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# THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

## Evangelical Christendom.

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

### The Topic for the Month,

#### CHURCH MEMBERSHIP.

Having occupied the third part of the last number of the *Tribune* with his own observations, the publisher will have little to say in the present. Most earnestly, however, would he here solicit the reader's deliberate decision on each of the several questions raised in the following admirable paper from the pen of the Rev. John Harris, author of "Mannaon," "The Great Teacher," &c., &c.

#### THE SCRIPTURE DOCTRINE OF THE UNITY OF THE CHURCH.

BY THE REV. JOHN HARRIS.

As schism is a relative term, it is natural and proper that we should begin with an inquiry into the nature of that to which the term relates—the Christian Church. And in every inquiry relating to Christian doctrine or duty, our first concern should undoubtedly be to ascertain the mind of God as revealed in his word.

The term (*Ecclesia*.) in the New Testament which our translators have rendered by the word *church*, is one which originally denotes a popular assembly, or gathering of persons into one place, without any reference to the character of the persons convened, or to the object of their meeting. In this general sense it is employed, Acts xix. 32. But as a religious appellation, it invariably denotes either the whole body of the faithful, or some one assembly of such persons associated together for the worship of God. In the former sense, our Lord affirmed, "upon this rock will I build my church,"—Matt. xvi. 18; contemplating the majestic assembly—the number which no man can number—who, in all the ages to come, should form the great Christian community: and in the same sense it is affirmed, that "he is the Head over all things to the church, which is his body." When the church is employed in the latter sense, it is always accompanied with a specification of the place where it was accustomed to convene:—as, "the church which is at Corinth." "at Ephesus," or, "at Rome:"—so that it differs from the former, only as a part differs from the whole; while the idea of *κτλ* essentially pervades them both.

The collective oneness of believers, appears to have been designedly taught by each of the series of types pointed from the beginning to adumbrate the nature

of the Christian Church. He who "sees the end from the beginning," saw fit to sketch an outline of his ultimate and most comprehensive purposes on some of his earliest and minutest works; impressing on the first stone the figure of the complete pyramid—and on the atom the laws of the globe. He who "made all things for himself," appear to have so made them, that the *least* should contain a prophecy of the greatest; and that the *natural* should mutely prefigure and promise the spiritual. Thus, the earliest social relation, and that which is the appointed source of every other—the marriage union—reflects, in "a mystery," the union of Christ and his church. And the creation at first of only one woman, and the Divine permission ever since of but one contemporaneous wife, appear to have been divinely intended to denote the collective oneness of "the bride, the Lamb's wife." Eph. v. 25—33; Rev. xix. 8.

As a family is the natural result of a marriage, so the next great type in the series appointed to denote the unity of the church, was the *oneness of a family*. This appears to have been the pervading idea of the patriarchal dispensation; of which Abraham was the principal person. And hence it was, according to the Apostle Paul, that Ishmael was cast out; in order, partly, that the typical family might remain at peace and unity within itself. Gal. iv. 28—31.

As a number of families form a nation, so "the church in the wilderness"—the "twelve-tribed" Israelites assembled at the foot of Sinai, and afterwards at the festivals on Sion, were a *national emblem* of the collected church. "Ye are come," saith the Apostle, "unto Mount Sion, and unto the city of the living God."\*

Like the Jews, but in a sense superior, you have one common centre, in which you not merely meet, but where you habitually reside—in God's only palace upon earth, his Church. Like the tribes resorting from all parts of Judea to Jerusalem—like the *Panathenaica*, or great convention (*Paneguris*) of the Athenians—you form one "general assembly" (*Paneguris*)—one glorious *concessus* of all orders. All of you are equally "first-born;" having equal rights on earth, and the prospect of the same inheritance in heaven. And being all alike *civitate donati*, made free of the Church, you are enrolled in the same

\* Schoettgen has amply proved in his dissertation on this subject, that by this phrase is to be understood the Church of the New Testament.

celestial register. You all meet at the same throne, and in the same presence; and, by assembling there, you meet with the spirits of all the perfected just: for the throne of the great *pater-familias*, of whom the whole family in heaven and earth is named, is the rendezvous of all his spiritual offspring. One Mediator—better far than Moses—unites your interests, and represents them all in his own person; and presents your supplications in his own priestly censer. And one atonement—such as Abel never offered—lays the foundation of your common hope. And to all this *you have come*. As those who, being admitted freemen, were said to have come into the very constitution of the Roman polity—to have the *jus civitatis Romanae*, the right of citizenship—though living a thousand miles off, so you belong to the great commonwealth of the Christian Church.

In the local unity and representative oneness of the Jewish tribes, then, we behold a projected shadow of that spiritual entireness which was to be realised in the constitution of the Christian Church. The tribes collected at Sinai, or on Sion, were “an allegory,” of which the Church of Christ is the truth, liberated and embodied.

The unity of the Church was a doctrine not only prefigured, but predicted. One of the earliest characteristics of the Messiah was, that “to him should the gathering of the people be.” Under his reign, saith Isaiah, “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” While the union of the two is often predicted, in evident reference to the ultimate union of the Church under Christ; then “one king shall be king to them all,—neither shall they be divided into two kingdoms any more at all;” he will “turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent;” and he will give to them “one heart and one way.” They shall constitute a Church, in whose peaceful bosom but one heart shall exist, to sway their motions and direct their actions,—a heart which shall beat in harmony with heaven, and whose every pulse shall diffuse life and joy to the remotest members. And so far from slugging each other, and seeking separate paths, they shall have but “one way,” in which they shall advance together—a loving, happy pilgrim-band.

Accordingly, “when the fulness of time was come,” and Christ appeared on earth, he devoted himself to the great office of realizing those types and fulfilling those predictions; in other words, he sought to unite us to each other, by restoring us to God.

For this purpose, *he assumed an identity of nature*. “Both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.” By assuming our nature into a union with his own, he has demonstrated to our hopes that nothing great or illustrious is to be denied us; that all heaven is open before us: so that he would have our only object of contention to be, which shall approach the nearest to his own exalted state. By thus honouring and crowning our nature in the face of the universe, he would not merely shame us out of our mutual differences, but would present us to each other as new and magnificent objects of affection. By describing himself as standing “in the midst of the church,”—its central and solar glory—he would have us to feel our union to each other in our common dependence upon him. And by “calling us brethren,” he would remind his followers that they form a brotherhood; and that they are not to be ashamed of, nor in any way to disgrace, the sacred relationship. Whatever infirmities and defects they

may see in a fellow-Christian, they are to remember that he is treading the ascent of truth and goodness; that, at length, he will reach an elevation in that upward path, where he will be richly entitled to all their esteem; that the holiest of those who are now before the throne will finally hail him as a companion, and delight in his converse; and that whatever excellences he will then display, he now possesses in the principle or seed. They are to remember that all the followers of Christ are even now the objects of his ennobling love; that *he* is not ashamed to call them brethren, and is, at this moment, discharging for them all the kind and beneficent offices of brotherhood; and, remembering this, their affections should expand and embrace the whole as members of the family of Christ.

But not only did our Lord plainly imply that such was his object, he expressly declared it. “I am the good shepherd,” said he, “I know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life that I may take it again.” From which remarkable exposition of the Divine plans we learn, that the proper and natural aspect which the human family ought ever to have presented to the eyes of the universe is that of the oneness of a flock in close and constant nearness to its Divine Shepherd; that, under the disturbing influence of sin, “all we like sheep have gone astray,” wandering not only from God, but from each other also; “turning every one into his own way;” that the object of the advent of Christ is to reclaim us from our wanderings, and to restore us to the Divine embrace from which we have been lost; that so intently is the benevolence of God set on our recovery, that incalculably as he had loved the Saviour from eternity, he loves him still more for sustaining our liabilities, and thus setting his paternal compassion free to save us; and that, in reward for that mediation, all who are saved shall form one fold under him, “the great Shepherd of the sheep.” So that, in truth, the recovery and union of believers under Christ, is the ultimate design of God in the mediation of his Son.

And with this representation agrees also the tenour of our Lord’s practical teaching. His favourite topics, of this nature, were humility before God, and a spirit of forbearance and love towards men. And he it remembered that he insisted on the latter as tending to, and expressive of, the former. The same pride which proclaims its independence of God, essays also to insulate itself from man, and to subordinate every thing to its own interest. And the same humility which lies low at the footstool of God, declines to be called “master,” and is willing to become the “servant of all.”

So far from making his religion the occasion of new contentions, he would have his disciples to “forgive from the heart every one his brother their trespasses”—to proclaim a general amnesty, an act of oblivion of all injuries, a year of jubilee—and that jubilee he would have us to make perpetual. So far from allowing his disciples to draw off, on account of their religion, into separate factions, he would have that religion to bind them in a confederation for securing the peace of the world. And, instead of allowing us to go to the throne of grace with a feeling of estrangement from our brethren on account of our religious differences, he would have our religion to operate as the chief incitement to prayer in their behalf. He not only charges us to do for them all the good we can ourselves, but taking us into “our

Father's" presence, he invests us with the office of mutual intercessors; empowers us to touch and set in motion, for each other, an almighty agency; making it at once our honour and office to assist, as subordinate agents, in training and conducting each other to eternal life.

Not satisfied with inculcating mutual affection on his people in general terms, he concentrated and expressed his will on the subject in a *new command*. As the Lawgiver of his Church, possessing all authority in heaven and earth, he was empowered to enact what laws he pleased. But, in the exercise of that high prerogative, the only subject on which he chose formally to legislate was, the mutual affection of his people: "A new commandment give I unto you, that ye love one another." By calling it a new command, he would be understood as giving it additional solemnity, as incorporating it with the ancient tables, and publishing it as an integral part of the eternal moral law. While to complete its power, and to render its appeal to their hearts irresistible, he proposes his own example as the model and motive to obedience, adding, "as I have loved you, that ye love one another." He might justly have engrossed the love of his people to himself; but, no, he consented to take the love they owe to him, in the form of love to each other. He delighted to contemplate his church as a community of hearts, cemented by attachment to a common object, and thus rendered one.

Not only did he enjoin the duty of mutual affection by a new command, to promote our intelligent obedience he explained the reason in which it is founded; "for," said he, "all ye are brethren"—born into the same family, children of the same heavenly Father, partakers of the same new nature, and tending to the same eternal home.

The mutual affection which he commanded, and the reason of which he thus explained, he also affectingly exemplified. Often had his disciples contested the question of precedence in his kingdom. How beautiful, impressive, and instructive the sight which stands before them:—the Lord of glory, folding in his arms a helpless babe, as an emblem of the humility which adorns his kingdom! Thus did he seek both to dry up that fountain of ambition which threatened to embitter the Church, and to inculcate that love which seeketh not her own.

But by what new expedient shall he still further secure this object? Behold him washing his disciples' feet! And why should he thus inculcate the condescending offices of brotherly love, but because he knew that—like the ligaments and arterial network of the human frame—the health and happiness of his body, the Church, depends on their binding power and reciprocating influence!

To bind his people together still more effectually, he made their affection to each other the badge of their discipleship to him. "By this," said he, "shall all men know that ye are my disciples, if ye have love one to another." Sin is the great principle of repulsion by which men are severed and kept aloof from each other, and led to pursue their respective ends apart. Christ came into the world to be a new centre of attraction, around which they might rally and reunite. So that if there be a community on the face of the earth, distinguished from all others by the absence of selfishness and the ardour of their love, all who behold them might be constrained to say, "These are certainly the followers of Him whose name is Love."

Having commanded, exemplified, and enforced the mutual affection of his people, he did not leave the performance of the sacred duty to depend on the

result of their own prayers alone;—*he prayed himself with an earnestness that would not be denied, that they all might be one.* "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one." Here the great Intercessor, when only a step from the cross, comprehending his people at a glance in all the nations of the earth, and all the ages of time, prays *that they all may be one*—incorporated in one body, animated by one spirit, united in that love which is the bond of perfectness:—that they may be one *as we are one, as thou Father art in me and I in thee*—closely, spiritually, indissolubly; how intimate and sacred the union of which the mysterious trinity in unity is the heavenly pattern:—that they may be *made perfect in one*, their oneness is necessary to their perfection. Not only is their oneness in each succeeding age necessary to their perfection for the time being, but the final unity of all is necessary to the perfection of the entire body. As it is said of the Jewish church, "that they without us could not be made perfect," to the church in heaven is waiting "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Such was the specific object for which the Saviour prayed in the presence of the cross, and by which he taught his disciples that they had no separate interests, bound them to each other with the cords of love, and impressed it on them that henceforth and for ever he and they were one.

And having so prayed, in order to give efficacy to his intercession, he ascended the cross. Then was the new centre of Divine attraction established. Then was fulfilled the involuntary prediction of Caiaphas, who said, "It is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad"—that operating as the attractive of our hearts to himself, and the centre of our unity to each other, he should form his people into one entire globe of love. Then was commenced the fulfilment of his own prediction, "And I, if I be lifted up from the earth, will draw all men unto me,"—detaching them from their separate points of selfishness, where they have stood frowning on each other and me, all eyes and hearts shall meet together by centering in me. His cross, like the ark in the wilderness, is the centre around which his people are to encamp; so that they cannot separate into factions, or withdraw from each other, without retiring at the same time from the presence of the cross.

And the union of his Church, which he had thus lived to inculcate, and died to secure, he still continues to enforce by the ordinances of baptism and the Lord's-supper. "For by one Spirit are we all baptised into one body:—as the individual is made one by the soul which pervades all the parts of his system and unites them together, so all the members of the Christian Church are pervaded and made one by the one Spirit which inhabits them, and of whose presence baptism is the sign. "And we, being many, are one bread, and one body: for we are all partakers of that one bread," the *one loaf*, and the *one cup*, of which all partake, however numerous, is an evidence and sign that there is but one body of which they are all members. So that as long as these ordinances are administered in his Church, our Lord is virtually calling on his people to be one. He is reminding them that the image they are to present to the world is that of a holy, happy, united family, entering his house together through the one door of Christian baptism.

and sitting down together at a family feast of love.

The visible unity of the Church, which had been thus presignified in the Old Testament; and which had formed so conspicuous a feature in the ministry of our Lord, continued to be enforced by the conduct and writings of the apostles. In confirmation of this statement, let us look through the "Acts of the Apostles," and the Epistles, and we shall find that each, in succession, contemplates, directly or indirectly, the oneness of the Church.

The thousands converted on the day of Pentecost consisted of "Jews from every nation under heaven;" but, notwithstanding their necessary diversity of objects, characters, and prejudices, the principle which drew them to Christ, drew them so effectually to each other, that "the multitude of them that believed were of one heart, and of one soul." Who does not recognise in that nucleus of the Christian Church—that earliest hour of its existence—a significant intimation of the unity which was intended to fuse and form the faithful of every age and every nation under heaven, into one harmonious and devoted brotherhood?

But, distinguished as the members of the church must have been by almost every variety of prejudice and character, there was yet one important respect in which they met—they were *all Jews*. Although they harmonise easily together, will they equally unite with the believing Gentiles? No sooner had Peter beheld the vision which forbade him to "call any man common or unclean"—and "Paul and Silas declared what great things God had wrought by them among the heathen"—than all "the elders and brethren at Jerusalem rejoiced" that "to the Gentiles also God had granted repentance unto life." The enclosure of Jewish restriction was thrown open and broken down, heart met heart, and they who were once afar off, were forthwith introduced and welcomed as "fellow-citizens of the saints and of the household of God."

Having surmounted the first difficulty, however, of receiving the converted Gentile into Christian fellowship, many of the believing Jews still found it hard to conceive that his state could be quite secure unless he joined with them in attaching importance to certain parts of the Mosaic ritual. In opposition to this prejudice, the apostles, especially St. Paul, protested that the great principle of union between Jew and Gentile was the common salvation of Christ: "for he is our peace who hath made both one, and hath broken down the middle wall of partition between us, . . . to make in himself of twain one new man, so making peace."

Now this twofold doctrine—that Jew and Gentile, Barbarian, Seythian, bond and free—all believers, without national, civil, or social distinction, are incorporated into one visible body—and that Christ is the basis and bond of this incorporation—is a subject which imparts an entire character to some of the epistles, and which furnishes a clue to much in nearly all. And it is observable how invariably the inspired penman take occasion from this subject to insist and enlarge on the obligations of mutual love; and how often they ascend from this point to the contemplation of a union in Christ, which is destined to include, not only the holy of every age and nation, but also of other worlds.

The first of the apostolic epistles is to be found in Acts xv. 23—29; and may be called "an epistle to restore peace." The whole narrative is pertinent and instructive. An attempt is made by certain erring members of the church at Antioch, to compel others to conform to their prejudices. The Christian liberty

of a part of the church is invaded, and the peace of the whole disturbed. Paul and Barnabas, had they obeyed their early prepossessions, would have sided with those who attempted the imposition; but this their fidelity to their Lord, and to Christian liberty, forbade. Or, in the exercise of that high authority which they possessed, and of the great influence they had acquired, they might have put their veto on the attempted imposition; but this they forbore, both because they would not lord it over God's heritage, and because they supremely valued the peace and unity of the Christian Church. Humbly consenting in this emergency to form part of a deputation, they hasten to Jerusalem—their sole object, *the Christian union and liberty of the Church*. In the council which was there assembled—the first ever held in the Christian Church—nearly all the official powers of the Church militant met. But their only concern was to obey the dictates of their Lord, and their only aim to preserve the unity of the Church entire. "And to this agree the words of the prophets," said James, "as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, on whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." As if he had said,—the admission of the Gentiles may have outrun our expectation, and taken us by surprise; but it was a part of the Divine plan before man had breathed, or the world was made. In pursuance of that plan, the Almighty Architect is now at work, realising the type of the "tabernacle of David" by the erection of his spiritual temple. In every age the glorious fabric has been rising and advancing. The erection has reached that critical juncture, in which new materials—Gentile converts—are to be collected and employed. "Wherefore my sentence is, that we trouble them not"—that we do nothing calculated to disturb the peace, or retard the progress of the spiritual building. "But that we write to them," to the effect that, as we sacrifice our prejudices in pronouncing them, under God, absolved from the rite of circumcision, so they are kindly admonished to abstain, not only from things essentially and universally wrong, but also from things strangled and from blood, that the conscience of the pious Jew may not be wounded.

Accordingly a letter was sent, conceived in the very spirit of conciliation and love, and "laying upon them no greater burden than these necessary things." Such was the nature of the first epistolary offering laid upon the altar of Christian Unity. Though it is unostentatiously interwoven with the Scripture narrative, it richly deserves to stand out conspicuously in letters of gold, in the recollection of the Church, as a model, in temper and aim, for all who should subsequently attempt to compose the differences of Christian parties. How admirable was the entire proceeding! Instead of exercising their power to abridge the freedom of the Church, they nobly employ it as the champions of its liberty! The course they advise is that of mutual concession, and the spirit they breathe that of Christian love. They offer up their own prejudices at the shrine of the Church; and teach us to regard the peace of its members as cheaply purchased, if we can preserve or restore it by imitating their example.

THE EPISTLE TO THE ROMANS.—Dr. Paley, with his usual perspicuity, has shown that the principal object of the argumentative part of this epistle is "to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the Divine favour." As this was the great

question at issue, the apostle, like a wise physician, addresses himself first to the cause of the disease, before he begins the local application. By a variety of arguments, he disabuses both parties of all hopes of salvation from themselves, strips them of their fancied pleas, and shows them to themselves self-condemned and silent before God, while he establishes the great central truth of justification by faith in Christ. Here only could Jew and Gentile alike find peace; and here, in finding peace with God, they became one with each other. The doctrinal part of the epistle reaches to the close of the eleventh chapter. Having, at this point, completed his great argument of Christian unity, he occupies most of the remainder of the epistle in applying it. In chap. xii. he shows that such displays of mercy as Jews and Gentiles had received, should induce them, having first dedicated themselves to God, 1, 2; to think humbly of themselves, 3; to look on all Christians as forming "one body in Christ," 4, 5; to fill their respective offices in the church so as most to subserve the general good, 6—8; and to let the law of love flow out into various channels of cheerfulness, patience, hospitality, mutual sympathy, humility, peacefulness, and a readiness to forgive. In chap. xiii. he enforces the universal law of Christian love, 8—10; which turns the whole world into a neighbourhood, and the whole Church into a family; and which, so far from "working ill" to any, lives only for the good of all, and so "fulfills the whole law." From chap. xiv. we learn that in things indifferent Christians should not condemn each other, 1; particularly concerning ceremonial observances, 2—6; for Christ alone is the Lord of conscience, 7—9. Instead, therefore, of judging each other, we should prepare for our own judgment at his tribunal, 10—13. Nor should we do any thing, meantime, calculated to distress a weak or tender conscience, lest we "destroy one for whom Christ died," 14—16. Remembering that the kingdom of God consists not in outward things, but in the universal and imperishable elements of "righteousness, and peace, and joy in the Holy Ghost," Christians should "follow after things which make for peace," and rather deny themselves certain privileges than be the means of grieving a weak brother, 17—21.

Continuing this healing strain in chap. xv., and thus evincing, by frequent iteration, his deep anxiety to see the Church at one, he exhorts the strong to bear the infirmities of the weak, and each to please not himself but his neighbour, 1, 2. Reminding Christians that such is the example of Christ, 3, 4; that our gratitude for him should blend all hearts, and call forth a united burst of praise, as if the whole Church were only "one mind, with one mouth glorifying God;" that we should accept each other as Christ has received us, and because of the gracious regard which he has shown to Jews and Gentiles in imparting to them the Gospel according to the tenour of ancient prophecy, 8—17; beseeching them for "Christ's sake," if they will strive, to "strive together in prayer," 30; and praying that "the God of peace" may be with them all, 33. Chap. xvi. beautifully opens with a number of Christian salutations to members of each of the two parties, by which the apostle would set them an example in his own person of mutual and impartial love in Christ, 1—19. And after solemnly warning Christians to "mark them who cause divisions and offences contrary to the doctrine" of Christ, and to avoid them; and giving an awful description of the character of such, 17, 18; he assures them that "the God of peace" shall soon enable them to trample Satan, the great disturber of the Church, under their feet, 20.

THE FIRST EPISTLE TO THE CORINTHIANS.—The very first topic on which the apostle felt himself

called to insist, in addressing the members of the church at Corinth, relates to the factions into which they had divided. For no sooner has he expressed his gratitude to God for their affluence in spiritual gifts, than he proceeds to reprove their violent dissensions, and vindicates himself from having occasioned them, 10—17. And as he well knew that a fond regard for eloquence and philosophy was a principal cause of their divisions, he reminds them how little stress is to be laid on these, since the whole scheme of salvation is constituted on the principle "that no flesh should glory in his presence." Hence the unostentatious style, but yet supernatural character of his own preaching, and of the Gospel generally, chap. ii. And hence, too, the carnality of their "envying, and strife, and divisions," in one saying, "I am of Paul; and another, I am of Apollos." Chap. iii. 1—4. For he reminds them that he and his fellow-apostles are only instruments employed by God in the erection of the Christian temple; that if any man turns that temple of God into a Babel by unhallowed clamours and divisions, "him will God destroy;" and that as the Church is one, so all good is made indivisible and one, and as such is the property of the believer in Christ, 5—23. Let them on every account, then, allay their proud and factious spirit, and he would come shortly to examine and correct the abuses which had crept in among them, chap. iv.

But earnestly as the apostle would inculcate the unity of the Christian Church, not less is he concerned for its purity. Indeed he enforces the latter in order to the former. For, if he pauses in the inculcation of unity at the close of the fourth chapter, it is only that, having denounced the sins of incest, pride, litigiousness, fornication, and giving various directions concerning marriage, virginity, idolatrous fellowship, and decorum in public worship, in the following six chapters, he may return to the subject of Christian union again in the eleventh chapter, with still greater effect. That this is his scope is evident, first, from his interspersed exhortations that no man should use his Christian liberty so as to wound the conscience of a brother, chap. viii. 9—13; his accommodation of himself to the prejudices of men in order to bring about their salvation, ix. 18—23, and x. 32, 33; his representation that "we, though many, are one bread and one body," x. 17; and, secondly, from his resuming the subject of schism as of primary importance, as soon as ever he has corrected their other irregularities. "For, first of all," saith he, "when ye come together in the church, I hear that there be divisions among you." xi. 18. Having endeavoured to heal this schism as far as it related to the ordinance of the Lord's-supper, he proceeds to the subject of spiritual gifts, and shows that, however great the diversities of these gifts may be, they all proceed from the same Divine source, and are intended for the benefit of the same body in which all Christians are united. "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Chap. xii. 1—14. Inculcating humility and mutual affection in the use of those gifts, he pursues the similitude of the human body still further represents Christians as so united in one body as to have a perfect identity of interests, and insists on a tender care of the least member on account of its subserviency to the good of the whole, 14—31.

But that which is of far greater importance to the welfare and unity of the Christian Church, than the greatest opulence of gifts, is *evangelical love*. This paramount principle, by its humble, hallowed, enduring, and sympathetic influence, binds the whole Church together, and assimilates earth to heaven, chap. xiii. Therefore let Christians "follow after

charity," xiv. 1; and "all things" in the church will "be done decently and in order," 40. In chap. xv. he extinguishes an incipient heresy by a masterly argument on the resurrection; exerts them, instead of dividing into factions, to unite and enlarge their hearts for the relief of the poor Christians at Jerusalem, xvi. 1-4; and to let all their "things be done with charity," 14; concluding with the impartial and catholic benediction, "My love be with you all in Christ Jesus. Amen," 24.

**THE SECOND EPISTLE TO THE CORINTHIANS.**—In this epistle, the great desire of the apostle is to present the church at Corinth "as a chaste virgin to Christ," xi. 2; his great "fear, lest when he came . . . he should find debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," xii. 20; his final admonition, that they "be perfect, be of good comfort, be of one mind, live in peace," xiii. 11; and his last assurance that "the God of love and peace should be with them," 11.

**THE EPISTLE TO THE GALATIANS.**—Soon after St. Paul had planted "the churches of Galatia," their harmony and orthodoxy were impaired by the seductive influence of a Judaizing zealot. Having repelled his errors, principally, by demonstrating that Christ alone is the ground of our justification before God, he affirms that all the temporary distinctions of the Mosaic economy are merged, and that all believers alike "are the children of God by faith in Christ Jesus; . . . for ye are all one in Christ Jesus," iii. 26-29. And having thus shown the superiority of the Gospel to Judaism, and its power to make all one, he inculcates love as the fulfilling of the only law that remains, v. 13, 14; warns them against those evil propensities of the flesh so fatal to the peace and oneness of the church, and among which "hatred, variance, and emulations," are conspicuous; and enforces the cultivation of those fruits of the Spirit which assimilate the church on earth to the church in heaven, v. 15-26.

**EPISTLE TO THE EPHESIANS.**—As St. Paul was now a prisoner at Rome, in consequence of having provoked the Jews, by affirming that the observance of the Mosaic ritual was not essential to salvation, he may be regarded as the suffering champion of the liberty and union of the church. As the church at Ephesus had been planted by his instrumentality, he had been apprehensive lest advantage should be taken of his imprisonment to unsettle the minds of its Gentile members. But finding they were at present united and firm in the faith, he seems to exult in his freedom from the necessity of controversy, and soars with a wing which sweeps the whole horizon of the church, mounts from earth to heaven, and passes from the Ephesian church to the final consummation of all things. Entering at once on his favourite theme—the oneness of the church—he discloses, with the first stroke of his inspired pen, the sublime design of God in the economy of the Gospel—"that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him;" chap. i. 10—and then unveils the throne of Christ on the summit of creation, where the Father hath exalted him "far above all principality and power . . . and gave him to be the head over all things to the Church, which is his body," 21-23. To fill the Ephesians with the liveliest gratitude, they are led back, in thought, to the mouth of hell where God had found them; are shown the hand of grace conducting them to Christ who sprinkles them with his blood, ii. 13; to the temple where he is seen breaking down the wall of partition between Jew and Gentile "to make in himself, of twain, one new man, so making peace," 14, 15; baptising them with "one Spirit," 18;

naturalising, and making them free of the great Christian commonwealth; and building them all into "a holy temple," so "harmoniously connected" as to be made indivisible, "Jesus Christ himself being the chief corner-stone," 19-22.

For the full and fearless assertion of this sublime truth, which was too vast for the narrow minds of his bigoted countrymen, the apostle was now "a prisoner," chap. iii. 1. But so far from disparaging it on this account, he would "make all men see it," 9; and all worlds admire it, 10; and prays that the Ephesians especially may comprehend it;—bowing his knees for this end "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named"—not *families*, as if each order formed a distinct household—but "family," because, however numerous and diversified, they are all one in Christ. Nor can he conclude this chapter without an ardent breathing that the whole Church, without one jarring note, would employ itself, through Christ, in one perpetual song of praise to God, 14-21.

Now as all true Christians, and all holy intelligences are thus intimately united, the apostle entreats the Ephesians to "keep the unity of the Spirit in the bond of peace," iv. 1-3; reminding them, as a most powerful motive, that the entire church constitutes but "one body," is pervaded by "one Spirit," and animated by "one hope;" and that there is only "one Lord, one faith, and one baptism," 4-6. However distinguished from each other by the various offices and gifts bestowed by Christ on his enthronement, this variety is intended, not to separate, but to unite and complete, 7-13. For as the human body is formed and matured by the union of all the members to each other under the head, and by the fitness of each member for its own office and place in the body, so the church is formed and matured by the union of all its members under Christ its head, and by the sympathy of every part with the whole, 7-16. Let Christians then distinguish themselves from the rest of the world by "putting away" all the malevolent passions, and by practising the most difficult duties of charity, till they all walk in love as the "dear children" of him whose name is Love, 31, 32; chap. v. 1, 2. Indeed, the domestic circle is, in this respect, to copy the mutual subjection, sympathy, and union of the Christian Church. For so closely are we united to him and to each other, that "we are members of his body, of his flesh, and of his bones." Let the husband and the wife, then, behold in their own union, and in the love they owe to each other, memorials of the "great mystery . . . concerning Christ and the church," 21-32.

**THE EPISTLE TO THE PHILIPPIANS.**—Whatever the immediate occasion of this epistle may have been, the tenderest fears of the apostle had been alarmed at hearing that the peace of the flourishing little church at Philippi was disturbed. The wound inflicted, indeed, does not appear to have been deep, but, oh, with what inimitable tenderness does he attempt to heal it. What pathos can exceed the yearning of his soul when entreating that church, "if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind?" an entreaty which he most touchingly enforces by the condescension and love of their Divine Redeemer, ii. 1-11. Let them, therefore, "beware . . . beware . . . beware," of those factious and turbulent persons who had disturbed their Christian peace, by furiously contending for the observance of the Jewish ritual. In opposition to all such pretences, let them copy his own example by fixing their entire dependence on Christ, and aiming at the loftiest attainments in piety, iii. 1-

14. This is the point in which all Christians are agreed; and being agreed on that which is of primary importance, they should allow each other a latitude of amicable difference on that which is only of subordinate import; let them do this, and even their subordinate differences will soon disappear, 15. 36. Descending to particulars, the apostle entreats two individuals—between whom probably the discussion had existed—“that they be of the same mind in the Lord;” exhorts the whole church to let their moderation, *epist. i. 10.* mutual forbearance and self-command, be universally apparent, as they would not be found sunk in self-indulgence, or embroiled in quarrels, at the coming of Christ; and promising them that God shall be with them as the God of peace, *iv. 1-9.*

THE EPISTLE TO THE COLOSSIANS.—The garden of the Lord at Colosse, hitherto “fruitful in every good work,” was now beginning to be overrun with the weeds of Rabbinism and Platonism, together with the tenets and practices of the Essenes. Though there is no positive evidence that the apostle had enjoyed the honour of planting it, his assistance is desired to correct and remove the evils which infested it. In order, at once, to confirm their faith, enlarge their views, and promote their union, he opens to them the supreme and universal headship of Christ, *i. 15-20.* Here, first, as in the epistle to the Ephesians, all orders of holy intelligences are represented as collected, subordinated, and united under the mediatorial reign of Christ; even the angels who, as faithful subjects, had been morally arrayed against rebellious men, are now reconciled to us, and made one. And here, secondly, descending to the church on earth, the Jews and Gentiles—between whom an irreconcilable difference had hitherto subsisted—appear harmonised together. To see that union in Christ universal, the apostle agonised in desire and effort, *ii. 1, 2.* To prevent their disunion, he entreats them to beware of all the errors of men “not holding the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God,” *19.* For the church of Christ, so far from originating new distinctions, is intended to merge and efface old ones, for “Christ is all, and in all.” And then, thirdly, narrowing the subject still farther, till he had brought all its practical weight to bear on the particular church he was addressing, the apostle beautifully and emphatically sums up all in the exhortation, “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And over all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful,” *iii. 11-15.*

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS.—The church at Thessalonica was the abode of peace. Here the voice of faction had never been heard; nor had the Holy Spirit of God been grieved by the least disturbance of that sacred calm in which he loves to dwell. All was tranquillity, unity, and love. We should not have been surprised, therefore, if the apostle, in writing to its members, had omitted to introduce his favourite theme, and had confined himself entirely to the immediate object of his epistle. But, no; so greatly is he delighted with the “good tidings” of their “faith and charity,” that he stops to exult in it, and longs to witness it, *iii. 6-11.* As if, however, no degree of union of which the church is capable on earth were close enough to satisfy his heavenly conceptions of Christian oneness, he prays, “the Lord make you to increase and abound in love

one towards another, and towards all men.” *12.* Nor yet is his aversion of love satisfied: for, saith he, “as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren who are in all Macedonia: but we beseech you, brethren, that ye increase more and more,” *iv. 9, 10.* Divine as their love was in its origin, mutual as it was in its exercise, and comprehensive as it was in its embraces, taking in all the brethren of all the other churches in all Macedonia, he would yet see it enlarge in its objects, and increase in its ardour, till it had encircled and bound the whole church into one compacted globe of love. And that nothing might ever occur to retard their progress towards so glorious a consummation, he charges them to exercise affection and reverence towards their Christian teachers; watchfulness and sympathy towards each other; and patience and beneficence towards all, *v. 13-15.*

His second epistle is intended to correct a partial misapprehension of the first. Yet so far is he from omitting the mention of Christian unity that, although nothing had occurred meantime to disturb it, he makes it the first subject of exulting gratitude to God, *i. 3;* and the last subject of earnest prayer, “Now the Lord of peace himself give you peace always by all means,” *iii. 16.*

THE EPISTLES TO TIMOTHY.—The character and office of Timothy would necessarily invest him with great influence. Having to “do the work of an evangelist,” he would be constantly moving among the churches; the apostle therefore was anxious that, among other objects, he should move in the ecclesiastical firmament like a star, connecting, and cheering, and shedding a benign influence on them all. For this end, he charges him to avoid the subtle distinctions, and endless logomachies, which were beginning to obtain among those professing godliness, as unprofitable in themselves, and fatal to the peace of the church, *1 Epist. i. 4; vi. 20; 2 Epist. ii. 23;* predicts the arrival of times when the church would be infested with all the elements of formality, heresy, schism, and apostacy, *2 Epist. iii. 1-9; iv. 3, 4;* and exhorts Timothy to avoid such “self-willed,” “fierce,” “evil men and seducers,” as pests of the church, *1 Epist. 6, 7; vi. 3-5;* to follow after charity, *1 Epist. v. 11; 2 Epist. ii. 22;* to be an example of charity, *1 Epist. iv. 12;* to look on charity as “the end of the commandment”—the complement or fulfilment of the law, *1 Epist. i. 6;* and to regard a spirit of love as an indispensable qualification in all those whom he assisted to place in any of the offices of the Christian church, *1 Epist. iii. 2, 3; 2 Epist. ii. 24, 25.* And he also distinctly intimates what the church should be; not an arena of controversy, where every word is a weapon; not a battle-field, where one side speaks only to breathe defiance against the other; but “a house,” *1 Epist. iii. 15; 2 Epist. ii. 20, 21;* “the house of God,” of which the Jewish temple was an emblem; and in which all the family of God, so far from contending among themselves, should unite and make common cause for the conversion of the world; and “all men,” in answer to the “supplications, prayers, and intercessions,” offered up through “one Mediator,” “who gave himself a ransom for all, to be testified in due time,” might join them as members of the same happy family, *1 Epist. ii. 1-6.*

THE EPISTLE TO TITUS.—In the epistle to Titus, the same duties are inculcated relative to the peace and unity of the church as in the epistles to Timothy. If the affectionate union of believers is a blessing to be jealously preserved, how important that the teachers and officers of the Christian Church should in their own persons abstain from all acrimonious contentions, should exemplify a spirit imbued with the gentleness

and benevolence of Christ, and should inculcate the same spirit upon others. Accordingly, the apostle, ever provident of the harmony and welfare of the church, directs Titus to avoid that fruitful source of altercation, the Jewish controversy, i. 14; iii. 9; instructs him that a bishop must "not be self-willed, not soon angry, but . . . a lover of good men," (φιλαγαθον) a lover of goodness, wherever he finds it, i. 7, 8; and charges him to enforce on Christians "to speak evil of no man, to be no brawlers, but gentle, showing meekness unto all men," iii. 2; urging the duty by the consideration of their own former depravity, and of the amazing scheme of mercy by which "God our Saviour" has redeemed us.

**THE EPISTLE TO PHILEMON.**—The epistle of St. Paul to Philemon, though written only to a private Christian on a private subject, contains principles which, if expanded, would fill the universal church with love. Like a cool and balmy leaf fresh plucked from the tree of life, it is presented by an apostolic hand to heal a chafed and perturbed spirit. It is almost impossible to peruse it, without catching the melting tenderness and healing spirit which it breathes. The very occasion which produced it conveys a lesson which, so far from permitting a spirit of altercation and division in ourselves, teaches us to do all we can to allay animosities, and to reconcile others who are at variance. But this lesson is more than implied. For though there is but one topic of gratitude introduced, that one is the love which unites each Christian with every other, and blends the whole into one church, 4—7.

**THE EPISTLE TO THE HEBREWS.**—The design of the sacred writer in this epistle is to demonstrate the pre-eminence of Christ, to infer the necessary superiority of the Christian to the Jewish dispensation, and to exhibit the consequent absurdity and guilt of leaving the former for the sake of the latter. But one of the excellencies of the Mosaic economy was, that it organised all its members into a united "commonwealth," or church. The apostle therefore shows that the Gospel does the same in a superior manner. All Christians are "brethren, partakers of the heavenly calling," forming "a house," or great temple-structure, of which Moses himself is only a living stone, while Christ is the builder; over the Christian house, Christ is supreme, uniting in his individual person the offices which in the Jewish economy were distributed among many, and thus giving to his church one unchangeable centre, iii. 1—6. Especially is he to be regarded as the "High Priest over the house of God," so much superior in every respect to the Aaronic priesthood, that all Christians are laid under the weightiest obligations entirely to confide in him, to cultivate purity, to hold fast their profession, exhort and help each other, and to maintain Christian communion, x. 21—25. Indeed, the Christian Church is not only united in its own members, it is a constituent part of that great organic body of which the Jewish church itself is only an integral part; and which will not be considered complete till the believers of all dispensations are gathered into one perfect church, xi. 40. Being therefore encompassed with so great a cloud of witnesses, let them see us, among other things, "follow after peace with all men"—Jews and Gentiles—one on earth as they are one in heaven. Let us even regard the church militant as having come to the church triumphant so as to form one general assembly like that of the Jews at Sinai or on Sion, xii. 22—24. And having been introduced into the final dispensation—a kingdom which cannot be moved," 28; let us recognise the identity of our interests, "let brotherly love continue," xiii. 1—3. For "here we have no continuing city, but we seek one to come," 14. Let all Christian pastors and people look on themselves as forming one flock, to which "the Great Shepherd" is related by

"the blood of the everlasting covenant;" and "the God of peace" will bring them to perfection, 20, 21.

**THE GENERAL EPISTLE OF JAMES.**—In this epistle we hear a new voice lifted up to hush the troubled elements of the church. "The twelve tribes scattered abroad" were not only exposed to the persecutions of an apostate world, but were also in danger of being wasted by errors and evils among themselves. To staunch the bleeding wounds of the church, the Apostle James exhorts them, among other duties, to remember the equalising tendency of the Gospel in a moral respect between the rich and the poor, chap. i. 9, 10; to receive the word of God with meekness, and to reduce it to practice, avoiding that fierce and fiery zeal which would fill the church with flames for the honour of God; and remembering that practical religion consists in personal purity and relative benevolence, 19—27. He charges them to show no partiality inconsistent with the Gospel of Christ; declares that such partiality is a breach of the royal law of love, ii. 1—9; and insists on the insufficiency of any faith which does not work by love, 14—26. He cautions them, therefore, against ambitiously assuming the office of teachers; enlarges on the fatal effects of an unbridled tongue; and urges a candid, benevolent disposition, guarding them against censoriousness and animosities; and against that love of the world which tends to produce them, iii., iv., 1—5. And then reminding them that to "speak evil of a brother, and to judge him," is to usurp the prerogative of God and to affront the high authority of his law, 11; the apostle once more cautions them to "grudge not one against another," v. 9, but mutually to unbosom themselves in social confession; to become intercessors for each other at the throne of grace; and, instead of leaving a wanderer from the truth to perish, to try the mighty efficacy of prayer for his conversion. Thus would the apostle awaken in each believer a generous interest for all the rest, and have him to regard himself as an appointed guardian of the whole. Is it the sublime declaration of Christ that of all which the Father hath given him he will lose nothing? in an inferior sense, the individual Christian is not only to watch over the welfare and safety of the entire church, but according to the apostle James, he is never to see a solitary wanderer from the fold of Christ without wrestling in prayer with God for his recovery: that he being restored to the church, the church may be restored to its entireness.

**THE GENERAL EPISTLES OF PETER.**—All the Christians "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, having purified their souls in obeying the truth through the Spirit unto unfeigned love of the brethren," are here exhorted to, "love one another with a pure heart fervently; being born again into the same spiritual family, i. 1—22, 23. Laying aside all those evil dispositions which would keep them at a distance from God and from each other, they are to come to Christ the living foundation, that, as living stones, they might be built up on him and united to each other, with all the compactness and oneness of a spiritual temple. In this temple—by an easy transition of metaphor—they are ordained to officiate harmoniously together at the altar of God. For, in a sense far superior to Israel of old, they "are a chosen generation, a royal priesthood, a holy nation, a peculiar people"—titles which imply the greatest similarity and the closest union, ii. 1—10. He exhorts them, therefore, "be ye all of one mind, having compassion one of another; love as brethren," iii. 8—11. And again he repeats, "above all things have fervent charity among yourselves, for charity shall cover the multitude of sins"—throwing its mantle over them, and hiding them from public view; while he would have all the gifts and graces of each placed as in a

common fund, and employed for the benefit of the whole, iv. 8—11.

The same *philadelphia*, or, love of the brethren, so earnestly inculcated in the first epistle, is urged again in the very opening exhortation of the second, and placed among the highest attainments of Christian excellence. For when all diligence has been given to acquire faith, virtue, knowledge, temperance, patience, and godliness—brotherly-kindness and charity are essential to use, embellish, and crown the whole, i. 5—7.

THE EPISTLES OF JOHN.—On the first of these epistles, the preliminary remarks deserve attention. First, its *title* as a *catholic* epistle: reminding us that, as it is inscribed without limitation to the universal church, all the members of that church are supposed to be one on the great principles which it inculcates. This remark, indeed, might have been made, in a qualified sense, concerning the three preceding epistles. But this epistle is not inscribed, as they are, to the faithful of a particular class, but addressed to the church universal to the end of time. Second, its avowed and specific *design*—"these things write we unto you that ye also may have fellowship with us;" implying that Christian benevolence is not exclusive but expansive, and that it pants to behold the entire body of the faithful in fellowship. And, thirdly, its *pervading spirit of affection*, worthy of him who leaned on the bosom of incarnate compassion, and meriting for it the name of "a treatise of love." Here, the church is a temple, the God of which is love; the services of which are love; and in which all the assembly are "little children," listening to the paternal breathings of a patriarchal apostle, entreating them with the reiterations and overflowings of tender importunity to "love one another."

On the unity of the Christian Church this epistle is decisive. It teaches us that "fellowship with the Father and with his Son Jesus Christ," is fellowship with each other i. 1—4. After repeating the "old" and "new commandment," it pronounces a want of brotherly love to be utterly incompatible with walking "in the light," ii. 9—11. "For this is the message that ye heard from the beginning, that ye love one another:" from which the apostle takes occasion to denounce the man who hates his brother as a murderer; to show that brotherly love is essential to prove that we have passed from death unto life; and that our love, instead of being professional merely, should induce us liberally to relieve the distressed, and even if necessary to die for them; urging it by the consideration that Christ died for us, iii. 10—23. He states that one of the criteria by which antichrist is known is by the absence of brotherly love; and enforces mutual affection from the love of God in giving his Son to die for sinners, and from that sense of consistency which requires that he who loves God, love his brother also, iv. 7—21. Besides which, if we are born of God we shall love all those who, like ourselves, have been begotten of him; so that brotherly love is an essential sign of regeneration, v. 1—3. Indeed in one chapter the apostle sums up the whole of evangelical duty by declaring, "this is the commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment," iii. 23. And in the following he intimates, that all relative religion is comprised in "this commandment, That he who loveth God love his brother also," iv. 21.

The *second epistle* of John is an epitome of the first; in which he earnestly enforces "the commandment which we had from the beginning, that we love one another, 5.

From the *third epistle* we learn that kindness to

Christians, as such, engages the Divine commendation, while a spirit of turbulence, slander, and overbearing ambition in the church, incurs the Divine displeasure, 5—11.

THE GENERAL EPISTLE OF JOHN.—In this epistle we are taught that there is a "common salvation;" that for the preservation of this chartered gift, in which all Christians have an equal interest, we are earnestly to contend; that self-willed, contentious, scandalous professors, relinquish their interest in it, and "separate themselves;" by so doing, from the true church; and that Christians, considering their exposure to this danger, and its consequences, should make common cause, labour to secure their own confirmation in faith and love, do nothing to hasten the fall of the erring, but, on the contrary, "save them with fear, pulling them out of the fire."

REVELATION.—In this mysterious book, the Christian Church, under whatever aspect she appears, is represented as one. Assailed by persecution, she is seen as "a woman" fleeing "into the wilderness," xii. 1. When assailed by another form of evil, the church is "a camp" and "a city," xx. 9. In a state of distinguished prosperity, she is "the bride, the Lamb's wife," xxi. 9. And when enjoying her final triumph, one song engages and unites every voice of saints and angels; one vision of glory "in the midst of the throne" attracts every eye; and one spot before the throne receive their several crowns.

By indulging thus freely in Scripture quotation, and attempting so extended an analysis of the inspired epistles, the end gained is manifold. We are thus taking our cause, at once, into the only court in the universe competent to pronounce on its merits; and, while yet standing on the threshold, we are bowing in reverential homage to its supreme authority. We are acquainting ourselves with the ample space which it occupies in the word of God; with the impressive manner in which it is there introduced, and the hallowed spirit in which it is treated; while we see how constantly the subject occupied the mind of the Son of God; how regularly it presented itself to the minds of his apostles when bowing at the throne of grace, or when writing, under a higher dictation, to the primitive churches; of what vast importance it must be in the estimation of that Holy Spirit under whose inspiration they wrote, and by whose provident superintendence it is inseparably inwrought into the very texture of the sacred page. Like persons about to enter some ancient temple, we hope, by acquainting ourselves first with its eventful history, and by lingering awhile in its outer courts, that our spirits will be prepared to enter, and will harmonise with the sacredness of the scene.

But these ends have been gained incidentally, while aiming to establish our chief position—the unity of the church. As the result of our investigations on this doctrine, we find that the Temple of Revelation is pictured over on all sides by the hand of the Spirit, with illustrations of its truth, and proofs of its importance. Following the steps of inspired guidance, we find that the subject is distributed into three principal compartments, in each of which Christ is the central object. In the first of these, an apostle points us to a scene where, at a height far above all heavens sits the Only-begotten of the Father on the throne of the universe. Before him, and stretching away into interminable space, appear the thrones and dominions and principalities and powers—comprising the unfallen intelligences of heaven, and the number which no man can number, saved from the earth—all, radiant with his glory, living in his smiles, and joining in his praise. This, we learn, is the archetype in the eternal mind, to which in the dis-

pensation of the fulness of times he will gather together in one all things in Christ.

In the second, the scene of which is on earth, we recognise the Catholic Church of the redeemed. Here Christ appears again in the centre and foreground, assuming humanity as their representative, issuing his commands, praying, dying, that they all might be one. Here all dispensational distinctions are abolished; "the Gospel is preached unto Abraham," rendering him, in effect, if not in name, a Christian; and "he is the Jew who is one inwardly," rendering the Christian "an Israelite indeed." Here no natural distinctions remain; "the Barbarian, Scythian, bond and free," wear alike the righteousness and the name of Christ. Here Adam, and the last of his race, embrace each other, and rejoice in the image of "the second Adam, the Lord from heaven." Here, in one part, the church is represented as a temple, and we easily discern the additions made to the structure in each successive dispensation, and admire the perfect manner in which the several parts mutually depend, and combine to support and connect the whole. In another, the collective church appears under the likeness of a human body, in which we not only mark the fitness of each member for its peculiar office, and the union of all to each other, but admire how the whole body has in all ages been growing to a "perfect man,"—a colossal stature of sanctified humanity, with Christ for its vital and glorified Head. And, in another, the Catholic Church is collected together as a loving family, in which each member seems to live only to study the welfare and reflect the happiness of his brethren. While, in different parts of the great family, apostles are seen presenting letters, dictated by the Spirit, and inscribed to "all them that are in Christ Jesus."

The third compartment represents particular churches; some of which are receiving apostolic congratulations on their union and prosperity; others are evidently listening with ominous delight to the whispers of slander, and the plausible sophistries of error, while friendly and anxious countenances are turned on them in warning, expostulation, and pity; and others have separated into factious groups, and converted the sanctuary into an arena of angry debate, from which the grieved Spirit of love is departing, and where an infernal hand is seen scattering abroad firebrands, arrows, and death. Among each of these classes are messengers inspired from heaven, reminding them that they have "one Lord, one faith, one baptism;" showing them that they cannot indulge in mutual mistrust or aversion without bursting one or other of the cords of love which constitute the bond of peace; praying for the reconciliation and reunion of such as are alienated; weeping over the obstinacy of that alienation, or else rejoicing in its removal; pointing them to the cross as the magnet of all hearts; and showing them that by coming to it they have come to the rendezvous of all the just, to the general assembly and church of the first-born whose names are written in heaven. What other impression then can we derive from the survey than this, that unity is a sign of the true Church, and that so complete is this unity, that the atom does not more certainly form an integral portion of the material universe than the meanest and obscurest believer has his appointed place and portion in the one great family which is gathering together in Christ? so that unscripturally to expel a single Christian, or to disturb the harmony of a single church, is to break the peace of the universe.

**DEATH OF A VENERABLE DIVINE.**—Rev. William Jay of Bath, England, known throughout the world by his useful writings, died December 27th, in the 85th year of his age. He preached in Surrey Chapel, London, when sixteen years old.

## Moral and Religious Miscellany.

THE AMERICAN MESSENGER, published monthly, by the American Tract Society, contains an unusual amount of useful and interesting information for the limited space its Editors have at command; the annual subscription price of the journal being only 25 cents. The following group of items, and also the "Many Statements in few Words" of this number, furnish a good specimen of the Messenger's style of condensation; the group and the statements being taken, chiefly, from its pages as issued during the eight months of the current year.

### SHORT ARTICLES FOR THEIR ADMIRERS.

**READY TO ENTER IN.**—It is a providential coincidence that, just as Japan is opening to the trade of other countries, efforts should be made for giving the Japanese the Scriptures in their own language. Dr. Bettelheim, a medical missionary connected with the Loochoo Missionary Society of London, is about visiting Hong-Kong to take measures for printing his Japanese and Loochooan version of the Scriptures. In Japanese, the four Gospels and the Acts, and in the Loochoan, Luke, John, the Acts, and the Epistle to the Romans, are ready for publication, the work of Dr. Bettelheim, who has long been secluded in Loochoo.

**THE AGED INFIDEL'S TESTIMONY.**—Edward Gibbon, the celebrated Infidel historian, wrote as follows to an aunt, towards the close of his life:—"I beg to assure you, with all sincerity, that I look upon religion as the best guide of youth, and the best comfort of old age, and that I firmly believe there is less real happiness to be found amid the engrossments and pleasures of the world, than in that pious and retired life which you have chosen."

**LEFT TO PERISH.**—The female who during the French Revolution was seated on a throne, and hailed as the goddess of Reason and of Liberty, having been taught publicly to blaspheme her Creator, and to dishonour her sex, recently died in the hospital of pauper lunatics, where for many years she had lived unpitied and unknown, subject to the greatest of human calamities, the loss of reason. She repented bitterly of her horrible crimes, and her few lucid intervals were filled up by the most heart-rending lamentations.

**RUSSIA.**—No associations for religious purposes are tolerated in Russia; the Bible is not permitted to be printed, or to be introduced, in the language the people can read. No Bibles have been printed in Russia since 1823. No Christian Missions to those nominally connected with the Greek Church in any part of the Empire are tolerated.

**A BLESSED LIFE.**—Archbishop Leighton said that he loved a life divided between ascending up to heaven to procure blessings, and descending to diffuse them upon earth.

**NO LOSS IN KEEPING THE SABBATH.**—While the Duchess of Kent was recently in Edinburgh, the hotel-keeper with whom she stopped, having no biscuit of a particular kind called "Albert biscuit" to give to her highness, sent to the baker's for some. As it was the Sabbath the honest baker refused to sell any, even to royalty. Hearing this the Duchess was so pleased, that she ordered him to supply her household with biscuit during her stay in the Highlands; and the Queen also ordered him to send forty dozen of the same weekly to her castle at Balmoral.

**ANOTHER GENEROUS GIFT.**—Mr. Peto, a member of the English Parliament, has placed \$10,000 at the dis-

posal of the Baptist Missionary Society for the next seven years.

**HONOUR TO THE IMMORTAL DREAMER.**—A movement is in progress to erect a monument to John Bunyan in Westminster Abbey, by the side of Shakespeare and Milton, and the rest of the honoured dead of England.

**ANOTHER NATION HAS THE BIBLE.**—Through the Scholarship and industry of the veteran Missionary, the Rev. Dr. Francis Mason, the whole Bible has been translated into the Karen language. Thirty years ago they were an unknown people, degraded and oppressed, without a written language. They are now rising in the scale of civilization, have the gems of a literature, large numbers have been brought under the instructions of Christianity, and several thousands are consistent and reputable members of Christian Churches.

**BOONIST SUBSTITUTION.**—Rev. Mr. Granger of Providence, Rhode Island, one of the deputations to the Baptist Missionary Union in the East, writes from Hangoon that the Captain of a steambot on which he was travelling, bought a fine fat bullock for five rupees—about \$2 25c.; while rice, which ordinarily is one rupee or less a basket, was selling at 8 rupees, thus putting it beyond the reach of thousands, who are compelled to live on plantains, roots, and wild fruit. Their religion forbids the act of killing, but not the use of animal food, and multitudes will suffer famine rather than take life.

**THE PROTESTANT EPISCOPAL CHURCH.**—In 1852 there were in the United States 21 dioceses, 592 clergymen, 678 parishes, and 82,268 communicants. In 1853 there were 29 dioceses, 1,650 clergymen, 1,550 parishes, and 100,000 communicants.

**CONGREGATIONALISM IN NEW ENGLAND.**—In the New England States there 1,378 Congregational churches, 1,530 ministers, and 164,600 members; 2,694 were added the past year.

**METHODIST MISSIONS.**—Although it is not seventy years since the Methodist Episcopal church was organized in the United States it has now 1,300,000 communicants, and those who depend upon them for religious comfort and instruction amount to between four and five millions. It has a large and well organized mission in Liberia, consisting of twenty-four colored missionaries and between 1,100 and 1,200 communicants; a mission in Germany, with headquarters at Bremen, consisting of six ordained missionaries and a number of assistants; a mission of recent institution in China; a fine mission church and congregation in Buenos Ayres. A superintendent has been sent to the infant mission in Norway. It has about 450 domestic missionaries speaking English, having under their charge over 35,000 members of the church. Among Indian tribes there are twenty missionaries with their schools and 1,199 members. There are 160 missionaries among the Germans and 11,000 members, with numerous Sunday Schools; there are ten missionaries among the Welsh, three among the French, and 13 among the Swedes and Norwegians. The receipts during the year ending October 31, were \$217,987 38.

**CATHOLICS IN THE UNITED STATES.**—The Metropolitan Catholic Almanac for 1854, states the entire Catholic population of the United States to be 1,632,600. There are 7 archdioceses, 41 dioceses, 1,712 churches, 746 other stations, 1,422 clergymen in ministry, 182 otherwise employed, 34 ecclesiastical institutions, 45 literary institutions for young men, 171 female religious institutions, 112 female academies, 131 charitable institutions. During 1853, there was an increase of 9 dioceses, 1 archbishop, 5 bishops, 113 priests, and 167 churches. There are 24 colleges, 29 theological seminaries, and 4 preparatory seminaries under Catholic direction. There are 24 periodicals devoted to the spread of Catholicism, 20 of which are weekly.

**A DESPOTIC ACT.**—The Roman Catholic Bishop of Buffalo has excommunicated the Trustees of the St. Louis church in that city, because they would not surrender the Church property to his control, according to the arrogant demands of the Catholic Church.

**NUMBER OF SLAVES IN THE WORLD.**—The African Institute at Paris—an association for the diffusion of civilization and Christian light in Africa—has recently issued a circular which shows that the number of blacks held in slavery in different countries, is seven-and-a-half millions; of which 3,095,000 are in the United States, 3,250,000 in Brazil, 900,000 in the Spanish Colonies, 85,000 in Holland Colonies, 140,000 in the Republics of Central America, and 30,000 in European establishments in Africa.—*Journal of Commerce.*

It is not a little humiliating that Brazil should be the rival of our "glorious Republic" in the degrading position of holding Africans in slavery before the eyes of all nations in this nineteenth century of the Christian age.—*Oberlin Ecanglist.*

**BEGINNING RIGHT.**—At a recent meeting in London, an alderman and sheriff stated that the statistics of the city prisons showed that since the establishment of ragged schools, juvenile crime had diminished fifty per cent.

#### THE SPIRIT OF TWO SYSTEMS EXEMPLIFIED.

The only child of a widow, a very respectable young man, after much study of the Douay Bible, became convinced of the errors of Popery, and came out truly converted. His mother was in despair, and persuaded two Roman Catholic bishops to go to him. They spent upwards of two hours conversing kindly with him, and using arguments and persuasion to induce him to recant, but in vain; with the sword of the Spirit he fought and conquered. At length, when they found they could not prevail by kindness, one of the bishops, a tall, commanding man, said to the other, "It must be done; yes, I see it must be done;" and rising, with great dignity and solemnity, he took off a signet ring, and pointing it at the young man, he began to pronounce the most fearful curses upon him. He stood meek and unmoved. At length the bishop brought in his widowed mother in his list of curses, saying, with terrible emphasis, "May the curse of a widow's broken heart wring your soul with untold agony." The poor fellow could bear no more, but covering his face with his hands, sobbed aloud, and the bishops thought they had accomplished their end. The young man perceived that he had been misunderstood, and uncovering his eyes, he arose with great decision, and said, "Gentlemen, you thought to win me back to error by cruelly wringing my heart, but you have failed; I am only more thoroughly convinced that yours cannot be the religion of Jesus. Such curses could not come from lips which had felt the power of his love; but I have been taught of him, and his blessed word is, 'Bless them that curse you, and do good to them that despitefully use you and persecute you.' Oh, sirs, I will ever pray that his choicest blessings may descend on you; and when you come to die, God grant, for Christ's sake, that the peace of God, which passeth understanding, may be yours for ever and for ever!" They left him, and he is doing all he can to draw men out of Popery, and to win souls to Christ.—*Rev. J. C. Miller, of Birmingham.*

#### PAUL AT SEA.

1. He did not go for pleasure, or for his health, or to make money. He went because he was sent. He appealed from an unjust condemnation to Caesar, and was sent a prisoner ocean-wise to Rome.

2. Heathenism paid his expenses. It is not often that a godly preacher gets transferred from one part

of the field to another, and a Pagan treasury foots the bill.

3. Satan himself did a bad job by driving Paul into this voyage. He had a hand in it. He blew the bellows by which the first fires of persecution raged, and drove Paul from Palestine. But this, so far from stopping the preacher's voice, as Satan designed, only gave him a new and nobler field. Instead of blowing the Gospel trumpet in the out-skirts, he now went to blow it in the capital. And Satan's friends carried him for nothing.

4. Paul did good service at sea. He did not coil himself up in his berth, and snooze away the voyage. Nor did he, as one in bonds, go fretting in discontent at his lot, setting every body else grumbling. He was cheerful, and full of animation, as a good man ought to be anywhere. He was handy as Jack himself when the sea called for him. Now he helps to pitch the cargo of the laboring vessel into the sea—and now he makes all ring, fore and aft, with a voice that roused and encouraged the dispirited sailor—and now gives the captain a hint that saved the lives of all on board.

5. Paul took his religion with him to sea. Some leave theirs behind; and it is not heard of off soundings. But our voyager was not ashamed to have all know who was the God he served, giving thanks for the food provided, and praying for the welfare of all on board.

6. Paul had a taste of shipwreck. But he went through its perils like a man of sense, and a Christian man, and did more for the safety of all his shipmates than any and all others on board.

Paul on the land, or Paul on the sea, a most noble specimen of a Christian man. Happy for land and sea, when upon both the number of such men shall have been multiplied ten thousand fold.—*Puritan Recorder*.

#### “THE HIGHWAY AND HEDGE SOCIETY.”

Some one has characterized the Tract Society as the “Highway and Hedge Society.” We know not whether this title was given in derision or commendation: it is accepted as expressive of the benevolent aims and enterprises of the Society, and as an honorable tribute to its founders and managers.

It would be an easy, and not a useless task, to employ taste and talent in filling the channels of trade with an attractive literature, suited to the refined and wealthy classes—far easier than to provide reading matter for the masses, simple in style, weighty in subject, and saving in influence. It would be easier to procure elegant and elaborate articles for a review, than to find well written four-page tracts. But, with all its difficulties, there has been an unwavering adherence to the policy of selecting and preparing publications for the common mind; employing the printer's and engraver's art in their perfection to give wings to evangelical truth, and then setting in motion a system of aggressive agencies for the universal diffusion of a “highway and hedge” literature.

Look into that abode of poverty and sickness. Whose voice of sympathy ministers consolation? What message of truth has cheered that desolate home? Perhaps the timely visit of the monthly visitor from the “Highway and Hedge Society.” See that wretched group of sufferers, the halt and maimed of many lands, gathered by the hand of public charity; hear those earnest words of entreaty, or warning, or comfort, and see that eager bending over the pamphlet that tells the story of the cross, in as many languages as there are strange tongues to read them. Another messenger of the “Hedge Society” is at his work. Go down to the wharf, and stand on the crowded deck of that emigrant ship. What form is that moves from group

to group of the curious, motley throng, scattering the “leaves which are for the healing of the nations?” Pass to that little new cabin in the western forest. Witness that scene at the door, when from saddle-bags or basket the colporteur draws his treasures, and bestows on young and old—to German, Dane, or Swede, in behalf of the “Highway and Hedge Society” and its patrons, besitting books accompanied with words of Christian advice and sympathy. Multiply such scenes by the thousands of voluntary, unrewarded Tract visitors, who thread the streets and lanes, and penetrate to the cellars and garrets of our great cities; and then by the hundreds of colporteurs who itinerate from door to door in the moral desolations of the land; and again by the daily succession of constantly recurring interviews of the kind—and the imagination is aided in its attempts to grasp the wide applications to the “highways and hedges,” of one of the humblest, yet one of the grandest schemes of evangelization employed by Christian benevolence.

There is still another and a most interesting relation of the “Highway and Hedge Society”—one that converts government mails into a vast colporteur agency. By the monthly publication of half a million copies of the “Messenger” in English or German, and of the “Child's Paper,” at a price so low as to put them within the reach of the poorest family, and in matter and style adapted to the tastes and wants of all, it is conveying religious knowledge to untold numbers of the people, yet without drawing a dollar from the charitable resources of its friends. May we not suggest that renewed effort to reach all the poor families in the neighborhood of our readers, with these periodicals, would aid in carrying out the objects for which they are published?

Let it not be thought that we regard these applications of the Tract Society's enterprises as at all meeting the full demands of Providence, or the needs and claims of the destitute and unevangelized classes. They are but successful beginnings in the right direction. They are little more than surveys and outlines of the vast field and work before the American churches. But it is something gained to have tested the capacity of an enterprise, and arranged for its adequate expansion. It remains for the friends and patrons of the institution to determine, under Providence, how far and how soon the waste places of the country, and the provinces adjacent to it, shall be reached and blessed by the agencies employed by the “Highway and Hedge Society.”—*American Messenger*.

#### HOPE FOR JAMAICA.

By recent advices we learn with deep regret that the cholera has again made its appearance in some of the districts of Jamaica. It does not, however, assume so formidable an aspect as in the previous visitation. We may hope, therefore, that its re-appearance will not be attended with those terrible consequences which followed when it was almost universally prevalent three years ago. It is very satisfactory, also, to notice the general testimony of the brethren to the conduct of the peasantry towards those who are afflicted. In the previous case, through alarm and terror, they lost their presence of mind, and seemed, for a time, to have become strangers to those tender and affectionate feelings which usually distinguish the negro race. In the present instance they are kind and attentive, and do not leave the sick and dying to perish without the assistance and comfort which sympathising friends can afford. Their conduct in the former case was not to be very much wondered at, for then they knew nothing of this frightful disease. It was new. Its advent had been proclaimed with unusually terrifying descriptions of its fatality and power. When it came

it was enough to terrify the stoutest heart, for all its forms are dreadful. But now that they have known something of it, they are less the victims of undefined terror, and are therefore better prepared to act with kindness and courage.

The governor, Sir H. Barkly, has taken a course somewhat different to that of most of his predecessors in office. Instead of staying in Spanish Town and gathering his opinions of the island from mere report, he has chosen to go and see and hear for himself. He has made a tour of the northern parts of the island, and throughout has displayed a liberal and enlightened spirit. He has seen and met all parties. He has confined himself to no class. He has visited all who were willing to receive his visits; and not only has he gone to private stations, but has given more particular attention to public institutions. Among them, Calabar institution appeared not the least important in His Excellency's estimation. He went thither, and our brethren on the north side of the island very properly determined to assemble and receive their governor. They drew up an address, which was duly presented. We subjoin a copy of it and the governor's reply, assured that both will be read with interest by our friends:—

THE GOVERNOR'S VISIT TO CALABAR COLLEGE, RIO BUENO.

On Tuesday, the 9th inst., his Excellency the Governor visited the Baptist Theological Institution in this parish. Several ministers, and a large number of Sabbath school children and members of the Rio Bueno congregation, welcomed the arrival of his Excellency. Having briefly examined two classes of students in classical literature, and inspected the college buildings, the following address from ministers connected with the Baptist Western Union was presented to him by the Rev. W. Dundy:—

*To His Excellency Sir Henry Barkly, Knight, Commander of the Most Honorable Order of the Bath, Captain General and Governor-in-Chief of this Her Majesty's Island of Jamaica, &c.*

MAY IT PLEASE YOUR EXCELLENCY :

We, the ministers connected with the Baptist Western Union, having under our care fifty-nine congregations, comprising between fifty and sixty thousand individuals, avail ourselves of the present visit of your Excellency, to congratulate your Excellency on your appointment to the government of this portion of her Majesty's dominions, and to express our earnest desire that you may have the happiness of seeing it rise to the highest degree of prosperity.

We need not express to your Excellency our anxiety to promote the moral and religious improvement of the inhabitants of this island; and in making this statement we may be permitted to inform your Excellency that there are forty-five day schools, and upwards of sixty Sabbath schools, containing not less than ten thousand scholars, in connection with the congregations under our care.

We are fully convinced that the education of the people to be effective must be religious; and feeling as we do that institutions for religious, combined with secular education, should be supported by voluntary contributions, your Excellency will not be surprised that we cannot conscientiously accept of government grants for educational purposes, believing that if those who hold influential positions in the community could be sufficiently interested in the progress of education to afford their countenance and support, the necessary amount of instruction would be supplied.

We have in successful operation a theological institution for the training of native ministers, several of

whom, having finished their term, are now located in various parts of the island as pastors of churches; while we contemplate the further extension of that institution by connecting with it a normal establishment for the training of efficient day school teachers, and for the instruction of lay students in the higher departments of knowledge.

We beg to assure your Excellency that it will ever be our aim to promote by our teaching and influence the loyal and peaceful conduct of the people under our care, as also the right discharge of those social, moral and religious duties upon which the welfare of the community depends.

We sincerely trust that the health of your Excellency and that of your estimable lady may be long continued, and that under your administration the invaluable blessings of religion and education may be widely and uninterruptedly diffused.

EDWARD HEWETT, Chairman.  
BENJAMIN MILLARD, Secretary.

To which his Excellency was pleased to make the following reply:—

REVEREND SIRS,—I have received your congratulations on my appointment to the government of this island with much gratification, and beg to assure you in return, that I shall be happy on all occasions, to cooperate with you for the promotion of the moral and social improvement of the large portion of its inhabitants who are in connexion with your missions.

Ample opportunity has been afforded me during my present tour, of judging for myself of the good which has attended your labours in districts very often so remote and difficult of access, that they must otherwise in all probability have remained destitute of the means of religious worship or secular instruction, and I should be unworthy of the position I have the honor to fill, were I to permit my personal connexions as a member of the established church to weaken my testimony as to the great value of the services rendered to the cause of civilization and humanity by the society to which you belong.

Indeed, a crisis may be said to have arrived when it behoves all who desire the restoration of Jamaica to its former agricultural and commercial prosperity, to lay aside minor differences of opinion and unite cordially for the advancement of their common interest; and I cannot mark more strongly my confidence in the loyal and peaceful character of your teaching than by declaring, that you will ever find me ready to employ the influence derivable from my office for the countenance and support of your missions, and more especially of the numerous and well conducted educational establishments invariably associated with them, which reflect so much credit both individually and collectively upon the ministry of the Baptist denomination.

I thank you most sincerely for your kind wishes for the welfare of Lady Barkly and myself, and trust with you that the period of my administration may be distinguished by a progressive advancement in the state of society in this island.—*London Miss. Herald.*

## Views and Doings of Individuals.

For the Gospel Tribune.

WHERE GOD IS.

BY THE FOREST BARD.

Where the storm-cloud gathers its dreadful wrath,  
Like a host, for the battle bound,  
There, in thunder His footsteps trace their path,  
Our God, the Lord, is found,

His court is that fane of embodied spray,  
Whence the pale winged lightnings flash,  
And the bolts of heaven, he hurls away,  
From his hands with a dreadful crash.

Let us look on the calm bright azure sky,  
That spreadeth its folds abroad ;  
There the stars, that like gems in the deep sea lie,  
Are gems on the robe of God.  
On the pale mild moon, with her silver light ;  
On the sky's bright bosom fair:  
And we hear a voice from the Queen of night,  
That whispers that God is there.

If we look on the deep, broad, blue-waved sea,  
When it sleeps in a peaceful rest,  
Or again, when the wail of the winds plays free,  
On each watery mountain's crest ;  
When the sea nymphs shriek in their coral caves,  
Or the seaman shrinks with fear.  
Still a voice proclaims from the howling waves,  
The Lord our God is here.

If we turn to the forests, in vernal pride,  
Of their lovely robes of green ;  
Where the soft voiced songsters love to hide,  
Beneath their verdant screen ;  
Mid the murmur soft of the moss-clad trees,  
A soft sweet voice we hear, [breeze,  
Swelling forth from each bough that greets the  
Our God has a temple here.

In the city's crowd, if we stay our course,  
And gaze on the human tide:  
As it speeds along with a torrent's force,  
On the stream of folly and pride.  
Or away to the hermit's lonely cell ;  
In some quiet valley shrined ;  
In the hall or the hut or secluded dell,  
The presence of God we find.

On the mountain's top, in the valley's calm,  
On the deep-toned howling sea.  
In the meadows sweet, with their breath of balm,  
Where the zephyr sporteth free:  
Mid the desert drear, in its sandy shroud—  
From the world's wild heart of care ;  
There's a voice from all nature crieth loud,  
That our God is everywhere!

Cobourg, August 1854.

### THE CHURCH—ITS MEMBERSHIP, AND ITS MISSION.

(From a Correspondent.)

There is much that is cheering to every renewed soul in the present aspect of the Christian cause. If, in these last days, the enemy has been coming in like a flood, threatening to sweep away piety and truth from the earth, we have witnessed the accomplishment of the Divine Promise, that the Spirit of the Lord would, in a peculiar manner, lift up a standard against him. If Infidelity has become more undisguised, worldliness more enslaving, and all-pervading profanity more daring and Heaven-defying than in former ages, we

have seen that Christian zeal also has increased in intensity, and given birth within the last fifty years to more projects of Christian benevolence than are to be found in the annals of many previous centuries. If Satan has been more than ever active, knowing that he hath but a short time, the faithful followers of the Lamb have abundantly experienced the truth of their Saviour's encouraging words:—"Lo, I am with you always, even to the end of the world."

As we have said, these are cheering facts. The examination, however, of these outgoings of Christian zeal which illumine the present period of the world's history, suggests some thoughts calculated to disturb the complacency with which we regard them. Through what agency have most of these efforts for the regeneration of mankind been put forth? Not by the Church directly, God's appointed instrument for the conversion of the world—not by the Church as such, but, in a great measure, by separate and distinct Societies and Associations. The Church, or rather the Churches, in their present condition, have been found unsuited to the work, and other instrumentalities have had to be called into being. The Church of the nineteenth century has proved to be too cumbrous, too worldly, and divided a body to perform aright the duties that properly belonged to her, and new Associations have had to be formed to draw together the faith and zeal and Christian benevolence, that in the Churches were too much mixed up with other elements to be practically operative. Many illustrations of the truth of this remark will readily occur to every reflective mind. Is it desired to make an impression on the masses of ungodliness, and practical heathenism, which too often lie at the base of the social fabric in our large towns, by whom is the work undertaken? Not, as a general rule, by any of our churches, but by a City Mission Association, composed of pious, devoted men, drawn together from the various church organizations, which themselves contain too many foreign ingredients to allow of united Christian action. Or, is it desired to bring hallowed influences to bear forcibly on the youth of a city or district, by confirming and strengthening in their Christian career those who already have a knowledge of the truth, that they may be better fitted for, in their turn, exerting a beneficial influence on others, what is the instrumentality employed? It is found necessary to establish Young Men's Christian Associations, every one of which is a practical testimony to the fact, that the Church fails to furnish that Christian Fellowship which was one of the chief designs of its institution, and for which every Christian heart ardently craves. We might point also to Tract Societies, Bible Societies, Sunday School Societies, taking the work which properly belongs to the Church out of her hands, and doing it for her. Does not all this indicate that there is something unsatisfactory in the present condition of the Churches? We rejoice that good is done by these Tract Societies and City Mission Associations, but, if the Church is God's institution for doing the work, it cannot be done so effectually by any other instrumentality, and it therefore becomes the duty of every Christian, not only to indulge in the

wish, but to do what in him lies to promote its accomplishment, that the Church herself may be so purified and restored to the Apostolic model, as again to be in a position to fulfil the mission assigned her by her Lord and master.

In aiming at this we must go back to first principles, and bring ourselves under the influence of the teachings of Scripture, in regard to the membership, constitution, and ends of the Christian Church. These are so plain, that the statement of them will meet with few gainsayers. The matter belongs not so much to the field of argument as to that of action. What we contend for is no affair of nice hair-splitting distinctions, but that broad *admitted* Scriptural principles be fully and fairly carried out.

The Apostle Peter, thus speaks of the Church and its members:—"Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And again—"Ye are a chosen generation, a royal priesthood, an holy Nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light." The Church then, according to the Scriptural representation of it, should be "a spiritual house," composed of "lively stones." Its members must be those who have received spiritual life, by undergoing the new birth. The spiritually dead, those who have never been born again, on whom the great change of conversion or regeneration has not passed, have no title to membership in the Church of the Living God. The Gospel must be preached to them, but until they accept of it with the whole heart, they cannot be built into Christ's spiritual house, without introducing into the fabric an element of weakness, and marring the design of the beautiful structure. In the second passage, the Church is represented as "a chosen generation, a royal priesthood, an holy nation, a peculiar people"—expressions which surely indicate a condition of greater separation from the world than is exhibited by existing Churches. That Church certainly cannot be designated as "peculiar," which receives as members all except those who are so grossly wicked, as to be fit objects of punishment by the civil authorities. It is now-a-days a peculiar and singular thing for a man *not* to be a member of a church. If this indicated that the vast majority of the present generation had been born again, and submitted themselves to the Gospel of Christ, and were walking in the way of his precepts, it would indeed be matter for rejoicing, but with the sad evidence before us that Satan still rules as the god of this world, we are led to the conclusion, that the Church is unfaithful to her Head, by admitting traitors within her borders, and has incurred guilt in casting aside her distinguishing characteristic of being "a peculiar people." The two-fold end or design of the institution of the Church is stated by the Apostle thus: "to offer up spiritual sacrifices acceptable to God by Jesus Christ;" and again—"That ye should shew forth the praise of Him who hath called you, out of darkness into His marvellous light." In other words, spiritual worship *within* the church, and bringing into contact

with the hearts of unconverted men *without* the church, the glorious tidings of God's mercy to sinners. To be in a right state for accomplishing either the one end or the other, the church must be *pure*. If the world is mixed up with the church, the sacrifices of praise and prayer proceeding from the heterogeneous assembly must be less spiritual and less acceptable, and the preaching of the Gospel also, becomes very much a beating of the air, when those to whose ears and consciences it is intended to be addressed, are already externally incorporated with the spiritual house, built up in it side by side with the lively stones themselves.

The Apostle Paul, in writing to the Ephesians, and also to the Colossians, represents the Church as "the Body of Christ, the fulness of Him that filleth all in all." How emphatically does the employment of this figure speak in favour of a pure Church. Not only does it warn its individual members that, as members of Christ's body, they must scrupulously guard against dishonouring their Head by defiling themselves with sin, but it inculcates in the most forcible manner that could be conceived of, the lesson that the Church, as the body of Christ, should be preserved "holy and without blemish, not having spot or wrinkle or any such thing."

The same Apostle, in writing to the Corinthian Church, says:—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. *Wherefore, come out from among them, and be ye separate, saith the Lord.*" In reference to the same Corinthian Church, Paul expresses his desire that he might present it as "a chaste virgin to Christ." We might multiply similar quotations, but, as before remarked, the question is one which demands not so much argument as action. Few would have the hardihood to defend the proposition that an unconverted man has a right to membership in the Christian Church, and it would therefore be a work of supererogation laboriously to controvert it. But, if purity of communion in our day stands in no need of an argumentative defence, it is none the less true that Christians in every denomination are loudly called upon to bring the admitted principle into more thorough practical operation, that the Church may again, as in primitive times, stand out in bold relief as a body totally distinct and separate from the world, and may thus become a more effectual instrument in the Lord's hands, for the edification and comfort of believers, and the carrying out of his designs of mercy to our lost race.

Let the principle not merely be admitted as theoretically true, that the Church should as far as possible consist of believers, and of none else, but let that prominence be assigned to it which its importance claims. Hitherto, questions as to the government of the

Church have been much more attended to than the question as to its membership, a right settlement of which is far more vital and essential. What would be thought of that miserable country which was torn with dissensions as to whether monarchy, oligarchy, or republicanism was the best form of government, while all the time it was overrun with hosts of foreign invaders? And would such folly be greater than is displayed in hot controversies about the government of the Church, when its constitution has so far degenerated from the scriptural model as to include the enemies of the King in as great numbers as his friends? Of what great consequence is it whether a Church is governed by bishops, or by teaching and ruling Elders, or whether it governs itself under the simple guidance of a pastor, if the goats in it outnumber the sheep of the flock, if it has become so amalgamated with the world as to have lost its peculiar adaptation for doing the work which God designed it should do. Let, then, these controversies be hushed for the present, and the settlement of them postponed until the result is seen of strenuous efforts put forth by Christians in every denomination to conform their respective churches, as regards their constitution and membership, to the pattern exhibited in the Apostolic writings. Let these efforts be humbly and prayerfully made, and we may expect that, with the divine blessing, we shall yet behold the Church in these latter days shining forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Right views as to the *mission* of the Church are intimately connected with the above scriptural principles in regard to its constitution and membership. A pure Church will naturally and almost as a matter of course, be found occupying the sphere which it was designed to fill. An impure Church, lacking those conditions on which its usefulness depends, will as certainly be found inefficient and inoperative, so far as the highest interests of humanity are concerned. We learn from the Scriptures that the Church's mission is two-fold; the first, internal; the second, external. The first of these is illustrated by such passages as the following:—"We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak." "Comfort yourselves together, and edify one another, even as also ye do." "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." "Above all things have fervent charity among yourselves." "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." "As the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ, (i. e. Christ's Body, the Church,) for by one spirit are we all baptized unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. That there should be no schism [division] in the body; but that the members should have the same care one for another. And

whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ and members in particular." What a beautiful picture is drawn in these and similar passages, of the love and harmony and mutual care for one another that should prevail in the Churches! No member of a church should be unknown to his brethren. None should suffer without all the others suffering with him. It should be the aim of each that the faith and love and heavenly mindedness of all the other brethren should be nourished and increased, until we all grow up to the stature of perfect men in Christ Jesus—a consummation which can never be attained in an impure communion, where believers and unbelievers are mingled indiscriminately together, in every act of worship, and in the observance of every ordinance of Christ's House.

The External mission of the Church has reference to the world without. By the holy and unblameable lives of her members, she is to exhibit what the grace of God can accomplish, and by their active labours, both in word and deed, she is to bring the claims of the Gospel under the notice of "every creature under heaven." The mission of a Church is something higher than simply to raise funds for paying one man, however devoted, to undertake all her work, while she herself folds her hands in idleness. We fear that in too many cases the position of the minister or pastor is not what it should be. Instead of his being the leader of his people in the great warfare that has to be waged with principalities and powers and spiritual wickedness in high places, directing all their various energies into the most profitable channels, the congregation too often leaves him to do the whole work himself, thinking that when they have paid his salary, they have exonerated their consciences, and may enjoy their slumbers undisturbed. Would it not be better if, in every Church and congregation, systematic efforts were made to give every member some work to do. There should be no member of whom the others could say—"we have no need of thee." Every Christian is able to do something or other to advance his Master's cause, and through the medium of the Church, he and his work should be brought together. There should be no drones allowed in the hive. The work to be accomplished is still great. Much has yet to be done before the world is converted, and Christians, both in their individual capacity and as members of Christ's Church, must be up and doing. "The Lord make us to increase and abound in love, one toward another, and toward all men, to the end he may establish our hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints."

The excellent article in the last No., entitled "*Spiritual Unity in the Bond of Peace*," was inadvertently not credited, as it should have been, to the writer of the following communication:—

FROM THE REV. JOHN GILMOUR.

A FAVOR REMEMBERED.

(For the Gospel Tribune.)

Man is afflicted with three great evils, and through

them causes much affliction to others. To weaken their influence is to do him a great service, as well as to others who come within his sphere of action; to denude him of them is to fit him for heaven and for the action of heaven, for there they have no place. Yes, free the cell of the soul of them, and beautify it into the palace of love divine, and you make it the spirit of a just man made perfect.

The evils to which we refer are selfishness, self-importance, and self-righteousness. We need hardly say the Gospel of Christ lays the axe to the root of all these, and what other system does?—and by so much as that Gospel operates on the human mind, by so much does it overthrow them. It is a *perfect system without us*, but how defective *within us*—with what resistance does it meet from within; and what is the warfare to which we are called, but effort, to incorporate in our moral system this perfection of divine love? Christianity has no objections to the most exquisite refinement of sentiment, but the love which it sheds abroad in the heart is something more than mere sentiment—it issues in healthy operation. It is not the sentimental love which the hero of a romance awakens in the bosom of a gentle reader, but sound affection to the real man. The former does exist without the action to relieve the latter calls forth the action while it awakens the feeling. One of the many dangers of novel reading is, to cause our love (if it deserve the name) to evaporate in mere sentimentalism, and dispose us the less to relieve real affliction. Now, moral philosophers say the object of the passive emotions in our moral constitution is to bring into operation our active powers, and if those are too frequently and too severely taxed, except in conjunction with these moral weakness, instead of active habits, is superinduced, and this part of our moral nature becomes deranged. The parables of New Testament love no one can deny, but equally obvious is its vigorous manliness;—it *recepts* over human woe, but it does more, it makes unwearied effort to relieve and remove its sorrows. Its first question is not, shall I meet with returns of gratitude? but, here is misery, can I soften—can I remove it? Fruitless wishes do not satisfy it; it stimulates to fruitful action. “But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth.” If love consisted in *word only*, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But, if love consisteth *not* in word, it cannot be dissolved. Such was the love of Abraham, Isaac, and Jacob, and the rest of the Patriarchs. Some men are profuse in expressions of affection, but do nothing; others say little and do much. A number of wretched prisoners of war were suffering accumulated sorrows; many looked at the sufferers, wrung their hands, and exclaimed, “What can be done for so many and under such circumstances?” One individual left the company, gave a draught of water to one, spoke a kind word to another, dressed the wound of a third, and handed a morsel of bread to a fourth, and so

proceeded to do all the good he could. Now this was the man of real affection; he loved not in word but in deed. The others’ love was like foam upon the water, and not more light.

If complaining of the order of things would rectify them, let us complain on, but since something must be done, as well as complaints uttered, let us act. The affection of a mother’s heart may suffer her to shed a tear over her suffering child, but you generally find it rather prompts to efforts of relief. We find masses of men ignorant, let not our energy be wasted in deploring it, but be employed in strenuous exertions to educate them. We find men in want, let us not spend our grief in fruitless wishes, but in attempts to supply them.

We often meet with ungrateful returns from those whom we have assisted; this does not relieve us from the obligations of love; that is their fault and misery, but does not tarnish the kindness of our heart, nor touch our conscience with a moment’s remorse, nor should it for a moment diminish our emotions. It is more grateful to witness the refreshing shower fall on the fruitful field than on the barren heath, yet the showers of heaven fall on both. It is well for us to remember that our Father in Heaven maketh his sun to rise on the evil and the good, and teaches us to love our enemies, so that should ungrateful recipients range even among them, we may still indulge towards them this elevating element of love. The ingratitude of A. lays me under no obligation to be unkind to suffering B.

The sun is not always hidden behind clouds, the sky is not always overcast with storms. I have seen a lowering morning give promise at noon, and issue in a bright and placid evening, as I have also known the storm at midnight give place to a morning without clouds; and does human nature never present an inviting phase? Amongst the ten lepers that absorbed the bounty of the Redeemer upon themselves, at least one was found to return and give thanks, and amidst the effusion of kindness towards which we may have contributed our mite, have we not met racy proofs of gratitude? Among others which might be mentioned, let one which has recently occurred find a place in the *Gospel Tribune*.

The writer, in May last, received the following epistle:—“Rev. and dear Sir,—I once was obliged to a gentleman of your name for the loan of three dollars, which I got in Montreal some years ago. I have made inquiries many times, and much wished to repay the amount, but never had an opportunity. I accidentally saw your name in Scobie’s Almanack, and if you have any recollection of having lent me that sum, please favor me with a reply to this, and I will remit the amount first mail after receipt. J. H.” Now, as the writer was not overloaded with funds, and wished to make the most discreet use of what he had to spare, when he met individuals in want or distress, he made them little loans, but left it to their own generosity to refund, if it ever was in the power of the recipient. And many instances might be mentioned where returns have been made, not with noisy but real expressions of gratitude; but, as the one which has just

occurred, is as much as 20 years between the giving and receiving, we see all men do not write favors on the sand, soon to be effaced. A reply having been given to the above letter, the following, enclosing four dollars, came to hand in due course:—"Rev. and dear Sir,—I have received your reply to my letter, and feel pretty sure you are the gentleman who so kindly lent me the four dollars in Montreal. I now beg to enclose you the money, and shall ever feel obliged to you for your kindness. J. H." Let us look sometimes on the sunny side of our nature, it is dark enough with even such streaks, nor forget we are under the redemption system, under whose influence our hearts may be touched with perfect benevolence.

All honor to the man, capable of the authorship of the following communication. That he is an independent thinker, no reader of his articles can doubt. Were it otherwise, he never would have dared to let this communication see the light.

(From the Zorra Farmer.)

**"CIRCUMSTANCES MADE HALL A BAPTIST."**

For the Gospel Tribune.

DEAR SIR,—A good many years ago, I met the above assertion in a review of a work of Robt. Hall's, on Terms of Communion, in a Pædo-Baptist periodical. I well recollect it excited my chagrin a little for the moment, being under the impression that the reviewer meant to say, that the mere circumstances of education, &c., and by no means the force of evidence, had been the cause of Mr. Hall's adherence to the principles of those called Baptists; and I do, to this day, believe that such was the reviewer's meaning, for the whole drift of his remarks went to say that, so noble and generous was the spirit of Hall, that, had it not been that his father was a venerable Baptist minister, no evidence could have existed, in favor of the peculiar principles of the Baptists, that could have induced him to connect himself with such a narrow minded sect as he (the reviewer) evidently believed the Baptists to be. Of course, viewing Hall to be one who subjected all his opinions to a rigid scrutiny, I demurred to admit the truth of the assertion.

But, though I thus endeavoured to cashier it, I found I could not so easily get rid of it. In spite of me, it would obtrude itself on my mind at every turn, till at length I could not resist the suggestion,—after all there may be some truth in it. In connexion with this suggestion, it just occurred to my mind,—if Robert Hall had been the son of Hall, the author of the "Contemplations," instead of Hall of Arnsby, is it not probable, or at least possible, that he might have been a bishop? Might he not have sat in the House of Lords, and electrified the Lords—spiritual and temporal with his inimitable eloquence, instead of overseeing and leading the worship of a society of Christians in connexion with a poor, despised sect? Yes, circumstances might have made Robert Hall a Right Revd. Lord Bishop! Who will say the thing is impossible? Yes, we might have had recorded, in a volume of famous orations, by the most eloquent of British orators in the national Senate, one by Bishop Hall in defence of the English Hierarchy.

But "circumstances made R. Hall a Baptist." No doubt he examined the subject of baptism; but circumstances led him to that examination. Had his father been as good a Pædo-Baptist as he was a Baptist, R. Hall might, by this variety of circumstance, have been so well satisfied with Pædo-Baptism as not to think it worth while to give the subject a thorough examination. He might have never read a defence of Baptist principles. Yea, and what is of most importance of all, is that though difference of circumstances had actually moulded R. Hall into the very shape supposed, yet R. Hall, the Bishop—the defender of the Hierarchy—the staunch Pædo-Baptist, might have been as good a man as R. Hall the Baptist; and consequently might have enjoyed "fellowship with the Father and with the Son Jesus Christ," as intimate and endearing as did R. Hall, the humble Pastor of a Baptist Church. Who, after reading "Hall's Contemplations," will question it?

I was, moreover, going to say, circumstances made Mr. Hall an Open Communionist; but, perhaps, I ought to say, his naturally noble and generous soul made him so. Well, say both combined made him the great champion of the rights of Christians as such; for I will be bold to say, circumstances had a hand even in that; and notwithstanding the magnanimity and generosity of his natural temperament, circumstances might be conceived of that would have made him a stringent Close Communionist.

In short, my mind became so absorbed with the reviewer's assertion, and so affected at the view of the powerful influence that circumstances evidently have in forming our mental character, and fixing our creed, that for some time I could scarce think of any thing else. Revolving it in my mind, I was led to inquire whether it might not assist to give a satisfactory solution to such interesting questions as, Why does it happen that so great proportion of the English Nation is Episcopalian? Why of the Scottish nation, Presbyterian? Why so large a proportion of the inhabitants of both still so tenacious of that monster of corruption, (as we view it,) Church and State connexion? Why is Popery the religion of the bulk of the Irish? Why has Methodism progressed so much faster in England than in Scotland? Why again have the Baptists got along so much faster in the United States than in Britain? Or even in Canada? Verily circumstances could be pointed to that would go far to account satisfactorily for all these phenomena. There might be some difference of opinion as to the precise circumstances that operated to produce the phenomena in some of the cases; but few would dispute the obvious fact that, in all cases, they were produced by the operation of certain circumstances: as for instance, our Close brethren would, perhaps, say that the Baptist principles had been so successful, in the United States, owing to the *circumstance*, that there they have not been pestered with the communion question; while the Open brethren would attribute the success to the influence of certain other circumstances; but such differences of opinion would not affect the main fact, viz., that owing to certain circum-

stances, Baptists are actually made faster in the United States than in Britain, or even in Canada.

Let me not be misunderstood. I by no means say that the influence of circumstances is so powerful that we *must* yield to it, and suffer ourselves to be moulded thereby, without examining whether they are tending to make us what we ought to be, or without an effort to counteract their tendency. if we find it to be to lead us to, or to sustain us in error. No; powerful as the influence of circumstances is, and though it must perhaps be conceded, that we will necessarily be more or less the creatures of circumstances, yet as free or moral agents, we are endued with powers well fitted to enable us to guard against the influence of those circumstances by which we find ourselves in danger of being misled, or sustained in error. As rational intelligences, who ought to regard nothing but truth, we are bound to exercise our powers of ratiocination, in order to defeat the all but omnipotent influence of those circumstances which may be wedding us to false theories. Especially as religious beings, or Christians, ought we sedulously to guard against permitting ourselves to be imposed upon by the peculiar circumstances in which Providence may have placed us.

It is amazing, and, were it not for the consequences, would be amusing, to think that, notwithstanding the positive admonition, "call no man Master," every sect has its Rabbi, just as if the admonitory exhortation had been meant to be reversed; and thus it is perversely assumed that men, having no pretensions to infallibility or divine inspiration, men, living perhaps hundreds of years ago, men whose minds were scarcely cleared from the dire entanglements of the scholastic theology of the dark ages, from the dense fog in which Popery had enveloped the professedly Christian world, it is assumed, I say, that men, so circumstanced, had after all a better chance to concoct a perfect system of theology than men of the present day, with the vastly superior advantages which they must indisputably possess; and thus every one tenaciously clings to the hypothesis of his Rabbi, and the progress of truth is by this *circumstance* necessarily impeded.

I would remark, in concluding, time was when almost all the circumstances stood opposed to the progress of truth; how could she *then* otherwise than lose ground? But *now* many of the circumstances are favourable to her progress, and *magna est veritas et prevalebit*. Men may allow themselves to be duped by their circumstances to cleave to a beloved theory: but let them remember that, after all, truth alone is substantial and enduring; error is merely a phantom; the former has a claim on every intelligent being; the latter is unworthy of being harboured a moment by those who are formed in the image of him who is emphatically THE TRUTH.

#### REVIEW.

"THE CANADIAN INDEPENDENT."—The first and second numbers of this new semi-monthly journal, bear ample testimony to the Editor's love of Christian union, and also exhibit full proof of his aversion to

every feature of arrogant assumption that trenches, in any manner, on the rights of the individual christian. The Tribune, therefore, hails the Independent as a co-laborer. Denominationally, the paper is the organ of the Congregational Union of Canada. All, therefore, who wish to be kept apprised of the movements of the body, should immediately order the "*Independent*," In close the annual subscription (one dollar,) with the order, and address the letter, "*Canadian Independent*," London, C. W., where the paper is now published, under the management of its worthy Editor, the Rev. W. F. Clark.

### Transactions of Public Meetings.

#### THE RECENT MEETING OF THE WALDENSIAN SYNOD AT LA TOUR.

The Synod opened on Monday, the 29th of May, at 9 o'clock, A. M. The large church of La Tour was filled with such an audience as might assemble on the Sabbath day. In the front rows sat the pastors and deputies. The opening service was in Italian, as Dr. De Sanctis had been appointed to preach. According to the Waldensian form, which retains a "reader," Professor Malan read the chapters, &c., in Italian, and then, after prayer and praise, Dr. De Sanctis chose Acts xx. 28, as the text of his discourse.

The text presented, he said, 1. *A duty*—"Take heed to yourselves, and to all the flock." 2. *A privilege*—"Over which the Holy Ghost hath made you overseers." 3. *An office*—"To feed the church of God." 4. *A dogma*—"The church which he hath purchased with his own blood." He dwelt on the necessity of looking well to themselves, and to their own faith. The faith of which he spake was not that which comes by books, by course of logic, or Christian instruction, but which is of God and cometh from above. He bore his testimony to the truth which had been preserved in those valleys, and thanked God that he, who was not born in that church, nor educated in it, but who in God's providence belonged to it by choice, by conviction, and by duty, was enabled to hear testimony. He then spoke of the duty of taking heed to all the flock, and of the dangers with which in these days the flock was surrounded. Under the second head—their privilege as overseers appointed by the Holy Ghost—he spoke of parties who, under pretence of leading them back to primitive purity and simplicity, were seeking to set aside the pastoral office, and to lead the flock away from the "overseers" which the Holy Ghost had appointed over them. This system of mysticism, with its false pretence of primitive purity, was especially to be avoided, as it introduced disorder and confusion, and divided the flock which ought to be united in evil days. He did not enter at length on the third head—the office which was assigned to them, to feed the church of God. It was the office of "pastors," of shepherds under the chief Shepherd, to feed the flock of God, and the flock of God could only be fed with the Word of God. He noticed especially in reference to the pastoral office, that the same persons who were called "elders" in the 17th verse, were called "bishops" or "overseers" in the 28th. The Italian version has the right translation of the passage: "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you *bishops*." He concluded by merely alluding to the dogma, or doctrine, that the church which they were to feed was the church of God, which he has purchased with his own blood; that is, which Christ who is "God over all blessed for ever," has redeemed from

among men. Such is a mere outline of a very excellent discourse, preached in very beautiful Italian.

There were sixty-five members present, namely, the pastors of the 17 parishes, and of the Italian stations, the Professors of the College, and two lay deputies from each parish.

The Synod closed on Friday at one o'clock, r. m. Though no Synod had sat for so long a time for two centuries, the country deputies remained till the last. On Sabbath the communion was dispensed in all the parishes. The morning service at La Tour was in the old church at the foot of the mountain, where about 400 or 500 people communicated. M. Appia preached an excellent discourse in the afternoon, in the church at La Tour, to a large audience, and in the evening there was another crowded meeting at Santa Margherita for Italian service. M. Malan presided and opened the exposition, which was continued by M. Etienne Malan, Signor Niccolini, Mr. Hanna of Florence, and Mr. Curry of Manchester. There is truly a great work to do in this land: the harvest is plenteous, but the labourers are few. "Pray ye therefore the Lord of the harvest that he would send labourers into his harvest." The concluding prayer of the evening meeting was offered by Francesco Madiati, so well known as the prisoner of Volterra. It was simple and earnest, and exceedingly affecting, especially when he thanked God who had brought him to those vallies that were stained with the blood of his martyrs, and to brethren who had prayed for him when he was in chains, for the Word of God and the testimony of Jesus. It is truly interesting to see the Italian element so largely represented in the Waldensian church. May that church, whose chosen emblem is the light shining in darkness, be the blessed instrument in leading many to that light which is the light of men!—*News of the Churches.*

## Political and General Miscellany.

### MANY STATEMENTS IN FEW WORDS.

**NEWSPAPERS.**—It was not till Queen Anne's time, 1709, that London had a daily journal. Scotland had a newspaper in 1653, Ireland, in 1641; Germany, in 1612; the American colonies, in 1704. Italy had newspapers earlier than any other country.

**AN INTERESTING DISCOVERY.**—The long-sought entrance into the Egyptian Sphynx has been discovered by a Frenchman. It leads into beautiful marble rooms, which are supposed to be connected by subterranean passages with chambers in the adjacent pyramid.

**SCIENTIFIC ACCURACY.**—Two French scientific men have, by a rapidly rotating mirror, and knowing the fact that light travels at the rate of 200,000 miles in a second of time, measured the amount of time occupied by the passage of light through a distance of twelve feet, which was the *sixty-seven millionth part of a second.*

**HOW MANY COULD GET A LIBRARY.**—A colporteur in Georgia spent a night with a minister who had a fine library. He told the colporteur that, in 1826, when he settled in the place, he was in the habit of chewing tobacco. Thinking it a useless practice, he determined to leave it off, and devote the amount he spent for tobacco each year, being nearly ten dollars, to the purchase of good books. He has since done so, and it is needless to say, has a fine library.

**EDUCATION IN THE UNITED STATES.**—There are in the United States about 60,000 common-schools, which are supported at an annual expense of nearly six millions of dollars, more than half of which is expended by the States of New York and Massachusetts.

**THE ASTOR LIBRARY.**—This library in New York city, founded by a bequest of the late John Jacob Astor, was recently opened to the public. A beautiful and substantial building has been erected on ground left for the purpose, and 80,000 volumes have been collected by the librarian, who has crossed the Atlantic several times to secure, at public and private sales in all parts of Europe, the most valuable works in all departments of literature. The library is open to all for purposes of consultation, but not of circulation.

**EDUCATION IN TURKEY.**—Elementary instruction in Turkey is not only free, but obligatory. In Constantinople there are 896 free-schools, attended by 22,770 children of both sexes. There is a high-school for young men intended to fill public appointments, a college founded with the same view, a normal school for the education of professors, the imperial college of medicine, a military, a naval, and an agricultural school. The Sultan is the superintendent of these schools, and visits in person at their examinations. The public libraries of Constantinople contain 80,000 volumes.

**THE OPIUM TRADE.**—The great bulwark and support of this ruinous and destructive trade is the East India Company, originally a company of British merchants, who by degrees have arrived at such a pitch of power, that they now exercise sovereign rule over 140,000,000 of subjects, have possession of one of the finest countries in the world, and receive an annual income of nearly \$125,000,000. The Directors supply the drug for the Chinese market, their subjects devoting their rich plains to the cultivation of the poppy, instead of the grains suitable for human sustenance. From the opium grown by this Company, they receive an annual income of more than fifteen millions of dollars, being one of the principal sources of the support of the government. Although the best interests of 400,000,000 of our fellow-men demand the extinction of the iniquitous traffic, it is increasing annually with fearful rapidity.

**THE NEW CRYSTAL PALACE.**—This new and beautiful building, at Sydenham, near London, three quarters of a mile in length, was opened, June 10th, by Queen Victoria and her court, in presence of 40,000 spectators. The ceremonies were very imposing, exceeding even the inauguration of the original edifice in Hyde Park.

**GREAT DEEDS OF GREAT MEN.**—A lecturer on the heroes of the English commonwealth says, it was Hampden who established in the English mind the idea of liberty, Cromwell who established the idea of toleration, Blake the idea that Britain must be master of the seas, and Milton the idea of the liberty of the press. This was the special work of these four men, all Puritans, the fathers of British liberty.

**DURABILITY OF WOOD.**—The piles under London Bridge, which have been driven 500 years, were found to be but little decayed in 1846. The piles of oak, elm, beech, and chestnut at old Savoy-place, in London, which was built 650 years ago, were recently found to be perfectly sound. One of the piles of a bridge across the Danube, built by the Emperor Trajan, 1,600 years ago, when taken up was found to be petrified to the depth of three-fourths of an inch, but the rest of the wood was not different from its former state.

**PASSING AWAY.**—Of the 231,791 soldiers engaged in the war of the American Revolution, less than fourteen hundred are now living, whose ages must average nearly ninety years; seventy-three died the past year.

**AN IMMENSE CITY.**—London extends over an area of 78,029 acres, or 122 square miles. By the last census,

its population, which is rapidly increasing, was 2,362,236. If the city was surrounded by a wall, having a gate on each of its four sides, and if an immediate evacuation of the city was required, and a column of persons four abreast should pass out of each of the four gates, it could not be accomplished under twenty-four hours, by which time the head of each of the four columns would have advanced *seventy-five* miles from their respective gates.

**THE CHINESE WALL.**—It is stated by Dr. Bowring that if all the bricks, stones, and masonry of Great Britain were gathered together, they would not be able to furnish materials for the wall of China, and that all the buildings in London would not make the towers and turrets which adorn it.

**SIZE OF THE WEST.**—Illinois would make forty such States as Rhode Island, and Minnesota sixty. Missouri is larger than all New England. Ohio exceeds either Ireland, or Scotland, or Portugal, and equals Belgium, Scotland, and Switzerland together. Missouri is more than half as large as Italy, and larger than Denmark, Holland, Belgium, and Switzerland. Missouri and Illinois are large than England, Scotland, Ireland, and Wales.

**GREAT TUNNELS.**—A tunnel is in course of construction near Cincinnati, 8,004 feet in length, or with its approaches, which are to be arched, 10,000 feet, or nearly two miles long. It will be twenty-nine feet wide and twenty-three feet high. The proposed tunnel through the Hoosac mountain, Massachusetts, is four miles in length. The proposed tunnel through the Alps, to connect the Piedmontese railways with those of France, is to be eight miles in length and a mile below the highest point of the pass; the estimated cost is a million and a half pounds sterling.

**WESTERN FARMS.**—A farmer in Illinois had last year a corn patch of 1,700 acres, and fearing he had not enough for his stock till corn came again, bought 600 more. The same man owns another farm six miles long and four miles broad, and last year paid \$10,000 for fencing materials. A gentleman from Ohio has recently bought 80,000 acres in Illinois, 32,000 of which is in one farm. Another has bought 100,000 acres for farming.

**CHANGE OF CIRCUMSTANCES.**—A livery-stable proprietor in Sacramento City, California, keeps five hostlers, three of whom, before they left the eastern States, were Broadway dry-goods clerks, and two were preachers.

**FRUITS OF CHEAP POSTAGE.**—In 1850, the number of post letters delivered in Great Britain was 347,000,000; in 1851, 360,500,000; in 1852, 379,500,000; in 1853, 411,000,000.

**SETTLERS OF THE WEST.**—By the census of 1850 there were in Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, and Missouri, 390,998 natives of New York, and 323,915 natives of Pennsylvania, and but 180,791 natives of New England. In Ohio there were 200,634 Pennsylvanians, exceeding the whole number of New Englanders in the West. In Michigan there were 133,756 New Yorkers.

**COMMERCE OF THE WESTERN LAKES AND RIVER.**—The Mississippi and its tributaries have a tonnage of more than 400,000, a way commerce of \$100,000,000, a direct river commerce of \$75,000,000, with a floating commerce of twice this amount, besides passenger trade. There are on these waters between 550 and 600 steamers, with thousands of flat-boats, though it is only thirty-eight years since the first steamer, *Enterprise*, made her first trip from New Orleans to Cincinnati in twenty-three days at \$130 fare. From a single steamboat in 1824, the lake navigation opened in 1849 with 143 steamers, 5 barks, 93 brigs, 548

schooners, and 128 sloops. The Chicago convention, in 1817, reported 1,200 steamboats on all the western waters, and an inland annual commerce of \$440,000,000 rapidly increasing.

**INTEMPERANCE IN GREAT BRITAIN.**—In 1811 there were 5,245 convictions for drunkenness in London; in 1851, there were 3,544. In Edinburgh there were 1,352 convictions for drunkenness in 1841; in 1851, there were 1,800, a much larger proportion than the increase of population. Throughout England, there were 18,908 convictions for drunkenness in 1841; in 1851, 70,597. In Ireland, in 1841, there were 17,669; in 1851, 37,637. In Scotland there were, in 1841, 5,289; in 1851, 27,643.

**WHEREFORE ALL THIS WASTE?**—It is calculated that the cash paid for ardent spirits drunk in the state of New York every year amounts to \$39,420,000, and that an equal amount is paid and lost for pauperism, public and private, and crime, and various casualties, occasioned by strong drink, making a total of \$78,840,000 wasted in this state every year. This money would build two such railroads as the New York and Erie Railroad, which cost \$23,560,000, and three such canals as the Erie Canal, which cost \$7,100,000 every year; or it would place a Bible in every destitute family on the globe in seven months. It would give a free common-school education to all the 5,000,000 of children in the United States, costing \$25,000,000; support every minister of the gospel, which at their present salaries would cost \$6,000,000, leaving \$47,000,000, which would support every female seminary and every academy in the land, all our 126 colleges, every law school, medical school, and theological school, making them all free, and leave enough to support every missionary in foreign lands, and all the schools established by them. Such is the amount of waste for the liquor traffic in New York, which has about one-sixth of the entire population of the Union.

**A FRIGHTFUL PICTURE.**—In a recent temperance meeting in New York, a member of the Common Council stated that there were in that city, 7,103 places where rum is sold, 4,222 of which are unlicensed; 5,893 are kept open on the Sabbath, and 5,597 are kept by foreigners. During 1853 there were 28,000 arrests for crime and vagrancy. Taking the average receipts of the rum-shops in the city at ten dollars a day, they exceed \$23,000,000 a year, which, divided among the 28,000 arrested would give each \$900. It would give \$40 to every man, woman, and child in the city. It would add four per cent. annually to the real and personal estate of New York, and double it in twenty-five years. It is nine millions more than the sum devoted to education in the state. It would be equal to 12½ per cent on the entire export trade of the United States.

**AN ARCTIC TEETOTALLER.**—Captain McClure, while making the north-west passage, had an interview at Point Warren, with a tribe of Arctic Indians, whose chief gave as a reason why he went a great distance to trade with the Esquimaux, instead of trading with the ports on Mackenzie's river, that the white men there had given the Indians *very bad water*, which killed many and made others foolish, and they would not have any such water.

**THE ABORIGINES.**—The whole number of Indians within the limits of the United States, is estimated by the Commissioner of Indian Affairs to be 400,000. About 18,000 yet linger in the States east of the Mississippi, principally in New York, Michigan, and Wisconsin; the remainder, consisting of Cherokees, Choctaws, and Seminoles, being in North Carolina, Mississippi, and Florida. The number in Minnesota, and along the frontiers of the Western states of Texas being mostly emigrated tribes, is estimated at 110,000;

those on the plains and Rocky mountains, not within any organized territory, at 63,000; those in Texas, at 29,000; in New Mexico, at 45,000; in California, at 100,000; in Utah, at 12,000; in Oregon and Washington territories, at 23,000. The whole amount to be expended on account of the Indian service the present year, is \$1,115,735; of which \$532,907 is for money annuities, \$136,676 for goods and provisions, \$61,962 for education, \$94,319 for agricultural and mechanical assistance, and \$189,870 for miscellaneous purposes for the benefit of the Indians.

**PALESTINE OWNED BY A JEW.**—Palestine has been mortgaged to the Rothschilds, the great Jewish bankers, in consideration of a loan contracted by the Sultan.

**AN EXPENSIVE BUSINESS.**—The expenditure of England in a period of war, from 1803 to 1815, amounted to £1,159,729,256, or nearly five thousand eight hundred million dollars.

**THE TWO ARMIES.**—It cost the English government \$500 to carry each of the 20,000 soldiers from England to Turkey, who not only diminish the resources of their own country by going, but go to destroy those who would add to the resources of other countries. In one week in May, over 20,000 European emigrants landed at New York at an expense of less than \$20 each, bringing with them the bone and muscle that will assist in developing the resources and increasing the wealth of this country.

**MUSKETS AGAINST SPADES.**—The United States army numbers about 10,000 men, who cost the country last year \$8,525,240 for pay, subsistence, clothing, &c. The Illinois Central Railroad army numbers 10,000 men, who receive from the company \$3,700,000 per annum. In three years they will make seven hundred miles of road, adding greatly to the wealth of the state and country. In thirty years the United States have spent \$200,000,000, for which they have nothing to show but some old forts, guns, battered uniforms, and demoralized veterans.

**CALLED IN A MOMENT.**—On the night of April 16, the city of San Salvador was totally destroyed by an earthquake. More than 200 lives and \$4,000,000 worth of property were destroyed in less than a minute of time.

**A SINGULAR FACT.**—It is said that French troops form at present the larger portion of the garrisons of Rome, Athens, and Constantinople, the great capitals of the ancient world.

**ORIGIN OF THE TERM "OLD DOMINION."**—While Oliver Cromwell was Protector of England, Virginia refused to acknowledge his authority and declared itself independent. When he threatened to send a fleet and army to reduce Virginia to subjection, they sent a messenger to the exiled king Charles II., inviting him to be king of Virginia. He accepted the invitation, and was about embarking when he was recalled to the throne of England. In gratitude to the loyalty of Virginia, he caused her coat of arms to be quartered with those of England, Ireland, and Scotland, as a distinct portion of the "Old Dominion."

## IMPRESSIONS OF SCOTLAND.

(From the American Messenger.)

We shall never forget the six weeks spent in Scotland. They were weeks of varied, unbroken enjoyment. As we take the pen to record some of our impressions of the scenery, antiquities, institutions, and social life and habits of the dear old land, the memory is crowded with images of the mountains, and lakes, and islands, and abbeys, and castles, that skirt the Hebrides, or border the Tweed and the Tay; and the

heart is warmed with the recollection of the scenes in the low-roofed tabernacle of Canon-mills, or the genial intercourse with Christian friends on the beautiful banks of the Clyde. We seem again to be witnesses of the masterly debates in the General Assembly, or to mingle again with those praying disciples of Edinburgh, or to hear the inimitable "Aye, quite so," of our hospitable Gaius over against Arran and the Isle of Bute. O what treasures of the heart has the Christian traveller to count over, when he would gather up his impressions of such a country as Scotland.

Our route was as follows:—Entering Scotland by Berwick on the Tweed, we spent ten days in Edinburgh and its neighbourhood during the sessions of the General Assemblies of the Established and Free Churches; then visited Melrose, Abbotsford, Dryburgh, and Kelso, the home of Bonnar and of Mary Loudie Duncan; then returning by Edinburgh and Stirling, with its wonderful castle, and its Bannockburn, to the Troachs, Loch Katrine, Loch Lomond, and Dumbarton castle, to Glasgow; thence, for ten days, to the hospitable cottage of a friend on the Clyde; thence to Oban, Staffa, Iona, Glencoe, and Fort William—the remarkable scenes of the Hebrides; thence by Glasgow and Edinburgh to Cupar-Fife, and St. Andrews—the scene of Scottish martyrdom and of Chalmers' labors; thence to Dundee, Perth, Crieff, and the Highland home of one of the noblemen of nature and of grace; thence to Loch Tay and Taymouth castle—the family seat of the Marquis of Breadalbane; and thence by Edinburgh, Liverpool, and London, to Paris, Switzerland, Germany, and Belgium, back to our native shores.

Scotland is beautiful, exceedingly. Its western coast, above the Clyde, is wild and mountainous and is deeply indented by the sea so as to form a succession of romantic little lochs. Innumerable islands of varied forms stud the shore. On nearly all of these, and on many a bold headland, some ruined castle gives life and picturesqueness to the landscape, and carries the traveller back to scenes of historic or legendary interest. At one time you are gazing on the battlefield of a Wallace or a Bruce, and then on the mementos of the endless strifes of the Highland clans. Again, your eye rests on some monument of Roman invasion, or Druidic worship, or early missionary zeal; or on the Basaltic temple, in which old ocean raised his perpetual song of praise thousands of years before the voice of man resounded in its pillared cloisters. Poetic genius has immortalized each spot of beauty, and made it classic ground.

It is true that the mountains of Scotland are less grand than the Alpine ranges. Ben Nevis and Ben Lomond are pygmies compared with the Jung-Frau or Mont Blanc. And the White Hills, Adirondack, Peaks of Otter, and other American mountains, are far more grand and picturesque than the rounded unclad highlands of Scotland—all the mountains there are destitute of trees. The lakes also are less beautiful than Thun, or Brienz, or Zurich, or Lucerne, or even than Lake George; but there is, nevertheless, a peculiar charm in the Highland scenery, heightened by the classic pens of Johnson, Macpherson or Scott, and by the genial hospitality of the people. The chief drawback is found in the air of desolation that invests the uninhabited wastes. Vast tracts, almost entire counties, in the north of Scotland, are nearly depopulated by emigration to Canada or Australia, and are held as the shooting ground of English or Scottish lords or gentry. A solitary keeper's lodge, or a herdsman's cottage, is often the only habitation the eye rests upon over miles of the heathery moor. A single estate stretches more than a hundred miles, from Kenmore to Oban, furnishing pasturage for a few thousand sheep and black cattle, but mainly tenanted by black-

cock, deer, and grouse. A feeling of solitude comes over one when traversing these moors, like that of the prairies or the sea; and the sight of a shepherd-boy with his faithful colly gathering his flocks, is such a relief as is felt when a vessel is spoken on the broad ocean.

Below the Highlands the population is dense, the soil rich and highly cultivated, and the country abounds with the evidences of wealth and refinement. There are no better farmers than those of Ayr, Fife, and Perthshire, and few better farms. It is rare to find a more picturesque and beautiful city than Edinburgh—none more hospitable, or one more enterprising and liberal than Glasgow. There is no river more pleasing than the Clyde, with its innumerable villas and watering places studding its shaded yet sunny banks—though it be less picturesque than the Rhine, or less majestic than the Hudson. England is the land to visit; Switzerland the country to admire; France and Italy are the seats of art; America is the nation for action and enterprise—having the germ of everything great; Scotland is a land to love.

The people of Scotland have strongly marked characteristics. In intellectual vigor and acumen, the philosophers and theologians are unmatched; and a measure of these qualities abounds even among the peasantry. It would be strange if your friend's coachman or gardener were not ready "to chop logic" with you about some metaphysical question, or some point of church order. A Scottish will is as unyielding as iron. Witness long centuries of resistance to English power and Papal intrigue. Witness the pertinacity with which religious sects adhere to their several dogmas, though they may differ on matters relating to public Praise alone. Shrewdness, tact, enterprise, industry, perseverance, economy, honesty, and like traits, pervade Scotland, and mark her sons in all lands. Hence her thrift, and the prosperity which attends her emigrant children throughout the world.

The manners of the Scotch have little of the grace and ease of the French, less warmth than the German or the Irish, less frankness than the American. "Mind your own business and leave me to mine," is the ungenial tone of the peasant's stiff stride as he passes you on the highway, without curiosity enough to gaze at you, or courtesy enough to bow. And there is something of this tone in the air of the more cultivated classes, till a suitable introduction, or a friendly approach thaws the ice of caution. But then, when assured that confidence is safe, and that the salt of hospitality will not be wasted, there is no limit to the kind attentions lavished on the acknowledged friend or guest. Especially is this true of Christian circles. Were it not for the fear of wounding delicate and sensitive minds, we could give a personal narrative of Scottish hospitality and unwearied kindness that would outweigh a thousand impressions of the reserve and coldness of North British manners. And we could draw truthful pictures of domestic Christian firesides that might well serve as models for American households.

The religious element, in greater or less purity, may be said to be the predominant one in Scottish society. True, it is much more commingled with political affairs than with us, as it is in all lands where church and state alliances exist. Perhaps, too, there may be said to be more of religion than of piety in Scotland—though the numbers and the zeal of spiritual Christians are believed to be multiplying. And the memorable efforts of the Free Church are fragrant as incense. The measure of active piety in Scotland, as a whole though far greater than half a century ago, is still widely disproportioned to the talent, influence and wealth of the churches. An undue proportion of responsibility and labour are thrown on the ministry and church officers,

and the dense masses of the larger cities, as well as the peasantry of many rural districts, and especially of the highlands and islands of Scotland, are in a state of deplorable ignorance and destitution. The great mind and heart of the great Chalmers were anxiously turned to these desolations, and other minds are waking to the wants and woes of the sinking and sunken classes; but till now, the difficulty has not been grappled with practically and effectively; and we fear the period is remote when the "salt" of Scotland will so mingle with the decaying elements of Canongate and Drygate and Ballyhulish as to save them from corruption.

The friends of temperance in Scotland are making some progress in a much needed reform. So long as the usages of social life connect hospitality with the intoxicating cup, and even funeral occasions are associated with drinking customs, and ministers of the Gospel are degraded from the sacred office at successive meetings of ecclesiastical bodies because of intemperance, the advocates of temperance will not lack occasion or motive for prudent, faithful exertions in the suppression of the giant evil of Scotland. Success to their endeavours.

No country in Europe so well understands and appreciates the institutions of the United States as Scotland. Few Englishmen are at all familiar with America; fewer Frenchmen; and in Germany few besides the peasantry, who have friends and correspondents here, have any just impressions of our country. But in Scotland there is more of knowledge and discrimination. And if suitable channels of communication were opened, there might be a powerful reciprocal influence exerted, which would tend to mutual good. Much of our literature might have useful currency there, and repay something of the debt we owe to Scottish learning. Many of our enterprises of reform and evangelization might have a ready and valued application there. The bonds of brotherhood would be strengthened, and the kingdom of Christ promoted, by the combination of Scotch conservatism and firmness with American enterprise and activity.

R. S. C.

#### DEATH—IS IT PAINFUL TO DIE?

Many fear death much less than the operation of dying. People here form the most singular conception of the last struggle, the separation of the soul from the body, and the like. But this is all void of foundation. No man certainly ever felt what death is; and, as insensibly as we enter into life, equally insensibly do we leave it. The beginning and the end are here united. My proofs are as follows: First, man can have no sensation of dying; for to die, means nothing more than to lose the vital power by which the soul communicates sensation to the body. In proportion as the vital power decreases, we lose the power of sensation and consciousness; and we cannot lose life, without at the same time, or rather before, losing our vital sensation, which requires the assistance of the tenderest organs. We are taught also by experience, that all those who ever passed through the first stage of death, and were again brought to life, unambiguously asserted that they felt nothing of dying, but sunk at once into a state of insensibility. Let us not be led into a mistake by the convulsive throbs, the rattling in the throat, and the apparent pangs of death, which are observed in many persons when in a dying state. These symptoms are painful only to the spectators, and not the dying, who are not sensible of them. The case here is the same as if one, from the dreadful contortions of a person in an epileptic fit, should form a conclusion respecting his internal feelings. From what affects us so much, he suffers nothing.—*Erasmus Wilson.*

## QUEEN VICTORIA.

The following passages are from a sketch of Queen Victoria, written by Mrs. S. J. Hale, for the *Woman's Record*. The interesting view in which the mother of the Queen appears will be readily appreciated; a noble woman truly, to whose wisdom and fidelity the virtues of Victoria are a lasting tribute of honour:—

Victoria, the reigning Queen of Great Britain and Ireland, was born at Kensington Palace, May 24, 1819. Her father was Edward, Duke of Kent, fourth son of George III., and her mother was Victoria Maria Louisa daughter of the Duke of Saxe-Cobourg. Left a widow when her delicate infant was but eight months old, the Duchess of Kent devoted herself to the great purpose of training her daughter to be worthy of the crown which it seemed probable that she might wear. Queen Victoria is, therefore, the exponent of female nature rightly cultivated for the highest station a mortal can inherit by birth. The means by which this instruction was perfected, and the results to humanity, are studies for the statesman, philosopher, and Christian.

In our brief sketch we shall only allude to some of the small circumstances, yet really great events, because influencing a mind that was to have a vast influence on other minds. The ordering and training of Queen Victoria was entirely the work of her wise-hearted mother, and chiefly accomplished by female agencies. That her education was of the highest and most perfect order for her station, there are ample proofs; it has given to the greatest monarchy in the world, the best sovereign the world contains; the best of her royal line; the best, morally speaking, that ever sat on England's throne. More than this, Victoria was trained to perform all her duties; she is an accomplished lady, as perfect in her feminine, as in her queenly character; a dutiful daughter; a loving wife; a watchful mother; a kind mistress; a generous benefactor; an exemplary Christian. There are no startling contrasts; no weak inconsistencies in her conduct. Such uniform adherence to the right and proper, under circumstances where selfish propensities are so often stimulated and so easily gratified, must be the result of the conscientious principle early and unceasingly cultivated. In this lies the germ of all moral goodness and the element of all true greatness. From conscientiousness, enlightened by the Divine precepts, are educed the virtues of obedience, temperance, truth, justice, mercy, prudence, fidelity, benevolence and self-control, while the sweet feelings of love, hope and faith, whose union and exaltation form the crowning grace of piety, owe the best and holiest charm to the same principle of right. Let us see how the teachings of a mother could thus lead her child in the way of righteousness, whose end is always happiness. Before the birth of this precious child, the Duchess of Kent had shown—in the previous circumstances of her life, and particularly in the personal sacrifices and risks she endured, when, leaving her own home in Germany, she hastened to England, so that her offspring might be British born—her deep devotion to duty, and that innate wisdom which has guided her through every task and trial. The Duchess of Kent nursed her infant at her own bosom; always attended on the bathing and dressing; and, as soon as the little girl could sit alone, she was placed at a small table beside her mother's at her meals, yet never indulged in any except the prescribed simple kinds of food. Thus were the sentiments of obedience, temperance and self-control early inculcated and brought into daily exercise.

The Duke of Kent died in debt for money borrowed of his friends. The Duchess instructed the little princess concerning these debts, and encouraged her to lay aside portions of money which might have been expended in the purchase of toys, as a fund to pay these

demands against her deceased father. Thus were awakened and cultivated those noble virtues, justice, fortitude, fidelity, prudence, with that filial devotion which is the germ of patriotism. And thus throughout all the arrangements during the first seven years, the order, the simplicity, the conscientiousness of the teacher were moulding the ductile and impressible mind and heart of the pupil to follow after wisdom and to do the right. Love, in her mother's form, was ever round the little Princess; the counsels and examples of that faithful monitor, like an inspiration, served to lift up the young soul to have hopes in God and faith in the Lord Jesus Christ.

Well was it that the Duke of Kent left his wife sole guardian over his child. The Duchess could arrange the whole manner of Victoria's education and superintend it. She did do this. From the day of her husband's death till Victoria was proclaimed Queen, the Duchess of Kent never separated herself from her daughter. They slept in the same apartment; the first lessons were given by maternal lips, and when careful teachers were employed, still the mother was present, sharing the amusements and encouraging the exercises and innocent gaiety of the child. Thus was Victoria trained. Her intellectual education was as thorough as her physical and moral. From her cradle she was taught to speak three languages—English, German and French. In her fifth year, her mother chose as preceptor for the Princess, the Rev. George Davys, now, through the gratitude of his pupil, Bishop of Peterboro'. In the co-operation afforded by this gentleman with the wise plans of the Duchess for her daughter's instruction, he evinced great excellence of moral character, and his faithfulness was well rewarded. The Duchess confided in him fully. When the Princess became heir-presumptive to the throne, and it was intimated to her mother that some distinguished prelate should be appointed instructor, and Earl Grey named the Bishop of Lincoln, then was the conscientious and truly noble mind of the Duchess displayed. She expressed her perfect approval of Dr. Davys as her daughter's tutor, and declined any change; but hinted that, if a dignified clergyman were indispensable to fill this important office, there would be no objection if Dr. Davys received the preferment he had always well merited. He was soon afterwards made Dean of Chester. Such traits deserve notice, because illustrative of the good influences which surrounded the young Princess, and also because they exhibit the constancy of woman's esteem when gained by worthy conduct.

Besides her preceptor, Victoria had an excellent instructress, the Baroness Lehzen, whose services were likewise retained through the whole term of her education; and the long harmony so happily maintained between the mother and her auxiliaries in this important work of preparing a Sovereign to be worthy of a throne, is an example worth consideration by those who would seek the best models for private education.

It has been stated repeatedly and never contradicted, that the Princess Victoria was not aware of her claims on the succession till a little before the death of her uncle, George IV. The Duchess had thus carefully guarded her child from the pernicious flattery of inferiors, and kept her young heart free from hopes or wishes which the future might have disappointed. When the accession of King William placed her next the throne, she had completed her eleventh year, "and evinced abilities and possessed accomplishments very rare for that tender age in any rank of life," says an English author. "She spoke French and German with fluency, and was acquainted with Italian; she had made some progress in Latin, being able to read Virgil and Horace with ease; she had commenced Greek, and studied mathematics, and evinced peculiar aptness for that science of reality; indeed, in all the

sciences connected with numbers, the royal pupil showed great skill and powers of reason." She had also made good proficiency in music and drawing; in both of which arts she afterwards became quite accomplished. Thus happily engaged in acquiring knowledge of every kind necessary for her royal station—among which the knowledge of the people was not neglected, nor the arts, sciences, and employments which most conduce to the prosperity and advancement of a nation—this young Princess passed the intervening years till her majority, May 24, 1837. The day was kept as a general holiday throughout the kingdom. The city of London voted addresses of congratulation to the Princess Victoria and the Duchess of Kent on that occasion, which we notice in order to give a few sentiments from the reply of the Duchess. She said: "The Princess has arrived at that age which now justifies me in expressing my confident expectation that she will be found competent to execute the sacred trust which may be reposed in her; for, communicating as she does, with all classes of society, she cannot but perceive that the greater the diffusion of religious knowledge and the love of freedom in a country, the more orderly, industrious, and wealthy is its population; and that the desire to preserve the constitutional prerogatives of the crown ought to be co-ordinate with the protection of the liberties of the people."

In four weeks from that day, the sudden death of William IV. gave the sovereignty of the British Empire to this young maiden of eighteen. Beautifully has she fulfilled the expectations of her mother, and the hopes of the nation. The manner in which the Duchess relinquished her power over her daughter, was a fitting sequel to the faithfulness with which she had exercised it. The great officers of State and privy counsellors, a hundred or more of the nobles of the land, assembled on the morning of June 20, at Kensington Palace. They were ushered into the grand saloon. Soon Victoria appeared, accompanied by the officers of her household. After the Duchess had seen her royal daughter enthroned on a seat of state prepared for the occasion, she withdrew and left the young Queen with her Council. From that hour the Duchess treated her august daughter with the respectful observance which her station, according to court etiquette, demands. No more advice, no further instructions, not even suggestions, were ever offered. Doubtless, if the Queen seeks her mother's counsel in private, it is always given in love and truth; but the good seed had been sown at the right time; it put forth, by the blessing of God, spontaneously. The soul, like the soil, must bear its own harvest.

On the 17th of June, 1837, the young Queen made her first public appearance as sovereign over her realm; she prorogued Parliament in person; never was the act done more royally.

On the 28th of July, 1838, she was crowned in Westminster Abbey. Never were the long and tedious ceremonies more gracefully endured. From that time onward there has been no diminution in her zeal. Every duty devolving on her, every form prescribed, every custom held important in the old and cumbrous British Government, Victoria has performed, observed, and cherished. She has been the model of female royalty. But this is a trifling matter, compared with the salutary influence her high principles, refined taste, and graceful propriety of manners have wielded over those who give the tone to fashionable society in England. Vice and folly retire abashed from her presence.

Great Britain is governed by laws, but the ruler is not amenable to these laws. Hence the importance that the sovereign should show obedience to the laws of God, from which the morality of all Christian codes is educed. With wickedness on the throne, pollution in the palace, infidelity at the head of the Church, how

can the nation increase in piety, virtue and goodness? The great blessing of a female reign is in its purity of court morals, and in its decorum of manners. These strengthen the religious elements of human nature, and give the soul the supremacy over sense.

This example of strict virtue on the British throne was imperatively needed; hence the great blessing conferred by the reign of Victoria, who is, in her private life, a model for her people. She was married on the 10th of February, 1840, to her cousin, Prince Albert, of Saxe-Coburg, who had been for a time, her associate in childhood; and whose development of character and talents has fully justified the wisdom of her choice and the worth of her influence. The union was one of mutual affection, and has been remarkably happy and fortunate. The royal pair have eight children:—Victoria Adelaide, Princess Royal, born November 21, 1840; Albert Edward, Prince of Wales, born November 9, 1841; Alice Maud Mary, born April 25, 1843; Alfred Ernest, born August 6, 1844; Helena Augusta, born May 5, 1846; Louisa Caroline, born March 5, 1848; Arthur Patrick, born May 1, 1850; and another son, born April 9, 1853. All these children are carefully trained under the supervision of their royal parents, and the family of the Queen is one of the best governed and guided in England.—*Morn. Star.*

POST OFFICE FACTS.

Ignorance and want of intercourse as certainly follow slavery as suffering does crime. No relative test of the superiority of the free States over the slave States has appeared which seems to place in so striking a light the mental advance of the former, and the retardation of the latter equally with the following table exhibited by Mr. Haven in his recent speech on the Post Office:—

States and Territories.	Total post's. col.		Transportation.	
	dol.	c.	dol.	c.
Maine.....	125,194	94	52,767	88
New Hampshire.....	81,703	53	31,999	45
Vermont.....	78,638	86	62,476	85
Massachusetts.....	453,966	80	130,117	13
Rhode Island.....	47,377	79	12,139	72
Connecticut.....	146,364	50	64,173	13
New York.....	1,175,516	6	455,019	76
Delaware.....	16,310	71	9,412	00
New Jersey.....	89,074	17	74,139	55
Pennsylvania.....	488,308	30	238,019	69
Maryland.....	152,158	11	191,586	20
District of Columbia,..	37,832	89		
Virginia.....	183,472	19	313,234	72
North Carolina.....	60,751	51	175,630	59
South Carolina.....	82,985	75	127,160	19
Georgia.....	142,800	14	215,238	78
Florida.....	16,878	83	38,661	99
Alabama.....	96,091	85	178,543	35
Mississippi.....	73,108	21	115,924	92
Texas.....	47,164	46	139,362	19
Kentucky.....	112,542	60	139,038	15
Michigan.....	96,757	19	136,260	14
Wisconsin.....	73,570	83	46,608	00
Louisiana.....	128,170	18	90,420	73
Tennessee.....	85,701	10	92,886	29
Missouri.....	98,781	82	140,454	41
Illinois.....	175,346	83	181,611	10
Ohio.....	375,759	72	363,182	37
Indiana.....	137,339	43	109,332	96
Arkansas.....	25,105	89	90,859	15
Iowa.....	40,980	22	36,393	82
California.....	123,152	00	174,243	2
Oregon Territory.....	9,797	35	47,682	16
Minnesota Territory,..	3,521	86	2,386	28
New-Mexico Territory,.	517	92	19,647	22

States and Territories.	Total post's. col.		Transportation.	
	dol.	c.	dol.	c.
Utah Territory,.....	959	66	3,269	70
Nebraska Territory,....	520	18		
Washington Territory,.	536	89		
Total,.....	5,084,464	574,199,951	68	

This shows that almost every free State (including every old free State) more than pays the expenses of the Post Office within its borders, while every slave State (save two) is a charge to the Treasury for the transportation of its mails. The exceptional slave States are Louisiana—which is not bankrupt in its post office arrangements because New Orleans is an outlet for the Western Free States—and Delaware which is hardly a slave State at all. The Northern or Western free States which do not pay the Post-office expenses, are the new States of Michigan and Illinois, altogether exceeding their incomes by only forty-six thousand dollars. It is not expected that the Territories can foot their postal bills, nor yet California—but the latter only falls short fifty-one thousand, while Virginia is minus one hundred and thirty thousand dollars a year. Or to state the figures in the aggregate, in the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Iowa, Wisconsin, Ohio, and Indiana, the receipts of the Post-Office are in round numbers \$3,313,000, and the expenses \$1,668,000. In other words, there is a profit on these States of \$1,645,000. In the States of Michigan, Illinois, and California, the expenditures exceed the receipts by \$97,000; which reduces the profits of the Free States to \$1,548,000. In the slave States the receipts are \$1,315,000; expenses \$2,151,000; deficient, \$836,000; or in other words the difference between the receipts of the free and slave states is \$2,384,000 in favour of the free. So the excess of nearly a million on the gross total is due to the free States, and the Department without them would be in a state of utter bankruptcy. It seems, then, that the peculiar institution is so very peculiar that it requires other people to pay its way. The ignorance which follows in the train of Slavery disables its oldest States to pay their postage after two hundred years of civilization. The other expenses of the Government might be calculated in the same proportions between the free and slave States. Here, however, is a fact: that no slave State, except one which is a conduit for the North, and one in which slavery hardly exists, can pay for its letter carrying, and that were it not for the "hiring States" which come to the rescue "of the impersonation of the high-born aristocrat," like Virginia, the oldest of them would be annually bankrupt to the Post Office. A trenchant commentary this upon the system. "Put out the light," and let the North pay all the expenses. Chivalry in all ages was made of the same stuff; too proud to work, but not too proud to live off the labour of other people.—*New York Tribune.*

#### A SKETCH OF THE PAPAL STATES.

A letter from Ravenna, dated June 12, says—The misery in the states of the Pope is extreme. Last year the harvest and the vintage failed, and now they would sell themselves for a piece of bread. Mothers and even fathers sell their daughters at the tenderest age, even of ten or twelve years; and there is among the poor, suffering creatures universal corruption. The price of a piece of bread has risen from three to six fold, and that of the commonest wine (here a necessary of life, and used by all), three times or more. When I go to take my breakfast in the coffee house (where, even at these high prices, I still have an excellent mug of coffee, milk, sugar, two rolls, and two boiled eggs, napkins, &c., in the best coffee house, for 9 cents—4d), I

see little children, miserable women, and even old men, once evidently in better circumstances, and educated too, come and lean by the door, look wistfully in, and humbly wait for you to see their misery, or beg you, for the sake of the blessed Mary, to relieve their hunger! The people generally do not get one-third of what they want to eat. Meantime they sustain 72 cardinals, or a good portion of this college, idle and useless princes, besides a host of priests who eat up the land, and a good round number of their own good-for-nothing soldiery. Then it requires more than ten thousand French soldiers to keep the capital, eternal Rome, in order, and the Pope from running away, or being massacred, and at least ten thousand Austrians for the north in Bologna, Ancona, Forli, Faenza, &c. What a picture! And yet it is not exaggerated, but underdrawn. Meantime the nobility are also sinking; for the law of primogeniture has been abolished, the estates are divided, and I can see nothing before the papal states but universal decay, misery and downfall. Still the people look happy. They run after the wooden image of St. Antonio with sweet lilies in their hands, when the priests parade him in the streets, and are well satisfied with their sort of theatre and puppet show religion. Though misery (I mean want and hunger) stamps her impress upon their faces, and makes them appear to be thirty at twenty, still they go singing about, begging and making the most of it, or working it in some way so as to get something to eat somehow or somewhere. The lower people have a theatre or a show when they can get it for a cent or two, buy a farthing's worth of roasted pumpkin seeds, or see something which makes them forget they are hungry. Such are the Roman people! Still the Opera is crowded, and the fashionables and the beauties, and the nobles, show themselves nightly in their gayest humours.

*From the Globe.*

#### LIQUOR LAW LEAGUE.

As the annual meeting or convention of delegates for the election of office bearers for the League, is to be held in this city, on Wednesday, the 26th inst., a few remarks upon the institution and its objects may not at this time be deemed inappropriate.

The League movement originated at London, Canada West, and was first organized into a Society on the 28th March, 1853—a general convention was subsequently held on the 24th March, of the same year, for the purpose of revising and remodelling the constitution, as well as to elect a staff of office bearers for the efficient working of the institution.

Any person favorable to the passage of a law to prohibit the sale and manufacture of intoxicating drinks as a beverage, may become a member by signing the constitution, and paying an annual fee of 1s. 3d.; the payment of £1 5s. entitles the donor to a life-membership. The want of funds has, until lately, prevented the Committee from carrying out, to any great extent, the intentions of the Association; but, within a short period, an interest in the institution has been exhibited, and a sum of over seven hundred pounds subscribed. This amount will not only enable the new executive to work with increased energy and success—by a larger diffusion of temperance publications, and the employment of temperance lecturers—but stimulate many who now stand aloof, to aid by their subscriptions and support, this glorious enterprise for the benefit of suffering humanity. The subscription movement originated with a gentleman residing at Oshawa; this philanthropic individual has contributed £225—and the Grand Division of the Sons of Temperance, £200—making £425 out of the £725 already mentioned. I sincerely trust that such generous examples will be extensively imitated.

The Grand Division has acted with an enlarged and liberal spirit, in not merely distributing its funds, but has urged upon all subordinate divisions the necessity of sustaining this new and less trammelled organisation. I can see no reason why every division of the Sons of Temperance might not form itself into a branch league, and thus induce others in its vicinity to become members of the Anti-Liquor Law Association—as such additional work would give an interest and an impetus to the Division. Many thousands, who from various causes cannot become Sons of Temperance, would unite with them, heart and hand, and shoulder to shoulder, in a movement *exclusively* intended for promoting a Prohibitory Liquor Law.

I fervently hope that not only will every branch of the League send their representatives to the annual meeting on the 28th instant, but that numerous new branches will be organised, and elect their delegates for this important occasion.

I subjoin a list of the present governing officers, which consists of a President, twelve Vice-Presidents, a Secretary, a Treasurer, and an Executive Committee of twelve members, seven of whom form a quorum. These have all to be appointed at the next annual meeting, on the 28th inst.

*President*—JOHN WILLSON, Esq., London.

VICE-PRESIDENTS :

Hugh C. Baker, Esq., Hamilton.

Dr. Beatty, Cobourg.

Rev. R. J. Rogers, Kingston.

E. F. Whittemore, Esq., Toronto.

John Dougall, Esq., Montreal.

Hon. M. Cameron, Quebec.

Hon. John Prince, Sandwich.

Rev. R. H. Thornton, Oshawa.

Rev. J. E. Ryerson, St. Catharines.

Rev. Fras. Evans, Simcoe.

Geo. Pirie, Esq., Guelph.

W. Patrick, Esq., M. P. P., Prescott.

*Secretary*—G. P. UNE, Esq., Toronto.

*Treasurer*—R. H. BRET, Esq., Toronto.

EXECUTIVE COMMITTEE :

John McNab, Esq., Toronto.

Rev. Wm. Ormiston, do.

Wm. McDougall, Esq., do.

Rev. T. T. Howard, do.

John Cameron, Esq., do.

J. W. Woodall, Esq., do.

T. Nixon, Esq., Newmarket.

W. Barr, Esq., Niagara.

H. R. O'Reilly, Esq., Wellington Square.

Rev. Jonathan Short, Port Hope.

C. H. Vannorman, Esq., Hamilton.

A. Farewell, Esq., Oshawa.

A SON OF TEMPERANCE AND

A FRIEND TO THE LEAGUE.

PURITY OF COMMUNION.

The *Canadian Independent*, the new organ of the Congregational body, in this Province, publishes in its first number the Address delivered at the opening of the recent Session of the Congregational Union of Canada, by the retiring Chairman, Rev. K. M. Fenwick. In the course of this Address, the following excellent remarks occur on Purity of Communion, a subject to which we hope to see the attention of Christians of all denominations increasingly directed. Referring to the movements of the past year, Mr. Fenwick says:—

“Something has been done in diffusing correct sentiments in reference to the spiritual membership and constitution of the Church of Christ. Purity of com-

munion has been earnestly defended, and, it is hoped, to some extent practically exemplified. The peaceful advocacy of this important question has affected other denominations, and what once was openly and without hesitation pronounced chimerical, is now by many only considered impracticable. May we not anticipate an advance? With sincere and earnest Christians can it long rest thus? The will of Christ recognized and the testimony of Scripture understood, with the example of even numerically a few before them, it is only just to hope they will press on to the possession of a right standard of admission, and to its proper application. But what fidelity is requisite on our part! Without it, Congregationalism is the worst ecclesiastical form. It will become a stagnant pool or a fierce arena of strife. The glory will depart. It will be shorn of its strength. Without spiritual life, it will go to putrefaction. The love of Christ glowing in the renewed bosom is its only conservative principle. It is equally vital to the prosperity of the kingdom of Christ. Never will the Church, in its present mixed state, subserve the purposes of its divine author. A purer day must dawn. She must arise from the dust. She must come out from among them and be separate: “for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” Let us here recognize part of our mission, and rise in holy determination to the standard of Christian zeal which a work so arduous yet so sublime demands. Boldly, fearlessly, but with charity and love, let us proclaim the will of Christ, and with the Bible in our hands and on our side, let us reiterate the cardinal truth, that holiness in the Church is her only strength—that those who are the subjects of divine grace alone should be members of the Church which “Christ has redeemed with his own precious blood.” By such a course our membership may be limited, but our power will be augmented, and a high and honorable service will have been rendered for the kingdom of our blessed Lord.”

The following, relating to the same subject, occurs in the Minutes of the Congregational Union, under date Saturday, June 17th:—

“Dr. Wilkes read an essay on “Purity of Communion.”

“Resolved—That the cordial thanks of the Union be presented to the Rev. Dr. Wilkes for the very admirable and timely essay now read; and that the Union would impress on all its members that the Scriptural principles which it illustrates and defends, its close connection with the vital interests of the denomination, and the Church of Christ at large, be frequently made the theme of personal reflection, fully preached and faithfully carried out in all our churches, as was done by our fathers and the Apostles of Christ; and that Dr. Wilkes be requested to give the Union the manuscript for publication in tract form.

“Nearly 7,000 copies being called for by parties present, an edition of 10,000 was ordered.”

INVESTMENTS FOR CHURCH PURPOSES.

At the July meeting of the Synod of the Presbyterian Church of Nova Scotia, a long and animated discussion took place on the propriety of raising funds to be permanently invested for the support of a Theological Seminary. On the one hand it was argued, that it was just as lawful for a church as for a private individual to accumulate a fund for some specific purpose. On the other, it was maintained that investments, equally with state endowments, were a contra-

vention of the voluntary principle, and argued a distrust in the promises of God, that He would continually provide for the wants of His church.

The views of the one party were embodied in the following motion:—"That from the past success which has attended the efforts of Synod, as well as the improved circumstances of the people, the Synod consider that the time has now arrived for making a special effort for the permanence of the Institution, by raising a sum for library, apparatus, and buildings if necessary, receiving such sums as parties may choose to have invested for its annual support."

As a counter resolution to the above, it was moved:—"That as this Synod have never made the question of Church and State a term of Communion, and as there is a difference of opinion among members whether or not investments involve the principle of Church and State, this Synod pronounce no decision on the subject, but leaves every individual untrammelled, to act according to the dictates of conscience."

After full discussion, the former of these motions was carried by a large majority, the Synod thus affirming the proposition, that investments for religious purposes are lawful and commendable.

### SUNNY MEMORIES OF FOREIGN LANDS.

(By Harriet Beecher Stowe.)

#### ENGLISH WOMEN.

"A lady asked me this evening what I thought of the beauty of the ladies of the English Aristocracy: she was a Scotch lady, by the by; so the question was a fair one. I replied, that certainly report had not exaggerated their charm. Then came a home question—how the ladies of England compared with the ladies of America? "Now for it, patriotism," said I to myself; and, invoking to my aid certain fair saints of my own country, whose faces I distinctly remembered, I assured her that I had never seen more beautiful women than I had in America. Grieved was I to be obliged to add, "But your ladies keep their beauty much later and longer." This fact stares one in the face in every company; one meets ladies past fifty, glowing, radiant, and blooming, with a freshness of complexion and fulness of outline refreshing to contemplate. What can be the reason? Tell us, Muses and Graces, what can it be? is it the conservative power of sea fogs and coal smoke—the same cause that keeps the turf green, and makes the holly and Ivy flourish? How comes it that our married ladies dwindle, fade, and grow thin—that their noses incline to sharpness, and their elbows to angularity, just at the time of life when the island sisters round out into a comfortable and becoming amplitude and fullness? If it is the fog and the sea coal, why, then I am afraid we shall never come up with them. But perhaps there may be other causes why a country which starts some of the most beautiful girls in the world produces so few beautiful women. Have not the our close heated stove rooms something to do with it? Have not the immense amount of hot biscuit, hot corn cakes, and other compounds got up with the acrid poison, something to do with it? Above all, has not our climate, with its alternate extremes of heat and cold, a tendency to induce habits of in-door indolence? Climate, certainly, has a great deal to do with it; ours is evidently more trying and more exhausting; and because it is so, we should pile upon its back errors

of dress and diet which are avoided by our neighbours. They keep their beauty, because they keep their health. It has been as remarkable as anything to me, since I have been here, that I do not constantly, as at home, hear one and another spoken of as in miserable health, as very delicate, &c. Health seems to be the rule, and not the exception. For my part, I must say, the most favourable omen that I know of for female beauty in America is, the multiplication of water cure establishments, where our ladies, if they get no thing else, do gain some ideas as to the necessity of fresh air, regular exercise, simple diet, and the laws of hygiene in general.

There is one thing more which goes a long way towards the continued health of these English ladies, and therefore towards their beauty; and that is, the quietude and perpetuity of their domestic institutions. They do not, like us, fade their cheeks lying awake nights ruminating the awful question who shall do the washing next week, or who shall take the chambermaid's place, who is going to be married, or that of the cook, who has signified her intention of parting with the mistress. Their hospitality is never embarrassed by the consideration that their whole kitchen cabinet may desert at the moment that their guests arrive. They are not obliged to choose between washing their own dishes, or having their cut glass, silver, and china, left to the mercy of a foreigner, who has never done anything but field work. And last, not least, they are not possessed with that ambition to do the impossible in all branches, which I believe, is the death of a third of the women in America. What is there ever read of in books, or described in foreign travel, as attained by people in possession of every means and appliance, which our women will not undertake, singlehanded, in spite of every providential indication to the contrary? Who is not cognizant of dinner parties invited, in which the lady of the house has figured successively as confectioner, cook, dining-room girl, and lastly, rushing up stairs to bathe her glowing cheeks, smoothe her hair, draw on satin dress and kid gloves, and appear in the drawing room as if nothing were the matter? Certainly, the undaunted bravery of our American females can never enough be admired. Other women can play gracefully the head of the establishment, but who, like them, could be head, hand, and foot, all at once?

As I have spoken of stoves, I will here remark that I have not yet seen one in England; neither, so far as I can remember, have I seen a house warmed by a furnace. Bright coal fires, in grates of polished steel, are as yet the lares and penates of old England. If I am inclined to mourn over any defection in my own country, it is the closing up of the cheerful open fire, with its bright lights and dancing shadows, and the planting on our domestic hearth of that sullen, silent gnome, the air tight. I agree with Hawthorne in thinking the movement fatal to patriotism; for who would fight for an air tight?

**A MAN OF WEALTH.**—The Rajah of Burdwar, says a letter in the Home and Foreign Record of the Free Church, is considered the richest man living. The revenue paid by him yearly to the British Government amounts to \$2,500,000.

**A CITY OF TEMPLES.**—In Culmah, a city of 30,000 inhabitants, 60 miles from Calcutta, are no less than 109 temples, ranged in two concentric circles. In some of the most splendid of these, the Rajah of Burdwar has Brahmins reading the Shasters night and day.

**POPULATION OF JERUSALEM.**—The present population of Jerusalem is probably not far from 30,000; of these the Jews are variously reckoned at from 7,000 to 10,000.