, the boy replied that two of them had counted it on a slate and found it correct, and that the figures were so far above hundreds of millions that none of them could read them. The girl's name is Maria Gleland, daughter of Gavin Gleland, shoemaker Darvel.

The first time her teacher, Mr. Tarbet, discovered her remarkable abilities, was when she was showing him sums multiplied by numbers from 14 to 4,880, which at first he thought she must have worked on the slate below and then transferred. He alleged as much which she would by no means admit. He then, to test her, told her to multiply a line of pounds, shillings and pence, which he gave her, by 72. To his surprise, she multiplied it as fast as any other person could have done by 7. Yet this girl never learnt the multiplication table higher than 12 times 12. She can also add up eight or ten lines of pounds, shillings and pence, by first adding the two lowest lines together, then the third lowest, and so on.

THE TRIAL OF BISHOP LATIMER.

"LATIMER set off on his journey, a prisoner without a keeper, obeying the summons of his sovereign, unjust and unrighteous as it was. On passing through Smithfield he said quietly, 'Smithfield hath long groaned for me.' He appeared before the Council, and calmly bore the taunts and the abuse with which the Papal party assailed him, and was then committed to the bitterness of the cold, for he was without a fire, or the means of keeping warmth in his aged frame. One morning, hailing the Lieutenant's man, he bade him tell his master, 'That if he did not look better to him, perchance he should escape.' The Lieutenant of the Tower, on hearing this, became alarmed, and fearing that he should escape, began to look more strictly to his prisoner, and hastening to him, reproached him with his words; 'Yea, Master Lieutenant, so I said,' quoth Latimer, 'for you look, I think, that I should burn, but except you let me have some fire, I am like to deceive your expectation, for I am like here to starve for cold.'

"During the period which Latimer passed in the Tower, ample time was given him by that gracious Lord, who ordereth all things well, fully to look his coming death in the face, and to prepare himself to leave a world in which he had endured much hardness, and where he had assuredly fought a good fight. The venerable Latimer was carried to Oxford. He had two honorable companions to go with him, Cranmer and Ridley. He was merely transferred from one scene of suffering to another. It has been truly, though somewhat lightly, said in the case of Ridley and Latimer, that 'Cambridge had the honor of educating those whom Oxford had the honor of burning.'

My reader may remember the description of noble but persecuted saint, whose appearance was at once so piteous as to his outward garb, and yet so dignified as to the man himself, when he was summoned to answer for his faith. He held his hat in his hand, having a kerchief on his head, with a nightcap or two, and a great cap, such as townsmen use, with flaps to button under his chin, and wore an old thread-bare gown of Bristol frieze, girded round him with a penny girdle, at which hung his Testament by a leathern string, and his spectacles hung round his neck.' There was a strange mixture of dignity of character, with the natural feebleness of advanced age and bodily debility, a moral grandeur and physical infirmity, the one at times conquering the other: the spirit of the saint, ripened and fitted for its glorious destiny, and the earthly tabernacle shattered and decayed. and about to be returned to the dust from whence it was taken; the soul's vision clearer than the eagle's glance, and its supernatural forces in their fullest vigour; but the eye of the natural man dim, and the force of the natural man abated, till at last the spiritual man triumphed, and rose superior to all the feebleness of age and infirmity."—*Memorials of the English Martyrs.*

A GOOD REPLY.—A boy, being asked what meekness was, replied, "meekness gives smooth answers to rough questions."

AN UNDERGROUND MARRIAGE.

A correspondent of the *Morning Star*, a teacher in Whitestown seminary, thus describeth the scenes:

I have spent the most of my vacation in company with a party of geologists from New England and this State, formed by Prof. Agassiz, for the purpose of examining the rocks of this State, collecting their characteristic fossils, &c. We travelled about 1500 miles, and of course witnessed some rare exhibitions of Nature in her sublimer moods.

I can hardly refrain from giving some account of a novel scene that we witnessed in the celebrated Hove's Cave of Schoharie Co. Some of the readers of the *Star* remember that this cave, opening at the base of a hill, extends within the same, in a horizontal direction, 12 miles, and has been explored with its side passages 25 miles.

If they have visited the cave with ladies they remember that a female guide, the daughter of the proprietor conducted them through those subterranean passages.

This fair heroine has closed her labors as a guide in this great Natural Wonder, and has engaged to conduct one trusting friend through the long, dark and unknown future.

On arriving at the cave about sunset to spend the night in exploring its dark recesses, we learned that the wedding party would enter about 8 o'clock, proceed as far as convenient without change of dress, consummate the nuptials, and return to the home of the bride. We concluded to witness the scene before equipping ourselves for our night's labors.

At the appointed time a large party commenced its solemn but grand march, each male member carrying a lamp in which oil was not wanting. No instrumental music was needed, for the still small voice of Nature filled every soul with music sublime. Arriving at Washington Hall we found it brilliantly illuminated. The bridal party with a few attendants occupied an elevated platform of solid rock, a hymeneal altar built even before Adam and Eve vowed and sacrificed thereon.

All things being ready, the clergyman began his service with the expression, "In the presence of God!"—I never heard a truth more impressive—and ended the characteristic marriage ceremony of the Dutch Reformed Church, by pronouncing them "in His solemn presence, husband and wife."

Do you imagine that there was any of the usual thoughtlessness and frivolity there? Do you imagine that an event so momentous, that a ceremony instituted by High Heaven was *there* converted into a sacrilegious farce?

We were now ordered to collect in one end of the hall and extinguish our lights.—when there opened upon us such a display of fire works as human eye has seldom seen—the whizzing of the fire wheels, the detonations of the rockets resounding and re-resounding through earth's great bosom, conspired with the preceding ceremonies to awaken in the mind of every one the loftiest sublimity. Why not? What a place!! What an occasion!

Many a time throughout our tour, in examining the works of Nature, we had thought we distinctly heard the majestic tread of Divinity—we were sure we had listened to the voices of earth and nature, and of God Himself—we were confident, while we were cleaving from their rocky tombs the relics of past existences, that we were reading a page of the world's history written ages before it was fitted for the abode of man, but such a wedding scene in such a cave was more soul-inspiring than they all.

Yours truly,

J. S. GARDNER.

"He who marries for wealth, thinks nothing of the relation."

CAREER OF A POET.

It is seventy years ago since George Crabbe published his poem of "The Village." His age was twenty-two. He was then in orders, and was domestic chaplain to the Duke of Rutland. But what a life the young man had passed through before he attained that social position! Born in what was then a wretched fishing hamlet, Aldborough, roughly brought up, imperfectly educated, apprenticed to a surgeon without means to complete his professional studies, lingering hopelessly about his native place, he at last resolved to cast himself upon the wide ocean of London, and tempt the fearful dangers that belong to the career of a literary adventurer. Here he struggled and starved for a year. During the first three months of his London life, he sent manuscript poems to the booksellers, Dodsley and Becket, which they civilly declined. He addressed verses to Lord Chancellor Thurlow, who informed him that his avocations did not leave him leisure to read verses.—He sold his clothes and his books, and pawned his watch and his surgical instruments. His one coat was torn, and he mended it himself. He was at last reduced to eighteen pence, but the brave man never despaired. He had a strong sense of religion, and he was deeply attached to one who became his wife after thirteen years of untiring constancy. His faith and his love held him up, and kept him out of degradation.

At last he wrote a letter to Edmund Burke. It contained this passage:

"In April last I came to London with three pounds, and flattered myself this would be sufficient to supply me with the common necessaries of life till my abilities should procure me more; of these I had the highest opinion, and a poetical vanity contributed to my delusion."

Burke saved Crabbe from the fate of many a one who perished in those days when patronage was dying out, and before the various resources for the literary laborer that belong to the extension of reading had begun to exist. Burke persuaded Dodsley to publish "The Library," and the Bishop of Norwich to ordain its author without a degree. His lot in life was fixed. Thurlow invited him to dinner, and telling him he was "as like Parson Adams as twelve to a dozen," gave him two small livings. He published "The Village" in 1773, and the "Newspaper" in 1785. From that time to 1807, the world had forgotten that a real poet, of very original talents, had appeared for a short season, and was no more heard of. When Crabbe was fifty-three years of age, he again published a poem. This was "The Parish Register." "The Borough" speedily followed. His "Tales" were in the same line. Their success was triumphant.—The author whose worldly possessions were reduced to 3d in 1790, sold the copy-right of his poems, 1817, to Mr. Murray, for £3000.

FACTS IN HUMAN LIFE.

The number of languages spoken in the world amounts to 8064—587 in Europe, 896 in Asia, 276 in Africa and 1264 in America. The inhabitants of the globe profess more than 1000 different religions. The number of men is about equal to the number of women.—The average of human life is about 28 years. One-quarter die previous to the age of seven years; one-half before reaching seventeen; and those who pass this age enjoy a felicity which is refused to one-half the human species; to every 1000 persons only one reaches 100 years of life; to every 100 only six reach the age of 65; & not more than one in 500 lives eighty years of age. There are on earth 1,000,000,000 inhabitants; and of these 333,333,333 died every year; 91,334 every day; 3,780 every hour; and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived

than the single, and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour, previous to being fifty years of age, than men have, but fewer afterwards.—The number of marriages is in proportion of 75 to every 1000 individuals. Marriages are more frequent after the equinoxes; that is during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.—*English Quarterly.*

STATISTICS OF RUSSIA.

The Journal de la Statistique Universelle publishes the following table of the successive encroachments of Russia from the 14th century up to the year 1832. It is drawn up from communications by M. M. Schmitzer, Maltebrun, General Bem. and other statisticians:—

GRAND DUCHY OF MOSCOW.

Extent in geographical miles.	Population.
1293, at the accession of Yvan (Kaleta)....	4,656
1462, at the accession of Yvan I.....	18,474
1503, at the death of Yvan I.....	37,137
1584, at the death of Yvan II.....	125,465
1645, at the death of Michael I.....	254,361
1689, at the accession of Peter I.....	262,901
	16,000,000

EMPIRE OF RUSSIA.

1725, at the accession of Catherine I.....	273,185	20,000,000
1762, at the accession of Catherine II.....	319,538	25,000,000
1796, at the death of Catherine II.....	334,850	33,000,000
1825, at the death of Alexander I.....	367,494	56,000,000
1831, at the taking of Warsaw.....	369,764	60,000,000

That is to say, that during the last two centuries Russia has doubled her territory, and during the last 100 years has tripled her population; her conquests during 60 years, are equal to all she possessed in Europe before that period; her conquests from Sweden are greater than what remains of that kingdom; she has taken from the Tartars an extent equal to that of Turkey in Europe, with Greece, Italy, and Spain; her conquests from Turkey in Europe are more in extent than the kingdom of Prussia without the Rhenish provinces; she has taken from Turkey in Asia an extent of territory equal to all the small states of Germany; from Persia equal to the whole of England (U. Kingdom); from Poland equal to the whole Austrian Empire. A division of the population gives.—

- 2,000,000 for the tribes of the Caucasus.
- 4,000,000 for the Cossacks, the Georgians and the Khirgiz.
- 5,000,000 for the Turks, the Mongos and the Tartars.
- 6,000,000 for the Ouralians, the Finlanders and the Swedes.
- 20,000,000 for the Moscovites (of the Greek Church.)
- 23,000,000 for the Poles, (Roman and Greek Church United.)
- 60,000,000

The population of ancient Poland counts for two-fifths of the total population over an eighth part of the territory, and the Muscovite population for one third of the total number over the tenth of the territory; in other words, even at the present time the Polish elements is in a great majority as compared to all the others.

DISSENTIONS AMONG ROMANISTS.—It has not been suspected until lately that the dissentions known to exist among the Catholic laity in regard to the relations of Catholics to the American government and people—to American institutions, manners and habits—existed likewise among the priests and bishops. Mr. Brownson's article, half endorsing Native Americanism, was a

striking demonstration, and was an indication indeed of something more which was still concealed. It is now said that the same, or similar questions, have been for years agitating the Catholic hierarchy, and that it was the contest between natives and foreigners which prevented Archbishop Hughes from returning from Rome with a Cardinal's hat. The Pope is understood to favor the foreign supremacy in American Catholicism, but the native opposition is too strong to be rudely suppressed. The progress of the controversy, so far as it may be developed, will be matter of no ordinary interest.—*N. Y. Recorder.*

CRAYON SKETCHES.—George W. Bungay, Esq., of Boston, has just written, and DeWitt and Davenport. of New York, published, a most attractive work under the title of *Crayon Sketches; or Off Hand Takings*, which, unless we much mistake, will be highly acceptable to the reading public. We all of us like to know something of the "outward man" of those who occupy high positions, and here we are made quite at home with poets, Novelists, Editors, Politicians, and indeed, with most of the "eminent" of our land. The Sketches are remarkably well written—exhibit a fair and impartial sketches, and in some instances prove that the writer wields a fearless and powerful pen. The book is beautifully printed on first-rate paper, and illustrated with twenty portraits on steel of the following persons —Edward Everett, Edwin H. Chapin, Wm. H. Seward John P. Hale, P. T. Barnum, Samuel Houston, Neal Dow, Ogdon Hoffman, Gerrit Smith, Henry Ward Beecher, John Van Buren, Geo. Low, Horace Greely, S. A. Douglas, Wm. Cullen Bryant, Thomas Hart Benton, G. C. Hebbe, Solon Robinson, John Mitchell. In one respect this work differs from all others, it gives a life-like description of the person it describes.

CURIOUS DISCOVERY IN SWITZERLAND.—The Swiss journals give the following details relative to the discoveries recently made in consequence of the extraordinary fall in the water in the Lake of Zurich: About one hundred feet from the right bank of the lake, opposite to the village of Mellon, there have been found several rows of piles, formed of trunks of trees. The piles are about a foot apart, with an interval of sixteen feet between the rows. These piles support enormous beams, which form a very large area. Between the piles there have been found the skeletons of animals which are no longer to be seen in Switzerland, but no trace of any domestic animals. On removing the mud there have been found an immense number of heads of arrows and spears, made of stone, carefully cut and very pointed; poinards made of flint, with buck-horn handles; a battle axe, in stone; clay vases, evidently formed by the hand, without the aid of any instrument, and afterwards baked in an oven; and several other articles in stone and baked clay. A human skull has also been found. These remains, which are considered to have belonged to the ancient Celts, are now under examination by a commission of antiquarians.

IMPROVEMENT IN LOCOMOTIVES.—A new and important invention has recently been tested in one of the locomotive engines upon the Boston and Worcester railroad, by which one of the express trains of four long cars was run from Boston to Worcester and back with one cord of wood. The running time was one hour and fifteen minutes each way, the whole number of miles run being ninety. The improvement was invented by Mr. Joseph Marks, a practical engineer mechanic. It consists of a cylindrical steam chest and valve, arranged with circular steam-ports, or passages, so as to keep a constant and equalized pressure upon the valve in its circular and horizontal surface. The combination gives more expressive force, and the back pressure is almost entirely relieved. The engine has now been

used a sufficient length of time to prove that at least one-half the fuel now used upon our railroads can be saved which is a very important item to all interested in railroads. The arrangement is very simple in its construction; indeed, the cost of an engine is very much diminished by it—there being fewer pieces and joints to keep in order.

TREATMENT OF FOREIGNERS.—Roman Catholics, says the Albany Register, will be cheerfully accorded all the protection of the laws, and all the rights guaranteed to them by the constitution. If they choose to become citizens, no obstruction will be thrown in their way; but when they are such it must be simply as American citizens, and not Irish or Catholic citizens. As religionists, nobody will question or impugn their faith. It is theirs by the constitution, and nobody will interfere with it, or molest them in the exercise of it. But when they band themselves or permit themselves to be banded together as Irishmen, or Germans, or Catholics, and as such enter the arena of politics, they forfeit all claims to the sympathies of the American people, and will have no right to complain if they come to be regarded only as Irishmen, or Germans, or as Catholics. As American citizens they will be respected and cherished; as Irish citizens, or German citizens, or Catholic citizens, they will not be respected or cherished by the American people. If they carry their Catholic prejudices and instincts into politics, they will be met by Protestant prejudices or instincts, and whether those who wield the latter are called Know Nothings or by any other name, they will comprise nineteen out of every twenty of the American people.

FACTS ACCORDING TO THE AMERICAN MESSENGER.

NOTHING BUT AN INSECT.—A French naturalist spent several years in examining the structure of a single insect, and left the work unfinished. In the body of an insect about an inch in length, another naturalist enumerated 306 plates composing the structure of the outer envelope; 494 muscles for putting them in motion; 24 pair of nerves, and 48 pair of breathing organs. The number of lenses in the eye of a common fly is six or seven thousand, of the dragon-fly twelve thousand, of the butterfly seventeen thousand. On a single wing of a butterfly have been found 100,000 scales. The house-fly's wing has a power of 600 strokes in a second, which can propel it 35 feet, while the speed of a racehorse is but 90 feet a second. So thin are the wings of many insects, that 50,000 placed over each other would only be a quarter of an inch thick, and yet, thin as they are, each is double.

SUGGESTIVE FACTS.—Massachusetts, where the common-school system prevails, with a population of 994,504, has but 1,861 native born adults who cannot read and write; while Virginia, which is without the system, with a population of less than one half greater, has 77,005 whites who cannot read. Louisiana, with a population of 255,491 whites, has 21,221 natives who cannot read or write; while New York, with a white population of 3,048,325 has only 10,670.

HISTORY OF CHOLERA.—It is stated that this disease first appeared in 1781, at Gunjam, a coast-town 500 miles north-east of Madras. The next year it reached Madras, and in 1783, 20,000 died of it in India. It then disappeared. In 1817 it returned to India, as a terrible epidemic disease. It visited China. In 1821 it reached the Persian Gulf; in 1830 it reached Moscow; in 1832, Great Britain, France, and America, this being the year of its greatest violence in New York and other portions of this continent. In 1837-8 it disappeared from Europe. In 1849 it again visited New York from July to October, and has since, from time to

time, appeared in various parts of our continent, rather as a sporadic than an epidemic disease.

BRITISH EXPORTS.—The value of the produce and manufactures of Great Britain exported to the United States and the British possessions in North America, was in 1847, £10,947,161 to the United States, and £3,233,051 to the British possessions; in 1852, £16,567,737 for the former, and £3,065,364 to the latter; in 1853, £23,658,437 to the former and £4,898,545 to the latter.

POSTAGE ON PRINTED MATTER.—EXTRACT FROM THE LAW.—“Each newspaper, periodical, unsealed circular, or other article of printed matter not exceeding three ounces in weight, shall be sent to any part of the United States for one cent; and for every additional ounce, or fraction of an ounce, one cent additional shall be charged; and when the postage upon any newspaper or periodical is paid quarterly or yearly in advance at the office where the said periodical or newspaper is delivered, or is paid yearly or quarterly in advance at the office where the same is mailed, one half of said shall be charged.

“Newspapers and periodicals not weighing over one ounce and a half, when circulated in the state where published, shall be charged one-half of the rates before mentioned.

“Small newspapers and periodicals published monthly or oftener, and pamphlets not containing more than sixteen octavo pages each, when sent in single packages weighing at least eight ounces, to one address, and prepaid by affixing postage stamps thereto, shall be charged only half of a cent for each ounce or fraction of an ounce, notwithstanding the postage calculated on each separate article of such package would exceed that amount.

“Books, bound or unbound, not weighing over four pounds, shall be deemed mailable matter, and shall be chargeable with postage at one cent an ounce for all distances under three thousand miles, and two cents an ounce for all distances over three thousand miles, to which fifty per cent shall be added in all cases where the same be sent without being prepaid.”

“The postage on all transient matter shall be prepaid by stamps or otherwise, or shall be charged double the rates first above mentioned.

NEW YORK CITY.—According to the recent assessment, the value of real estate in this City for 1854 is \$330,300,396 being an increase of \$35,663,101 over 1853; the value of the personal estate is \$131,721,338 being an increase of \$12,727,200 over 1853.

LOST ITS SIGNIFICATION.—The meaning of Iowa is “here is the place,” and was given by the Indians, who, having been driven from Illinois and Wisconsin beyond the Mississippi, thought they had found a place where they could live unmolested.

MAHOMMEDAN PREJUDICE DECLINING.—A Society has been formed in London for the purpose of assisting evangelical missions in the Turkish empire, especially those of the American Board. At its first meeting, the Earl of Shaftesbury stated that his son was in the British fleet when it first sailed to the East, and being at Constantinople, was anxious to get admission to a mosque, but he and his friends did not dare to go under peril of their lives. He was there again at the close of the year, and with other officers went into nearly every mosque without any opposition, being only requested to take off their shoes before entering, as a mark of respect; their prejudice being abated by constant intercourse with Europeans. He also stated that the Sultan had given a large sum of money for the repair of the Protestant cemetery at Constantinople, and has signified his intention to give a large space of ground for the erection of a Protestant church.