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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME I.

JUNE, 1854.

NUMBER 2

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

The Topic for the Month,

GOD RECONCILING MAN.

While all the numbers of this journal will clearly indicate its distinctive object, the reader is requested to observe that by an arrangement embodied in the general plan, a *definite* subject or topic is selected for each separate number, and made *the burden* of its mission, occupying, perhaps, about the one half of its pages. This will give to the Tribune a feature of unity, that will soon make its advantages apparent to all parties. Intercommunion was the leading topic of the first, and probably will be of a few subsequent numbers. The selection for this, the second number never can be surpassed in point of personal interest especially in the case of those at all inclined to philosophical scepticism. Let the reader therefore be intreated to concentrate his whole being in struggling to grasp the glorious truths developed in the elucidation of the topic, *God Reconciling Man*.

The Tribune's 4th, leading proposition affirms that the cordial belief of the truth, respecting Jesus Christ and his work of redemption, does in every instance, *necessarily and inevitably*, draw the alienated affections of the trembling penitent back to the bosom of his God. Now as the root of the word cordial, designates the heart, this proposition is nothing more than an obvious deduction from the two Scriptural affirmations, "*with the heart man believeth unto righteousness*," and, "*in the day that thou seekest me with all thine heart I shall be found of thee*."—The inevitable necessity of the result, flows from the perfect adaptation of the truths embraced by the heart, to carry the whole of its affections in an outbursting stream of gratitude directly to the bosom of God, where they remain bound by the cause that led them thither; a cause, the adequate appreciation of which, involves the contemplation of man's misery and ruin in a state of alienation from God, and God's glorious work of unbounded grace, in making advances towards man while in this state, carrying these advances to the amazing extent of securing the incarnation of the

Lord of glory! that he might *voluntarily* lay down his life in necessary and foreseen infinite agony, amid the scoffings and derisions of the very beings in whose behalf he suffered all his woes! He, praying as they were shedding his blood, "Father forgive them: for they know not what they do." *Here is love*, that appeals to "the most alienated heart—*Love*, the appreciation of which must cause it instantly to abandon its aversion to God,—*Love*, necessarily impelling the soul that believes in it to lay the whole of its affections in mingled contrition and joy at the feet of its redeemer.—As the most concise and efficient exhibition of these truths, known to the writer; the whole of the XV. chapter of "*The philosophy of the plan or Salvation*" is here presented, with the earnest prayer that the result may be the salvation of many souls, through *Jessus Christ our Lord*.

CONCERNING THE MANIFESTATIONS OF GOD WHICH WOULD BE NECESSARY, UNDER THE NEW AND SPIRITUAL DISPENSATION, TO PRODUCE IN THE SOUL OF MAN AFFECTIONATE OBEDIENCE.

MAN'S moral and mental constitution was the same under the New as under the Old Testament dispensation. The same methods, therefore, which were adapted to move man's nature under the one, would be adapted to do so under the other. The difference between the two dispensations was, the first was a preparatory dispensation, its manifestations, for the most part, being seen, and temporal: the second, a perfect system of truth, spiritual in its character, and in the method of its communication. But, whether the truths were temporal or spiritual, and whether they were brought to view by faith or sight, in order to produce a given effect upon the soul, or any of its powers, the same methods under all dispensations would be necessary, varied only to suit the advancement of the mind in knowledge, the differences existing in the habits and circumstances of men, and the character of the dispensation to be introduced. For instance: under one dispensation—it being in a great measure temporal, preparatory, and imperfect—love might be produced by making men feel temporal want, and by God granting temporal benefits: while under a spiritual and universal system, men must likewise feel the want, and receive the benefit, in order to love; but the want felt and the benefit conferred must be of a spiritual character.

Under all dispensations, an essential requisite after

the way for its introduction was prepared, would be such manifestations of God to men as would produce love in the human heart for the object of worship and obedience. "Love the Lord thy God with all thy heart"—is the first great law of the universe; and God cannot be honored, nor man made happy, unless his obedience be actuated by love to the object of obedience. Now, the manifestations of mercy, under the old dispensation, were mainly temporal in their character, and limited in their application to the Jews. But God's special goodness to them could not produce love in the hearts of the Gentiles. The manifestations in Egypt were, therefore, neither adapted in their character, nor in the extent of their design, to the spiritual and universal religion of Jesus Christ. But one part of the Mosaic economy was universal and immutable in its character. The moral law is the same forever in its application to all intelligent beings in the universe. It is plain to reason, that whatever means may be adopted to bring men to rectitude of conduct, or to pardon them for offences, the rule of right itself, founded upon the justice and holiness, and sustained by the conscience, of the Eternal, must be immutable and eternal as its author; and the means, manifestations, and influences, under the different dispensations, are expedients of mercy, designed and adapted to bring men to act in conformity with its requirements.

How, then, under the new dispensation, and in conformity with its spiritual and universal character, could love for God be produced in the human heart?

We will here, again, as the subject in hand is most important, notice some of the conditions upon which affection for an object may be produced in the heart.

The will is influenced by motives and by affection; and all acts of will produced entirely by pure affection are disinterested acts. There is, probably, no one living, who has attained to maturity of years, but has, at some period of life, felt affection for another, so that it was more gratifying to please the object of his affection than to please himself. Love for another always influences the will to do those things which please the object loved; and the acts which proceed from affection are disinterested, not being done with any selfish end in view, but to conform to the will and meet the desires of another. The moment the affections are fixed upon an object, the will is drawn into union with the will of the object loved; and if that object be regarded as superior in proportion as he rises above us in the scale of being, to obey his will and secure his regard becomes a spontaneous volition of the soul; and the pleasure that arises from affectionate compliance with the will of a worthy and loved object, does not arise because it is sought for, but from the constitution the Maker has given to the human soul; it is the result of its activity, produced in accordance with the law of love.

All happy obedience must arise from affection, exercised towards the object obeyed. Obedience which arises from affection blesses the spirit which yields it, if the conscience approved of the object obeyed. While, on the contrary, no being can be happy in obeying one whom he does not love. To obey a parent, or to obey God, from interested motives, would be sin. The devil might be obeyed for the same reasons. All enlightened minds agree to what the Bible confirms, and what reason can clearly perceive, without argument, that love for God is essential to every act of religious duty. To tender obedience or homage to God, while we had no love for him in our hearts, would be dishonorable to the Maker, and doing violence to our own nature.

When an object presents itself to the attention, whose character engages the heart, then the affections flow out, and the soul acts sweetly in this new relation. There is a bond of sympathy between the hearts of the two beings, and those things which affect the one affect the other, in proportion to the strength of the cherished

affection. One meets the desire and conforms to the will of the other, not from a sense of obligation merely, but from choice. And in thus giving and receiving affection, the soul experiences its highest enjoyment, its greatest good; and when the understanding perceives in the object loved, perfections of the highest character, and affection of the purest kind for those that love him, the conscience sanctions the action of the heart and the obedience of the will, and all the moral powers of the soul unite in happy and harmonious action.

We return now, to the problem—Under the spiritual dispensation of Christ, how could the affections of the soul be awakened by faith, and fixed upon God, their proper object?

The principle has been stated, which every one will recognize as true in his own experience, that the more we feel the want of a benefactor, temporal or spiritual, and the more we feel our inability to rescue ourselves from existing difficulties and impending dangers, the more grateful love will the heart feel for the being, who, moved by kindness, and in despite of personal sacrifices, interposes to assist and save us.

Under the Old Testament dispensation the affections of the Israelites were educed and fixed upon God in accordance with this law of the soul. They were placed in circumstances of abject need; and, from this condition of suffering and sorrow, God delivered them, and thus drew their hearts to himself. Now the Jews, as has been noticed, supposed that the Messiah would appear and again confer upon them similar favors, by delivering them from the state of dependence and subjection as a nation. But a temporal deliverance of this kind, as has been shown, was not consistent with the design of Christ's perfect and spiritual dispensation, which was designed to save men from sin and spiritual bondage, and restore them to spiritual happiness by restoring them to affectionate obedience to the only living and true God.

The inquiry then presents itself, as a feeling of want was necessary, in order that the soul might love the being that supplied that want—and as Jesus came to bestow spiritual mercies upon mankind—How could men be brought to feel the want of a spiritual Benefactor and Saviour?

Allow the thought to be repeated again—According to the constitution which God has given the soul, it must feel the want of spiritual mercies before it can feel love for the giver of those mercies; and just in proportion as the soul feels its lost, guilty, and dangerous condition, in the same proportion will it exercise love to the being who grants spiritual favor and salvation. How, then, could the spiritual want be produced in the souls of men, in order that they might love the spiritual benefactor?

Not by temporal bondage and temporal suffering, because these would lead men to desire temporal deliverance. The only possible way by which man could be made to hope for and appreciate spiritual mercies, and to love a spiritual deliverer, would be to produce a conviction in the soul itself of its evil condition, its danger as a spiritual being, and its inability, unaided, to satisfy the requirements of a *spiritual law*, or to escape its just and spiritual penalty. If man could be made to perceive that he was guilty and needy; that his soul was under the condemnation of the holy law of a holy God, he would then, necessarily, feel the need of a deliverance from sin and its consequences; and in this way only could the soul of man be led to appreciate spiritual mercies, or love a spiritual benefactor.

Mark another fact, in connection with the foregoing, which is to be especially noticed, and which will be developed fully in subsequent pages—The greater the kindness and self-denial of a benefactor manifested in our behalf, the warmer and the stronger will be the

affection which his goodness will produce in the human heart.

Here, then, are two facts growing out of the constitution of human nature—First, the soul must feel its evil and lost estate, as the pre-requisite condition, upon which alone it can love a deliverer—Second, the degree of kindness and self-denial in a benefactor, temporal or spiritual, graduates the degree of affection and gratitude that will be awakened for him.

Now, in view of these necessary conditions, mark the means which God has used, and the manifestations which he has made of Himself, in order to secure the supreme love of the human soul.

In the first place the soul is brought to see and feel its evil and lost condition, and its need of deliverance.

At the advent of Jesus, the Roman world was in precisely the condition which was necessary to prepare it for his doctrines. The Jews had the moral law written in their scriptures, and recognised it as the will of Jehovah; and the Gentiles had its requirements, concerning their duty to each other, and their duty to worship, written upon their hearts. Both the doctors among the Jews, and the schools of philosophy among the Gentiles, especially those of the Stoics, taught the obligatory nature of many of the important moral duties which man owes to man. No period in the history of the heathen mind ever existed before or since, when man's relations to man were so clearly perceived.* The Jews, however, had these advantages, that while the few intelligent Gentiles received the instruction of the philosophers in relation to morals, as truth, it was truth without any higher sanction than that of having been spoken by wise men, and therefore it contained in itself no authority or weight of obligation to bind the conscience; while they had the Moral Law, as a rule of duty, sanctioned by the authority and infinite justice of Jehovah. Thus the moral virtues assumed the sanction of religious duties; and they had not only the moral precepts thus sanctioned, but having been taught the true character of God, their religious duties were likewise united in the same sacred decalogue.

There was, however, in the application of the law one most important and vital mistake, in relation to what constituted human guilt. The moral law was generally applied as the civil law, not to the acts of the spirit, but to the acts of the body. It was applied to the external conduct of men, not to the internal life. If there was conformity to the letter of the law in external manners, there was a fulfilment, in the eyes of the Jew and the Gentile, of the highest claims that God or man held upon the spirit. No matter how dark or damning were the exercises of the soul; if it only kept its sin in its own habitation, and did not develop it in action, the penalty of the law was not laid to his charge. The character of the spirit itself might be criminal, and all its exercises of thought and feeling sensual and selfish, yet if it added hypocrisy to its guilt, and maintained an outward conformity to the law—a conformity itself produced by selfishness, man judged himself, and others adjudged him, guiltless. Man could not, therefore, understand his own guilt, as a spiritual being, nor feel his condemned and lost condition, until the requirements of the holy law were applied to the exercises of his soul.

Now, Jesus applied the Divine law directly to the soul, and laid his obligations upon the movements of the will, and the desires. He taught that all wrong thoughts and feelings were acts of transgression against God, and as such would be visited with the penalty of the Divine law. Thus he made the law

spiritual and its penalty spiritual, and appealing to the authority of the supreme God, he laid its claims upon the naked soul—he entered the secret recesses of the spirit's tabernacle—he flashed the light of the Divine law upon the awful secrets known only to the soul itself; and, with the voice of a God, he spoke to the "I" of the mind—Thou shalt not *will*, nor *desire*, nor *feel* wickedly!

While he had thus shown that all the wrong exercises of the soul were sin against God, and that the soul was in a guilty condition, under the condemnation of the Divine law, he then directs the attention to the spiritual consequences of this guilt. These he declared to be exclusion from the kingdom and presence of God, and penalty which involved either endless spiritual suffering, or destruction of the soul itself. The punishment which he declared to be impending over the unbelieving and impenitent spirit, he portrayed by using all those figures which would lead men to apprehend the most fearful and unmitigated spiritual misery.

Before the impenitent and pardoned sinner there was the destruction of the soul and body in hell—assignment to a state of darkness where the worm dieth not, and the fire is not quenched—cursed and banished from God into everlasting fire prepared for the devil and his angels—a agonizing in flame, and refused a drop of water to mitigate the agony. Now, these figures to the minds both of Jews and Gentiles, must have conveyed a most appalling impression of the misery that was impending over the soul, unless it was relieved from sin, and the consequent curse of the law—Jesus knew that the Jews, especially, would understand these figures as implying fearful future punishment; he therefore designed to do, what was undoubtedly accomplished, in the mind of every one that believed his instruction, which was, to produce a conviction of sin in the soul, by applying to it the requirements of the spiritual law of God, and by showing that the penalty consequent upon sin was fearful and everlasting destruction. We say, then, what every one who has followed these thoughts must perceive to be true, that the instruction of Jesus would, necessarily, produce in the mind of every one that *believed*, a conviction that he was a guilty and condemned creature, and that an awful doom awaited his soul, unless he received pardon and spiritual deliverance.

Thus, then, by the instruction of Jesus Christ, showing the spirituality and holiness of the divine law, and applying it, with its infinite sanctions, to the exercises of the soul, that condition of mind was produced which alone could prepare man to love a spiritual deliverer; and there is no other way in which the soul could have been prepared in accordance with truth and the constitution of its own nature, to appreciate the spiritual mercies of God, and love him as a spiritual Saviour.

The Law and the Truth being exhibited by Christ in the manner adapted to produce the condition of soul pre-requisite to the exercise of affection for spiritual deliverance—now, as God was the author of the law, and as he is the only proper object both of supreme love and obedience; and, as man could not be happy in obeying the law without loving its author; it follows, that the thing now necessary, in order that man's affections might be fixed upon the proper object of love and obedience, was, that the supreme God should, by self-denying kindness, manifest spiritual mercy to those who felt their spiritual wants, and thus draw to Himself the love and worship of mankind. If any other being should supply the *need*, that being would receive the *love*; it was therefore necessary that *God HIMSELF* should do it, in order that the affection of believers might centre upon the proper object.

But, notice, that in order to the accomplishment of this end, without violating the moral constitution of the universe, it would be essentially necessary that the holiness of God's law should be maintained. This

* For the views of the different schools of Grecian and Roman philosophy at this period, and the amount of their indebtedness to the Jewish Scriptures, see Enfield's *His. Phil.*

would be necessary, because the law is, in itself, the will of the Godhead, and God himself must be unholy before his will can be. And whatever God may overlook in those who know not their duty, yet, when he reveals his perfect law, that law cannot, from the nature of its Author, allow the commission of a single sin. But, besides, if its holiness were not maintained, man is so constituted that he could never become holy. Every change to a better course in man's life must be preceded by a conviction of error—man cannot repeat and turn from sin till he is convicted of sin in himself. Now, if the holiness of the law, as a standard of duty, was maintained, man might thus be enlightened and convicted of sin, until he has seen and felt the last sin in his soul; and if the law allowed one sin, there would be no way of convicting man of that sin, or of converting him from it; he would therefore, remain, in some degree, a sinner forever. But, finally and conclusively, if the holiness of the law was not maintained, that sense of guilt and danger could not be produced which is necessary in order that man may love a spiritual Saviour. Jesus produced that condition by applying to the soul the authority, the claims, and the sanctions of the holy law. It is impossible, therefore, in the nature of things, for a sinful being to appreciate God's mercy, unless he first feel his justice as manifested in the holy law. Love in the soul is produced by the joint influence of the justice and mercy of God. The integrity of the eternal law, therefore, must be forever maintained.

How, then, could God manifest that mercy to sinners, by which love to Himself and to his law would be produced, while His infinite holiness and justice would be maintained?

We answer, in no way possible but by some expedient, by which his justice and mercy would both be exalted. If, in the wisdom of the Godhead, such a way could be devised by which God himself could save the soul from the consequences of its guilt—by which He himself could in some way suffer and make self-denials for its good; and, by his own interposition, open a way for the soul to recover from its lost and condemned condition, then the result would follow inevitably, that every one of the human family who had been led to see and feel his guilty condition before God, and who believed in God thus manifesting Himself to rescue his soul from spiritual death—every one, thus believing, would from the necessities of his nature, be led to love God his Saviour; and—mark—the greater the self-denial and the suffering on the part of the Saviour, in ransoming the soul, the stronger would be the affection felt for Him.

This is the central and vital doctrine of the Plan of Salvation. We will now, by throwing light and accumulating strength upon this doctrine from different points, illustrate and establish it beyond the possibility of rational doubt.

I.

THE TESTIMONY OF JESUS THAT IT WAS NECESSARY MAN SHOULD FEEL THE WANT, IN ORDER TO EXERCISE THE LOVE.

Jesus uniformly speaks of it as being necessary, that previously to accepting him as a Saviour, the soul should feel the need of salvation. He does not even invite the thoughtless sinner, or the godless worldling, who has no sense of the evil or the guilt of sin, to come to him. Said Jesus, "I came not to call the righteous, but sinners to repentance." "The whole need not a physician, but they who are sick." "Come unto me, all ye who are weary and heavy laden, and I will give you rest." "If any man thirst, let him come unto me and drink." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Thus, the points which have been shown to be necessary, from the constitution of things, in order to the soul's loving God, are presented in the same light

by Jesus himself: and upon the principle which they involve, he acted during his ministry.

II.

THE TESTIMONY OF THE SCRIPTURES THAT GOD DID THUS MANIFEST HIMSELF AS SUFFERING AND MAKING SELF-DENIALS FOR THE SPIRITUAL GOOD OF MEN.

God was in Christ, says the Apostle, reconciling the world to Himself: that is, God was in Christ doing those things that would restore to Himself the obedience and affection of every one that believed. Christ represents himself as a ransom for the soul; as laying down his life for believers. He is represented as descending from an estate of the highest felicity; taking upon him the nature of man, and humbling himself even to the death of the cross; a death of the most excruciating torture; and thus bearing the sins of men in his own body on the tree, that through his death God might be just, and the justifier of every one that believeth in Jesus.

It was thus, by a self-denial surpassing description—by a life of labor for human good, accomplished by constant personal sacrifices, and tending, at every step, towards the centre of the vortex, He went on until, finally, life closed to a crisis, by the passion in the garden—the rebuke, and the buffet, and the cruel mockery of the Jews and the Romans—and then, bearing his cross, faint with former agony of spirit, and his flesh quivering with recent scourging, he goes to Calvary, where the agonized sufferer for human sin, cried "IT IS FINISHED," and gave up the ghost.

Such is the testimony of the Scriptures; and it may be affirmed, without hesitancy, that it would be impossible for the human soul to exercise full faith in the testimony, that it was a guilty and needy creature, condemned by the holy law of a holy God; and that from this condition of spiritual guilt and danger, Jesus Christ suffered and died to accomplish its ransom—we say a human being could not exercise full faith in these truths and not love the Saviour.

III.

THE ATONEMENT OF CHRIST PRODUCES THE NECESSARY EFFECT UPON THE HUMAN SOUL, IN RESTORING IT TO AFFECTIONATE OBEDIENCE, WHICH NEITHER PHILOSOPHY, LAW, NOR PRECEPTIVE TRUTH COULD ACCOMPLISH.

The wisdom of Divine Providence was conspicuous in the fact, that previously to the introduction of Christianity, all the resources of human wisdom had been exhausted in efforts to confer upon man true knowledge and true happiness. Although most of the great names of antiquity, were conspicuous rather for those properties which rendered them a terror and a scourge to mankind; and, although society among the ancients, in its best estate, was little better than semi-barbarism; yet, there was a class in society during the Augustan and Periclean age, and even at some periods before that time, that was cultivated in mind and manners. From this class, individuals at times arose who were truly great—men distinguished alike for the strength, compass, and discrimination of their intellect. In all the efforts of these men, with the exception of those who applied themselves exclusively to the study of physical phenomena, the great end sought was the means or secret of human happiness. All admitted that human nature, as they found it, was in an imperfect or depraved condition, and not in the enjoyment of its chief good; and the plans which they proposed, by which to obtain that happiness, of which they believed the soul susceptible, were as various, and diverse from each other, as can be imagined. No one of these plans ever accomplished, in any degree, the end desired. And no one of them was ever adapted to, or embraced by the common people. The philosophers themselves, after wrangling for the honor of having

discovered truth, and making themselves miserable in the pursuit of happiness, died; and man was left unsatisfied and unhappy, philosophy having shed only sufficient light upon his mind to disclose more fully the gaily and wretched state of his heart.

There are, perhaps, two exceptions to these remarks as applied to the great minds of antiquity, those are Socrates and his pupil Plato. These men, with a far-penetrating insight into the constitutional wants of man, contemplating the disordered and unhappy condition of human nature, and enquiring for a remedy adequate to enlighten the human mind, and give the heart a satisfying good, perceived that there was not in the resources of philosophy, nor within the compass of human means, any power that could reach the source of the difficulty, and rectify the evil of human nature, which consisted in a want of benevolent affection. Inferring from the nature of man what would be necessary, and trusting in the goodness of the Deity to grant the requisite aid, they expressed their belief that a divine teacher would come from heaven, who would restore truth and happiness to the human soul.

It is strange that among philosophers of succeeding ages there has not been wisdom sufficient to discover, from the constitutional necessities of the human spirit, that demand for the instruction and aid of the Messiah, which Socrates and Plato discovered, even in a comparatively dark age.

There are two insuperable difficulties which would forever hinder the restoration of mankind to truth and happiness from being accomplished by human means. The first, which has been already alluded to, is, that human instruction, as such, has no power to bind the conscience. Even if man were competent to discover all the truth necessary for a perfect rule of conduct, yet that truth would have no reformatory power, because men could never feel that truth was obligatory, which proceeded from merely human sources. It is an obvious principle of our nature, that the conscience will not charge guilt on the soul for disobedience, when the command proceeds from a fellow man, who is not recognised as having the prerogative and the right to require submission. And, besides, as men's minds are variously constituted, and of various capacities, there could be no agreement in such a case concerning the question, "What is truth?" As well might we expect two school-boys to reform each other's manners at school, without the aid of the teacher's authority, as that men can reform their fellows, without the sanction of that authority which will quicken and bind the conscience. The human conscience was made to recognise and enforce the authority of God, and unless there is belief in the Divine obligation of truth, conscience refuses to perform its office.

But the grand difficulty is this:—Truth, whether sanctioned by conscience or not, has no power, as has been shown, to produce love in the heart. The law may convict and guide the mind, but it has no power to soften or to change the affections. This was the precise thing necessary, and this necessary end the wisdom of the world could not accomplish. All the wisdom of all the philosophers in all ages, could never cause the affections of the soul to rise to the holy blessed God. To destroy selfish pride, and produce humility—to eradicate the evil passions, and produce in the soul desires for the universal good, and love for the universal Parent, was beyond the reach of earthly wisdom and power. The wisdom of the world in their efforts to give truth and happiness to the human soul, was foolishness with God; and the wisdom of God—CHRIST CRUCIFIED—was foolishness with the philosophers, in relation to the same subject; yet, it was Divine Philosophy; an adapted means, and the only adequate means to accomplish the necessary end. Said an apostle in speaking upon the subject, "The Jews require a sign, and the Greeks seek after wisdom, but

we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The Jews, while they required a sign, did not perceive that miracles, in themselves, were not adapted to produce affection. And the Greeks, while they sought after wisdom, did not perceive that all the wisdom of the Gentiles would never work love in the heart. But the apostle preached CHRIST CRUCIFIED, an exhibition of self-denial, of suffering, and of self-sacrificing love and mercy, endured in behalf of men; which, when received by faith, became the power of God and the wisdom of God to produce love and obedience in the human soul. Paul understood the efficacy of the cross. He looked to Calvary and beheld Christ crucified as the sun of the gospel system. Not as the moon, reflecting cold and borrowed rays; but as the Sun of Righteousness, glowing with radiant mercy, and pouring warm beams of life and love into the open bosom of the believer.

IV.

ANALOGY BETWEEN THE MORAL AND PHYSICAL LAWS OF THE UNIVERSE.

The laws which govern physical nature are analogous to those which the gospel introduces into the spiritual world. The earth is held to the sun by the power of attraction, and performs regularly its circuit around the central, sustaining luminary; maintaining, at the same time, its equal relations with its sister planets. But the moral system upon the earth is a chaos of derangement. The attraction of affection which holds the soul to God, has been broken, and the soul of man, actuated by selfishness—revolving upon its own centre only—jars in its course with its fellow spirits, and crosses their orbits; and the whole system of the spiritual world upon earth, revolves in disorder, the orbs wandering and rolling away from that centre of moral life and power which alone could hold them in harmonious and happy motion. Into the midst of this chaos of disordered spirits, God, the Sun of the spiritual world came down. He shed light upon the moral darkness, and by coming near, like the approaches of a mighty magnet, the attraction of his mercy, as manifested in Christ crucified, became so powerful, that many spirits, rolling away into darkness and destruction, felt the efficacy, and were drawn back, and caused to move again in their regular orbits, around the 'Light' and 'Life' and 'Love' of the spiritual system.

If free agency could be predicated of the bodies of the solar system, the great law which governs their movements might be expressed thus—*Thou shalt attract the Sun with all thy might, and thy sister planets as thyself.* The same expression gives the great law of the spiritual world "Thou shalt love the Lord with all thy soul, and thy neighbor as thyself." Now, if a planet had broken away from its orbit, it would have a tendency to fly off forever, and it never could be restored, unless the sun, the great centre of attraction, could, in some way, follow it in its wanderings, and thus by the increased power of his attraction, as he approached nearer to the fallen planet, attach it to himself, and then draw it back again to its original orbit. So with the human spirit; its affections were alienated from God, the centre of spiritual attraction, and they could never have been restored, unless God had approached, and by the increased power of his mercy, as manifested in the self-denial, sufferings, and death of Christ, united man again to himself, by the power of affection, that he might thus draw him up from his misery and sin, to revolve around him, in harmony and love, forever.

If this earth had, by some means, broken away from the sun, there would be no way possible of recovering it, again to its place in the system, but that which has

been mentioned—that the sun should leave his central position, and approach the wandering orb, and thus, by the increased power of his attraction, draw back the earth to its original position. But the sun could not thus leave the centre of the system, without drawing all the other planets from their orbits by the movement to recover the lost one. The relations of the system would be broken up, and the whole solar economy sacrificed, if the universal and equal law of gravitation was infringed by the sun changing his position and his relations in the system.

Further, the established laws of the physical universe would render it impossible that any other planet should be the instrument of recovering the earth to the sun. If another planet should approach the earth while thus wandering, the increased power of attraction would cause the two globes to revolve around each other; or if the approaching planet was of greater magnitude, the earth would revolve, as a satellite, around it. But, this would not be to restore the earth to its place in the system, nor to its movement around the sun, but to fix it in a wrong position and a wrong movement, and thus alienate it forever from the central source of light and heat. It follows, therefore, that in accordance with the established laws of the solar system, the earth could never be recovered, but would fly off forever, or be broken into asteroids.

There would, therefore, be no way possible for the recovery of the earth, unless God should adopt an expedient unknown to the physical laws of the universe. (This, all who believe that God is Almighty, and Himself the author of those laws, will allow that he might do.) That expedient must not destroy the great laws of the system, upon which the safety of all its parts depend, but an augmented force of attraction must be thrown upon the earth from the sun itself, which would be sufficient to check the force of its departing momentum, and gradually draw it back to its place. If a portion of the magnetic power of the sun could be thrown into the earth, an adhesion would take place between it and the earth, and then, after the cord was fastened, if the body of attractive matter could ascend again to the body of the sun, the earth would receive the returning impulse, and a new and peculiar influence would be created to draw it back to its allegiance to the sun. If, as has been said, the power came from any other body but the sun itself, or attracted towards any other body, the earth would lose its place in the system forever.

So in the moral world: God's relations to the moral universe must be sustained. The infinite justice and holiness of the Divine law must not be compromised. The end to be gained is, to draw man, as a revolted sinner, back to God, while the integrity of God's moral government is maintained. Now, *affection* is the attraction of the moral universe. And, in accordance with the foregoing deduction, to reclaim alienated man to God would be impossible, unless there should be a manifestation of the Godhead in the world, to attract to himself man's estranged affections, and then, after the affinity was fastened by faith, by his ascending again to the bosom of the Deity, mankind would thus be gradually drawn back to allegiance to Jehovah.

V.

ILLUSTRATIONS FROM NATURE AND THE SCRIPTURES.

The Plan of Salvation is likened unto a vine which has fallen down from the bows of an oak. It lies prone upon the ground; it crawls in the dust, and all its tendrils and claspers, which were formed to hold it in the lofty place from which it had fallen, are twined around the weed and the bramble, and having no strength to raise itself, it lies fruitless and corrupting, tied down to the base things of the earth. Now, how shall the vine arise from its fallen condition? But one way is possible, for the vine to rise again to the place

from whence it had fallen. The bough of the lofty oak must be let down, or some communication must be formed connected with the top of the oak and at the same time with the earth. Then, when the bow of the oak was let down to the place where the vine lay, its tender claspers might fasten upon it, and, thus supported, it might raise itself up, and bloom and bear fruit again in the lofty place from whence it fell. So with man—his affections had fallen from God, and were fastened to the base things of the earth. Jesus Christ came down, and by his humanity stood upon the earth, and by his divinity raised his hands and united himself with the Deity of the everlasting Father: thus the fallen affections of man may fasten upon him, and twine around him, until they again ascend to the bosom of the Godhead, from whence they fell.

It was thus that prophets, evangelists, apostles, and the Son of God himself, presented the divine scheme of human redemption. Christ is the 'Branch' by which the vine may recover itself from its prone and base condition: he is the 'Arm of the Lord' by which he reaches down and rescues sinful men from the ruins of the fall: "through whom," says Peter, "ye believe in God," (i. e. believe in God manifested through Christ,) "that raised him up from the dead, and gave him glory, that your faith and hope might be in God." Says Paul, "Your life is hid with Christ in God." Jesus himself proclaimed that the believer should have within him "a well of water, springing up into everlasting life"—that is, he that believeth in Christ crucified, the hard heart within him will be struck by the rod of faith, and in his soul there will be a well of pure and living affection, springing up to God forever. And again: "Jesus cried, and said, He that believeth on me, believeth not on me, but on Him that sent me; and he that seeth me, seeth Him that sent me:" i. e. Christ was *God acting*, developing the divine attributes through human nature, so that men might apprehend and realize them. God might have been as merciful as he is, if Christ had never died; but man could never have known the extent, nor felt the power of his mercy, but by the exhibition on the cross. His mercy could have been manifested to man's heart in no other way. And men cannot love God for what he truly is, unless they love Him as manifested in the suffering and death of Christ Jesus. "I am the way, the truth, and the life; no man cometh unto the Father, but by me." "If ye had known me, ye would have known my Father also, and from henceforth ye know him, and have seen him."

VI.

THE PRECEDING VIEWS ESTABLISHED BY REDUCTIO AD ABSURDUM.

It is necessary that man should know the character of the true God, and feel the influence of that character upon his mind and heart. But human nature, as at present constituted, could not be made to feel the goodness of God's mercy, unless God—blessed be his name—should make self-denials for man's benefit; either by assuming human nature, or in some other way. (And is it not true that God could make self-denials for men in no other way that would be plain to their apprehension, except by embodying his Godhead in human nature?) Mercy can be manifested to man, so as to make an impression upon his heart, in no other way than by labor and self-denial. This principle is obvious. Suppose an individual is confined, under condemnation of the law, and the governor, in the exercise of his powers, pardons him: this act of clemency would produce upon the heart of the criminal no particular effect, either to make him grateful or to make him better. He might, perhaps, be sensible of a complacent feeling for the release granted; but so long as he knew that his release cost the governor nothing but a volition of his will, there would be no basis in the prisoner's mind for gratitude and love.

The liberated man would feel more gratitude to one of his friends who had labored to get petitions before the governor for his release, than to the governor who released him. To vary the illustration—suppose that two persons, who are liable to be destroyed in the flames of a burning dwelling, are rescued by two separate individuals. The one is enabled to escape by an individual who, perceiving his danger, steps up to the door and opens it, without any effort or self-denial on his part. The other is rescued in a different manner. An individual, perceiving his danger and liability to death, ascends to him, and by a severe effort, and while he is himself suffering from the flames, holds open the door until the inmate escapes for his life. Now the one who opened the door without self-denial may have been merciful, and the individual relieved would recognise the act as a kindness done to one in peril; but no one would feel that *that* act proved that the man who delivered the other manifested any special mercy, because any man would have done the same act. But the one who ascended the ladder and rescued, by peril, and by personal suffering, the individual liable to death, would manifest special mercy, and all who observed it would acknowledge the claim; and the individual rescued would feel the mercy of the act, melting his heart into gratitude to his deliverer unless his heart was a moral petrification.

What are, in reality, the facts by which alone men may know that any being possesses a benevolent nature? Not, certainly, by that being conferring benefits upon others, which cost him neither personal labor nor self-denial; because we could not tell but those favors would cease the moment they involved the least degree of sacrifice, or the moment they interfered with his selfish interests. But when it requires a sacrifice, on the part of a benefactor, to bestow a favor, and that sacrifice is made, then benevolence of heart is made evidently manifest. Now mark—any being who is prompted by benevolence of heart, to make sacrifices, may not lose happiness, in the aggregate, by so doing; for a benevolent nature finds happiness in performing benevolent acts. Self-denials are, therefore, not only the appropriate method of manifesting benevolence to men, but they are likewise the appropriate manifestations of a benevolent nature. Now, suppose God is perfectly benevolent; then, it follows in view of the foregoing deductions, in order to manifest his true nature to men, self-denials would be necessary, in order that men might see and feel that "God is love." It is clear, therefore, that those who reject the divinity of Christ, as connected with the atonement, cannot believe in God's benevolence; because, God is really as benevolent as the self-denials of Christ (believed in as divine) will lead men to feel that he is; nor can they believe in the mercy of God in any way that will produce an effect upon their hearts. To say that the human heart can be deeply affected by mercy that is not manifested by self-denial, is to show but little knowledge of the springs which move the inner life of the human soul. Man will feel a degree of love and gratitude for a benefactor who manifests an interest in his wants, and labors to supply them; but he will feel a greater degree of grateful love for the benefactor who manifests an interest in his wants, and makes self-denials to aid him. To deny, therefore, the divine and meritorious character of the atonement, is to shut out both the evidence and the effect of God's mercy from the soul.

In accordance with this view, is the teaching of the scriptures. There is but one thing which is charged against men, in the New Testament, as a fundamental and soul-destroying *heresy*, and that is, not denying the Lord, but "the Lord that bought them." It is rejecting the purchase of Christ by his self-denying atonement, which causes the destruction of the soul, because it rejects the truth which alone can produce love to the God of love.

But further: the facts have been fully proved, that God Jehovah, by taking a personal interest in the well-being of the Israelites, and laboring to secure their redemption, secured their affections to himself; and that His acts of mercy produced this effect was manifested by their song after their final deliverance at the Red Sea. "O sing unto Jehovah, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. Jehovah is my strength and song, and has become my salvation." In like manner, Jesus Christ secured to himself in a greater degree, the affections of Christians, by his self-denying life and death, to ransom them from *spiritual* bondage and misery. The Israelites in Egypt were under a *temporal* law so severe, that while they suffered in the greatest degree, they could not fulfil its requirements: they therefore loved Jehovah for *temporal* deliverance. The believer was under a *spiritual* law, the requirements of which he could not fulfil, and therefore he loved Christ for *spiritual* deliverance. This fact, that the supreme affection of believers was thus fixed upon Christ, and fixed upon him in view of his self-sacrificing love for them, is manifest throughout the whole New Testament—even more manifest than that the Jews loved Jehovah for temporal deliverance. "The love of Christ constrains me;" says one: thus manifesting that his very life was actuated by affection for Jesus. Says another—speaking of early Christians generally—"Whom (Christ) having not seen, ye love; and in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The Bible requires men to perform their religious duties, moved by love to Christ: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Mark—these Christians were moved in what they *did*, what they *said*, and what they *felt*, by love to Christ: love to Jesus actuated their whole being, body and soul. It governed them.

Now, suppose that Jesus Christ was not God, nor a true manifestation of the Godhead in human nature, but a man, or angel, authorized by God to accomplish the redemption of the human race from sin and misery. In doing this, it appears from the nature of things, and from the Scriptures, that he did what was adapted to, and what *does* draw the heart of every true believer—as in the case of the apostle and the early Christians—unto himself, as the supreme or governing object of affection. Their will is governed by the will of Christ; and love to him moves their heart and hands. Now, if it be true that Jesus Christ is not God, then he has devised and executed a plan, by which the supreme affections of the human heart are drawn to himself, and alienated from God, the proper object of love and worship: and, God having authorized this plan, he has devised means to make man love Christ, the creature more than the Creator, who is God over all, blessed for evermore.

But, is it said that, Christ having taught and suffered by the will and authority of God, we are under obligation to love God for what Christ has done for us? It is answered that this is impossible. We cannot love one being for what another does or suffers in our behalf. We can love no being for labors and self-denials in our behalf, but that being who voluntarily labors and denies himself. It is the kindness and mercy exhibited in the self-denial that moves the affections; and the affections can move to no being but the one that makes the self-denials, because it is the self-denials that draw out the love of the heart.

Is it still said that Christ was sent by God, to do His will, and not his own; and therefore we ought to love God, as the being to whom gratitude and love is due, for what Christ said and suffered? Then it is answered:—if God willed that Christ, as a creature of his, should come, and by his sufferings and death redeem

sinners, we ought not to love Christ for it, because he did it as a creature, in obedience to the commands of God, and was not self-moved nor meritorious in the work; and we cannot love God for it, for the labor and self-denial was not borne by him. And further: if one being, by an act of his authority, should cause another innocent being to suffer, in order that he might be loved who had imposed the suffering, but not borne it, it would render him unworthy of love. If God had caused Jesus Christ, being I's creature, to suffer, that he might be loved himself for Christ's sufferings, while he had no connection with them, instead of such an exhibition, on the part of God, producing love to him, it would produce pity for Christ, and aversion towards God. So that neither God, nor Christ, nor any other being, can be loved for mercy extended, by self-denials to the needy, unless those self-denials were produced by a voluntary act of mercy upon the part of the being who suffers them. And no being, but the one who made the sacrifices, could be meritorious in the case. It follows, therefore, uncontroversially, that if Christ was a creature—no matter of how exalted worth—and not God; and if God approved of his work in saving sinners, he approved of treason against his own government; because, in that case, the work of Christ was adapted to draw, and did necessarily draw the affections of the human soul to himself, as its spiritual Saviour, and thus alienate them from God, their rightful object. And Jesus Christ himself had the design of drawing man's affections to himself in view, by his crucifixion: says he, "and I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die: thus distinctly stating that it was the self-denials and mercy exhibited in the crucifixion that would draw out the affections of the human soul, and that those affections would be drawn to himself as the suffering Saviour. But that God would sanction a scheme which would involve treason against Himself, and that Christ should participate in it, is absurd and impossible, and therefore cannot be true.

But if the divine nature was united with the human, in the teaching and work of Christ—if "God was in Christ, (drawing the affections of men, or) reconciling the world to himself"—if, when Christ was lifted up, as Moses lifted up the serpent in the wilderness, he drew, as he said he would, the affections of all believers to himself; and then, if he ascended, as the second person of the Trinity, into the bosom of the eternal Godhead—He, thereby, after he had engaged, by his work on earth, the affections of the human soul, bore them up to the bosom of the Father, from whence they had fallen. Thus the ruins of the fall were rebuilt, and the affections of the human soul again restored to God, the Creator, and proper object of supreme love. O the length, and the breadth, and the depth, and the height, of the divine wisdom and goodness, as manifested in the wonderful plan of salvation. "Great is the mystery of godliness: God was manifest in the flesh—justified in the spirit—seen of angels—preached unto the Gentiles—believed on in the world—received up into Glory"—amen: blessing and honor, dominion and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever: Amen and amen.

"THE WORD OF RECONCILIATION."

It is a remarkable feature in the experience of all who become reconciled to God through faith, that they immediately desire the reconciliation of others. Personally, they know that though the knowledge of the truth and its full and hearty reception, they have been led from death unto life; and hence infer, that the same cause will produce the like effect in the case of every wretched sinner of the human race. And therefore to

have such made acquainted with the truth as it is in Jesus that they might be saved, is the desire, which of all others relating to man's welfare, reigns predominant in their souls. But what are they to do? Is the "word of reconciliation in any way committed to them? Are they authorized to preach the gospel of the Son of God to those ignorant of its power?—In answer to these inquiries, as well as to carry the reader forward in the contemplation of "God reconciling man," in the great work of its extension through all the nations of the earth, and of its perpetuation through all periods of time, the following as most satisfactory and conclusive is presented from the pen of Francis Wayland, D. D. as found in a sermon preached by him before the University of Rochester in 1853:—

II. Let us in the next place inquire what is meant by preaching the gospel.

The word preach, in the new testament, has a meaning different from that which at present commonly attaches to it. We understand by it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. It may be the discussion of a doctrine, an exegetical essay, a dissertation on social virtues or vices, as well as a persuasive unfolding of the teaching of the Holy Ghost. No such general idea was intended by the word as it is used by the writers of the New Testament. The words translated *preach* in our version are two. The one signifies simply to herald, to announce, to proclaim, to publish; the other, with this general idea combines the notion of good tidings; and means, to publish, or be the messenger of good news. From what I have already said of the nature of the gospel message, it is evident that no other idea would so well have corresponded with the facts of the case. A great and unexpected change had been wrought in the condition of humanity. Our whole race had been, by a most astonishing act of grace, redeemed from inconceivable misery. They, however, remained ignorant both of their danger and of their deliverance. The knowledge of this act of infinite love had been communicated to a few men who had availed themselves of the gracious conditions of the new covenant, and had concentrated their whole being henceforth to their Redeemer. The rest of the world was wrapt in Egyptian darkness. Mankind still continued under the curse of the law, and were passing by millions to receive in everlasting despair the just demerit of their transgressions. The command was, go abroad every where, proclaim to every creature the news of redemption; tell them of the love of God in Christ Jesus. All things are now ready, bid them come and welcome to the marriage supper of the Lamb.

When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to set up a brazen serpent, with the assurance that whosoever that had been bitten, looked upon it, should be healed. You can imagine how the first man who had felt its saving efficacy, flew to communicate the news to his brethren, and urge them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or in other words, a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelized.

Allow me to illustrate the meaning of this term, as used by our Lord, by an occurrence of which I was an eye-witness. It so chanced, that at the close of the last war with Great Britain, I was temporarily a resident of the city of New York. The prospects of the

nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth, and, as she had now concluded a peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbors were blockaded. Communication coast-wise, between our ports, was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were moulding in our warehouses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were embittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted.

It happened that on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent, from their unsuccessful mission. The sun had set gloomily, before any intelligence from the vessel had reached the city. Expectation became painfully intense, as the hours of darkness drew on. At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell, rushed in breathless haste into the city, to repeat them to their friends, shouting, as they ran through the street, peace! peace! peace! Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, peace! peace! peace! When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in street and by the fire-side, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman and child in the city and in this sense, the city was evangelized. All this you see was reasonable and proper. But when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing all around us, and no one has ever personally offered to them salvation through a crucified Redeemer.

This then is, I think, the generic idea of preaching conveyed in the new Testament. It is the proclamation to every creature, of the love of God to men through Christ Jesus. This is the main idea. To this our Lord adds, according to the other evangelists, "teaching them to observe all things whatsoever I have commanded you." The duty then enjoined in our Lord's last command is two fold: First, to invite men to avail themselves of the offer of salvation; and, secondly, to teach them to obey the commands of Christ, so that they may become meet for the kingdom of heaven. In so far as we do these, we preach the gospel. When we do anything else, it may, or it may not be very good; but in the sense here considered, it is not preaching the gospel.

Hence we see that we may deliver discourses on subjects associated with religion, without preaching the gospel. A discourse is not preaching because it is delivered by a minister, or spoken from the pulpit, or appended to a text. Nothing is I think, properly preaching, except the explaining the teachings, or enforcing the commands of Christ and his apostles. To hold forth our own inferences, or the inferences of

other men, drawn from the gospel; to construct intellectual discourses which effect not the conscience, to show the importance of religion to the temporal well-being of men, or the tendency of the religion of Christ to uphold republican institutions, and a hundred topics of a similar character, may or may not be well; but to do either or all of them certainly falls short of the idea of the apostle, when he "determined to know nothing among men but Jesus Christ and him crucified."

And moreover, the command of Christ supposes our appeal to be made *directly* to the consciences of men; relying *for success wholly* on the promised aid of the Holy Ghost. Our Saviour gives us no directions concerning any indirect or preparatory labor. The preparation of the heart is a work which the Lord has reserved for himself. We are not to go about making men think well of religion in general, with the intention of afterwards directing them to Christ, and urging them to obey God. The Son of God has left us no directions for civilizing the heathen, and then Christianizing them. We are not commanded to teach schools in order to undermine paganism, and then, on its ruins, to build up Christianity. If this is our duty, the command must be found in another gospel; it is not found in the gospel of Jesus Christ. We are, at once and always, to set before all men their sin and danger, and point them to "the Lamb of God who taketh away the sins of the world." And here I would ask, are we not liable to err in these respects? For instance, when we profess to preach the gospel, is it right to take as a text the words of inspiration, and then discourse on something which inspiration never taught? Is it not enough that what we say is true; so is geometry, or chemistry or metaphysics: but is it the truth which Christ came from heaven to reveal? Again, is not our object frequently far too low in preaching? Do we not sometimes preach with the direct design merely of creating in men a respect for religion; and of inducing them to aid us in promoting the objects of religious benevolence, instead of striving to make them, by means of this very sermon, new creatures in Christ Jesus? Do not we labor, as it is called, to build up a good society; that is to collect around us the rich and the well-conditioned, instead of laboring to save their souls from perdition? The Almighty God sends us to make know his offer of salvation to sinful men; and we instead of delivering his message, content ourselves with teaching them to pay a decent respect to us, and to our services. In the mean time, we allow their immortal souls to go unwarned to eternal perdition. On whose conscience will the blood of these souls rest?

Such, then, is the preaching of the gospel; it is the proclamation of the love of God to men in Christ Jesus. It may be in public or in private, to one or to many, from the pulpit or at the fire-side. Whenever we set before men the message of mercy, and urge them to obey the commands of Christ, then we preach the gospel in obedience to the precept in the text.

III. But who is thus to preach the gospel?

What could be the answer to this question, if we listened to the voice of common humanity? When the brazen serpent was lifted up, who was to carry the good news throughout the camp? When the glad tidings of peace arrived in the city, who was to proclaim it to his fellow-citizens? When the news of peace with God, through the blood of the covenant, is proclaimed to us, who shall make it known to those perishing in sin? The answer in each case is, *every one*. Where no command given, the common principles of our nature would teach us that nothing but the grossest selfishness would claim to be exempted from the joyful duty of extending to others the blessing which we have received ourselves.

But, besides this we have, in the text, the command of Christ. "Go ye into all the world and preach the

gospel to every creature;" and, "lo! I am with you always, even unto the end of the world." The command is as universal as discipleship, and it is to continue obligatory till the Son of man shall come.

Does any one say that this command was given only to the apostles? It may or may not have been so; but were they alone included in the obligation which it imposes? The address at the last supper was given to them alone, as were many other of the instructions of our Lord; but were they the only persons to whom the words spoken apply? Is it affirmed that they and those whom they should appoint are alone to preach the word? I answer that Jesus Christ never said so, and we have no right to add to this any more than to any other of his commandments.

But let us see how the apostles themselves understood the precept. Their own narrative shall inform us. "At that time there was a great persecution against the church that was at Jerusalem and they were scattered abroad throughout all the regions of Judea and Samaria, *except the apostles.*" "Therefore, they that were scattered abroad went everywhere preaching the word."—Acts viii: 1, 4. "Then they that were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice and Cyprus and Antioch, preaching the word to none but Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake also to the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. These men were not apostles, nor even the original disciples of Christ, for they were men of Cyprus and Cyrene. Yet they went everywhere preaching the word, and in so doing they pleased the Master, for the Holy Spirit accompanied their labors with the blessing from on high. The ascended Saviour thus approved of their conduct, and testified that their understanding of his last command was correct.

If we need any farther confirmation of the interpretation which we have given of the precept in the text, we find it in other portions of our Lord's teaching. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." The words here indicate the manner in which the kingdom of Christ is to extend itself. Leaven assimilates the whole mass to itself by the contact of particle with particle—each particle, as soon as it is leavened, communicating its own virtue to all the particles surrounding it. So every disciple of Christ is bound, by proclaiming Christ to those near to him, to extend the kingdom of the Redeemer; and every one who becomes a disciple is bound to make it his chief business to disciple others.

Again, our Lord declares that every one who believes in him shall be the means of imparting salvation to others. "In the last day, that great day of the feast, Jesus stood and cried, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This he spake of the Spirit which, not the apostles, but they that believe on him should receive. Thus, as our Lord is the living fountain from which every believer drinks; so every one who has drunk of this fountain becomes, in this secondary sense, a fountain to all who are about him.

So, in the messages to the churches, delivered by the ascended Saviour to the Apostle John, we find these remarkable words: "I am the root and offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

You see then, brethren, the nature and duty of the church of Christ. It consists of the whole company of penitent sinners, united to Christ by faith, animated

by the indwelling of his Holy Spirit, every one partaking with Christ in that love of souls which moved him to offer up himself, and every one laboring after his example for the salvation of the world. This is the object for which the believer lives, as it was the object for which Christ lived. This consecration of himself to Christ for this purpose, is a matter of personal obligation. It cannot be done by deputy. It must be done by the man himself. He can no more delegate it to another, than he can delegate faith, or repentance, or prayer, or holy living. Every disciple must be a disciple. Every individual is heaven, and he must assimilate to himself all that comes into contact with him. As he himself drinks of the fountain, he must become a fountain to his fellow men; otherwise, he has not drunk of the fountain himself. If he bear not fruit, he is cut off as a branch, and is withered.

This is the first and primary duty of a disciple, and to it his whole life must be conformed. He may enter upon no calling, he may occupy no station, he may indulge in no amusement inconsistent with this elementary duty of discipleship. A revival of religion represents a church in its normal condition, the condition which Christ always intended it to maintain. Then every believer makes it his great concern to call man to repentance, not as a matter of form, but with earnest and moving persuasion. Every convert is inviting his former companions to turn unto the Lord. But, if this manner of life is appropriate to a revival, it is appropriate to all times; for men are everywhere and at all times sinners hastening to the judgment seat, and they must all perish unless they be redeemed by the blood of Christ.

It would be easy to show that it is by involving this obligation in the very elementary idea of discipleship, that Christ has provided for the universal triumph of his church. On this depends the vitality of personal religion. We can never in earnest call men to repentance, unless we are living holy and penitent lives ourselves. Hence, also arises the separation of the church from the world, and hence the antagonism which Christ declares must always exist between them. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is under these circumstances that the church has always gained its most signal victories, and when these principles of duty exercise an abiding influence over the life of every disciple, the kingdoms of this world will soon become the kingdoms of our Lord and of his Christ.

Such, then, is the privilege, and such the duty of every disciple of Christ. It enters into the elementary idea of discipleship. With this every other subsequent idea must be in harmony. No ecclesiastical system which we form can either liberate a disciple from this obligation, or take away his privilege of thus laboring for Christ. Whatever offices are created in the church, are created for the purpose of enabling the disciple the better to discharge this duty. They are made for the church, the church is not made for them; and it becomes us ever to be watchful, lest by any error the church of Christ be deprived of this, the main-spring of all its efficiency.

I have thus far spoken of the gifts which are common to every man of a sane mind. But almost every man has some peculiar gift, that is some naturally bestowed means of usefulness. This also he is bound in the same manner to consecrate to the service of the Master. A brief allusion to some of these will sufficiently illustrate my meaning. One man may be endowed with uncommon conversational ability, so that in the ordinary intercourse of society, he readily leads the minds of men in any direction he chooses. The disciple of Christ is not at liberty to use this talent for the purpose of attaining to social pre-eminence, or for the gratification of personal vanity; he must

use it as a means of winning souls to Christ. Beautiful illustrations of this form of consecration of talent were seen in the lives of the late William Wilberforce and Joseph John Gurney. Another disciple may be endowed with skill in the conduct of mercantile affairs, so that, with ease, he can accumulate a fortune, when other men would merely earn a subsistence. This talent he has no right to employ for the purpose of hoarding up wealth for himself, or for his children, or of procuring the means of luxurious extravagance, or fashionable display. "The lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world." He must consecrate this gift to God, and remember that he will be called to account for this, as for every other talent. And while such a man should abound in almsgiving, let him be his own almoner, laboring with his own hands, and not the hands of others in the work of benevolence. Another may have been gifted with skill in managing and carrying forward plans for the labor of others, and in guiding masses of men to right conclusions in all matters of public concernment. This talent should be given to the cause of religion and benevolence. Such men, instead of leaving the charge of all our benevolent institutions to the ministry, should assume it themselves. They can do it better than we, and the gift was granted to them for this very purpose. It belongs to Christ, and to him must it be cheerfully rendered.

These gifts to which I have referred, are bestowed upon Christians for the general service of the church of Christ. There are but few men who are not endowed with some one of them, which it is their duty faithfully to improve. I must, however, turn to those gifts which have special reference to the ministry of the word.

It frequently happens, that a brother engaged in secular business is endowed with a talent for public speaking. On matters of general interest, he is heard by his fellow-citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose; and it would be more frequently observed, if we desired to cultivate and develop it. Now, a disciple who is able successfully to address men on secular subjects, is surely competent to address them on the subject in which he takes an immeasurably great interest. This talent should specially be offered up in sacrifice to Christ. The voice of such brethren should be heard in the conference room, and in the prayer meeting. They have no right to lay up this talent, more than any other, in a napkin. And still more is it incumbent on the churches, to foster and improve gifts of this kind. Thus we arrive at the order of lay preachers, formerly a most efficient aid in the work of spreading the gospel. I believe that there are but few churches among us, in the ordinary enjoyment of religion, who have not much of this talent undiscovered and unemployed. Let them search out and improve it. Every church would thus be able to maintain out-stations, where small congregations might be gathered, which would shortly grow up into churches, able themselves to become lights to the surrounding neighborhood. I know of but few means by which the efficiency of our denomination could be so much increased as by a return to our former practice in this respect.

But, besides this, it seems plainly to be the will of Christ that some of his disciples should addict themselves exclusively to the ministry of the gospel. Such men are called elders, presbyters, bishops, ministers of the word, or stewards of the mysteries of God. If it be asked, under what circumstances may a believer undertake the service?—I answer, the New Testament, as it seems to me, always refers to it as a calling to which a man is moved by the Holy Ghost. No one may therefore enter the ministry, except from the motive of solemn, conscientious duty. If he choose it,

as a profession, for the sake of worldly advantage, or that he may enjoy a life of leisure, or be enabled the better to pursue some favorite studies, he has mistaken his calling. No man will ever succeed in any undertaking, who pursues it as a means to the attainment of something else; least of all, when he makes a convenience of the service of God in the ministry of reconciliation.

If it be asked how a man may know that he is called of God to this work, I answer, the evidence seems to me to be two-fold. In the first place, he must be conscious of a love for the work itself, not for what in other respects he may gain by it, and also, there must be impressed on his soul an abiding conviction, that, unless he devote himself to this service, he can in no wise answer a good conscience towards God. With the Apostle, he must be conscious that a necessity is laid upon him, yea, that a woe rests upon him, if he preach not the gospel. He who is impressed by no such convictions, had, I think, better pursue some other vocation.

This is the first indication of the man's duty. In the next place, he must exhibit such evidences of his call to his work as shall secure for him the approbation of his brethren. Of his own feelings he must be the judge; of his qualifications they must be the judges. When both he and they, after prayerful deliberation, unite in the same opinion, then he may conclude that he is called of God to the ministerial office. Neither of these evidences alone is sufficient; the union of them alone is satisfactory.

The New Testament, I think, recognizes two forms of ministerial labor; that of evangelist and that of pastor. Evangelists are specially preachers, or missionaries. Men called to this office are endowed with peculiar gifts for awakening the careless, arousing the secure, directing the attention of men to the subject of religion, and thus planting churches where Christ has not been named. The particular value of such an order of ministers, in such a country as our own, is, I think, apparent. Many of the fathers of the ministry in all this region, the men who laid the foundations of your present prosperity, were, for much of their time, evangelists; and worthily did they fulfil the ministry which they had received of the Lord Jesus.

Besides evangelists, the New Testament authorizes the appointment of pastors, that is of ministers of the gospel placed over particular churches. The calling of such a man is not to the cure of souls generally; but, first of all, of the souls of a particular people. He believes that Christ has placed him over a separate church; from that church he receives his support; and, for both reasons, he is bound to devote to them his whole service. It is his duty "to warn every man and teach every man, that he may present every man perfect in Christ Jesus; whereunto he is to labor according to the working that worketh in him mightily." It is his duty to make known clearly and explicitly, and with tears, the danger and guilt of the impenitent, to arouse the conscience, to point the inquiring soul to the Lamb of God that taketh away the sin of the world, to unfold the riches of divine love to the believing, to guard the disciples against conformity to the world, to stimulate them by every holy motive to higher attainments in piety and closer conformity to Christ, to reclaim the backslider, to counsel the tempted, to caution the unwary, to comfort the sick, to speak peace to the dying believer, to suggest to his brethren means of usefulness, to watch over the discipline of the church, in all things showing himself a pattern of good works, and ever doing the same work which he urges upon them.—He is to labor publicly, holding up the cross of Christ before his people on the Sabbath, and on all occasions when he can collect them to hear his message. Whenever he calls them to assemble he should meet with them. He will accomplish but little by urging them to leave their secular

business for a meeting for prayer, while he is two much occupied in miscellaneous business to attend it himself. But, besides this, he must follow them to their homes, and press on them individually the claims of the Most High. With Paul, he must "teach publicly, and from house to house, testifying repentance towards God and faith towards our Lord Jesus Christ," if he would finish his course with joy," and at the close of his life take his people to witness "that he is pure from the blood of all men." My brethren, is not this a work great enough for any man? Can any duty vie with it in importance? Doth it not then become us "to give ourselves wholly to it, that our profiting may appear unto all? Can we have any excuse before God, if we fritter away our lives in miscellaneous business, and give to the work of God the mere shreds and clippings of our time?

You see, then, the means which the Saviour has provided for the universal triumph of his kingdom upon earth. He requires every disciple, as soon as he becomes a partaker of divine grace, to become a herald of salvation to his fellow-men. He is a fountain, from which is to flow a river of living water. The doing of this, is the test of his discipleship. If he is a branch that beareth not fruit, his end is to be cut off. He is "the salt of the earth, and if the salt have lost its savor, wherewith shall it be salted." It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Secondly, every disciple is bound to employ for Christ every peculiar gift with which he may have been endowed. Thirdly, every man possessed of the gifts for the ministry, mentioned in the New Testament, is bound to consecrate them to Christ, either in connection with his secular pursuits or by devoting his whole time to this particular service.

If this be so, you see that in the church of Christ there is no ministerial caste; no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or more honorable portions of Christian labor, while the rest of the disciples are to do nothing but raise the funds necessary for their support. The minister does the same work that is to be done by every other member of the body of Christ; but, since he does it exclusively, he may be expected to do it more to edification. Is it his business to labor for the conversion of sinners and sanctification of the body of Christ, so is it theirs. In every thing which they do as disciples, he is to be their example. I know that we restrict to the ministry the administration of the ordinances, and to this rule I think there can be no objection. But we all know that for this restriction we have no example in the New Testament. In other respects it is difficult to discover, in principle, the difference between the labors of a minister and those of any other disciple, in conversation, or in a Sabbath school, or a bible class, or in a conference room. All are laboring to produce the same result, the conversion of men, and by the same means, the inculcation of the teachings of Christ and his apostles. The ministry is made for the church, and not the church for the ministry. We are not Buddhist priests, or Mahomedan dervishes, or members of a papal or any other hierarchy, or a class above or aside from our brethren, simply ambassadors of Christ, your servant for Jesus sake. The chiefest of the Apostles desired no higher rank, and with it we are abundantly satisfied.

You see, then, my brethren, what is the New Testament idea of a church of Christ; it is a company of believers, each one united to Christ and pervaded by his spirit, and each one devoting every talent, whether ordinary or peculiar, to the world. When a company of disciples is collected together in a particular community, they are the leaven by which Christ intends that whole community to be leavened. By virtue of the discipleship they are called to accomplish this

work, and it is their duty, in his strength, to attempt it. He did not light that candle to place it under a bushel. Every individual is to become at once a herald of salvation. Those endowed with aptness to teach are to be sent to destitute and forgotten places in the vicinity, to the highways and hedges, to compel men to come to the gospel supper. The ministers are to devote to this work their whole time, as examples and leaders of the flock; surveying the whole field and suggesting to each brother his appropriate sphere of labor. Let the disciples of Christ thus obey the master in the most depraved city among us, and, by the grace of God, its whole population would soon be subdued unto Christ. The moral atmosphere would be purified by the outpouring of the Holy Spirit, "the work of righteousness would be peace, and the effect of righteousness quietness and assurance forever."

And when the disciples of Christ of every name thus obey his last command, making, as he did, the conversion of the world the great object for which they live, the last act in the great drama of man's redemption will have opened. Private believers will feel their obligation to carry the gospel to the destitute as strongly as ministers. They will then be seen by thousands, like Paul, ministering, to themselves with their own hands, while they carry the gospel to regions beyond. Then will ensue the final struggle between the powers of light and the power of darkness, for dominion over this world. Then will "the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession." Then will the accuser of the brethren be cast out. Then from every people and tongue and nation of a regenerated world will ascend the anthem of salvation to him that sitteth upon the throne, and to the Lamb forever.

If now we need any confirmation of the truth of these views, I think we shall find it in observing the manner in which the church of Christ was first planted, under the eye of the Master. It was simply this: One individual, when called of Christ, brought other individuals to him. "John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. One of the two was Andrew, Simon Peter's brother. He findeth his own brother Simon, and saith unto him, we have found the Messiah. And he brought him to Jesus. The day following Jesus findeth Philip, and saith unto him, Follow me. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathaniel saith unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see." Thus, by contact of soul with soul, did the church of Christ increase. And I may add, if any one will read the gospel with this view, he will be surprised to observe how much of the recorded teaching of Christ consists of conversation addressed to individuals in the ordinary intercourse of life.

Again, observe, that no sooner had our Lord collected a little band of disciples, than he employed a large portion of them as missionaries to announce the approach of his kingdom. From his small company of followers, he chose first twelve, and then seventy, whom he sent abroad on this errand. If every church among us furnished heralds of the gospel in like proportion, there would be no lack of ministers.

Observe, again, the circumstances under which, after the ascension of our Lord, the church of Christ commenced its victorious march over the then known world. Against it were arrayed not only the interests and lusts and pride of man, but the power of every government, and all the influences emanating from a luxurious, refined and intelligent civilization. On what did Christ rely, as his human instruments, to prostrate this fabric of tasteful, venerable and culti-

vated idolatry? He made no attempt to undermine and overthrow paganism in general. He published no discourses intended to prepare the public mind for the coming revolution. He sent abroad no schoolmasters, to instil the principles of secular truth into the minds of the young. On the contrary, he met the whole power of the adversary face to face, and brought divine truth into immediate collision with long cherished and much loved moral error. He charged every disciple to proclaim the gospel at once to every creature. He selected those who were to be the first preachers of the word, the first ministers of his church, from the lower and middle walks of life—men destitute of all the advantages of special intellectual culture, whom their enemies reproached as unlettered and ignorant. As cultivated talent was required, it was provided in the person of the Apostle to the Gentiles. As the church commenced, so, to the close of the inspired record, it continued. "Ye see your calling, brethren," said the Apostle, "how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, hath God chosen, yea, things that are not, to bring to nought things that are, that no flesh should glory in his presence." Under the conviction of these truths, Paul labored in the ministry. Though a well educated man, who had profited above many that were his equals, yet when he proclaimed the gospel in refined and luxurious Corinth, although the preaching of the cross was to the Jews a stumbling-block, and to the Greeks foolishness, he resolved to know nothing among men but Jesus Christ and him crucified. He did from choice, precisely as his uneducated brethren did from necessity. It is surprising to observe the entire simplicity of those efforts, by which, in an incredibly short period, the gospel was planted throughout the whole Roman Empire. We can discover no means employed to accomplish this result, but proclaiming to all men repentance towards God and faith in our Lord Jesus Christ, imposing on every regenerated man the duty, in turn, of proclaiming the good news to his brethren, always relying, and relying wholly, on the power of the Holy Ghost.

But, it may be said, these times were unlike any that the world has since witnessed. But let us ask, does change in social condition render it necessary to adopt any new principles in conducting our efforts for the conversion of mankind? Survey our missionary field, and observe the places where the preaching of the gospel has been attended with the most remarkable success. We number among the Karens, for instance, more converts than in all our other missions together. And how was the gospel preached to them? They live in scattered hamlets along the water courses, in the jungle, whose miasmata are fatal to a foreigner, except for a few months in the year. During this brief interval the missionary travelled among them, preaching Christ to one, or two, or ten, or twenty, as he could collect hearers. The Holy Spirit was poured out, and sinners were converted. Small churches were formed, and, from the necessity of the case, left for the remainder of the year to themselves. With the spirit of primitive Christianity, these rude men pointed their neighbors to the Saviour. Ministerial gifts manifested themselves among them as they were needed, and a large number became ministers of the word. The work of God was thus carried forward with remarkable power. The brother whose labors among them have been so eminently blessed, worn down by incessant toil, was obliged to leave his station for a year or two, for the recovery of his health. On his return, fearful that his flock had been scattered during his absence, he inquired with trembling solicitude concerning their condition. You may judge of his surprise, when he learned that about fifteen hundred persons were

then awaiting baptism. This blessed result had been accomplished by men hardly elevated at all above their brethren, for they had no knowledge whatever, beyond that contained in the New Testament, and the few books and tracts which, within a few years, had been translated into their language. The contact of soul with soul was thus leavening the lump. Pastors, as they were needed, have been raised up among them; and these are now, in a large measure, supported by the voluntary effort of the brethren. Thus is the religion of Christ displaying through this whole region its power of self-extension, by the preaching of the gospel attended by the power of the Holy Ghost.

If the question be asked, could this work have been carried on without the aid of men of more cultivated minds and larger knowledge than the Karens?—I answer, certainly not. But I ask again, could this work have been carried on without the labors of these rude and unlettered men, who went everywhere preaching the word? The answer is the same, certainly not. Our conclusion, then, is that God requires, and that he employs in his vineyard, all classes of laborers; and the union of all is necessary to the accomplishment of his work. In general, I think it will be found that, other things being equal, the preacher of the gospel will be most successful, whose habits of thought are not greatly elevated above those of his hearers. President Edwards was, I think, without dispute, the ablest theologian of his time. His ministry, for many years, was eminently successful in Northampton and its vicinity; but I have never heard that it was attended with any remarkable results during his missionary life among the Stockbridge Indians.

But it may perhaps be said, that in this case, the people to whom the gospel was preached, were ignorant pagans; and that we cannot, from such an example, learn the best manner of extending the church of Christ among men of intellectual culture. Let us then turn to Germany, and inquire for the circumstances under which the gospel has wrought so powerfully there. Among no people on earth has education been more widely diffused, and nowhere has teaching been conducted with more admirable skill. It is the land of Luther and of the reformation, the preceptress of Europe in science and philology. What, then, have been the facts here?

In the year 1835, a Baptist Church of believers was constituted in Hamburg, consisting of seven members, imbued in a remarkable degree with the spirit of Apostolic Christianity. Of this church, Rev. Mr. Oncken was ordained pastor. That church of seven members has already multiplied itself into forty-two churches, sustaining 356 stations, numbering 4,215 communicants, baptized, on profession of their faith, into the name of the Lord Jesus. Each church is supplied with a pastor. Churches and stations are established in Northern Germany, eastward from Hamburg to the borders of Russia; quite extensively through Southern Germany, and to some extent in Sweden and Denmark. On no other churches in Christendom does the smile of heaven so signally rest. They are, emphatically, a field which the Lord has blessed.

And how have these results been accomplished? By following the example left us by Christ and his apostles—"The little one has become a thousand, and a small nation a strong people." Every disciple acknowledged the obligation laid upon him by the last command of our Lord. The Holy Ghost bestowed upon the churches ministerial gifts adapted to the work before them. These gifts were cherished, and called into exercise. Preaching was commenced wherever the Lord opened a door. Stations were established, and the men were found to occupy them. These stations grew into churches, by which other stations were sustained. Thus churches were multiplied in every direction; the Holy Spirit was everywhere poured out, and much people was added to the Lord.

Some of these churches contain two or three hundred members. Almost all of them sustain stations, some of them as many as twenty or thirty; and, though it may seem incredible to some of us, all this glorious work has been accomplished, in classical Germany, without the aid of a single classically laborer. Would it not be possible for us to learn a lesson from our brethren in Germany?

But it will perhaps be said, this is an example from a foreign country; would the same means for extending the reign of Christ avail us equally here at home? Cast your eyes backward then, and look upon our own condition some fifty or sixty years since. The men are now living, who remember the Baptist denomination when it was the least of the thousands of Israel. We are now among the most numerous, perhaps the most numerous communion in the United States. By what means has our increase been so astonishing? How has it come to pass, that believers in such multitudes have, through our instrumentality, been added to the Lord. I think the answer at once suggests itself, if we call to mind the character of the Baptists of the preceding generation. Though plain men, generally of ordinary education, they were men of prayer, full of the Holy Ghost, each one holding himself in a special manner responsible for making known to those that were around him the truth as it is in Jesus. They were men of conference and prayer meetings, and revivals of religion; who, in barns, in school-rooms, and in private houses, wherever they could collect an audience, preached repentance towards God, and faith in our Lord Jesus Christ. Every talent which a church discovered among its members, was called into the service of Christ. There was scarcely a church among us which had not its lay preachers, or, as they were termed, licentiates. Of these, many from time to time entered the regular ministry, and thus pastors were supplied in proportion to our need. Our settled ministers labored not only in their own churches, but made frequent missionary tours in the more destitute regions in their vicinity, thus doing the work of evangelists. While we were thus, with singular earnestness, devoting all the means in our power to the service of Christ, the Lord added to us daily of such as should be saved. And nowhere could I appeal to the result of these labors with greater pleasure, than in the very spot on which I stand. The numerous and flourishing churches that fill the whole of Western New York, this University, with all its strength in the present, and its boundless hopes for the future, all owe their existence to the self-denials, the preaching, the prayers of these plain, pious, venerable and never to be forgotten men. "They have labored, and you have entered into their labors." Of late years our progress has been much less rapid. Our views in many of these respects have changed. May not this change in our views be connected with the change in our prosperity?

These instances seem to me to throw some light upon the teachings of the New Testament on this subject. I fear that we are in danger in this matter of forsaking the instructions of Christ and his apostles, and following the traditions of men, not observing the tendencies to which they lead. The Reformers brought with them many of the errors of the church of Rome. May we not have derived, through them, some erroneous notions respecting the church and the Christian ministry? Can any one fail to perceive, that the views of our Hamburg brethren on this subject are more in accordance with the New Testament, than those of Luther, or Calvin, or Melancthon, or John Knox?

The doctrines here presented seem to me to have an important bearing on the subject of Christian and ministerial education.

The principals which should govern us in this matter, seem to be something like the following:—

I have said that every disciple of Christ is under imperative obligations to become a herald of salvation to his fellow men, and to beseech them, in Christ's stead, to be reconciled to God. This can only be done by the action of mind upon mind. It is a case in which the mind of one man seeks to exert an influence over the mind of another. To accomplish this, disciplined mind is best adapted. We are taught by Christ, that we are under obligations not only to use, but to improve every talent committed to us, that we may have the more to consecrate to his service. The slothful servant was condemned because he returned his talent just in the condition in which he had received it. This is the universal condition on which we are allowed to hold every gift entrusted to us. But, if this be the universal rule, how emphatic is its application to intellectual gifts, the most valuable of all the talents with which we are entrusted. Hence, every disciple of Christ is under the most imperative obligations to enlarge his knowledge, to cultivate his faculties, to discipline his mental energies; that he may have the more to devote to the service of the Master. A willfully ignorant Christian is a contradiction. He is a barren fig tree. He is the indolent servant who returned his talent, which he had kept wrapt up in a napkin. When the Master shall ask what he has gained by trading, what will he reply? Brethren, the law of the Lord is exceeding broad, and it would be well for us if we more frequently contemplated the universality of its application.

Moral and Religious Miscellany.

STRIKING CONVERSION.

The first sermon we ever wrote was upon the text "Christ came not to be ministered unto, but to minister." Here was room for a great deal of talk. It was a comfortable sermon to saints, and there was nothing in it particularly calculated to offend the carnal heart. It gained us more or less applause.

But our next sermon was upon a different subject. The text was one of those thunderbolts of divine writ that strike the carnal heart, as it were dead. "Submit yourself therefore to God." We sat down composedly to write this discourse, meaning to speak directly to the impenitent sinner with a calm urgency not to be evaded. But the sermon was not fairly begun before the writer began to question his authority to preach such doctrine as a matter of his own personal experience. The question grew more and more weighty; have I ever known the meaning of that naked truth, "Submit yourself to God?" Every written sentence added to the awful apprehension that I knew not the command, and my pen was but recording my own condemnation. The sermon was thrown aside unfinished. The Bible became our study, and agonizing prayer was offered at every breath. The gospel was examined verse by verse from beginning to end. Every word was anxiously scrutinized to see if there was but one ray of hope for a guilty sinner. No hope was there. Every promise was to the believer, condemnation to the unbeliever.

That was the day in which we studied theology; not to preach the gospel, but to ascertain God's truth in relation to the salvation of our own souls. Besides the Bible, Luther, Edwards, Bellamy and kindred writers were searched with an agony of soul, the remembrance of which can never pass away, to ascertain the meaning of that word, the key of heaven's gate, Faith. But all was in vain. Despair was riveting its heavy chains on the soul; existence was becoming unendurable. The crisis was reached. There was no help but in God. Prostrate before him, soul and body were yielded into the hands of a sovereign God for weal or woe. The load was gone. We

had just learned the meaning of our text, 'Submit yourselves therefore to God.'

Not long after this a minister of the gospel of ten years' standing whispered to us as a friendly admonition, "It is an easy matter to talk about Christianity, but to speak of eternal things from the heart is far different." He too, for the first time probably, had been made to pass through the deep waters that he might in conscious hopelessness as a miserable, guilty, lost sinner, bow before the Sovereign God.

The penning of this relation was prompted by the extract from Krummacher in the Puritan Recorded of October 14.—*Pur. Rec.*

METHODIST ZEAL AND NUMBERS.

From the Christian Herald, (Presbyterian),—

"No pioneer gets beyond their reach. Though he pass the Rocky Mountains, and pursue his game to the Pacific, he soon finds the self-denying, unconquerable, unescapable Methodist minister at his side, summoning him to the camp-meeting, and winning his soul to Christ! Thousands upon thousands of pioneers, scattered like sheep, and almost lost from the world, in those far-off wilds of the West, have blessed God for raising up Wesley and the Methodists.

"The Catholics can do nothing with these stirring people. They are non-plussed, outstripped and outdone, by the simple and fervent Methodists. Whilst Romanists are piling up their stone churches, to last for ages, hanging their massive bells, fastening their images, and displaying their trinkets, sent from Europe, the self-denying Methodist starts forth, caring little where he shall lay his head, erects his tent by the side of some stream in the wilderness, and *blows his horn* to call the hunter from the chase, and the plowman from his yet unfenced fields! The sounds of the Gospel are impressive in those solitudes. The people gladly hear. God is there. They see his emblems in the majestic trees. They hear him in the winds. They see him and they hear him in the man of God, who has left all and come to them in love. Such love, and such manifestations of goodness, are overpowering. Rough souls are melted down, hard hearts are subdued and converted, and huge hands are soon seen rearing up a house for God in the wilderness! Other settlers are now attracted around this spot; and presently here is a thriving Christian village!

"In the meantime, the minister has passed on, and enacted similar scenes elsewhere. In a few years several churches are formed, each nearly as numerous, it may be, and far more spirited and happy, than the one which the Romanists have collected from their bigoted immigrants, taught to count beads, and to swallow down the Latin, which is roared forth in their costly edifice, from an European organ, and a babbling priest!

"Thus it is that the Methodists have secured such large numbers in the mighty West. Spirit, energy, economy and self-sacrifice have made them an overmatch for the Catholic host! They constitute the largest division of that great army, which, I believe, God will use to make Protestantism completely triumphant in our country."

Views and Doings of Individuals.

CAN A QUAKER BE A CHRISTIAN?

This may seem a strange question to ask in this age of light and charity. The intelligent and evangelical reader may be ready to answer in these words—'a Quaker may be a true Christian in precisely the same way and sense as any other poor sinner, whatever sect he may belong to, whether Baptist or Pædobaptist,

according to the apostle's teaching in Rom. 10, 9, 'if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved'; and that Quakers are sometimes at least found thus confessing Christ and believing to the salvation of their souls is most strikingly proved by the lives and writings of such persons as Elizabeth Fry and J. J. Gurney. However conclusive this answer may be, it is well to examine the matter a little more fully. What are the facts in the case? The Quaker, however truly he may exercise repentance toward God and faith in the Lord Jesus Christ, has yet no sacraments or symbolic ordinances and no church organization; he is unbaptized with water, he is unscaled with the sacramental bread and wine, he is unblest with a priestly or clerical benediction. Can he then be a disciple of Christ? According to the Puseyite or Church of England doctrine he cannot, for he lacks not only the apostolic succession of the priesthood, but also baptism; 'wherein,' as the Catechism teaches, 'a babe is made a member of Christ, the child of God and an inheritor of the kingdom of heaven'. Other Pædobaptists also hold views which go directly to unchristianize a Quaker, for they consider an unbaptized person as a heathen, as one not placed in the covenant, and therefore not admissible to the communion of the church; so that if Mrs. Fry and Mr. Gurney had applied for church fellowship, they would have been refused, because they were unbaptized. There may be some exceptions to this rule among large-hearted Pædobaptist, who are intelligently opposed to what is called 'close communion' among their Baptist brethren. And as for these latter, it is clear they cannot admit a Quaker to be a Christian, or a true disciple of Christ, for the admission would be fatal to their close communion theory; for if an unbaptized Quaker can be a true disciple, he may be also admitted to the Lord's Supper, which is the privilege of all true disciples, or all who are acknowledged as such.

But it may be said that this is not a practical question, since Quakers care not for the Lord's Supper. Yet it is a fact that some good Christians, Quakers and others, are to be found who wish to observe the Supper, though they hold the rite of baptism not to be binding, and consequently are never baptized. In such cases as these, as well as in the case of believers sprinkled in fancy, the open communion Baptist feels no difficulty; for with him all these differences and errors about baptism form no rightful bar to communion, in as much as he desires to receive whomsoever Christ hath received, whether an evangelical Quaker or a godly Pædobaptist.

B.

FROM THE REV. JOHN GILMOUR.

(For the Gospel Tribune.)

For nearly forty years the answer made to the angel of the Lord in the prophecies of Zech. might have been returned in regard to Europe. "All the earth sitteth still and is at rest." This, however, refers to what may be styled international war; within themselves many of the nations have been heaving with seditions, which even reached the point of rebellion and revolu-

tion, the year 1848 became ominous in the dominions of despots, it glared across the first half of the century, but passed away, entered the cell of disaffection, and left the gloom of tyranny brooding still over the people. A mutter of discontent has now and again been heard, to break the silence of this terrible night; but how soon suppressed, and humanity yet remains crushed beneath its load. The elements of sedition, though hid, have not been inoperative, they have approached, coalesced, separated, and again come into collision, and wait for some new *point* of issue. There is a point of depression below which it is dangerous to attempt to crush men; the rebound may be awfully desolating, and that the European world is on the eve of some fearful outburst, I can scarcely doubt. And what shall be the end thereof?

Evils endured should be of no ordinary magnitude before attempted to be thrown off by war. The evils which press, for the moment, we know, but who can describe those which are to result from war, they border on the infinite, and admit of but few mitigations. The book of peace on the field of Mars, the book of consolation on the field of misery, the book of meekness on the field of strife, the book of life on the field of death, is ended in needed, though undesirable companionship. But to how many now mustering in the East of Europe is that book unknown. The Moslem ignores it. The Russian cannot read, and fewer still have it. The Frenchman, gay, brave and reckless, thinks he can do without it; but the Britain on sea or field, carries it as a mother or sister's last gift, not less dear because the gift of such affection, and it has been found to sooth the horrors of a Waterloo.

The following lines were penned on receiving intelligence of a Bible being found with a soldier slain on the field of Waterloo. The writer and the subject of it have left this world of strife. It may be, have met in the peace and calm of Paradise, as trophies of the energies of that book, and now praise its author in strains which no note of earth can reach. The aspect of the times, as well as the designation of your periodical, may justify its insertion. It is as follows:—

THE BIBLE ON THE BATTLE FIELD.

When war, that terror and that crime of man,
Which rose to being when his guilt began;
In dreadful state, thron'd on the embattled plain,
Strews awful carnage o'er the ensanguin'd scene.
From each big flash of his infuriate eye,
Ten thousand death, of tenfold sorrow fly;
Shakes from his horrent hair, a flood of woes,
And from each look, far spreading flows.
Even from his shade, all hopes, all pleasures fly,
And 'neath his foot, all living creatures die;
With demon rage, rolls o'er the blood-soaked ground,
Horror and desolation all around.
Despair and tumult in his front appear,
Silence, perpetual silence in his rear.

At such a scene imagination reels,
And begs a heart encased in tripple steel;
The Sun himself might sicken at the sight,
And veil his glories in the gloom of night.
O, for a world where happiness and peace,

Rests on each heart, and beams in every face;
O, for a world where not another's woe
Shall cause the tear of agony to flow.

But see, amidst the havoc of the plain,
Which desolation ne'er need sweep again;
Sweet as pure air, midst pestilential breath,
A beam of heaven shed o'er the night of death.
A pearl of worth, inestimable lies,
Fraught with the richest treasures of the skies,
Ne'er, ne'er its balmy blessing sweeter glow'd,
Than midst the horrors of that field of blood,
From the dead stillness which did reign around,
Grace and *Eternity*, with deeper sound
Of solemn tone, would fall upon the ear,
Almost unbind the spirit from its sphere,
Standing among the heaps of slaughtered dead,
The soul's redemption would seem bliss indeed;
And the dear channel of these rich supplies,
Be deem'd the only treasure 'neath the skies.

And sure in silence o'er the bosom stole,
A feeling tale of its possessors soul,
For midst the remnants of the dead,
This, like a fragment of its owner's mind;
This was the good most precious to his heart,
When it alone, war could not from him part—
It sooth'd his soul to peace throughout the storm,
And bade him smile at death's terrific form;
His hopes anew upon his Lord he hung,
And closer to the rock of ages clung.
From that bless'd spot he spy'd beyond the tomb,
An uncontested, an unfading crown,
Then gained in the sanguinary strife,
A quicker passage to immortal life;
With Angel guards his soul securely flies
To rest and peace eternal in the skies.
O, this relieves the heart appalling view,
And gilds the horrors of a Waterloo.

BIBLICAL CRITICISM.

"For they drank of that spiritual rock that followed them,"—1 Cor. x. 4.

The believers at Corinth especially needed to be warned against sensuality and idolatry, for to these sins they were peculiarly exposed, owing to their former habits (see chap. vi, 9—11), and the prevalence of voluptuousness and unchastity among the inhabitants of that affluent and dissolute city. In order, therefore, to guard the disciples against these easily besetting sins, and to beget in them a holy fear and trembling without which they could not be finally saved, notwithstanding their christian profession and observance of church ordinances. The apostle reminds them in this chapter how the Israelites, in consequence of the same sins, had fearfully perished in the wilderness, notwithstanding all Jehovah's interpositions on their behalf, in delivering them from Egyptian bondage, and treating them as his peculiar people. And to make the case of the Israelites a more striking resemblance or type of that of the Corinthian christians, Paul compares the passage of the former through the Red Sea to the baptism of the latter; and also the

eating of manna, together with the drinking of water from the rock by the former, to the eating of bread and drinking of wine in the Lord's Supper by the latter. This comparison might well teach the members of the church not to expect salvation, as a necessary consequence of their observance of baptism and the eucharist; since the Israelites were, on account of sin, overthrown in the wilderness, even after they had been (so to speak) baptized unto Moses, and had partaken of the food and drink especially provided by Jehovah.

It is almost needless to observe that Paul did not mean to affirm, that the fathers had actually been baptized and had actually taken the eucharist, for he obviously mentions these things allegorically or typically; as if he had told the Corinthians, "As you in the act of baptism were declared to be the followers of Christ, so were the Israelites in their passage through the sea declared the followers of Moses; and as you partook of the divinely appointed elements in the communion, so they shared in the divine supplies of manna and water. Therefore your profession and privileges will no more avail than theirs did, unless you are vigilant and holy in your conduct."

That the apostle here speaks of things figuratively, or by way of comparison is clear from the 6th verse, where he says, 'these things were our examples' (or 'ensamples' as in v. 11) *i. e.* figures or types (Τύποι in the original) of similar and analogous things in our case, as the professed people of God. The same thing is also indicated by the use of the term 'spiritual' in reference to the food and drink of the Israelites, and the rock from which the water was made to flow. *Spiritual* cannot, here, have its usual meaning as denoting the opposite of *physical* or *material*, for the manna and the water and the rock consisted wholly of natural elements, though a miracle had been wrought in regard to them. Their being in some respects *miraculous* did not make them less *material* in their composition than such objects in nature usually are. It is obvious that *spiritual* here must express not the *nature* of the objects designated, but the *manner in which they are regarded*, namely, as signs or resemblances of other objects connected with religion. Of this sense of the term we have a striking example in Rev. xi. 8. 'the great city, which *spiritually* (*i. e.* by way of comparison or allegory) is called Sodom and Egypt.' So, the manna in the wilderness is called 'spiritual meat' *i. e.* food, because it presented an analogy to the bread in the Lord's Supper, and the water out of the rock is called 'spiritual drink' because it presented an analogy to the wine, whilst the rock itself also is styled 'spiritual,' as serving for a type of Christ, according to the words immediately added, 'the rock was Christ.'

Having made these observations on the context, we shall now endeavour to ascertain what is the meaning of the clause above proposed for elucidation. It is generally supposed that *the stream from the rock miraculously accompanied the Israelites in all their wanderings through the desert*. Did the apostle intend to convey that meaning? The writer's conviction is that he did not.

Though it may seem presumptuous to reject an interpretation so universally received, yet there are reasons which may possibly convince the reader, as they have done the writer, that the general notion is a mistake. It might be urged that *rock* here does not mean a *stream*; and hence some of the most eminent interpreters fancied the rock itself to have moved along with the camp of Israel! But even allowing for the present that *rock* stands here for the *water* issuing out of it, still there are the following objections against this interpretation:—

1. *There is no mention whatever of such a fact in the Old Testament*. Let the reader examine the account in Exod. xvii. 6, and he will find no trace or hint of so marvellous an event. Let him again read another account of a miraculous supply of water in Num. xx. 11, and there also he will find none. Is it then credible that Moses would thus have passed over in silence a circumstance, which, if true, was far more wonderful and worthy of record than the fact which he relates concerning the smiting of the rock? Yet it is barely possible that the historian omitted the circumstance, for the sake of brevity, since we cannot fancy he recorded minutely all the wonders that transpired. Is it then mentioned by any other penman? We find the opening of the rock celebrated in Ps. lxxxviii. 15, 16, and in Ps. cv. 41; but in neither of these places are we informed that the stream followed the camp. Yet, who does not see, that were it true it could not fail to be attested in these passages, where the special and manifest design is to celebrate God's wonderful goodness to his chosen people, and that not in the tame and exact language of prose, but in the florid and lofty style of poetry? If the Pentateuch could omit all mention of the miracle, surely the Psalm would have called attention to it as a theme of deepest interest and significance.

2. *There are, on the contrary, intimations in the Old Testament that such was not the fact*. The miraculous supply of water mentioned in Exod. xvii. 6, took place at Rephidim, in the wilderness of Sin; but this certainly did not form a wandering stream, flowing in company with the wandering host. for we find the people suffering again from thirst at a subsequent stage of their journey, as appears from Num. xx. 1—11, where we see that a similar miracle was wrought also in the desert of Zin. Surely this second opening of a rock would have been superfluous, had the waters from the rock in Horeb followed the camp. Neither did this second supply follow it, for the people were again distressed for water, as is clear from Num. xxi. 5. Thus the Old Testament gives evidence *against* the commonly received exposition, that the water flowing from the rock, followed the Israelites in all their wanderings through the wilderness.

Finding that the matter stands thus, the writer was led to question the correctness of that exposition and to examine the words of the apostle which as now rendered in the English Bible (and in every other received version, from the Syriac downwards, so far as I can find), most evidently favour the common view. A glance at the Greek sufficed to show that Paul does not teach that the rock or the water from it

followed the Israelites, for it has not the pronoun *them*, the insertion of which has unduly affected the sense, and which ought to have been printed in *italics* to mark its absence in the Greek. The exact version of the original is this—*For they drank out of a spiritual following rock*. And according to this, we are not required to suppose that either rock or stream moved forward along with the Israelites; for it is plain that a thing may be said to *follow* when it merely comes after or succeeds in point of time, without at all implying that it moves from place to place after something else. Thus in Rev. xvi. 8—*and there followed another angel, &c.*; the word denotes succession in time, or in the order of events; and in Mac. xvi. 20—*'with signs following,'* we understand that the signs in confirmation of the word were given after it had been preached. The critical reader may look also at the Greek in 2 Mac. iv. 17, and 3 Esd. viii. 16. We therefore understand by the *following rock* in this place, one that succeeded in the order of events, or that *came after* in the history of the Israelites: and by referring to that history, we at once see that the supply of water was *subsequent* to that of manna, or in other words, that the 'spiritual rock' followed the 'spiritual meat' or food: see Exod. xvi. 15, and Exod. xvii. 6.

Probably Paul was led thus to mention the rock as following the manna, because he was, as already explained, instituting a comparison or analogy between these things, and the bread and cup in the Lord's Supper. As the cup follows the bread in the order of the encharist, so the rock follows the manna in the history of the 'church in the wilderness.'

Such is the view, which after careful examination has commended itself to the writer's mind; but let each one examine and judge for himself.

B. D.

"And that which thou sowest, thou sowest not that body that shall be, but bare grain,"—1 Cor. xv. 37.

The verb *bear*, being much more frequently used both in spoken and in written language than the adjective *bare*, and the two words being precisely the same in sound, and very similar in appearance; there has arisen, and most likely in consequence of these facts, an amazingly wide spread misunderstanding of the text just quoted. Thousands of well informed christians, (not verbal critics), understand the apostle as though he had written thus: "that which thou sowest, is not that body that shall be, but being sown, it will *bear* grain, whither it be wheat that is sown or any other grain!" And knowing, moreover, that the grain produced, is, *in form*, the same as the grain which produced it; they conclude, that the resurrection body will be as like the present body, as the new Kernel is like the old! Thus completely reversing the apostle's teaching! And so extraordinary is the blinding power of this illusion, where it has taken root in childhood, that one case, at least, is known, of a theological student, in no way remarkable for stupidity, who, on coming to the critical examination of this text, found to his astonishment that the original words for "*bare grain*," were "*γυμνον κοκκον*,"—NAKED

grain, he exclaimed! *Yes*, it is naked grain that we sow, grain destitute of straw and chaff, and God gives it a body as it hath pleased him, first the blade, then the ear, and then the full corn in the ear. And here for the first time, the truth broke in upon his mind, that the xv. chapter of Cor. teaches, that the resurrection body of the saint, in the glory of its form and structure, may as far transcend his present body, as the beauty and attractive grace of the stalk of corn in the full bloom of its perfection, excels the aspect or appearance of the naked Kernel from which it originated.

LETTER FROM THE ZORRA FARMER.

DEAR SIR,—You have favoured us with a specimen of Mr. Noel's plea for the communion of saints, and I confess I cannot help thinking that every heart imbued with genuine christian candour must feel the force of his reasoning, for his arguments are eminently *evangelical*. They are indeed characteristic of the amiable author.

There is an important argument arising from the case of Mr. Noel, and others similarly situated, which neither he nor any other advocate of christian communion, as far at least as I am aware, has taken the advantage of. It is true, it is of the presumptive kind, yet, in my humble opinion, more than sufficient to settle the question. It is simply the gross incongruity involved in Mr. Noel's taking such a position as close communion renders imperative on all its abettors. I cannot avoid viewing it to be strong presumptive evidence that the system must be wrong somewhere that would be the cause of the exhibition of such manifest incongruity.

Those who themselves submitted to the ordinance of baptism at the commencement of their religious life, may, with some show of modesty, assume the position which our close brethren assume in reference to paedobaptists; but for Mr. Noel, after living so many years himself in the neglect of what he now holds to be the duty of every one as soon as he believes in Christ, to turn round to his brethren with whom he was wont to associate, and take sweet counsel, and say to them:—"brethren, it is true I held for many years the same views of baptism that you still conscientiously hold, I sprinkled many infants, thus doing a service which God required not of me, while I rendered his commandment of none effect by my tradition, which you still do. I have got new light on the subject, however, and have in consequence, abandoned my erroneous opinions and practice; but as you still adhere to your errors, and refuse to yield obedience to what is so manifestly your duty, I cannot—I dare not allow you to sit with me at the table of the Lord, or be a member with me of the same church."

This would necessarily be the plain language of Mr. Noel's close communion. And what manifest incongruity would be here! How could his former associates possibly view this in any other light than as the height of arrogance; and how could they but repel it with sovereign contempt! How could they but feel pungent regret that the mind that was wont to be deeply imbued with christian modesty, and liberality.

should have become the victim of such arrogant intolerance? But if it be the duty of any baptised christians to refuse to commune with unbaptized christians, it would be the duty of Mr. Noel also, and in fact there are not wanting instances of christian men, circumstanced precisely as Mr. Noel, adopting the most stringent features of close communion, and doubtless heartily believing it to be their duty. Yet it matters not; surely any candid close communionist may be appealed to if such as has been represented be not the plain language of the close communion of persons so circumstanced, and if so, how can it be viewed otherwise than incongruous? Or how can it consist with that charity which "vaunteth not itself, and doth not behave itself unseemly?"

THE LONDON PATRIOT AND ENGLISH BAPTISTS.

In the *Patriot* of May 1st, the following occurs: "There was a time when, to a considerable extent, the Baptists were separated from their fellow-christians, by the exclusiveness of their practice as much as by the peculiarity of their creed. The creed remains unchanged, but the practice is *fast losing* its insulating force, and it is becoming a *rare thing* to meet with an intelligent Baptist who does not rejoice in holding christian communion with all who love our Lord Jesus Christ in sincerity, though in one point they may differ with him."

Thus it appears, that the triumph of christian communion principles is all but complete among the Baptists of England. But, would this have been the case, had Bunyan succumbed to the almost overwhelming flood of influences which his exclusive brethren brought to bear against him? Which caused him to exclaim, in obvious anguish of spirit,—“Faith and Holiness are my professed principles, with an endeavour so far as in me lieth to be at peace with all men. But if nothing will do, unless I make my conscience a continual *butchery* and *slaughter-shop*,—unless putting out my own eyes, I commit me to the blind to lead me, I have determined, the Almighty being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on my eye-brows, rather than to violate my faith and principles; touching my practice as to communion with visible saints, *although not baptized with water*, I say it is my present judgment so to do.” Had Bunyan, the man of these resolves succumbed! Had Hall proved recreant to his principles! Had they both, together with the astute Jessie, refused to arraign the exclusiveness of their brethren, and to plead against it with all the deep earnestness of conviction, would the “*London Patriot*” now be able to say, “it is becoming a *rare thing* to meet with an intelligent Baptist who does not rejoice in holding christian communion with all who love Our Lord Jesus Christ in sincerity”? To this inquiry one answer only can be given, and this is what overwhelms the Baptist christian communionists of Canada with a deep sense of the wrong chargeable upon their movements hitherto; that of keeping their light upon this subject under a bushel, in the vain hope of thus winning over their exclusive brethren to work with them cordial y in a

Provincial Union, similar to that which binds together the Baptists of England. Such was not the course of Jessie, Bunyan and Hall, and hence the difference in the result. In England, free communion is a prominent feature in Baptist Churches; in Canada, it is now rarely witnessed, though it is only 15 years since a close Baptist editor in Montreal, could not take it upon himself to say that the Rev. Daniel McPhail was wrong in closing a long letter to the “*New York Baptist Register*” in these words—“THE CANADA BAPTISTS ARE MOSTLY OPEN COMMUNIONISTS.” Then the influence of free communionists was great. Their close brethren were uneasy and restive under it. To conciliate them the discussion of the subject was shut out of the magazine, and from that time the pens of open communionist may be said to have been still, and their lips almost sealed on the question, while their exclusive brethren have been instant in season and out of season in occupying every inch of ground as fast as it was conceded, till having pressed their open brethren to the very verge of the Canada Baptist platform—till having crowded them all on to the *outermost plank*—that, with one stroke, was suddenly knocked from under their feet, and wherever they fell to, does not appear to have at all concerned the actors; one thing only they seem to be sure of, that the parties so adroitly disposed of were no longer in Canada, let them have fallen wherever they might; for, on the first subsequent appearance of the *Christian Observer*, he that ran, might have read in its pages the announcement, “CANADA BAPTISTS ONE!” Thus, in the name of the Province, ignoring the existence of the men whom they had so recently precipitated from their platform.

The above gentle allusions to the past are made for the purpose of contrasting the apparent progress of the *inter-communion* question in England and in Canada, so far as the Baptist body is concerned; that in the light of the facts, every free christian communionist among them in this province, may be aroused from his lethargy, and induced to assert and defend his principles calmly and kindly, yet openly and frankly; putting the same in practice on all suitable occasions, as did their English brethren, that it may soon become as rare in this province, as it is now in the Mother Country, “to meet with an intelligent Baptist who does not rejoice in holding christian communion with all who love Our Lord Jesus Christ in sincerity.”

And, that the English Baptists have been remarkable progressive as a body even while passing through their transition, partially, from the exclusive to the Christian basis of communion at the Lord’s table and in the church—the testimony is so abundant, as to render all the statements of exclusionists, to the contrary, now circulating through the whole of this continent, perfectly ridiculous. In proof of which, it is not necessary to go further than the last number of the “*Toronto Christian Observer*,” in which are found the following very interesting statements, from the pen of the Rev. Dr. Pyper, whose zealous opposition to the communion principles of his English brethren is well known.

"The Baptist Manual for 1853, contains," says the Dr., "its usual amount of annual information respecting the Baptists of England, Wales and Ireland. The results of the returns for the year exhibits 35 associations, embracing 1134 churches. Of these, 1039 report their condition; 851 having had a clear increase of 1840 members, and 168 having suffered a clear decrease of 321 members. This diminution, it is stated, is to found chiefly, but not wholly, among the Welsh churches, and is regarded as a re-action from the large accessions of former years. The net increase of the whole is 1519—an average of about one and a half to to each church. Twelve new chapels have been built and dedicated, and five have been enlarged. The "table of settlements" shows a good deal of change in the pastoral office. Sixty-two new pastors have entered upon their relations and labors within one year, and 19 ministers have died. A tabular view is furnished of the increase of British Baptists Associations since 1834, when their aggregate of membership was 49,763, and which now amounts to 106,458. According to this ratio of increase, the denomination will have trebled in 20 years."

Movements of Organizations.

ENGLISH PRESBYTERIAN SYNOD.

This Synod commenced its sittings on Monday week. The Rev. Joseph Burns of Whitehaven was elected Moderator. The Rev. W. Chalmers of Marylebone, the retiring Moderator, was requested by the Synod to publish the excellent sermon which he had preached previous to the opening of the Synod:—

UNION AMONG ORTHODOX PRESBYTERIANS.

Mr Hamilton moved the adoption of an overture calling upon the Synod to open up communications with orthodox Presbyterians, in order to ascertain if it was not possible, without any compromise of sound doctrine, to affect a union with them.

Mr. Anderson doubted if the United Presbyterian body were in a position to meet them on equal terms.

Dr. Hamilton contended that this overture did not pledge the Synod to any definite terms of union; all that they sought in the meantime was to open up communications. The United Presbyterian body, to which the overture specially referred, was not only, relatively to their own, a numerous body in England, but they were such a body as they might very comfortably enter into an alliance with; and if this desirable object could only be accomplished in an honourable manner, and with a due regard to the ecclesiastical characteristics of either side, he considered they would be doing great good to the Presbyterian cause in England. At the same time, he must not by any means be understood as wishing the Churches to jump at once into this alliance, or without due deliberation as to the points of difference between them; for all he wished in the meantime was to enter into communications with the other Presbyterian bodies, so that a foundation might be laid for something substantive being done at a future time.

Mr. Spears, Stafford, considered that many Presbyterian Churches were anxious for such an alliance, and he hardly approved of the proposal to open up a correspondence for the attainment of this desirable result—a result to which so many circumstances in the present day pointed out as likely to be realized.

Mr. Trail also heartily approved of the movement, for now he was more convinced than ever that the time

was approaching he had earnestly longed for, when the various Presbyterian Churches should form but one body. It was true that the one section maintained the principle of Church establishments, and the other did not, but, as had been suggested, that might be left as one of the open questions which they would honestly and manfully discuss with each other.

Mr. Gillespie (elder) said, such an alliance was longed for by many of the leading members of the United Presbyterian Church in both England and Scotland.

Mr. T. Duncan said, he did not think the time had yet arrived for the alliance proposed.

Mr. John Weir (London, approved of the overture, and referred in terms of pleasing remembrance to the union he had witnessed in 1841, between the Presbyterian Church in Ireland, and the Synod of Ulster.

FOREIGN MISSIONS.

Dr. Hamilton read the Report of the Committee on Foreign Missions, which gave an interesting account of the proceedings connected with the Church Missions in China and Corfu, and the lamented death of the wives of the missionaries at both these places. The revenue during the past year amounted to £500 0s. 8d., and the expenditure to between £1300 and £1400. In addition to the Report, Dr. Hamilton made a few supplementary observations on the extraordinary revolution now going on in China, and showed what the Chinese mind was capable of when the chains by which it had hitherto been bound were broken. It was surely an extraordinary thing, he said, that a time should have arrived when the Bible in China should become the text book of the aspirants to the imperial throne, and the morals of his army be regulated by the precepts of ten commandments. There was now the prospect of getting a fourth missionary in connection with the China mission, the expenses of which had been offered to be defrayed by friends in Scotland, many of whom, especially the friends of Dr. Burns, took a deep interest in the mission.

After a few remarks by several members, the Report was received and adopted.

DEPUTATION FROM SCOTLAND.

A deputation from the Free Church of Scotland, consisting of Dr. Smith, Glasgow, Moderator of the general Assembly, Dr. M'Cre, Rev. Mr. Braidwood, missionary from India, and the Rev. Mr. Ferguson, Bridge of Allan (ministers), Mr. Henry Paul and Mr. Bethune (elders), were introduced by the Rev. W. Chalmers, who gave an account of the affectionate manner in which their deputation had been received by the Assembly of the Free Church.

Dr. Smyth then addressed the Synod, congratulating them upon their success in their various schemes of Christian enterprise.

Dr. M'Cre followed Dr. Smyth in a speech characterized by much of that research into ecclesiastical history for which he is so distinguished.

NEW EDUCATION BILL FOR SCOTLAND.

In accordance with the suggestion thrown out by one of the members of the deputation from the Free Church of Scotland, the Clerk read the draft of a petition to the Legislature on this subject, which had been prepared by the Committee and generally approved of the measure. The petition to the House of Lords was ordered to be transmitted to Lord Panmure for presentation to the House of Lords, and to Mr. Digby Seymour for presentation to the House of Commons.—*London Patriot.*

CHINESE EVANGELISATION SOCIETY.

The Fourth Annual Meeting of this Society was held on Thursday evening last, at the Music-hall, Store-street, which was well filled on the occasion. The Earl of Ca-van occupied the chair.

A hymn having been sung,
The REV. OWEN CLARK offered up prayer.

The CHAIRMAN said, he thought the present meeting, and those which were to follow it, formed a beautiful sequel to the solemn observances of the Fast day, and he earnestly hoped that God would follow them with His choicest blessings. Among the many institutions whose meetings were about to be held, the Chinese Evangelisation Society had a peculiar claim upon the Christian public. China occupied about a third of the habitable globe; yet till within a few years little or nothing had been done towards spreading the Gospel in that empire. The present remarkable movement going on in China gave the Society an interest and importance which it might otherwise not possess. Formerly Missionaries were precluded from entering the empire; but at present the door was opened, and the Christians of England were imperatively called upon to enter the field and promulgate the Gospel of Christ to the millions of Chinese who, but for their exertions, might remain in a state of darkness and degradation. The Society was thoroughly unsectarian in its character, and the agency it employed was the best calculated to achieve the results at which it aimed. The medical element which the Society had recognised and acted upon was in the highest degree useful, and was indeed similar to that which the Lord himself adopted when he was on earth. Considering the importance of the Society's work, its income, instead of being only £2,000, ought to be at least £20,000, every shilling of which would be required to carry out the plans which the institution has in view. The great want, however, (as was the case with all other Societies) was that of Missionary agents, to go into the dark corners of the earth. This want could only be met by Christians "praying the Lord of the harvest that he would send forth labourers unto his harvest." But for the remissness of Christians in this respect he believed there would be an abundance of labourers for the work; and this fact, he hoped, would stimulate them to be more and more earnest in their appeals to the Throne of Grace for the Divine blessing on their operations in foreign lands. (Applause.)

Mr. BIRD, the Secretary, then read the annual Report. It commenced with an acknowledgement of gratitude to God for the success of the past year. Since the last annual meeting, it is stated that three new Missionaries had been engaged, two of whom had already left England for the scene of their intended labours, and the third (Mr. Parker) would sail in a few days for Shanghai. In addition to European agents, six *colporteurs*, selected by Mr. Lobscheid, were employed in distributing the Scriptures and tracts; and in many places they had been kindly received. The Society had also assisted the Rev. I. J. Roberts to prosecute his labours. He had received an invitation from the rebel Chief to preach the Gospel to his soldiers; but, after two attempts to reach the camp, he was obliged to desist. In his last report, he stated that he had distributed 6,920 copies of the Scriptures and religious tracts. Before the end of the year, the Society hoped to be able to print the entire Scriptures in Chinese (Gutzluff's version). Instructions to that effect had been sent out to China; and, in the mean time, 10,000 copies of the Psalms were to be printed. The funds received during the past year exhibited a remarkable increase, amounting to £1,796 9s. 7d., or upwards of £1,000 more than the amount received in the previous year. The expenditure amounted to £1,727 6s. 1½d.; and the balance in hand, to £333 6s. 1½d.

The Hon. and Rev. BAPTIST NOEL moved:—

"That as the Society is evangelical and unsectarian in its basis, and as both harmony and unanimity have hitherto prevailed on the board of management, and no practical difficulty has been experienced from the combination of various denominations in carrying out its plans; this meeting cordially recommends the Society to the confidence of the friends of Missions."

The events, he said, now passing in China were calling the attention of all persons to that country. Not long ago, it was inaccessible to Protestant effort, and many prayers were put up that its despotic rulers would permit Christians to land upon its shores and endeavour to evangelise its people. But they dreaded intercourse with Europeans, and did all they could to exclude them. Attempts were then made to establish Missions for the benefit of Chinese emigrants, of whom there were about 700,000 in neighbouring countries. The London Missionary Society began the work, and had Missionaries at Singapore, along the coast of Malacca, and at Java, where they had access to the Chinese who, through poverty or other circumstances, had left their own country.

Thus, the language was learned, a dictionary compiled, and the translation of the Scriptures effected. Meanwhile, political events were transpiring which very much changed the aspect of the country. Englishmen, for the sake of amassing great wealth, forced upon the people the abominable opium trade, by which means they poisoned, demoralised, and murdered, the people by tens of thousands. After the drug had been prohibited by law, it would in all probability not have been cultivated, unless the trade had been forced upon the Chinese by Englishmen. He knew no trade more detestable than that, except the trade which other Europeans calling themselves Christians had carried on along the coast of Africa, where they bought men and women, flesh and muscle, and mind, and sold in return guns and implements of warfare to take more slaves. Yet out of that very trade beneficial results were produced. The Chinese Government could not defend their costs from smuggling, and they lighted on the notable expedient of making the innocent suffer for the guilty; they seized British merchants, and the representative of Her Majesty, put them in prison and declared, that if they did not take care that all the opium was given up, they should be starved to death. The English representative was obliged to guarantee the delivering up of the opium, and a million and a half of money was paid to the opium traders in order to comply with the contract. Our Government, justly considering this breach of the law of nations as a *casus belli*, demanded from China the repayment of the money; and the war which ensued in consequence of that demand led to the opening of five consular cities, and the cession of an important island to the British Crown. The Government, however, culpably omitted to stipulate, as they might have done, for the protection of Missionaries in China—that liberty being subsequently obtained by a French Ambassador, a Roman Catholic, and an American representative. The result was, that little churches were formed at Hong-Kong, Shanghai, Amoy, Canton, and Macao, and it was hoped, that some of the Christians thus assembled would find their way into the interior of the country, and carry the Gospel with them. (Hear.) By this time Gutzluff had completed his translation of the Scriptures. At this very period (Englishmen and Americans being entirely ignorant of the matter) there arose in the province of Quang-si, the most remote province, 2,000 miles from Peking, a Chief who stirred up the mountaineers to insurrection against the Tartar Government. The insurgents gathered force; they were everywhere iconoclasts, breaking down all images wherever they went. The result of the insurrection was pretty well known, and there seemed but little doubt of Peking falling into the hands of the new Chief. But, whatever might be the result of the coming struggle, which he believed would be the decisive one, all the Empire south of the Yellow River (larger than France, England, and Germany) was lost to the Tartar dynasty for ever. There was nothing, then, to hinder British Christians from acting at once on China. The insurgents recognized the Bible as a divine book, worshipped one God called themselves followers of Jesus Christ, and were exceedingly moral in their conduct.

They had already published four books of the Bible, which were distributed in the camp and throughout the Empire. It would, then, be a culpable disregard of the Divine will to leave such a people and such a movement overlooked. The present Society was making the experiment of a Missionary enterprise, conducted by Christians of different denominations; and it was a most interesting experiment, especially to those who desired as much Christian union as possible. (Here, here.) Such a union in China was of the highest importance, for the inhabitants of the country were disposed to intolerance; and, but for the exhibition of the greatest degree of toleration among Christians, they might, even with their new creed, retain much of their bigotry and exclusiveness. It might be said that the experiment would possibly fail; it was for English Christians to say that it should not fail. If they thoroughly examined and approved the principle, and then loudly proclaimed it, it would find its echo in the consciences of all who loved the Saviour, and would gain as much ground as its advocates ever predicted or desired. (Applause.)

The Rev. WM. ARTHUR seconded the Motion. He dwelt on the importance of the exhibition of Christian union among the Missionaries of different denominations in foreign lands. He believed that more good would be done by such an exhibition, than by the Missionaries occupying entirely different districts and never interfering with each others labours. Nothing, therefore, could be more admirable than a Society constituted like the present, sending out now an Episcopalian, now a Baptist, and now a Methodist,—any man and every man who would go and preach Christ to the heathen. A Mission to China was of the highest importance. Some remnants of heathenism were still clinging to those who there professed Christianity; and if the Church of Rome exerted much influence on the country, she would, as of old, confirm rather than repress whatever tendencies to heathenism she might find in the people. To the Protestantism of England, therefore, the Society appealed for aid to carry on the glorious enterprise, and he believed that it would not appeal in vain. (Applause.)

The Rev. Dr. HAMILTON next addressed the meeting. He said, that the great obstacle to evangelisation in China, had always appeared to him to be the singularly stagnant condition in which the Chinese mind had remained for so many ages. The people seemed utterly imperturbable. Some mesmerising process had apparently come over them; they were like Solons asleep, scholars in a trance, somnolent sages, men moving in a mystery. Recent events, however, had shown how a lethargic people might be aroused, and a whole population put into an attitude of readiness for receiving new doctrines, and a new religion. Many indications had already been afforded of the great power and talent possessed by the Chinese; giving bright hopes that when the long hybernation in which they had lain was over and past, they would exhibit a moral and intellectual strength, of which few had believed them capable. As an instance of this, he mentioned that our educational institute had been established at Hong-Kong, and that out of the first six pupils, taken at random, of four a distinct account could at present be given. One of them was an interpreter at Washington for the Government of the United States; another was an enterprising man, having pushed his fortune at the gold diggings, and by recent exertions secured the extension to Chinese diggers of rights of which they had long been deprived; another was a student in Edinburgh University, who had obtained prizes for latin, greek, and botany; and a fourth was in a college in the United States, and had actually obtained a prize for English composition, having beaten all the English-speaking competitors. (Applause.) He commended the Society to the suffrages and the prayers of Christians, and especially of all well-wishers to China.—*London Patriot.*

THE BAPTIST MISSIONARY SOCIETY.

ABSTRACT OF THE ANNUAL REPORT OF THE COMMITTEE.

“EVANGELISTIC LABOURS.—If now we turn from gains realized, to those labours from which may be anticipated the further enlargement of Christ's kingdom, and from whence may come the foretold triumphs of the Cross, the whole field of operations is full of encouragement and promise. To pass by those localities, such as the islands which occupy the entrance of the Gulf of Mexico, the scenes of the labourers of Messrs. Capern and Littlewood, where the population is well-nigh wholly leavened with the truth, and large congregations are in the habit of regular attendance at the sanctuary, we find that large and increasing auditories are obtained in St. Domingo and Haiti. In the former, the chapel is often crowded, and many, some through fear, others for want of room, hang without on the preacher's voice, crowding around the open doors and windows to hear the Word of Life. The effect of faithful labour is seen in the maledictions of the priests of Rome, in the denunciations uttered from Papist altars and pulpits, in the active endeavour by the emissaries of antichrist to poison the mind of the authorities, and unsuccessfully to procure the exile of Christ's servant. In France too the Word of God arouses the wrath of man. The Missionary has been exposed to the violent attack of the chief public print and organ of the Church of Rome. Still the Bible has spread; its sale has been continued, and by the authority of the *maire* himself, introduced into the national school of Morlaix, as the reward of diligence. The faith and patience of the professed disciples of the Lord, amid severe trials, have had a beneficial effect on the public mind, and opened the way for a more extensive diffusion of Gospel truth. In Western Africa, the island of Fernando Po waits for the law of the Lord, while repeated messages from the interior of the continent reach the busy and flourishing station of Camaroots, entreating the overworked Missionary to ‘come over and help them.’ In Ceylon, at eighty villages, besides the regular stations, the Gospel is continually preached, your Missionaries traversing jungles, often wearied and hungry, collecting in homely cottages the scattered inhabitants, to instruct them by preaching, by catechising, by familiar conversation in the things of God. Still more extensive have been the itinerancies of your Missionaries in India. During the past year a large portion of the area of Bengal has been covered with their untiring zeal. In the east and west, and in the entire districts of that densely peopled country, the Missionaries have retraced the scenes of former visits, and proclaimed in many new places the Word of God. Towns of tens of thousands of inhabitants have been visited for the first time by the heralds of the Cross, while numberless fairs and bazaars have echoed with the voices of them who publish good tidings of peace. In the north-west provinces, in the vicinity of Agra, some fifty villages are regularly visited by the native pacachers. Muttra has been the scene of deeply interesting events. The Missionary and his assistants in the beginning of the year commenced a system of daily preaching in the city, traversed every street from top to bottom, each day advancing a few yards till the whole city had been gone over. No little commotion and stir shortly arose about this way. The Sahibs, it was said, had determined to conquer the whole city for Christ. Brahmin and Pundits anxiously came forth to defend the shrines of their gods. Overthrown in argument, resort was had to every species of annoyances, to deter the servants of Christ from pursuing their course. Shopkeepers swept the dust of their shops into their faces. The smoke of burning chillies was made to fill the air to choke their voice. Taunts and blasphemies were shouted in their ears. At length, shoes and bricks were hurled at them. Yet mercifully were the servants of God preserved. The adversaries of the truth were silenced, and the day that saw the

first stone thrown, brought to the house of the Missionary the first earnest inquirer. One object was gained. The attention of the people has been aroused. The Word of the Lord has free course and is glorified in the Ephesus of Northern India.

INDICATIONS AND ANTICIPATIONS.—Deeply affecting and stimulating are the remarks often addressed to the Missionaries in their journeys. Near Agra a man steps forth from the crowd: 'I have read,' he says 'the New Testament, and it is true Jesus Christ is the Son of God.' In Rajshaye, a Bairagi listens, deeply attentive, with many more, to the Missionary discoursing on the love of Christ. He is asked if he has anything to say in reply: 'Nothing,' he says; 'there is no reply to this; this is substantial truth.' Anxious hearers crowd upon the Missionary's steps. The Word of God is placed in their hands; 'What,' say they, 'are we to do with these books? You come and speak to us a few words and then go away, and we never more hear these words.' Deeply grieved, the Missionary retires. He inquires of us, 'Are no more labourers forthcoming to reap the waitened fields? In the district of Tipperah your Missionary visits a valley, the people of which are glad to hear of Christ. They say, 'Your religion is good. While there will be an end of our religion, yours will have no end, but will flourish and thrive more and more.' In Mymensing, amid salaams and thanks, the hearers say, 'We never heard such good and pure words; we are very glad you are come.' Others say, 'We never heard of this religion but the words take hold of our hearts, and we will not forget them.' On the way to the Baijnath mela the native preachers are welcomed in a certain village, all the men and women coming out to listen. The people are heard to say at the close of the address, 'All the Hindo gods and goddesses are false; there is but one true God; let us understand who the Lord Jesus Christ is, that we may not forget him.' In not a few instances the hearer repeats the message, and bids his companions 'come.' In one place, says Mr. Morgan, on a recent tour, 'I listened to an elderly man speaking to a groupe that gathered about him. He was explaining the object of the distribution of the books, and saying that the gods would soon be abandoned, and all men would worship one God. "You go" said he, "a long distance to bathe in the Ganges, but it is all in vain." In two places Mr. Smith hears that the people of themselves have regular Christian worship, that one man frequently engages in prayer, and reads the Word of God to them, in secret, for fear of the punchayet, the villiage council. At Digneer, in the vicinity of Agra, an aged Zemindar hears the Word, and is convinced. With the assistance of the Missionary, a chapel and school-room are built, regular services held, and some fifty persons profess their renunciation of idolatry. At another place, a Pandit goes about reading religious tracts and preaching against idolatry. Prophecies which may probably originate in the consciousness of the people themselves of the inherent weakness of their system, or in that dim light which wanders in desert regions discerned preceeding the dawn, but spreading from one knows not what quarter of the sky, are muttered among the people, or openly addressed to the Missionary. A Brahmin, for instance, will say, 'The *kali yug* is soon at an end, and then we shall all become Christians.' Another will reply to the urgent appeal at once to give up idolatry for the Gospel, 'There is still some delay till this *yug* (time) has ended. You must have a little more patience, and then your preaching and giving of books will have an effect upon us.' Before crowds of people others will say:—'Your religion will finally triumph; our Shastres predict this; but there is still some delay.' Never, says one of the Missionaries, reporting these incidents, was the Gospel listed to with more attention. 'It is impossible,' says Mr. Morgan, of Howrah, with reference to a recent tour in the Hooghley and Midnapore districts, 'to describe in a brief report the exciting scenes that I have witnessed

in large towns. I have been treated with kindness. The most respectable Pundits have visited me in my humble lodgings. Numerous questions asked, and interesting conversation carried on till ten o'clock at night. The people are convinced that idolatry cannot stand much longer. Temples are falling into ruins, and Brahmins are sinking into poverty. Indigenous schools are springing up in all directions. I have found the Scriptures distributed by me last year daily read in the schools. Women have thrown aside their fear, and implored books for men, children, and grand children. I have preached on the platform of temples, and Juggernath's car has been my place for the distribution of the Scriptures."

THE FUNDS.—It now only remains for the Committee to advert to the present financial position of the Society. It will be rembered, that at the last Annual Meeting 'An Old Friend' of the Society authorised one of the Secretaries to state, that he would give a donation of the balance, 1,813l. 0s. 5d., then due to the Treasurers. By this truly generous gift, the Society was freed from debt, and an encumbrance which had weighed very heavily upon it for nine years, and necessarily prevented any enlargement of its operations, was happily removed. Surely this was a token for good, and a great encouragement to proceed with their proposed scheme of the enlargement and consolidation of the Mission in India. Your Committee very naturally watched the progress of the financial returns month by month, the more that it was feared the increased cost of all the articles of subsistence would materially affect the ability of a large number of their friends to give their usual donations, to say nothing of the increase necessary to carry out their plans. To their great surprise and pleasure, month by month during the year, there was a steady increase, except in January; but in February an increase again occurred, and what was deficient in the previous month was more than supplied. It is well known that most religious societies receive a very large portion of their income in the last month of the financial year. It was apprehended by the officers, that the receipts in March of the present year, would hardly come up to those of March in the preceding year. But, contrary to expectation, each day brought a large supply; and the Committee have now to report, with deep thankfulness to Him who hath opened the hearts of his people, that the total receipts for the year amount to 24,759l. 12s. 9d., being 6,330l. 16s. 4d. in advance of the year 1853. The receipts for general purposes amount to 20,870l. 3s. 7d.; an increase of 5,761l. 19s. 10d. The balance in favour of the Society, and in the hands of the Treasurer, is 1,208l. 7s. 6d. It is now to be shown how much of this excess of income for general purposes over the income of 1853 may be regarded as an increase which may be reckoned upon as likely to continue. The donation to liquidate the debt, 1,813l. 0s. 5d., and donations specially for India, 2,551l. 12s. 9d., amounting together to 4,364l. 13s. 2d., being deducted there is left a clear, substantial increase in the general collections and contributions of 1,400l. 6s. 8d. If it be inquired from what sources this increase has arisen, it may truly be replied, that the information which has been given respecting India, and the reasons and grounds for the proposal to extend the Mission in that important field, have awakened very general attention. The churches have been appealed to by their pastors. Suggestions for united and fervent prayer have been kindly received and acted upon, and organizations revived and strengthened. In some places where they did not exist auxiliaries have been formed, and efforts made, and with an encouraging amount of success, to include in the various organizations churches which had hitherto held aloof, or only assisted the funds at uncertain intervals.

CONCLUSION.—Whether, then your Committee look on the results of past years of labour, on the manifest tokens of God's blessings which have been given to His servants, or to the present aspect and position of the

great enterprise in which the church of Christ is engaged both at home and abroad, there is obviously the greatest encouragement patiently to continue, and not to faint—nay, every success, every demonstrated want cries loudly to the disciples of the Son of Man to hasten forward, to work and pray unceasingly, for the night cometh in which no man can work. One only discouragement presses upon them. The cry for labourers has gone through the land. But few have responded to the call. Is it that the church of Christ has yet to learn her dependence on the Divine hand? Is it that the consecration of the Lord's servants to His service is calculating and cold, shrinking from the needful sacrifice? The Committee ask the solemn and prayerful attention of the Society to this feature of their work. Most emphatically must they repeat the words of the Captain and Leader of our salvation—'Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'

THE GRAND DIVISION OF THE SONS OF TEMPERANCE

Which met on the 24th of last month, in the town of Picton, granted a second £100 to be spent in promoting the attainment of a Canadian Maine law. The body also granted a premium of £25 to be awarded to the writer of the best Maine Law tract of not more than eight pages. Competitors to forward their manuscripts to the awarding committee, by the first of August next. The Treasurer's report shows a balance in his hands of £40 16s 2d. The next session of the Body will be held in Bytown, commencing on the 27th of next October.

3,500,000 members are now found in the Evangelical Church of the American Union, giving for the past 50 years an *eight fold* increase, while the augmentation of the population has only been *four fold*.

Transactions of Public Meetings.

UNION.

At a meeting of Members of the Free and United Presbyterian Churches, held this day, at Mr. William Matthewson's—after engaging in devotional exercises, Mr. William Dow was unanimously called to the chair, and Mr. John Ratcliff having been requested to act as Secretary—the following Resolutions were submitted, and unanimously adopted:—

1st. Moved by John Ratcliff, seconded by William Heron, and

Resolved—That a Union between the United and Free Presbyterian Churches is not only highly desirable, but a duty, which these Churches owe to the cause of Christ, and the moral and the religious interests of this country.

2nd. Moved by Robert Gardiner, seconded by William Agur, and

Resolved—That we firmly believe it to be the duty of the minister and members of these denominations to consider, and we hereby call on them prayfully to consider how much truth they hold in common; how many of their differences are misconceptions, and do not involve principles, and whether such differences can warrantably constitute terms of communion.

3rd. Moved by John Hepburn, seconded by William Matthewson, and

Resolved—That, to comply with the requirements of Christ, in regard to the unity of his people, and the general spirit of apostolic injunction, and with a view to meet the necessities of the thinly scattered Presbyterian population, where are often now two churches, where there is only support for one, and to avoid that

spirit of rivalry which is sure to be engendered thereby; and also that we may present a more united front to the mass of ungodliness, infidelity, and popery, that surrounds us, we pledge ourselves to do our utmost to promote the above contemplated union, in the hope that more influential parties will take up the matter, and push it to a happy consummation.

4th. Moved by James Burns, seconded by Thomas Thornton, and

Resolved—That the above Resolutions be sent for publication, to the *Ecclasiastical and Missionary Record*, the *Canadian Presbyterian*, and *Canadian United Presbyterian Magazines*, in order that the subject may be brought before the people of the United and Free Presbyterian Churches, with the hope that other branches of the Church of Christ may be stimulated to join with us in this effort for union.

The following Committee (being equally taken from both churches,) were then appointed to carry out the spirit of the foregoing Resolutions, viz:—William Heron, William Matthewson, Robert Gardiner, James Burns, Alexander Dalziel, Robert Ratcliff, John Heron, John Ratcliff, John Hepburn, and Hugh Fraser. William Heron, Convener; John Ratcliff, Corresponding Secretary.

The chairman then concluded the meeting by committing in prayer the cause to Him who ruleth among the nations, and turneth the hearts of the children of men.

Thus appropriately terminated the most brotherly meeting, which, considering the opportunity for intimation, was numerously attended. Throughout the entire interview, not a jarring word was heard, but one feeling seemed to animate those present, as if there were but one heart in the whole assembly, and that heart warmed with love for the Redeemer's cause, and zeal for the honor of his name. As each Resolution was put from the chair, every individual present testified his approbation, and love and harmony characterised the whole proceedings. We trust that many others in different parts of the country will meet and compare their views, and that glory to God in the highest, and peace and good will to men will be the result.

WILLIAM DOW, *Chairman.*

JOHN RATCLIFF, *Secretary.*

WHITBY, 18th April, 1854.

—*Presbyterian Magazine.*

MISSIONARY CONVENTION IN NEW YORK.

The missionary meeting, designed for conference with the Rev. Dr. Duff, for which arrangements were made some time since, convened in the Lecture Room of Rev. Dr. Jas. W. Alexander's church, New York, on the 4th inst. Some two or three hundred of the prominent friends of Missions were present, including officers of the voluntary and various denominational organizations—seven evangelical denominations being represented. It will be understood, that there was no design to break down denominational distinction, nor to encourage the idea that all can be fused into one or more general organizations. The effect of this conference is precisely the reverse of this; it shows that however much the various branches of the church may insist upon carrying on their operations distinctly, they are yet aiming at the same great end, and can still confer with each other as to the most efficient methods of accomplishing it; in other words, that distinctive organizations do not argue uncharitableness, or hostility and conflict. The following is a condensed report of the proceedings:—

"At 10 o'clock the meeting was organized by the Hon. Luther Bradish, as the presiding officer, and the Rev. Mr. Patterson of Philadelphia, and John Paton of New York as secretaries.

Among the foreign missionaries were the Rev. William Dean, D. D., Baptist missionary to China; the Rev. J. G. Oncken, D. D., Baptist missionary in Germany; the Rev. John Newton, Presbyterian missionary to Northern India; Mr. C. A. Minor, of the Palestine Agricultural mission; Rev. Geo. Pierson, American Board's missionary for Micronesia; the Rev. A. H. Seely, Presbyterian, Northern India; the Rev. Oliver Grane of Turkey; the Rev. E. M. Dodd, Greece; the Rev. Narcissus Cyr, Baptist Grand Ligne mission; the Rev. William Ramsay, Presbyterian, India.

After a brief address from Mr. Bradish, the Rev. Dr. Alexander gave out the hymn, commencing, "Come, Holy Spirit, heavenly dove," &c., and offered prayer. The Rev. Dr. Murray of Elizabethtown, moved the appointment of a committee, to be called the "business committee," to which all subjects for discussion should be committed; this was ordered, and the committee was constituted of the following named persons: The Rev. Dr. Murray, Presbyterian; the Rev. Dr. Tyng, Protestant Episcopal; the Rev. Dr. Bangs, Methodist Episcopal; the Rev. Dr. DeWitt, Reformed Dutch; the Rev. Dr. Oncken, Baptist Missionary from Germany; the Rev. J. S. Wood, Secretary of American Board of Foreign Missions; the Rev. J. L. Wilson, Secretary Presbyterian Board of Foreign Missions; the Rev. Robert Patterson, Reformed Presbyterian; Geo. B. Stuart, Esq., Reformed Presbyterian.

This committee subsequently brought in a report in the shape of questions. The first was, 'To what extent are we authorized by the word of God to expect the conversion of the world to Christ?' This brought out a full and free discussion of the question, which resulted in the unanimous adoption of the following resolutions:—

Resolved—That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the time or succession of antecedent events, the convention rejoice in unanimously testifying their simple, heartfelt, undoubting faith in the emphatic declaration of God's inspired word, that "men shall be blessed in Him" (Jesus Christ); "all nations shall call him blessed," yea, that "the whole earth shall be filled with His glory."

Five other questions followed, all of which were discussed in the same spirit of Christian kindness and concord; and resolutions in answer were each adopted unanimously.

2. What are the divinely appointed and most efficient means of extending the gospel to all men?

Resolved—As the general sense of the Convention, that the chief means of divine appointment for the evangelization of the world, are:—The faithful teaching and preaching of the pure gospel of salvation, by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit—such means in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written word of God—the preparation and circulation of evangelical tracts and books—as well as any other instrumentalities fitted to bring the saving truths of God's word home to men's souls—with any processes which experience may have sanctioned as the most efficient in raising up everywhere native ministers and teachers of the living gospel.

3. Is it best to concentrate labourers in the foreign field, or to scatter them?

Resolved—That while this convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel, as far as circumstances admit, or providences of God may inlicate, by means

of a duly qualified and unrestrained itinerancy, they may yet fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems or error have long prevailed, and there concentrating a powerful agency, fitted by harmonious co-operation to carry on the different departments of the missionary enterprise in such a way as to constitute them, by God's blessing, emanate sources of evangelizing influence to the surrounding multitude, as well as the most efficient means of perpetuating the gospel in purity to the succeeding generations.

4. In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

Resolved—That considering the extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of any of the existing evangelical churches or societies, it would be very desirable that, with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupation of any particular portion of the heathen field, by any evangelical church or society, should be respected by others, and left in their undisturbed possession—at the same time acknowledging, with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labour.

5. How may the number of qualified laborers for the evangelization of the world be multiplied and best prepared.

Resolved—That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction that, in order to the multiplication of suitable agents for the heathen mission field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise in its relation to the glory of God, as manifested in the design and consummation of the whole redemptive economy, and as the divinely commanded instrumentality for the regeneration of the lost and perishing in every land; and then strive habitually, through prayer to the Lord of the harvest, who alone can truly raise up and send forth labourers, as also through their public and private ministrations, to stamp similar vivid impressions on the minds of church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties and noblest of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a *course of evangelistic theology*.

6. Is it expedient to hold meetings such as this annually?

Resolved—That a Convention similar to this will meet next year; that a committee, consisting of gentlemen of New York representing the various evangelical churches, be appointed to make the necessary arrangements, and that the chairman appoint that committee.

On motion of Rev. Dr. McLeod, seconded by Rev. Dr. Willis, it was unanimously.

Resolved—That the thanks of this Convention be returned to the Foreign Missionaries present, for the ample and satisfactory information communicated by them, and for the blessed influence they have exerted during all its deliberations.

On motion of Rev. Dr. Steele, seconded by Rev. Dr. Baugs, it was unanimously

Resolved—That this Convention express gratitude to Almighty God for the harmony and brotherly love which have prevailed during all our session, and for the unanimity which has characterized our decisions, and we view it as an indication of the approach of that glorious period, when we shall all see eye to eye, and most unreservedly dedicate ourselves to the advancement of the Redeemer's kingdom.

We have placed the resolutions together with our regard to the day on which they severally came up for discussion. On Friday, just before the adjournment, Mr. Stuart of Philadelphia, moved that the Hon. Luther Bradish vacate the chair, and that it be temporarily filled by John A. Brown, Esq., of Philadelphia. This having been adopted, Mr. Brown assumed the duties of the chair, and Mr. Stuart offered a vote of thanks to Mr. Bradish for the very able and dignified manner in which the duties of the presiding officer had been performed, which unanimously adopted. Mr. Bradish made a suitable acknowledgment, and the meeting was then closed with prayer by the Rev. Dr. Dean, a Baptist missionary."—*Presbyterian*.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

THE NATIONAL CONVENTION.

In our last we noticed the intention of the Young Men's Christian Associations of America to hold a National Convention in the city of Buffalo. It is now an accomplished fact—the representatives of the North and South, of California and Canada, have grasped the hand of Christian fellowship, and have demonstrated that the spirit of Christ pervades these institutions in an eminent degree. Those who were privileged to witness the demonstration will probably never forget the impression produced by this display of the piety, and we may say also the talent of the young men of our adopted land. The various resolutions adopted breathe a spirit of earnest devotion to the cause of the Divine Redeemer, and deal boldly with all the prevailing errors of the day, save one, and that though affecting the spiritual freedom of millions in a boasted land of liberty, was avoided with a species of terror. Mr. Holland, the representative of the Toronto Association was commissioned to introduce the following resolution, as an exemplification of the feeling entertained by a British Association.

"That the associations represented in this Convention recognize the Christian sentiment, that in Christ Jesus there is neither bond nor free, and therefore cordially invite all Christian young men, of whatever state or condition of life, to an equal participation in the advantages these associations are calculated to confer."

This resolution was presented, but every one seemed afraid to discuss it. It was quietly referred to the Business Committee, and though nothing could be more scriptural in sentiment, more mild in tone, or more moderate in demand, it was never heard of again.

On examination the resolution will be found to contain no attack on the peculiar domestic institution of the South; on the contrary, it implies a temporal inequality; it asserts only one of the most beautiful and fundamental doctrines laid down by the great apostle, that there is a spiritual equality amongst all evangelical Christians. This principle is fundamental in

Young Men's Christian Associations; they are professedly and emphatically a union of Christians, of whatever degree or condition in life, and it was proper for a British association to know whether the American associations were prepared to admit Christian Indians and Christian negroes, Christian bondmen and Christian freemen, to sit with Christian white men at their public lectures, or to use the means of instruction these institutions provide. The resolution was rejected.

Mr. Kempshall of Rochester, submitted a resolution on the growing want of candidates for the gospel ministry.

Mr. Marshall of Cincinnati, moved a resolution on the spiritual destitution of cities, and referred to the adaptation of these associations to meet the evil.

Mr. Cobb of Buffalo, moved a resolution, declaring the Bible to be the vital and only imperishable basis of civilization, literature and science.

The Convention agreed to recommend to the respective associations the establishment of mission Sabbath schools and adult classes; and also, that the second Sabbath morning, between the hours of 6 and 9 o'clock of each month, should be set apart by each association as a time for special and united prayer.

The following resolutions were adopted as the basis of a national confederation of the associations:

"*Resolved*. That this Convention recommend to the Young Men's Christian Associations of the United States and British Provinces, the formation of a voluntary confederation for their mutual encouragement, co-operation and usefulness, and that they recommend when twenty-two Associations shall concur in the plan hereinafter suggested, the said confederation shall go into operation."

"*Resolved*. That a Convention of the Young Men's Christian Associations of the United States and British Provinces, be held annually at such time and place as may be determined."

"*Resolved*. That while it would oftentimes be judicious to discuss in Convention, principles of organization, this body shall have no authority or control over the local affairs of any Association."

"*Resolved*. That a Central Committee be appointed, to consist of eleven members, five of whom shall be residents of the city where the Committee shall, for the time being, be located, and shall be members of different religious denominations—the remaining six to be selected from the Association generally, not more than one member from any one association."

"*Resolved*. That the Central Committee shall maintain correspondence with American and foreign kindred bodies, promote the formation of new Associations, collect and diffuse appropriate information, and from time to time recommend to the local Associations such measures as may seem calculated to promote the general object; but it shall not have authority to commit any local Associations to any proposed plan of action, until approved by such Association, nor to assess any pecuniary rate upon them without their consent."

"*Resolved*. That the Central Committee be appointed by this Convention, and continue in office until their successors shall be appointed by a subsequent Convention."

"*Resolved*. That the Central Committee shall ascertain the wishes of the several Associations, in regard to the time and place of holding an annual Con-

vention, and shall issue the call as nearly as possible, in accordance therewith."

The President then announced the following gentlemen as the Central Committee :

Washington, D. C.—Rev. Byron Sunderland, Presbyterian ; Mr. Richards, Baptist ; Rev. J. G. Butler, Lutheran ; T. J. Magruder, Methodist ; Wm. Chauncy Langdon, Episcopalian.

St. Louis, Mo.—H. Hitchcock.

New-York City.—C. A. Davidson.

Boston, Mass.—Rev. W. T. Smithett.

Cincinnati, Ohio.—W. H. Neff.

New Orleans, La.—George W. Holme.

Toronto, C. W.—C. R. Brooke.

The Convention held public meetings in the various churches of Buffalo during the session, at which each representative gave an account of the operations of his association. And at the close of the session the delegates were invited by the Young Men's Association of Buffalo to visit Niagara Falls at their expense, which was cordially accepted ; and thus closed in a most agreeable manner, the first great National Convention of the Young Men's Christian Association of North America.

Our limits forbid a more detailed account of the proceedings, but the above summary will be found to embrace all that is calculated to interest the general reader.

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CONGREGATIONAL ABSTINENCE SOCIETY.

On Monday evening the 12th, a soiree was held according to announcement, in the Reformed Presbyterian Church, James Street, for the benefit of the Sabbath School.

Very appropriate addresses were delivered on temperance and other subjects, by the Rev. D. Scott, of Rochester, Rev. Samuel Bowden, of York, N. Y., and Mr. William Milroy, student of philosophy.

Mr. Johnson, the pastor of the congregation, was called to the chair, and after briefly addressing the meeting, submitted several resolutions for the organization and management of a *Congregational Abstinence Society*, which were passed unanimously. Upon this, he and upwards of fifty of his congregation, gave in their adherence to the principles of the Society by enrolling their names.

Political and General Miscellany.

"HONOUR TO WHOM HONOUR."

On the 24th of May last, Victoria, the worthy Queen of the British Empire, completed the 35th year of her age, and on the 20th day of the present month she enters upon the 18th year of her reign—a reign in which, from its commencement, her bearing in all the relations of life has been so characterised by wisdom and discretion, as to have secured to Her Majesty the constant and still increasing affection of all classes of the people, which leads all the millions of the realm to join in the emulation of doing her honor ; as was abundantly demonstrated on the last memorable 24th. In witnessing, with approbation, all the demonstrations of the day, so far as they were true and appropriate, it was judged to be neither unwise nor out of place to

ask several parties in the midst of their enthusiasm, if such zeal be necessary in doing just honor to the Queen of England, what must be the character of the zeal demanded at the hands of every human being in doing honor, as it should be done, to the Everlasting and Supreme Ruler of the universe? Surely the proceedings of the 24th were eminently suggestive of this inquiry ; especially in view of the fact, that it is now 2390 years since our Creator propounded the question to the inhabitants of the earth—"If I be a father *where is mine honour?*" The King of Heaven having considered the inquiry appropriate, it cannot be wrong to press it upon the attention of men under circumstances so well calculated to give it force. Let all interested ponder it well, that henceforth they fail not in rendering to God the things that are God's.

Dr. DUFF, it is reported, had presented to him during his visit to America, the sum of \$20,000, in behalf of the schemes of his mission in India. That sum, however, large as it is, constitutes but a feeble representation of the good his visit has conferred upon the churches of this Continent.

THE NEBRASKA ADVOCATES thought their work done when they had secured a Congressional majority of 13 in favor of their inhuman extension of the legalized privileges of slavery. No doubt they trusted to the well known cupidity of the wicked, to spread the influence of the South over immense tracts of new territory, under the auspices of the revolting Nebraska bill. They may live, however, to see their ignoble scheme recoil upon the citadel of slavery itself, with a power and impetuosity that will sweep the blackening, polluting scourge, with all its infamous appendages, forever from America. The indications are clear, that the free States will not much longer endure the reproach of the system, much less allow their soil to continue to be desecrated, and all their human sympathies trampled down and ruthlessly mocked by such scenes as Boston lately witnessed. The free States are becoming earnest in their protestations—thousands already say, if nothing else will do, let us cut loose from the South that she may be made to bear the whole weight of her iniquitous connection with slavery, till she sinks under its curse or for ever cleanses her soil from its dark and deep abominations.

THE NORWALK RAILROAD DISASTER of May 7th, 1853, in which *fifty-four* persons were killed, and about the same number badly injured, has cost the New York and New Haven Railway Company, in money paid for damages, in consideration of injuries inflicted on surviving parties, the round sum of \$300,000. So far, this is just, and will doubtless operate as a check upon the criminal carelessness so often evinced by parties, on whose conduct depend the well-being and life of thousands.

CHICAGO, a city of about 50,000 souls, has, for its *oldest* inhabitant, a young lad of *twenty-two*.

RAILWAY CARS commenced running from Cobourg to Rice Lake, on the 22d of last month. The passenger cars manufactured for this road, at the town of Niagara, are pronounced by the *Mail* to be, in build and finish, equal to the best that ever ran on any railway.

AN OCEAN TELEGRAPH COMPANY has at last been duly organized and chartered, to secure instantaneous communication across the Atlantic, between the old and the new world.

THE SANDWICH ISLANDS, according to the census just completed, contain a population of 71,019.

PRINCE EDWARD'S ISLAND has adopted the Maine Law. The vote in the Legislature was 15 to 7.

MISSIONARY MEETING IN NEW YORK.

In connection with the Missionary Convention of various evangelical denominations in New York, a public meeting was held in the Tabernacle on Friday evening, the 5th inst., which was attended by a large concourse of persons, many of whom came even before the exercises commenced, not being able to find seats. The Hon. Luther Bardish, the president of Convention, on taking the chair, made some appropriate remarks explanatory of the object of the Convention and of this meeting, and declaring that "he could not but view the simple fact of this Convention, the high Christian principle in which it had originated, and the catholic and evangelical spirit which originated, and prevailed all its proceedings, as among the most remarkable and the most deeply interesting signs of the times, and of most auspicious augury for the future." The missionary hymn, "From Greenland's Icy Mountains," having been given out by the Rev. Dr. Anderson, one of the Secretaries of the American Board of Foreign Missions, was sung by the congregation. The Rev. Dr. Forsyth read a portion of the Scripture, and the Rev. Dr. Pomeroy led in prayer.

The Rev. Dr. Nicholas Murray then gave a detailed account of the origin of the Convention, and read to audience the resolutions which had been adopted, which will be found in another column.

The Rev. Dr. Duff, having stated that the position assigned him was neither of his own seeking nor at his suggestion, and that the meetings of that and the preceding day, had exceeded his most sanguine expectations, proceeded to deliver an address which was listened to with great interest. We have room only for his concluding remarks. Speaking of the relative claims of the home and foreign fields, Dr. Duff said:

"If the number of ministers were properly distributed in the United States, we would have about one to each thousand inhabitants; but they are not so distributed, and the consequence is, that there are spots here and there in the country where the gospel is not preached. There is work for all the ministers in this country. In the foreign missionary field there is also room enough, and when we find a place occupied, we should go further on in search of a field of labour. He hoped the time would come when the same principle would be applied at home that was practised abroad. He did not know whether there were Moravians in the city or not, but they furnished an instructive lesson to other Christian bodies. If we are to wait till we are perfect ourselves, and see to the perfection of our families, and the eradication of our own sinfulness, would we be conforming to what is taught us in the Scriptures? Would the apostles in Jerusalem have argued this, and said: No, no, Lord; let us stay till we make things all right at home? This is practically saying, Lord, though art wrong in commanding us to go to evangelize the world till it is perfected at home. If we say, Lord we understand better than thou, thou art foolish; it is the argument of an insane man. When I look at the world, I find this matter is dealt with contrary to what is taught in the Bible. The pastors kept at home, at the commence-

ment of Christianity, and the converts and the great lights were generally sent abroad to evangelize the world. The thing is now reversed. We keep the Pauls the Barnabasses with us, and, as it were, we send the leavings—those we don't care about—to the heathen. The work of evangelizing the heathen is about the most difficult work to engage in, and instead of sending striplings, we want some of the mighty men and sages; we don't want them all, we only want a fair proportion of them. Is it beneath the dignity of the most talented to follow the steps of their Lord and Master? If any should think so, they are unworthy of entering a heathen field of labour.

"In regard of giving support to the cause, he looked with disdain upon those who boasted of carrying forty thousand dollars on their backs when going to places of amusement, then come to church and gave a dollar to support Christianity, and grudged the half of it. (Laughter.) It is to perpetuate fashions which destroy the better feelings of the heart with the malignity of a moral pestilence.

"Allow me, in conclusion, to say the apostolic word farewell. I say it in the scriptural apostolic sense, farewell. O, there is an immense amount of meaning in the word! May you fare well; may it fare well with you in time; may it fare well with you through all eternity. Friends and brethren, he who is now addressing you, came to your country for the purpose of examining it, and judging for himself. He had no prejudices, hostile feelings, or antipathies. It was his prayer to look upon humanity in the light of Scripture. He rejoiced that the more he had come in contact with the real living Christians of this country, the more had his heart been drawn to them. He longed for a union between this country and Great Britain. Not a union on parchment; or a political union, but a real moral and intellectual union between the two countries. They were, it must be confessed, the two most highly favored countries on the face of the globe. The Atlantic cannot separate them—it is only like a river, or rather there is no river at all between them. There was a day when there was altercation between the two countries; but, brethren, the men on both sides of the water who were the principal agents in producing irritation are all gone to their account, on the one side and on the other. We are not personally answerable for their sayings and doings. We are only answerable for our own doings. Of this, I am sure, there is not a right-thinking Christian man, who, on looking back on the past, is not willing to confess that there were men then who dealt unkindly, and did no small amount of injury to this country. What more can you expect of their children than this acknowledgment? And when that confession is avowed, ought not this to bind us more and more together? (Applause.) There breathes the same unextinguishable spirit of liberty which has come down for generations in the Saxon race; there is the same hatred of tyranny and oppression, this is common to both countries. On both sides of the Atlantic there are follies, on both sides criminals and agitators, and on both sides there are fools. (Laughter.) Why should we allow a parcel of speculators to be the ruling spirit and index of the heart of a great nation? (Applause.) The real heart of the nation may beat soundly in another direction, scouting the sayings and doings of other persons."

After a few further remarks, Dr. Duff concluded. The Rev. Dr. Tyng offered a resolution, which was unanimously adopted, acknowledging the arrival of the Rev. Dr. Duff as a special mercy of divine Providence, in sending him to stir up and awaken a new interest in the evangelization of the heathen. After singing the 117th Psalm, "From all that dwell below the skies, the meeting adjourned.—Presbyterian.