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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME II.]

JANUARY, 1856.

[NUMBER 9.

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

Abolitions of Organizations.

THE AM. TRACT SOCIETY AND SLAVERY.

[J. J. E. Linton, Esq., of Stratford, C. W., still continues his commendable and efficient exertions in bringing public sentiment to bear against the culpable conduct of the Am. Tract Society, in its treatment of the heinous sin of Am. Slavery.—From a "Report of the New York General Association," unanimously adopted August 26, 1855, and recently reprinted in Canada by Mr. Linton, the following is presented:—]

The question as to the course of this Society upon the subject of slavery has reference mainly to the policy of its Publishing Committee. The fact has of late elicited extensive comment, that in the two thousand distinct publications of the Tract Society, there is not to be found one pointed condemnation of American Slavery as a system of iniquity or a hindrance to the success of the Gospel, but that, on the contrary, there is a studious avoidance of this topic, and in some cases has been a suppression or alteration of phrases originally penned by pure and holy minds to condemn a system at war with every principle of humanity and every dictate of the Gospel.

The fact of suppression has been made conspicuous in two or three prominent examples.

ALTERATION AND SUPPRESSION.

The first example of the suppression and alteration of sentiments on the subject of slavery, is in the reprint of Cotton Mather's "Essays to Dr. Good." The preface to the Tract Society's edition states that "in this edition, such portions of the original essays are omitted, and such changes have been made in the phraseology, as might be expected after the lapse of more than a century since the work was written."

In Cotton Mather's book, as he wrote it, occurs this sentence:—

"O, that the souls of our slaves were more regarded by us! that we might give a better demonstration, that we despise not our own souls, by doing what we can for the souls of our slaves, [and not using them as if they had no souls! That the poor slaves and blacks which live with us, may by our means be made the candidates of the heavenly life!] How can we pretend to Christianity, when we do no more to Christianize our slaves?"

The edition of the Tract Society omits the sentences in brackets, and substitutes "servants" for "slaves." It reads as follows:

"O, that the souls of our servants were more regarded by us! that we might give a better demonstration that we despise not our own souls, by doing what we can for the souls of our servants. How can we pretend to Christianity, when we do no more to Christianize our servants?"

"The following paragraph, which Mather wrote in the same connection, is suppressed in the Tract Society's edition:

"But if any servant of God may be so honored by him as to be made the successful instrument of obtaining from a British Parliament "an Act for the Christianizing of the Slaves in the Plantations," then it may be hoped that something more may be done than has yet been done, that the blood of souls may not be found in the skirts of our nation, controversy of heaven with our colonies may be removed, and prosperity may be restored, or, however, the honorable instrument will have unspeakable peace and joy in the remembrance of his endeavors. In the mean time, the slave-trade is a spectacle that shocks humanity.

"The harmless natives basely they trepan,
And rather tangles for the souls of men,
The wretches they to Christian climes bring o'er
To serve worse heathens than they did before!"

Such are the "changes in phraseology, which might be expected after the lapse of more than a century."

Another example of such alterations is found in the Society's reprint of Joseph John Gurney's "Habitual Exercise of Love to God." The original edition reads, page 142:

"If this love had always prevailed among professing Christians, where would have been the sword of the crusader? Where the African slave-trade? Where the odious system which permits to man a property in his fellow-men, and converts rational beings into marketable chattels?"

In the Tract Society's edition, page 142, we read:—

"If this love had always prevailed among professing Christians, where would have been the sword of the crusader? Where the tortures of the Inquisition? Where every system of oppression and wrong by which he who has the power revels in luxury and ease at the expense of his fellow-men?"

For the "slave trade," which in this country is a real, palpable horror, is substituted the "Inquisition," which is known to us only from the pages of history; and the thought of the reader is transferred from the present crimes of Virginia to the obsolete crimes of Spain. And instead of "that odious system which

permits to man a *property* in his fellow men, and converts rational beings into *marketable chattels*," we have a vague and feeble generalization about "every system of oppression and wrong."

It helps the matter not at all, as regards the position of the Tract Society, that Mr. Gurney was induced to consent to these alterations in the hope of a wider circulation of his book. The responsibility of the change rests with those who made this a condition of publishing the book in this country.

Still another example of such alterations is found in the Society's edition of the *Memoir of Mary Lundie Duncan*. In the preface we are told that "a few pages which the Committee deemed of less interest to the general reader, or which alluded to *points of disagreement among Evangelical Christians*, have been dropped." The following is a specimen of this expurgation. In the original diary we find this entry under date of August 1st:

"Freedom has dawned this morning on the British colonies. [*No more degraded lower than the brutes—no more bowed down with suffering from which there is no redress.*] the sons of Africa have obtained the rights of fellow subjects—the rights of man, the immortal creation of God. *Now they may seek the sanctuary fearless of the lash—they may call their children their own.*) Hope will animate their hearts, and give vigor to their efforts. Oh! for more holy men to show them the way of salvation! The Lord keep them from riot and idleness! They have been so little taught that He only can avert confusion and tumult as the result of their joy."

The lines in brackets and italicized are omitted in the Society's edition. The fact that slaves are degraded, that they fear the lash, that they cannot call their children their own, are *suppressed*; the prayer that they may be kept from riot and idleness is *retained*. Such are the examples of suppression and alteration.

EFFECTS OF THIS POLICY.

This policy of omission, suppression, and evasive silence on the subject of slavery, which may be fairly said to characterize the present administration of the Tract Society, tends to degrade the moral sense of Christians at the South with reference to that system of iniquity, which *they should labor continually to abolish*. Mr. Gurney, who was widely known and beloved as a sincere, humble, intelligent and devoted follower of the Lord Jesus Christ, declared that the habitual exercise of love to God by professing Christians, would do away with the African slave-trade, and with the "odious system which permits to man a property in his fellow-men, and converts rational beings into marketable chattels." The Publishing Committee of the Tract Society so alter this passage, as to take away the author's testimony against slaveholding and the slave-trade. The natural effect of this change upon the conscience of a Southern Christian, is an impression that his fellow Christians who support the Tract Society, did not agree with Mr. Gurney in the opinion that holding men as "marketable chattels" is contrary to the love of God.

That devoted young Christian, Mary Lundie Duncan, expressed her thanksgiving to God that the sons of Africa in the British colonies are "no more degraded lower than the brutes, that they may seek the sanctuary fearless of the lash, and may call their children their own." This thanksgiving was retained in an edition of her memoirs published by the Messrs. Carter, of New York, which was widely circulated at the South, and it was never objected to by the Southern press. But the Committee of the Tract Society, unsolicited by its Southern patrons, and against the sacred remonstrance of Mrs. Duncan—who never gave even a forced consent till long after the change was

made—canceled this thanksgiving of a heart that remembered the poor before the cross, and thus declared to the South that Mary Lundie Duncan had exaggerated views of the evils of slavery and of the benefits of emancipation; and now the edition of the Messrs. Carter, before unquestioned, is challenged at the South as infected with "abolitionism."

The timid policy of the Committee of the Tract Society has debased the moral sense of Southern Christians upon the subject of slavery, and thus has helped to create that vicious and arrogant public sentiment for slavery, before which this great Society of evangelical Christians now bow in humiliating silence.

THE REMEDY.

In these circumstances your Committee see but one feasible mode, in which the Christian sentiment of the supporters of the Tract Society on the subject of slavery can find a just expression. Reports, resolutions, memorials, remonstrances are of no avail. These meet only with studied silence or casuistic replies. It is in vain also to attempt to cripple the resources of an institution, which, through the benefactions of the Christian public, has obtained a position of wealth and independence equal to that of the largest publishing houses. Nothing is to be accomplished by a divisive movement, or by the organization and support of an anti-slavery Tract Society. What we need is not another anti-slavery Society, but the AMERICAN TRACT SOCIETY, with its tried and established character for usefulness with its Catholic evangelical basis, with its rich catalogue of publications with its efficient system of colportage, with its hallowed memories, with its well husbanded resources, nor turned into a machinery of anti-slavery propagandism, nor made distinctly or prominently an anti-Slavery Society, but brought to bear with its legitimate influence, in the ordinary and natural course of its publications, upon the system of slavery as antagonistic to the Gospel of Christ and destined to be done away through the progress of that Gospel.

In order to this result, the MEMBERS of the Society must labor directly with its Executive Committee and its Secretaries. There is no reason why an officer of any benevolent society, however valuable his services, or however estimable his character, should have a life-lease of his office, or should be continued in that office for form's sake, when he is unwilling to conform to the policy of the institution to the known wishes of the great body of his constituents. Every *life-member* of the American Tract Society—made such by the payment of twenty dollars—is entitled to vote in the election of its directors. Every *life-director* is entitled to vote in the Board of Directors at the election of Secretaries and the Executive Committee. Let then the members of the Society, severally or in companies, address to each member of the Publishing Committee, and to the Secretaries the simple inquiry: *Are you in favour of bringing the influence of the American Tract Society, through its ordinary publications to bear against the system of American Slavery, as sinful and hostile to the Gospel of Christ?*

If this question shall be answered in the affirmative, the course of the Society in future will be plain. If in the negative, on the part of any or all the members of the Committee or of the Secretaries, let there be at the annual election of the Board of Directors a vote equivalent to a vote in the British Parliament of "want of confidence" in the existing ministry. Whenever the constituents of the Society shall make it apparent to its officers, that they intend to apply the principle of the responsibility of representatives to the management of that Institution, the policy of the Society upon the subject of slavery will be made to conform to an enlightened Christian sentiment.

Moral and Religious Miscellany.

From the Oberlin Evangelist.

CHURCH VITALITY.

Organized bodies of men may be spoken of as having a *soul*. They associate for a common object; else what is the use of associating at all? The love they bear to the common object, gives the body its inspiration—breathes into it its vitality—becomes its living *soul*.

When men associate to make money, or to bring into being some work of common utility, we see this doctrine exemplified. Their interest in the common object gives life to their organization—becomes the vital spark of their body. If this interest flags, the body languishes; when it ceases, the body dies.—When Free Masonry loses its charm, and when its machinery of forms becomes a stale mummery, nobody frequents its lodges, and the body becomes defunct. The spirit leaves the body; why should not death supervene and dissolution follow?

A Christian Church is an organized body of professed friends of Christ. They associate for definite objects. These objects are more than house-building, or keeping up a Sabbath Congregation, or paying and hearing a minister. All these should be only *means* for yet higher ends. These ends are briefly—to honor and serve Christ by doing his work among men; to diffuse his gospel; to press men everywhere to embrace it; and to aid each other in their spiritual life.

Now, obviously, each church will have vitality according to its measures of hearty interest in these objects. This interest constitutes a *church-feeling*—a *church-soul*, it breathes life and animation into the organized body. The members will love each other, and take delight in gatherings for prayer and Christian communion. A deep and earnest interest in the great common objects will beget a demand for religious meetings, for seasons of mutual prayer and exhortation—for plans and methods looking towards the consummation of desired objects. How can it be otherwise? Human nature works thus in every other case, in all other organizations for a common object; why should it not work so in the church?

Now, the thing which we like to urge on our Christian readers is, the *cultivation* of this church-feeling. You can remember when it was a conscious reality. Perhaps it was in the youth of your Christian life, in the "time of your espousals," while your first love was yet warm. Then you thought more of your church relations than of all your other social relations. Then no secret lodge came for a moment into competition with the church and its gatherings.—Then the brethren in Christ were real brethren to your heart, and you loved them with tenderest affection. It was only needful that they should reveal their hearty interest in Christ's cause, and your soul was on fire with sympathy and love towards such manifestations.

Hence, you know what the thing is. Experience has given you ideas and impressions which no language of ours can improve.

Do you not also know to cultivate this church-feeling—this love for all the common objects which constitute the living soul of the church? It must be that you appreciate the necessity, for this end, of being *with* and *in* Christ yourself—of having your heart filled with ardent love to his name, so that you shall deeply love all his people for his sake. Then you will delight in every manifestation of his Spirit which you may discern among his professed people.

You will love Christ's followers with more than a merely social interest—with other affection than what is begotten among friends not Christians. You love them because you love holiness, and because you love Jesus whom they love.

But there is a special demand for care and effort in the culture of this church-feeling. It grows out of the defects of character and manners which even the grace of conversion and of sanctification does not at once and entirely remove. Happy for the church and her interests, if it did! But it does not and we must expect to meet with unpleasant, and perhaps even repulsive things in those whom God has really converted to himself, and whom he is fitting to dwell with himself in heaven. God does not scorn them because they are ill-bred—does not withhold from them his Spirit because they lack refinement of mind or of manners. Religion has a natural sympathy with all true refinement—loves it—nurtures it—blends most readily with it; but does not repel from its bosom those who lack it. Neither should you as one of Christ's children.

Your fellow-members may have sad moral defects of character. Wayward appetites, or ill-governed temper may make them infinite trouble, and may give occasion for painful discipline in the church.—Unless you are aware of this danger, you may fall before the temptation to feel that these things are so unlovely that you cannot have Christian fellowship anyhow with their authors. And it may, even despite your best intentions and efforts, cost you the utmost care to keep up such a practical distinction that you can love them as Christians, while yet you utterly dislike and disapprove these unchristian things in their temper and life. If all Christians were spotless, the discipline of brotherly love would be a far different matter from what it is.

You may find a special form of trial in the peculiarities of your Christian brother, considered as an *associate-laborer*. He may be assuming or dogmatic, or harsh in tone and bearing, so that something within you wants to say, "I cannot work with that brother."

But do you pray for him? and do you carefully study how you can show him the more excellent way? If your love for the great common objects of the church were stronger than death, it would put you upon effort to correct the defective things, and nurture the good. And this very effort would draw out your heart towards these brethren in unwonted interest, and do you inexpressible good—how much or how little soever you might succeed in improving them. Do not fail to try it and see.

Observation, during many years, has pressed on our mind the conviction that, in the respects now referred to, the church of our times has greatly fallen from the standard of the church as it came fresh from the Saviour's hands. Then the brethren and sisters "were of one heart and one soul." The common cause held them with a power stronger than any repulency;—paramount to all counter attractions.

Now, it would seem that the union is often little more than a juxtaposition of names on the church-records, and, perhaps, a proximity of seats at the communion table. Heart-union is scarcely known! Alas, that the love of Christ and the power of interest in a common cause should leave the bonds of church connexion so weak! Alas, that the manifestations of sincere love to the brethren and to the interests of the church should be so rare, and, where apparent at all, so feeble! This is a lamentation and shall be for a lamentation! "By whom shall Jacob

arise, for he is small?"—small in this view, not in numbers nor in wealth and talent, so much as in positive interest in what pertains to *Jacob*.

SOULS RUINED BY DELAY.

The masses now in their sins, hope and expect to be converted before they die. They assume that any time in life will answer for conversion, and very commonly flatter themselves that to-morrow will be at least as this day if not even much more abundant in its facilities for the great change. Little do they consider how startling is the testimony of facts on this very question, showing how fearfully the probabilities of conversion diminish as years roll away! We commend to the serious regard of all who have this great work yet to do, the following tables, made up of figures that cannot lie, and bearing full on the question most vital to the realization of their hopes of future repentance. They are from a sermon by the late Dr. Spencer.

"An accurate examination into the periods of life in which those, whose lives of godliness give evidence of true religion, first began to be followers of Christ furnishes an amazing demonstration of the folly and danger of delay! The probability of conversion diminishes as years roll on.

Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they become Christians. Place in the first class all those converted under 20 years; second class, all those converted between 20 and 30; third class, all those converted between 30 and 40; fourth class, all those converted between 40 and 50; fifth class, all those converted between 50 and 60. Then count each of the five classes separately. Of your thousand Christians, there were hopefully converted.

• under 20 years of age,	548
between 20 and 30 years of age,	337
between 30 and 40 " "	86
between 40 and 50 " "	15
between 50 and 60 " "	3

Here are your five classes! But you complain of me: you ask, "Why stop at 60 years old? Ah, well then! if you will have a sixth class, and can call it a class—converted,

between 60 and 70 years of age,	1
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Just one out of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson!

I once made an examination of this sort in respect to two hundred and fifty-three hopeful converts to Christ, who came under my observation at a particular period. Of this two hundred and fifty-three, there were converted,

under 20 years of age,	138
between 20 and 30 years of age,	85
between 30 and 40 " "	22
between 40 and 50 " "	4
between 50 and 60 " "	3
between 60 and 70 " "	1

Beyond seventy, not one! What a lesson on the delay of conversion! what an awful lesson! How rapidly it cuts off the hopes of the delaying, as they continue on in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion diminishes! far more rapidly than the prospect of life! Let the sinner delay till he is twenty years old, and he has lost more than half the probability of salvation which he had at twelve! Let him delay till he is thirty years old, and he has lost three-fourths of the probability of salvation, which he had at twenty. Let him delay

till he has reached forty years, and only twenty-nine probabilities out of a thousand remain to him. Let him delay till he has reached fifty years, and beyond fifty there remain to him only fourteen out of a thousand! What a lesson upon delay! what an emphatic lesson! As an unconverted man treads on into the vale of years, scarcely a single ray of hope remains to him! His prospects of conversion diminish a great deal faster than his prospects of life!—The nightfall has come—its shades thicken fast—truth trembles for him when his feet shall stumble on the dark mountain of death!

These facts and figures are not capricious. They do not come of chance, nor of causes that might operate just within the sphere of Dr. Spencer's observation and no where else. They result from universal laws of mind, and in the case of those under religious training from infancy, are sure to be developed everywhere. Not that salvation is not rich and free enough—not that its offers go forth hampered with limitations—nothing of this sort—but it is that the hinderances of conversion are chiefly in the sinner's own breast—the fruit of his own depravity, and are augmented daily under the fearful strength of habit, and the terribly hardening power of sin. The main point is—Will the sinner ever bend his earnest attention and incline his very heart to the claims of God? Resisting while young, he rapidly acquires a terrible power of resistance, and, ere he is aware, he has himself reared a barrier mountain high in the way of his own repentance and salvation.

John Foster has a forcible illustration of this fact, in substance, on this wise:

The admitted difficulties of conversion are a mountain to be ascended. To reach the summit is salvation; to fail of it, is to sink into the gulf of perdition that yawns around its base. But this mountain, like many in the Alps and Andes, is not of equally easy ascent on all sides and at all points. Here is a gentle slope all the way to the summit; there you are brought up against the bluff front of a precipice which defies ascent. The easy slope is on the side which skirts the path of the young. Years are a winding path around the base of the mountain, with this remarkable feature, that it rapidly descends, and with accelerated rapidity—a grade always increasing as you advance—and the mountain sides adjacent consequently grow at every step more precipitous, so that you have the certainty of so much sharper steep to climb, by how much longer you follow the descending grade of years and of sin around its base before you commence the ascent. Around at those fearful points where the years are marked 50, 60, 70, the mountain sides become awfully frowning, the eye can no longer see the summit, and often you can discover no winding fissures up which feeble age can clamber—no projections even on which a tottering step can take hold. Alas, that salvation for eternity should depend on scaling such a mountain, from such a point of approach! But it does, in the case of thousands. The aged sinner looks wishfully towards that summit, and mourns that he did not reach it by the easy slope next the period of youth; but anon while yet he looks and wishes, he reels, plunges down, and is gone forever!

But still, the folly of procrastination lives, and the broad way round the hill and down its rugged sides is thronged none the less for these mournful beacons of warning. This folly even swells to the madness of believing that a more convenient ascent lies somewhere along further down! Was there ever such infatuation elsewhere in human souls! O sin, truly thou art a madness!

MY OWN WORK.

There is work for all of us; and there is special work for each. It is work not for societies or alliances, but it is work for individual minds and hands.—It is work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, *associated work* for me to do; I must do my work as part of the world's great whole, or as member of some body.—But I have special work to do as one individual, who by God's plan and appointment, have a separate position separate responsibilities, and a separate work—a work which, if I do not do it, must be left undone. No one of my fellows can do that special special work for me which I have come into the world to do. He may do a higher work and a greater work—but he can not do *my* work. I can not hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one but they cannot do my work for me. I must do it with these hands and with these lips, which God has given me. I may do little or may do much; that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify his name than if I were either going out of my sphere to do the work of another, or calling in another into my sphere to do my work for me. The low grasstuft is not the branching elm; nor is it the fragrant rose: but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow man, can tear it for me, and no fellow men can win it for me. I must press forward to the mark for the *prize* of high calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God.—That was a work for him alone to do. And he has done it! I owe my deliverance to his blood alone. I owe my acceptance to his righteousness alone. But still there remains for me a race to run, a prize to secure. And therefore must I work without ceasing, with my eye upon the glory to be revealed when the Lord returns, forgetting what is behind, reach on to what is before, "if that by any means I may attain unto the resurrection of the dead.—*Rev. Horatius Bonner.*

PATH OF THE JUST—ITS RADIANCY.

BY THOMAS H. STOCKTON.

The path of the sun is a radiant path; it is not only glorious. That expresses but half the truth. It is glorious because it is radiant. The sun is not like the moon—a mere reflector, glittering with borrowed light. God has given it light in itself, and therefore it shines, and cannot but shine. If the mountains could be lifted up, until they should enclose it, like a wall; and the clouds, ascending from the mountains, should concentrate their masses, and over-arch it, like a roof,—it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds, and the clouds into crystals, and flash through them all, and fill the world with new splendours.

So with the path of the just. His glory is from within; it is a radiation. Put him where you will, he shines, and cannot but shine. God made him to shine. For instance imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel—and the dazzled lions will retire to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and, with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul—and there will be high noon over all the Roman Empire. Imprison John—and the Isles of the Aegean, and all the coasts around will kindle with sunset visions, too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy, gliding from sea to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so: for modern times have similar examples—examples in the Church, and examples in the State. For instance, bury Luther in the depths of the Black Forest, and "the angel that dwelt in the bush" will honor him there; the trees around him will burn like shafts of ruby, and his glowing orb looms up again, round and clear, as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail—and, as he leans his head on his hand, the murky horizon of Briton will flame with fiery symbols—"delectable mountains" and celestial mansions with holy pilgrims grouped on the golden hills, and bands of bliss, from the gates of pearl, hastening to welcome them home.—*Free Presbyterian.*

RELIGION WITHOUT THE CROSS.

Reader! as long as you live, beware of a religion in which there is not much of the cross. You live in times when the warning is sadly needful. Beware I say again, of a religion without the cross.

There are hundreds of places of worship, in this day, in which there is everything almost except the cross. There is carved oak and sculptured stone.—There is stained glass and brilliant painting. There are solemn services and a constant round of ordinances. But the real cross of Christ is not there. Jesus crucified is not proclaimed in the pulpit. The Lamb of God is not lifted up, and salvation by faith in Him is not freely proclaimed. And hence all is wrong. Reader, beware of such places of worship. They are not apostolical. They would not have satisfied St. Paul.

There are thousands of religious books, published in our times, in which there is everything except the cross. They are full of directions about sacraments and praises of the church. They abound in exhortations about holy living and rules for the attainment of perfection. They have plenty of fonts and crosses, both inside and outside. But the real cross of Christ is left out. The Saviour and his dying love are either not mentioned, or mentioned in an unscriptural way. And hence they are worse than useless. Reader, beware of such books. They are not apostolical. They would never have satisfied St. Paul.

Reader, St Paul gloried in nothing but the cross. Strive to be like him. Set Jesus crucified fully before the eyes of our soul. Listen not to any teaching which would interpose anything between you and him. Do not fall into the old Galatian error. Think not that any one in this day is a better guide than the Apostles. Do not be ashamed of the old paths, in which men walked who were inspired by the Holy

Ghost. Let not the vague talk of men, who speak great swelling words about catholicity, and the church, and the ministry, disturb your peace, and make loose your hands from the cross. Churches, ministers, and sacraments, are all useful in their way. but they are not Christ crucified. Do not give Christ's honor to another. "He that glorieth, let him glory in the Lord."—*Rev. J. C. Kyle, B. A.*

PARLOR DANCING.

Among the so-called innocent amusements that abound in our cities and large villages, is what is termed parlor dancing, in which professors of religion sometimes participate. It usually takes place at a late hour, near the close of an evening levee or party, composed of ladies and gentlemen, both married and unmarried. In justification of parlor dancing, it is said, "Many of our most respectable church members regard it as an innocent amusement. Mr. A., Mrs. B., and Miss C., were at Colonel D.'s party the other evening, and danced. Mrs. E. played the piano. They are all church members. The Rev. Mr. F. says there is no wrong in the dance when in a proper place, and unattended by any of those frivolities and excesses usually found in the ball-room. Indeed, I understand the Rev. Mr. G. danced not long since, at Mr. H.'s party. I cannot see what sin there is in the mere bodily act of dancing in a sober, respectable company, collected in a quiet parlor. You allow other practices much more exceptionable than this."

We do not propose to go into an extended argument to prove the sinfulness of dancing, whether in the ball-room or private parlor; but we have a word to say upon the subject. To test its practicability as a christian exercise, we would put the question to every conscience,—Do the precepts of the Gospel require dancing as one of the means of grace? We are exhorted by the Word of God to do all things to his glory. Can you promote the glory of God in the dance? Before engaging in this exercise, can you retire to your closet and pray for divine assistance, that you may dance with credit to yourself, and to the admiration of others? Can you pray that you may enjoy the light of God's countenance in the performance? Will it strengthen your faith in Christ, your humility, meekness, sobriety, or your charity and benevolence? Will it, in short, aid you to walk more humbly before God, or more circumspectly before men? If you can reply to all these questions in the affirmative then dance often; the oftener, the more holy and more useful as a follower of Christ. Dancing is a mark of refinement! You church members who cannot or will not dance, must take your place on a lower level! Ye are ranked with the vulgar and the lowly; the doors of the *first* circles may yet be locked against you! Yes, dance on, Christian! and thus "with all diligence add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." But we have doubts.

There may be no sin in the physical exercise of dancing. The sin is in the disposition of the heart which causes the act. We call dancing sinful, because it is prompted by a frivolous feeling; a love of conformity to the world, or by any thing but a Christian spirit. This is enough to convince the Christian that the practice of parlor dancing is repugnant to the spirit and character of his holy profession. And, aside from this internal argument, let him consider the influence of its example. If the social dance in the private room be attended with less evil than the

more public one of the ball-room in their immediate effects, it certainly cannot be in those more remote; for, however plausible may be the arguments that are offered in its justification, the world will laugh them to scorn, and say, "if you dance, why not we?"—And sure enough, why should not the irreligious dance with such examples before them? They may and will dance when and where they will, and you, Christian dancer, can utter no voice of rebuke. "But my parlor," you say, "is not a ball-room. I allow nothing unbecoming a well-regulated and refined social circle; nothing to offend the most fastidious taste, nothing to corrupt the mind or heart." This may quiet your own conscience, but carries no conviction to the pleasure-seeking world, that your parlor dancing is so dissimilar from that of the ball-room, that you can, without the contradiction of your own example, preach Christian sobriety to others. Say what you will, you cannot convince the devotees of vicious amusements that there is more sanctity in a promiscuous assembly of saints and sinners in a parlor than in one of sinners only in a ball-room. You cannot convince them that there is any thing more holy in the sound of the piano, measuring the movements of Christian feet in the parlor, than in the sound of the fiddle, regulating those of the ungodly in the ball-room. Neither can you exonerate yourself from the pernicious influence of your example, by pleading the greater respectability of a social party in a private room. Respectability is not piety, nor is it morality. You can find no apology for such conformity to the world. We leave you, fellow-Christians to your own reflections on this subject. If you think we are too illiberal, or are in an error, we will cheerfully publish your defence, and confess our error, if convinced.—*Exchange Paper.*

Correspondence of the Journal of Commerce.

THE RELIGION OF JAPAN.

Mr. W. C. Reed, who made the first attempt to establish a commercial house in Japan, thus writes after the failure of his enterprise:—

"The religion of this country is as strange as the people themselves. Our short stay here has not afforded us much opportunity to become conversant with all their vocations and religious opinions. So far as I know of them, I will write you. First, they have no Sabbath or weeks, but divide the time by moons and half moons. Hence the first and middle of each month is observed as a day of rest or recreation. On those days no appearance of activity is to be seen. All the houses are closed, and the inmates spend their time in eating and licentious enjoyments, to such an extent, the Russians say, as to become perfectly abhorrent to an enlightened mind. What takes place in their houses on those days I am unable to say, but I have noticed their excluding themselves from the streets on those days. Temples are built all over the country, where there is a spot sufficiently picturesque to meet their idea of a temple-site. In the temple a priest lives, with as many wives as he wishes, and, to all appearances, leads a life of licentious debauchery. In front of each temple is a large bell, which is sounded at certain hours of the day, or, according to my observation, at any hour it may suit the pleasure of the Buns or Priests, and that is a signal that he goes to prayer. None come at the sound of the bell, nor does it appear that the object is to call the people in. The priest sits down in front of an altar with a small taper burning, and with a small mallet in one hand and with a string of beads in the other, he begins to hum or half sing a certain number of words, 'Am Jam Am,' at the

same time rapidly striking a wooden bell or tub, and then a copper one, and so on alternately for an hour or so, except sometimes he ceases to strike with the mallet, and rubs the beads together with both hands, and renders his voice finer or more slow and plaintive. This appears to be all the worship they have, and their belief is that the priest can and must do all the praying. There appears to be no solemnity attached to this service by the people or the priest, for go into a temple during prayer, and the priests get up and begins to laugh and asks questions, &c., the same as though we entered a shop. In short, I am informed that the people in general have no respect for their priests, but treat them as we would some outcast from society. The field for missionary labor must be unlimited here. I trust ere long that we shall see American enterprize exhibiting itself in Japan. Not long since, some of the leading officers of this government came to visit me on business, and their attention was attracted to a sacred picture or painting hanging on the wall. They asked me what it was intended to represent. Our Saviour in his mother's arms. They asked if people in our country had wings. I said no, they represented angels. 'Aha!' said they, 'angel! we have none in Japan,' manifesting the most perfect surprise and ignorance of beings like us having wings. I asked them if they would not like some here. They said, no, we like not angels.

"Yesterday, while these same officers were here discussing some question about my right to stay here, &c., the interpreter accidentally picked up the Bible lying on the table, and began to read aloud to me from the first chapter of Genesis; and he read four verses quite plain, and stopped, looked to me and said, 'What book is this?' I told him it was the Bible, the American book of religion, that all families had one, and it was the only book in the world that told how the world and he and I originated. I asked him to take it and keep it, but he declined, saying, 'I cannot, although I would be glad to do so,' and at this time he got such a look from the other officers as obliged him to close it at once and put it away. From what I have seen and what I can learn, I am convinced that the Bible and its teachings would produce a most wonderful and speedy change here, but whether or not the Emperor would allow of its promulgation here, is more than I can say. I am under the impression that he would resist it most firmly. I do hope that before this year ends, some will attempt to teach its principles here."

From the American Messenger.

OLD ALFRED.

This good old man was an African by birth, brought to this country very young. While still in the prime of life he was converted in the way he mentions below, and ripened into a most admirable Christian character. When I became pastor of my present charge upon the coast of South Carolina, I found him among its members, known and respected even by the godless, for his consistent, eminent holiness. The secret of it was, that having learned to read and write—rare accomplishments for a native African—he was a zealous, humble persevering student of the Bible.

One of the privileges allowed him in his age, was the use of a lamp in the dwelling-house of his master's family, where he could enjoy his evening devotions free from interruption. There, when he had completed his day's duties, he might be found kneeling at the table, with his open Bible before him, reading and praying, till, overcome by weariness and age, he slept.

About eighteen months ago, he had a paralytic stroke, from the effects of which he never entirely recovered. As fast as he could be persuaded to give them up, his duties were gently taken from him. Last winter another stroke brought him still lower; but he so far recovered as to come once more to God's house on his holy day. After that he sank almost steadily into the grave.

During his last illness, at old Alfred's request, his master sent a boat for me, that I might see him once more. It was a scene I shall never forget. He was in almost intolerable bodily distress—great oppression of breathing and violent pains—it was impossible for him to sit still or lie still. Great beads of sweat rolled from his forehead; one minute he propped himself upright in his arm-chair; the next, his head would fall upon his knee: but his peace was like a river.

Perceiving that my coming had somewhat excited him, I talked for some time of the Christian's comfort, commenting on some words of the twenty-third Psalm. As soon as he seemed calmer, I said, "Alfred, do you feel quite sure where you're going when you leave the world?" He looked at me very keenly for a moment, his piercing black eye shining under a gray eyebrow, and then, instead of answering my question directly, began to tell me of his youth. The story was broken in a manner indistinguishably touching by the groans his anguish forced from him. He spoke of being taken away from his country, "No fader, no moder—nobody to learn me for say, Our Fader," and landed friendless and sorrowful in this country. "One good old woman see me at las', tek pity on me, bring me for see 'em ebery night, 'ee read for me in de Bible, teach me Our Fader; de Lord bless 'm!" Then, as if suddenly remembering my question, he looked up through his agony with a radiant smile, a smile of victory and peace, saying,— "Oh no, massa, I don't doubt. I NEBER 'FRAID TO DIE, WHILE MY REDEEMER LIVE."

Some mention was made of his daughter, who was travelling in another state, and prevented by freshets in the rivers from returning. As soon as he understood the remark, he said in the most natural manner, "Oh, I give her to de Lord, long ago." She was a Christian, and he had no further anxieties about her. When I asked him if he had anything in his mind about which he particularly wished me to pray, he shook his head, but he showed the deepest feeling when prayer was offered for the impenitent members of his master's family.

Calling on him at another time, I said, while in the act of entering the room, "Well, Alfred, you must be very weary of suffering so long." "Me weary? No, massa; I not weary at all, not at all; I neber weary wid wat de Lord sen." Then throwing up his trembling hand, he exclaimed, "Beg Him to do 'ee will. I can wait on Him!" Said I, "Do you mean you are ready to go on suffering in this way?" "Ef Ho would please to tek m.," was the touching answer, the thin hands clasping almost in spite of him; "but I not weary massa; beg him to do 'ee will."

It has never been my lot to see that Christian grace so often talked of, yet so rare—*oneness with God*—so sublimely exemplified. God was *all* to old Alfred; comfort and life nothing in the comparison. His end was in perfect harmony with those scenes.

If the eyes of any of the impenitent who knew this saint shall rest upon this sketch, let them ponder these words: "Many shall come from the east and west, and shall sit down in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

The Admirers of such men as David Nasmith whose character is so well delineated in the following article, will be pleased to learn that all who visit Toronto, can have an opportunity of obtaining all the information respecting him, which a brother may be supposed to possess, by calling upon John Nasmith, of Nelson Street, Corner of Adelaide Street.

From the North British Review.

THE FOUNDER OF CITY MISSIONS—DAVID NASMITH.

"About the time when Dr. Chalmers preached his first sermon in the Tron Church at Glasgow, (30th March, 1815,) a youth of sixteen, of humble birth, undistinguished personal appearance, and little apparent intellectual promise, was received into the fellowship of the Congregational Church in Nde-St., in the same city. No two persons could be more strongly contrasted. In Dr. Chalmers all was fresh and gorgeous, both in speech and writing, in David Nasmith all was plain, laborious, and undistinguished. Each has done a great work, yet it may be a question whether the work of the plain man will not be as enduring, and produce, for all time, as abundant fruit as that of the brilliant orator and profound divine. David was born in Glasgow, 21st March, 1700, as his rather dull biographer informs us, "of parents respectable in circumstance and eminent for piety," members of the College Church. But it was apparently, neither parental influence nor any external cause that made him what he was. The spring of his religious development was independent and internal. He had been self-guided and self-acting from a child. At fourteen we find him secretary to an association of boys in a Sunday-School, formed for distributing Bibles among the poor. At sixteen he chose, in a cool thoughtful manner, the religious communion (Independent) to which he held through life, though dissenting afterwards, in one important particular, from its religious practice. And to his latest hour he never seems to have lost for a moment his confidence in the personal guidance of his God. He knew that his own motives were right, and he was quite sure that God would guide him. Hence, few religious lives have been so uniform in their tenor. He was neither drawn to religion by overpowering terror nor tempted to it by romantic love; nor, as in some religious heroes, was there in him any period of agony or distress, or of feverish half-conscious exertion. He was visited by no heavenly visions and haunted by no demons. All was quite prosaic in him. He brought to his Maker's altar no shining attractive abilities, no brilliant fancy, no eloquence, above all, no learning. He was a plain dry speaker; and when he wrote, he scratched away at an erased and blotted manuscript, until at last he hammered out the right thing. His gifts consisted of a commonplace, but very efficient, power of organization and management, such as would have made him a first-rate head in a large mercantile or manufacturing establishment; of a power of reading character by attentive and unimpassioned observation, which would have qualified him for a detective policeman; of the method and promptitude of a first rate man of business; and of the steady, calculating perseverance of a cautious Scotsman. These are not the rarest gifts; but, we think, they are those that are most rarely sacrificed to the service of Heaven. And these—such as he had to give—David Nasmith

devoted without a particle of reserve. He was the grand example of the nineteenth-century type of saintship. This is not the most romantic form, or the most admired; but we are certain that it is the noblest. Men admire most the pictorial saints,—those ardent beings, whom the irresistible impulse of enthusiasm, or the thirst for religious glory, carries in a state of spiritual exaltation, which almost excludes self-consciousness, through terrible pains, and over enormous difficulties. A saint in a cave of the desert, or a cell five feet square, or shrinking from observation upon a pillar seventy cubits high, or half-dead with fast and vigil, or kissing putrid ulcers in a crowded hospital as a proof of his extreme humility and utter contempt for the vanity of fame,—these look beautiful in pictures, and read well in story-books. But give us, for Nineteenth-century purposes, a saint upon a three-legged stool, with a ledger and correspondence-book for his disciplines, a committee for his board of inquisitors, and an office for his cell. We believe that the highest authority in the world has pronounced his highest approval upon the man who, before he resolves to give up all things, sits down and counts the cost,—the cool calculator, and business-like philanthropist.

Such was David Nasmith—a man who deserves all the honor short of idolatry that can be paid to departed merit."—*Fugitive*.

WHEN MAY CHILDREN COME TO JESUS.

They should come at once, for now is the accepted time; the Bible nowhere invites them to come tomorrow. To-day you may repent, and have your sins forgiven; this very hour you may become an adopted son or daughter of the Lord Almighty.—Jesus Christ even now waits to receive and welcome you.

An old man, one day, taking a child on his knee, entreated him to seek the Saviour now, to pray to him and love him, "But why don't you seek God?" The old man deeply affected, answered, "I would, my child, but my heart is hard, my heart is hard."

An intelligent, well educated boy, about twelve years of age, attending a meeting held for conversation and prayer with those anxious on the subject of religion, inquired of one who was assisting the pastor, what he must do to be saved. He was told to go home and read the Bible, and pray to God for a new heart. "But," said the little boy, with deep emotion, "Sir, I am afraid I might die before I get home, and then it will be too late." The good man invited him to kneel at once and seek the forgiveness of his sins. The little boy complied with the last advice, and went home rejoicing in hope; and, now, for over thirty years, he has been a constant member of the Church of Christ. Yes, children,

"Twill save you from a thousand snares,
To mind religion young;
Grace will preserve your following years,
And make your virtues strong."

A REFUGE FROM THE STRIFE OF TONGUES.

I have all along been vastly too much disquieted by the misconstructions of those who did not comprehend me; and have suffered much both from the fatigue of refuting and explaining the same thing a hundred times over, and from the vexation felt in finding that in spite of every effort, there is a character assigned to my views the very reverse of every principle by which I am actuated. But why should

the opposition of men thus affect me? Does it not test my belief in the reality of an all-perfected mind that is now looking on when I suffer so painfully from the adverse understandings of the limited and subordinate minds by which I am surrounded?—Would it not nobly accredit my faith in God, that in quiet communion with Him I felt a refuge and a resting place when sorely urged by the strife of tongues? To him may I at all times patiently commit my cause, and be still in the thought that he is God! Let me consider Him, who endured, not merely the controversy of adverse *judgments*, but of adverse *wills*—the contradiction of sinners—and let me not be weary nor faint in my mind.

A CHRISTIAN.

Who would not be a christian? I have seen Men shrinking from the term, as if it brought A charge against them! Yet the honor'd name Is full of gentlest meaning. Odors rise, And beauty floats around it; from its eye Great rays of heavenly sympathy descend; And mercy, soft as Heron's fragrant dew, Springs in its heart, and from its lips distal. I've seen it press an infant to its breast, And kiss away its trouble: seen it take An old grey-headed man, oppress'd with years, And wrinkled o'er with sorrow, and disclose A prospect to his vision which hath made The old man sing with gladness; seen it lay Its soft hand gently on the blind and lame, And lead them safely home; and seen it stoop To the vile outcasts of society, Whose character was odious in the streets, And bring them back to virtue and to God! Hark! 'tis the loftiest name the language bears, And all the languages in all the worlds Have none sublimer! It relates to Christ, And breathes of God and holiness; suggests The virtues of humanity, adorn'd By the rich graces of the Holy Ghost, To fit them for the paradise on high, Where angels dwell, and perfect manhood shines In the clear lustre of redeeming love, Forever and forever; and implies A son and heir of the ETERNAL GOD!

From the London Patriot.

THE REV. C. H. SPURGEON.

As many conflicting opinions are afloat in relation to the character of this youth's preaching, it is gratifying to find a journal, so high in public favour as the *London Patriot*, entering upon a somewhat lengthy and apparently *very candid* elucidation of the subject, as follows:—

The history of this youthful preacher is soon told. Born at Kelvedon, in Essex, on the 19th of June, 1834, he is consequently but just entitled to write himself a man. His father and his grandfather, both living, are both also Independent ministers; the latter the Rev. James Spurgeon, being pastor of a church at Stanhourae, in Essex; and the former, styled Mr. John Spurgeon, because in business, pastor of a church at Tollesbury, in the same county. The subject of this sketch received his early education at Colchester, and also passed a year in the Agricultural College at Maidstone, where he added to his previous knowledge some insight into natural science. Thus equipped he began the business of life as usher in a school at Newmarket; whence he removed to

Cambridge, where he held a similar appointment in a day school, employing the ampler leisure thus secured in improving his own mind. While at Newmarket, he began to address the Sunday-school children, and that in such a style as attracted grown-up hearers. At Cambridge, the practice was continued, with the addition of Sunday evening sermons in the surrounding villages. The Baptist Church at Waterbeach called this young Timothy to be their pastor. He accepted the invitation, and, while the chapel was crowded, the church was doubled under his ministry. On the week-days, eleven villages shared the advantage of his sermons, which, in one year, amounted to as many as there are days in the year. In January, 1854, Mr. Spurgeon was invited to undertake the pastorate of the Baptist Church in New Park Street. Not content with discharging the duties of that office, he preaches in many other places during the week.

From Mr. Spurgeon's published sermons, which contain occasional notices of his own life and experience, we learn that, notwithstanding his religious training and early dedication to the ministry, there was an interval of partial alienation from Christian doctrine. "I, too," he says in reference to a free-thinker, "have been like him. There was an evil hour in which I slipped the anchor of my faith, I cut the cable of my belief; I no longer moored myself hard by the coasts of Revelation; I allowed my vessel to drift before the wind. I said to Reason, 'Be thou my captain;' I said to my own brain, 'Be thou my rudder,' and I started on my mad voyage. Thank God, it is all over now. But I will tell you its brief history. It was one hurried sailing over the tempestuous ocean of free thought." The result was, that, from doubting some things, he came to question everything, even his own existence. Thus "the devil foiled himself." Faith came to the rescue of bewildered Reason, and, from that perilous voyage, brought back the wanderer "safe to land." She who had nursed him in infancy, like the grandmother of Timothy, is pictured as exclaiming before the throne of God in heaven, "I thank Thee, O thou ever-gracious One! that he who was my child on earth, has now become *Thy* child in light!"

We have ourselves heard Mr. Spurgeon but once; and, on that occasion, not having succeeded in gaining an entrance to the chapel, we squeezed ourselves into a side vestry, from which the speaker could be heard, but not seen. We found him neither extravagant nor extraordinary. His voice is clear and musical; his language was plain; his style flowing, yet terse; his method lucid and orderly; his matter sound and suitable; his tone and spirit cordial; his remarks always pithy and pungent, sometimes familiar and colloquial, yet never light or coarse, much less profane. Judging from this single sermon, we supposed that he would become a plain, faithful, forcible, and affectionate preacher of the Gospel in the form called Calvinistic; and our judgment was the more favourable because, while there was a solidity beyond his years, we detected little of the wild luxuriance naturally characteristic of very young preachers.

Our opinion of Mr. Spurgeon as a preacher, has been somewhat modified by a perusal of his published discourses, which, issued in a cheap form, appear to be bought up with great eagerness. These show him to be a more extraordinary person than we had supposed, and not to be quite so far from extravagance as at first we thought him. But it is more for the sake of information than with a view to criticism, that we refer to the subject. There would be little use in pointing out the faults and errors of a public

speaker so absolutely independent of opinion. "I am not very scrupulous," says Mr. Spurgeon, "about the means I use for doing good. I told the people of Scotland, when they said I preached in such an extraordinary way, that they really did not understand me, 'Why, bless your hearts, I would preach standing on my head, if I thought I could convert your souls, rather than preach on my feet.' I am not very particular how I preach." My motto, says he, "is *Cedo nulli; I yield to none.* I have not courted any man's love; I ask no man to attend my ministry; I preach what I like, when I like, and where I like." This language is explained by complaints of the persecutions endured by some of his hearers, because they will hear "that ranting fellow;" and, while he claims for such the right to hear him, if they like, "without asking the lords and governors of the present day, whether he is really clerical or not," he insists for himself on the right to preach as he pleases.

It would be lost labour to try one who holds this view of the matter by the rules of art. We must be content to take him as we find him, and to value him for what he is. It were a mistake, however, to conclude, that he is self-conceited. "Recollect," he says, "who I am, and what I am—a child, having little education, little learning, ability, or talent." "Without the Spirit of God, I feel I am utterly unable to speak to you. I have not those gifts and talents which qualify men to speak; I used an afflatus from On High; otherwise, I stand like other men, and have nought to say. May that be given me, for without it I am dumb!" Give him the polite and noble,—give him influence and understanding, and he should fail; but give him his own praying people, "meeting in such multitudes to pray to God for a blessing," and he will "overcome hell itself." When, moreover, invited to ascend the pulpit from which Wardlaw used to preach, he "dared not recollect what classic words had once been spoken there, or what sweet musical tones had once been heard from the lips of that eminent minister." One gains a glimpse of his decision of character from an incident in his northern trip. Finding that the ferryman on the Clyde had allowed six-and-twenty persons to get into a boat fit for no more than twelve, and that the man was drunk, Mr. Spurgeon took the oars from him, and, in spite of his oaths, insisted that so many lives should not be at the mercy of his unsteady hands.

From whatsoever cause it springs whether from force of native character, or from a vigor superinduced from that basis by the grace of God, there is that in Mr. Spurgeon's reported sermons which marks him a superior man. Models of different styles of preaching are so numerous, that originality must be of rare occurrence; but he appears to be an original genius. To the pitiful of Jay and the plainness of Rowland Hill, he adds much of the familiarity, not to say the coarseness of the Huntintonian order of Calvinistic preachers, "It has been my privilege," he says, "to give more prominence in the religious world to those old doctrines of the Gospel." But the traits referred to present themselves in shapes and with accompaniments which forbid the notion of imitation, and favor the opinion of a peculiar bent. Neither in the style and structure, nor in handling, is there appearance of art, study, or elaboration. Yet, each discourse has a beginning, a middle, and an end; and the subject is duly introduced and stated, divided and discussed, enforced and applied. But all is done without effort, with the ease and freedom of common conversation, and with the artlessness, but also with the force of spontaneous expression. "This" he says, "I am sure of; I tell you all I know, and speak right

on. I am no orator, but just tell you what springs up from my heart." "Speak, my heart," he exclaims in another place, "for heart thoughts are the best thoughts."

Mr. Spurgeon waits for nothing which requires what we understand by composition, and he rejects nothing by which attention may be arrested, interest sustained, and impression made permanent. The vehicle of his thoughts is constructed of well-seasoned Saxon speech; and they are conveyed to the hearer's mind in terms highly pictorial and often vividly dramatic. Great governing principles are freely personified; and religious experience, past, present, and future, appears in life-like action upon the scene. Tried by such tests as the unities, Mr. Spurgeon might sometime be found wanting; but it is enough for him, that, as face answers to face in a glass, so do his words elicit a response in the hearts of those who hear them. This end secured, what cares he for mixed metaphor or a rhetorical anachronism? Were it his aim to rival the Melvilles and Harrises of the day, he lacks neither the talent nor the taste; and, with these, he has the faculty of gathering what is to be learned from men or from books, and of turning all to account. But his single aim is, to preach the Gospel; and he depends for success, not upon the enticing words of man's wisdom, but upon the influence of the Spirit of God, and, with a view to that, the prayers of his people.

We meet with numerous characteristic references to his personal history, feelings, and experience. "When I hear sweet syllables fall from many lips, keeping measure and time, then," he exclaims, "I feel elevated, and forgetting for a time every being terrestrial, I soar aloft towards Heaven." He represents himself as having "delighted in the musty old folios which many of his brethren had upon their library shelves," and "as for new books he leaves them to others."—To the Bible he ascribes the discipline of his mental faculties, as well as his knowledge of Divine Truth. Once, he declares, he put up all his knowledge together in glorious confusion; but now he has a shelf in his head for every thing, and whatever he reads or hears, knows where to stow it away. "Ever since I have known Christ, I have put Christ in the centre as my sun, and each secular science revolves round it as a planet, while the minor sciences are satellites to their planets." He can learn every thing now; and from his experience he exhorts thus:—"Oh! young man, build thy studio on Calvary! There raise thine observatory, and scan, by faith, the lofty things of nature! Take thee a hermit's cell in the garden of Gethsemane, and lave thy brow with the waters of Siloa!"

Mr. Spurgeon evinces much aptitude in borrowing illustrations, not only from the pages of antiquity, and from modern life and literature, but also from the most familiar incidents, as well as from public events. Thus the War suggests to him the idea, that even the believer "carries within him a bomb-shell, ready to burst at the slightest spark of temptation." In like manner, the fatal exposure of the officers to the sharpshooters of the enemy, furnishes him with a comparison by which to illustrate the peculiar liability of Christiana ministers to hostile attack, though with a great difference in the result. "Some of us," he says, "are the officers of God's regiments; and we are the mark of all the riflemen of the enemy. Standing forward, we have to bear all the shots. What a mercy it is, that not one of God's officers ever falls in battle! God always keeps them."

Sometimes, no doubt, he lapses into a rude colloquialism, bordering upon coarseness. "If," he observes, "I were to preach nothing but what would

please the whole lot of you, what on earth would I do?" The questionable colloquialism in the second, occurs more than once or twice: and, what is worse still, such appeals as "Good God!" and "By Heaven!" At the same time that he insists upon preaching that only which he believes true and fit, he declares himself to have no fear that "an honest British audience will turn away from the man who does not stick, and stutter, and stammer in speaking the truth." In citing the following as a specimen of his sayings, justice requires the acknowledgment, that appropriations so little felicitous are extremely rare:—I should like to take you this morning, as Samson did the foxes, tie the firebrands of prayer to you, and send you in among the shocks of corn, till you burn the whole up."

It must be admitted that, if he rivals the pith and point of the old Puritans, he now and then is betrayed into their conceits. In preaching from the words, "I have exalted One chosen out of the people," having commenced his divisions, he says, "You see I have chosen three words, all commencing with the letter E, to ease your memories—Extraction, Election, Exaltation." This may be tolerated; not so some of his abominable puns.

Many instances might easily be given of a force and beauty of language indicative of a high degree of eloquence. "Bright-eyed cheerfulness and airy-footed love," are fine phrases. Winter is described as not killing the flowers, but as "coating them with the ermine of his snows." Again, the sun is not quenched, but is behind the clouds, "brewing up summer; and when he cometh forth again, he will have made those clouds fit to drop in April showers, all of them mothers of the sweet May flowers." Saul is depicted as "bespattered with the blood of Stephen." "God put our prayers, like rose-leaves, between the pages of His Book of remembrance; and, when the volume is opened at last, there shall be a precious fragrance springing up therefrom." "There is one thing, the sinner is told, that doth outstrip the telegraph: 'Before they call I will answer; and while they are yet speaking I will hear.'" The memory, infected by the fall, is described as "suffering the glorious timbers from the forest of Lebanon to swim down the stream of oblivion; but she stoppeth all the draf that floateth from the foul city of Sodom." With quaintness, yet with force and truth, the caste feeling is hit off: "In England, a sovereign will not speak to a shilling, a shilling will not notice a sixpence, and a sixpence will sneer at a penny." A singular quaintness and vigor may be remarked in Mr. Spurgeon's diction; as when he speaks of the lightning "splitting the clouds and rending the heavens;" of the "mighty Hand wherein the callow comets are brooded by the sun;" and of "the very spheres stopping their music while God speaks with his wondrous deep bass voice." Sometimes, as is manifest, he attains to a pitch of elevation and grandeur, as when he exclaims, "Did you ever walk the centuries, and mark the rise and fall of various empires of unbelief? or, when supposing the extinction of Christianity by infidels, he would "hang the world in mourning, and make the sea the great chief mourner, with its dirge of howling winds and its wild death march of disorderd waves."

His sermons abound with aphoristic and pointed sayings, which often afford a striking proof of his genius. *Non multa sed multum*, meets us in a neat form, applicable to the bible sudent: "The man of one book is often more intelligent than the man of fifty." with equal truth and beauty, he says of the Christian not exempt from trouble, that "he wears a charm to escape evil, not a scapula to prevent it."

"Besides, troubles are what the believer is taught to expect; when they come, therefore, let him say: Ah! this is what I looked for; it is marked in the chart to Heaven; the rock is put down; I will sail confidently by it; my Master has not deceived me. Wherefore should his lot be better than the martyrs? Must we swim through seas of blood, and shall I hope to ride to Heaven wrapped in furs and ermine? Did ye fight and then reign, and must I reign without a battle?" In recommendation of pointed preaching, he observes, (and the figure occurs in the course of the volume that has been published) that "it is not the sheet lightning, seen in all places, that takes effect; but it is the forked flash that smites the temple or scorches the tree." Referring to the imputation of the righteousness of Christ to the believer, as incompatible with the least remains of self-righteousness, he describes our Lord as "stripping before he clothes." But there would be no end to enumeration, where apt thought in apt words so greatly abound. Let, then, the following specimens, selected at random, suffice to show of what this youthful preacher is already capable:—

"There is much virtue which is like the juice of the grape which has to be squeezed before you get it; not like the generous drop of the honey-comb, distilling willingly and freely."

"The Christian ought to live up to his income, and not below it."

"While the shepherds find Christ, the wise men miss him."

"There is a dignity about manhood,—a dignity lost one day in the garden of the Fall, but regained in the garden of the Resurrection."

"The tomb [is] the royal bed-chamber of the ransomed race, the closet where they lay aside the garments of labor, to put on the vestments of eternal rest."

"Man always looks for a yet-beyond; he is a mariner who never gets to port; an arrow which never reaches the target."

"A Roman once said, he wished he had a window in his heart, that all might see what was going on there. I am very glad I have not; if I had, I would shut it up as closely as Apsley-house used to be. Most of us would have great need of shutters, if we had such a window."

"Nothing makes a man have a big heart like a great trial."

"If you are the children of God, you will have the whip; and when you have that whip, you well run to your Father."

"It is a fine day, and the child walks before its Father. But there is a lion in the road; now he comes and takes his Father's hand. He could run half a mile before him when all was fine and fair; but once bring the lion, and it is 'Father! Father!' as close as he can be."

"The only discharge possible is pardon by God; but then, it is the only pardon necessary."

"There is such a thing as making a weight lift you: if I have a weight chained to me, it keeps me down; but give me pulleys and certain appliances, and I can make it lift me up. Yes, there is such a thing as making troubles lift one towards Heaven."

"But God sometimes clogs His people, because He would rather clog them than lose them; for, if he did not clog them, they would leap the hedges, and be gone."

"Take the advice of the common people, and

'never cross a bridge till you get to it:' to me it seems quite enough for the Father to lay the rod on the child, without the child chastising itself."

"The epistles of John are perfumed with love."

"Somehow, God does choose the last men; He does not care for the diamond; but he picks up the pebble-stones, for He is able, out of stones, to raise up children unto Abraham."

"Why did you say, 'Crucify him?' 'Because Rabbi Simon gave me a shekel to help the clamour. So the multitude were much won by the money and influence of the priests; but they were 'glad to hear Christ after all.'"

"He will give heaven to the chief of sinners as well as to the chief of saints."

"The carnal mind is enmity against God; and the young crocodile, I have heard, when broken from the shell, will, in a moment, begin to put us in a posture of attack, opening its mouth as if it had been taught and trained."

"If you were to write your own history, it would be little better than that of Beloni's toad, which existed in the rock for three thousand years; you may have *lived* like it, but you have *done nothing*."

"I will cast thy sins into the depths of the sea—not into the shallows, where they might be fished up again."

"He will not build a strong ship, without subjecting it to mighty storms, he will not make you a mighty warrior, if he does not intend to try your skill in battle."

The manly tone of Mr. Spurgeon's mind might be illustrated from the admirable thoughts which he expresses on the connection between the diffusion of the Gospel and the increase of civil liberty. His graphic skill in delineating character might be demonstrated from his life-like pictures of the prejudiced Jew and the scoffing Greek of modern times, his unsparing fidelity, from the sarcastic severity with which he rebukes the neglect of the Bible by modern professors; his powers of personification and dramatic presentation, from the scene which he paints between the dying Christian and Death, or between Christ and Justice and the justified sinner, his refined skil in the treatment of a delicate subject, in the veiled yet impressive description of the trial of Joseph, the use that he can make of a single metaphor, by his powerful comparison of the sinner to "Mazepa bound on the wild horse of his lust, galloping on with helms and volves behind him," till scopped and liberated by a Mighty Hand. The Sermon entitled "The People's Christ," contains a very striking description of the resurrection of Our Lord. In that on "The Eternal Home," the contrast between the dying thief before and after his conversion is powerfully drawn. The rage of Satan on the rescue of a sinner from his grasp, forms a picture of terrific grandeur. In the sermon on "The Bible," the respective characteristics of the holy penmen are sketched with a masterly comprehension of their peculiarities and command of words. But we can make room for only two examples. The beautiful sermon on the words, "And so He giveth His beloved sleep," exhibits a variety and force which stamps the master. It opens with the following truly eloquent introduction:—

"The sleep of the body is the gift of God. So said Homer of old, when he described it as descending from the clouds, and resting on the tents of the warriors around old Troy. And so sang Virgil, when he spoke of Palinurus falling asleep upon the prow of the ship. Sleep is the gift of God. We think that we lay our heads upon our pillows, and compose our bodies in a peaceful posture, and that, therefore, we naturally and necessarily sleep. But it is not so. Sleep is

the gift of God; and not a man would close his eyes, did not God put his fingers on his eye-lids; did not the Almighty send a soft and balmy influence over his frame, which lulled his thoughts into quiescence, making him enter into that blissful state of rest which we call sleep. True, there be some drugs and narcotics whereby men can poison themselves well nigh to death, and then call it sleep; but the sleep of the healthy body is the gift of God. He bestows it; He rocks the cradle for us every night; He draws the curtain of darkness; He bids the sun shut up his burning eyes; and then He comes and says, 'Sleep, sleep, my child! I give thee sleep.' Have you not known what it is at times to lie upon your bed and strive to slumber? and, as it is said of Darius, so might it be said of you,—'The King sent for his musicians, but his sleep went from him.' You have attempted it, but you could not do it; it is beyond your power to procure a healthy repose. You imagine, if you fix your mind upon a certain subject, until it shall engross your attention, you will then sleep; but you find yourself unable to do so. Ten thousand things drive through your brain, as if the whole earth were agitated before you. You see all things you ever beheld, dancing in a wild phantasmagoria before your eyes. You close your eyes but still you see; and there be things in you ear, and head, and brain, which will not let you sleep. It is God alone who alike seals up the sea-boy's eyes upon the giddy mast, and gives the Monarch rest; for, with all appliances and means to boot, he could not rest without the aid of God. It is God who steeps the mind in Lethe, and bids us slumber, that our bodies may be refreshed, so that for to-morrow's toil we may rise recruited and strengthened. O, my friends, how thankful should we be for sleep! Sleep is the best physician that I know of. Sleep hath healed more pains of wearied bones than the most eminent physician upon earth. It is the best medicine; the choicest tincture of all the ointments which are written in all the lists of pharmacy. There is nothing like to sleep! what a mercy that it belongs alike to all! God does not make sleep the boon of the rich man; He does not give it merely to the noble or the rich, so that they can keep it as a peculiar luxury for themselves; but he bestows it upon all. Yea, if there be a difference, the sleep of the laboring man is sweet, whether he eat little or much."

The death-bed of the believer has never been more touchingly painted than in the following scene:—

"There on that death-bed lies a saint; no gloom is on his brow, no terror on his face; weakly but placidly he smiles; he groans, perhaps, but yet he stings. He sighs now and then, but oftener he shouts. Stand by him. 'My brother, what makes thee look in death's face with such joy?' 'Jesus,' he whispers. 'What makes thee so placid and so calm?' 'The name of Jesus.' See, he forgets everything! Ask him a question; he cannot answer it—he does not understand you. Still he smiles. His wife comes, inquiring, 'Do you know my name?' He answers, 'No.' His dearest friend requests him to remember his intimacy. 'I know you not,' he says. Whisper in his ear, 'Do you know the name of Jesus?' and his eyes flash glory, and his face beams heaven, and his lips speak sonnets, and his heart bursts with eternity; for he heard the name of Jesus."

But Mr. Spurgeon is himself a picture which contains shades as well as lights. No one can blame him for plainly declaring, and boldly and firmly vindicating, his own conscientious opinions. This, however, ought to be done with a more tolerant spirit towards those who differ from him, than he displays. To be censorious in judging others would be unbecom-

coming in a more aged man: in one so young and inexperienced, it is at once unlovely and presumptuous. If asked, who is fortunate enough to escape his sarcasm and invective, we should really be at a loss to answer. All, in turn, come under the lash of the precocious tyro. He alone is a consistent Calvinist: all besides are either rank armenians, licentious Antinomians, or unfaithful professors of the doctrines of Grace. College training does but wean young men's sympathies from the people; and "really ploughmen would make a great deal better preachers." The doctrine of Election is, "in our age, scorned and hated." "The time-serving religion of the present day," is "only exhibited in evangelical drawing rooms." "How many pious preachers are there on the Sabbath-day, who are very impious preachers during the rest of the week!" He "never hears" his brother ministers "assert the positive satisfaction and substitution of our Lord Jesus Christ." These fishers of men "have been spending all their life fishing with most elegant silk lines and gold and silver hooks; but the fish will not bite for all that; whereas, we of the rougher sort," adds the self-complacent censor, "have put the hook into the jaws of hundreds." Still "rougher," if possible, is Mr. Sturgeon's treatment of theologians not of his own especial school. "Arminian perversions," in particular, are to "sink back to their place in the pit." Their notion of the possibility of a final fall from grace, is "the wickedest falsehood on earth." Mr. Spurgeon was quite at liberty to uphold the comfortable and Scriptural doctrine of the final perseverance of the true believer, with all his might; but this was possible, without indulging, as he has indulged, in vituperation of opponents, more gross than any words we have quoted. Nor, to any right-minded man, Arminian or Calvinist will it be a compensation, that he has dealt with the Antinomians just as bitterly. To the erring professor who conceives himself to be a child of God because he is in trouble, he replies, "I know a great many rascals in the same condition." He is too charitable, however, when he ascribes Antinomian licentiousness to a perversion of the Gospel; for it is attributable more correctly to the substitution of "another Gospel." But these are subjects on which we cannot enlarge, or we might point out several mistakes into which Mr. Spurgeon's doctrinal zeal has betrayed him. We therefore take our leave of him with this admonition,—to cultivate more assiduously the modest spirit of which, after all, he is far from destitute, to remember his own youth and inexperience; to reflect upon the inconsistency of complaining that he is himself subject to hostile animadversion, when he deals wholesale in sweeping censure of ministerial brethren older and more experienced than himself; and in fine, to bear in mind his own very just remark, that "John Knox did much, but he might, perhaps, have done more, if he had had a little love,"—that love which "thinketh no evil."

From the Morning Star.

WHAT DO MINISTERS PREACH FOR?

Scene. Discussion in one of the aristocratic circles in New York city: abridged from a work recently issued, entitled, "Which; the Right or the Left?"

Isabella. Mr. Griscom, what is your opinion of the pulpit?

Mr. Griscom. The pulpit is a good thing in its way. It is a capital companion for society. They play into each other's hands very accomodatingly, on the plan of the two snow-ball factions—"you let us alone, and

we'll let you alone." You know the story. Men take to the pulpit with the same motive that other men take to the law, to medicine, or to dry goods—for a business?

Mr. Crittenden. What! simply to make money?

G. To make money—nothing more.

Mr. Leland. But don't you think that a very harsh, wholesale and ungenerous statement?

G. When a man takes comprehensive views, he is somewhat apt to get beyond the sympathy of circumscribed minds.

L. But it appears to me, sir, that there is such a thing as taking views which are so very comprehensive that they never penetrate beneath the surface. I do not wish to insinuate that your views are of this nature; but I am tempted to believe that when you hurl so unjust a reproach at the highest and noblest profession in the world, you really do not know how wrongfully you misjudge it.

G. [Diffidently.] Noblest?

L. Yes, sir. Perhaps you can name a nobler? I appeal to your candor as a man: What calling so high as that of the envoys of the Prince of peace; what profession so noble as that which seeks to save men—to lead them, like little children, to the feet of their Redeemer?

G. One would suppose to hear you talk that you were born in some rural town, where the inhabitants do nothing but cultivate greens!

Mr. Townsend. Come, Mr. Griscom, to the point. You say that clergymen preach for money only, a position which Mr. Leland denies. Now favor us with the evidence.

G. I have a supreme contempt for the pulpit, because preacher and people are no better than they should be. They play into each other's hands.

L. You have already informed us upon that point.

G. I will now proceed to prove it. There are churches, where the members, who call themselves patrons of the sanctuary, go, not to worship God, but as to a play; to be seen, and—amused. This class, these patrons of the Lord! want in their pastor, not piety, but—eloquence. That edifies them, wakes up their dormant faculties, refreshes them. For this intellectual refreshment they will pay—liberally; while for piety they will give—nothing. They want, for their pastor, one who will preserve them from mental imbecility, refresh them with ornate thoughts, and never disturb the tranquil calm of their self-complacency, that is to say an elegant preacher, and—nothing more. They do not tell him this, but they leave him to infer it, and to comfort himself accordingly. If he fail to meet their wishes, they discard him; if he accommodate himself to their desire, they pay him a princely salary, and—despise him! Now I mean to say, with all due deference to the young gentleman from the rural district, that churches of this description experience no difficulty in obtaining pastors! Very "noble men," no doubt, but still very willing to adapt themselves to the wants of those who employ them. There are other patrons, who in patronizing the church, patronize themselves. What they want in their pastors, is not piety, but—learning. And so they look around for preachers who are capable of amazing them once a week with their rich treasures of lore, preachers who will not disturb themselves with the consciences, but with the brains of their hearers, who will make it a point, every seventh day, to furbish up and put new life into their stupid, ignorant, and decaying noddles. Now churches of this sort find it very easy to obtain pastors who are willing, very willing, to humor them in these particulars.

G. Have you got through, Mr. Griscom?

G. O, no, sir, only taking breath; that is all. Then

there are churches who want pastors who understand the happy art of giving the gospel as wide a berth as possible, who will sugar it over in so masterly a manner that it will hurt nobody, and yet be somewhat like the gospel, after all, who will let them do just as they please, and not interfere with them, who will lull them into a soft religious ease and let them pass along, in their silken righteousness, without disturbing them. Churches of this stamp are not often compelled to do without preachers, not very often!

Lounger. Our pastor is one of that sort, and a capital fellow he is, too: lets us all do just as we like, never agitates us nor himself.

G. If he should make any attempt to arouse you, you would not let him succeed, I presume?

Loun. Of course not. We don't desire to be disturbed. What we want is to be let alone!

G. By all means, sir, insist upon *that!* And in that hour when you stand before the Judge, tell Him how bravely and lordly you compelled your pastor—one of His messengers!—to know and feel the littleness of his place! Tell Him, too, THEN, that you want Him to let you alone!

Loun. Sir!

G. Sir, if you have not power enough in *that* hour, and influence enough in *that* quarter, to crush and ride over Him, where will you be? Will you say to Him, "I don't desire to be disturbed? You let me alone, and I'll let you alone!"

Loun. Ha, ha! Very good, very good. But I don't like such jokes. They are positively shocking!

G. It is no joke, sir. Making light either of Jehovah, of the Redeemer, or of the Redeemer's workmen, or throwing obstacles in the way of the latter in their efforts to rescue men from the stream which is hurrying them onward to the eternal gulf, is no laughing matter, I assure you! If you think the contrary, laugh on, encourage yourself and your friends in neutralizing the honest labors of your pastor—insist upon his letting you alone—nay *compel* him to do so; and by-and-by, when you stand together at the BAR, he will say, "This, Lord! is one of them who fought against Thee and me!"

Mr. Sly. For my part I agree with Mr. Griscom. The pulpit is an unmitigated humbug.

G. Of course you do, Mr. Sly. We all understand your reason for thinking so. But one of these days when your share of flooding the world with brothel and bar-room literature is finished you will entertain views of a somewhat *different* color.

G. Perhaps Mr. Crittenden, who has never been very famous for his piety, may be wholly ignorant of the character of religious machinery.

G. I admit the justness of your observation, sir, and I take shame for my delinquency hitherto in those duties which every man owes to his Maker and Redeemer. But I repent me of my error, and I call you all to witness that I am, from this hour, on the side of my Master.

Mr. Jessup. All this is from the point. The subject is not the sudden conversion of Mr. Crittenden but of the humbings in the pulpit.

Le. It is a common thing for worldly minds to inveigh against the sacred profession, and to mistake irony for wisdom. I hope, Mr. Jessup, that if you have any remarks to make upon the pulpit, you will make them in a spirit of manly frankness; that you will use particulars, and generalities, and employ facts, not sarcasms.

J. Griscom, give this gentleman some facts. He wants facts, nothing but facts.

G. Wha. sort of facts will you have, Mr. Leland?

Le. Those which confirm your right to brand the clerical profession with opprobrium.

G. You want some facts, Mr. Leland; you shall be accommodated. I always make it a point to gratify the whims of young men, because I was young myself once, and like you had an overweening desire to be considered wiser and sharper than I really was!

Le. All this goes for nothing, Mr. Griscom. I asked you for facts, and not personalities. If, after so learned and oracular a flourish, you have no facts to give, confess it like a man, and retreat from your position. There is no shame in abandoning an untenable cause.

G. My cause is both tenable and satisfactory, as you will discover to your dismay before I get done with you!

Le. Facts, Mr. Griscom, not threats. I am waiting for your facts.

G. You appear to be very *eager*, Mr. Leland. Be cool, sir; be cool, when I see a youth of your years, so very hot, I always feel a touch of pity for him. It is a weakness of mine to look with compassion upon the rashness of young blood; but I can't help it.—Now, be cool, Mr. Leland, be cool. It will do you good, believe me.

Le. Sir, I am waiting for your facts.

G. Well, then, here goes. The pulpit is a humbug, because its members preach for their congregations, instead of their Master.

Le. That is a wholesale charge and therefore unworthy. It is made every day by superficial wittlings but has no foundation in fact. Wholesale denunciations never come from reflecting minds. Oblige me, Mr. Griscom, by descending to particulars. Name some one of our metropolitan clergymen whom you know to be a traitor to his Master.

G. [To Lounger] What is the name of your pastor?

Loun. Mr. Gadsden.

G. There is one to begin with.

Le. How do you *know* that, sir?

G. You heard the testimony a little while since, I presume, sir? That was *pretty* good evidence. It came from one of the gentleman's own parishioners.

Loun. I take back what I said of Mr. Gadsden.—Upon further consideration, I don't think him a *very* bad minister. He preaches the gospel as well as he knows how; and he *does* know how pretty well.—And, now I think of it, he has been the means of leading a good many to repentance since he has been among us.

Le. Your second evidence, sir?

G. You know as well as I do what the general opinion is concerning ministerial unfaithfulness and—

Le. Evidence, sir, evidence!

G. Well, then, if you will have it, your own pastor—Mr. Engold!

Le. Mr. Townsend, you are a trustee in our church. You have known Mr. Engold for many years. Frankly, now, and as a man who is bearing solemn testimony; what do you think of his conduct as a pastor? Has he, till within the last fortnight, done his duty to the best of his ability? Has he been faithful in season and out of season, making all times his season? Has he preached like one who has appeared to feel the responsibility of his high office; like one who was in the service of his Prince; like one whose chief desire was to lead his hearers from sinful unto righteous ways? Answer, frankly, honestly; as if you were at Jehovah's bar!

T. Solemnly, then, I affirm it to be my belief that—bating a few suspicions for which, after all, now that I reflect upon them, I can see no just reasons—Mr. Engold has ever been faithful.

Le. You hear, sir?

G. I do. But you forget the proviso in time: till within the last fortnight! What has happened since then? Has he proved traitor at last?

Le. Mr. Engold has, within the last fortnight, been the instrument of spiritual happiness to over one hundred hearts. Your evidence, sir.

G. [In an important tone.] Now, where is the we in dragging up the incumbent of every pulpit in the city for examination. It is unfair!

Le. And yet, you, sir, had no hesitation in arraigning the *entire body*. I put it to your candor, Mr. Griscom; which is the most unjust?

T. And I had a perfect right to do so. Everybody knows the inefficiency of hundreds in the profession.

Le. The question is not of their inefficiency, but of their unfaithfulness, Mr. Griscom.

G. Well then of their unfaithfulness. Everybody is aware—

Le. Evidence, Mr. Griscom! You are making a solemn charge, sir, evidence!

G. My own pastor then, Mr. Fenton.

Le. Do you know him to be false!

G. I think that, for a minister of Jesus Christ, he takes things *rather* coolly.

Le. How, coolly?

G. Easy, then, if that will suit you better.

Le. How, easy?

G. Well, he don't allow the souls of his congregation to disturb him *very* seriously. I presume you comprehend me now?

Le. I do not.

G. Then I'll be as plain as possible to accommodate the singular dullness of your mind!

Le. I will overlook your uncalled for personality, Mr. Griscom, providing you will be explicit.

G. Well, then, sir, I think that for one who professes so deep an interest in the business of his Master, Mr. Fenton exhibits a remarkable lack of fire!

Le. Energy, you mean.

G. Yes, sir.

Le. You forget Mr. Griscom that Mr. Fenton is not a man of vigorous mould. He is by nature of a mild tranquil temperament. His manner is easy, gentle, and subdued. It would be unfair to look for the same flaming energy in him, that you would from a more robust man. Clergymen, although in the service of The Redeemer, are still human and subject, like other men, to physiological laws. One is not full of animal vigor because he is suffering with a certain degree of palpitation of the heart, a second is comparatively tame in physical display, owing to dyspepsia; a third in consequence of a rupture; a fourth, from one of the many forms of consumption, a fifth, on account of a pleurisy, a sixth, because of some lung, liver, or other complaint, and so on; but nearly all in consequence of some internal disease which an undue agitation of the nervous system might suddenly increase and render fatal. Inconsiderate persons would sneer at these; and because they fail to exhibit the same muscular action which they evinced when in sound health, or because they do not come up to the strong, nervous, declamatory standard of other preachers of a sturdier and bolder build, they brand them as easy, lukewarm, and indifferent, and charge them with want of faithfulness, enthusiasm, et cetera! One has no taste for violent delivery, and therefore avoids it; another has no confidence in boisterous declamation and hence steers clear of it, while a third is mild from temperament. Mr. Fenton is one of the latter. His organization is of a delicate, refined order. Nature has bestowed greater attention upon his mind than upon his body.

He is therefore, more remarkable for his mental than his physical development; but what he lacks in animal, he makes up in intellectual vigor. He has done and is doing good work for his Prince, is a faithful and successful soldier of the cross. View him kindly, frankly, you will find him a man with a warm and generous heart for you and all humanity; an envoy with a single eye to the service of his dear Lord; and a pastor, prompt, earnest and watchful of his flock—yearning, striving to keep them in the heaven path—and bending every energy of his fine cultivated mind toward inspiring them with the same oneness of purpose, the same gentleness of spirit, and the same Christian integrity which animates his own upright heart.

G. You draw with a flattering pencil; but as I am not very largely gifted with faith in aught but humbug, you must excuse me from believing in the accuracy of the likeness.

Le. I aver solemnly, that I have known Mr. Fenton for two years and upwards, that I have heard him preach many times, and always found him a faithful deliverer of the message, that I have seen him when his best friends knew of it not, in the haunts of the poor, doing good as it were by stealth, giving advice with a liberal heart, money with a generous hand; that I have seen him, on many a pitiless night, and at hours when most men are partaking of refreshing rest, making his way, through stormy rain and sleet, to chambers in which you, sir, and most of this assembly, would unwillingly set foot, and pleading there, with all the might of his great mind, and greater heart, for departing outcasts; that I have known him to forgive and pray for men who have slandered and worked him injury; that I have known him to privately help many in their need, to give kind counsel to others who wanted counsel only, that I have known of many whom he has persuaded from the path of crime; of many whom he has gently led from wretchedness to comfort, and from the darkness of sin to the irradiancy of light. All this do I know, and to all this do I bear glad testimony; before Him, who knoweth it already; before you, who not knowing it, have done one of the truest servants of my Prince grievous and ungenerous wrong.

From News of the Church.

THE SABBATH CAUSE.

There seems to be less likelihood now than when we last referred to the subject, of any vigorous effort being made in the approaching session of Parliament for the repeal of the Forbes Mackenzie Act. It is said that the Scotch members are all but unanimous in favor of the act, and that in the face of such opinion no opposition could succeed. Still, the position will need to be carefully guarded.

The National Sunday League continues its labors. Two baronets,—Sir William Domville, and Sir J. Gardiner,—have been added to the list of vice-presidents. A beginning has been made in the formation of a library, composed of works upon the Sabbath, designed to overthrow its authority and observance. Petitions have been prepared for the opening of the British Museum, the Crystal Palace, and of museums, picture-galleries, and botanical gardens, throughout the United Kingdom, and are to be vigorously pushed. The League congratulates itself on the support of the public press.

The Crystal Palace Company report to their shareholders, that while much in favor of a Sunday opening, they are afraid to think of it in the present state of the law. It might lead to the loss of their char-

acter, and there is no way of securing the object but by obtaining a change of law in the usual way.

On the other hand, the Metropolitan Committee for Promoting the Observance of the Lord's Day propose to address both the Sovereign and the Legislature, praying,—

"1. That the attendance of regimental bands, for amusement, on the Lord's day, in Kensington Gardens, or in garrison towns, or wherever else troops are stationed, may be discontinued.

"2. That the British Museum, the National Gallery, and other similar public establishments, may not be opened during any part of the Lord's day. And,—

"3. That no alteration be made in the law which prevents the opening of the Crystal Palace and other exhibitions on that day.

"To these three points the efforts of the Metropolitan Committee will be limited. It is not proposed to ask for new legislation of any kind. The main object is rather to prevent mischievous and dangerous changes from being made, than to seek for any alteration in the existing laws.

"And, with this simple and definite object, the Metropolitan Committee asks the aid, and hopes to enlist the support, of Christians of all classes."

We do trust that the efforts of this society will be most vigorously seconded and multiplied over all the country, and that without delay.

From the London Missionary Magazine.

A CHINESE CONVERT.

"My past life," says he, in a document which he wrote out, "is not worthy of being detailed; but as it may give me an interest in your prayers, I will lay a sketch of it before you, as in the sight of God. From my ninth year to my seventeenth I went to school; but I only learned the art of writing, and to repeat many pages of our books, of the meaning of which I understood but little; while, all the time, I was offending continually by forgetfulness of God and disobedience of my parents. Three years, from my eighteenth to my twenty-first, I passed as an actor; but that profession being commonly believed to take from those who follow it the protection of their ancestors, I left it and took to divination. This proving unprofitable, I added to it the writing of charms and repeating of spells, along with the art of medicine, expecting to make gain. I prayed to demons and exorcised evil spirits. I surrounded myself with the images and pictures of former masters, and worshipped them. On the first and fifteenth of every month I repeated my litanies, and prayed to various spirits, hoping that they would give efficacy to my charms and spells; thus, throughout a period of more than twenty years, earning the wages of iniquity. In the fourth month of the present year, the brethren Yu and Mok came to the city of Sin-ngan distributing the sacred Scriptures. Before I had met with them myself, the wife of a neighbour gave me to read a volume which had been received from them, but I laid it with indifference on a shelf. There my daughter took it up, and beginning to read, she was delighted. My wife also was interested by it, and they united in urging me to go to the strangers and get a copy for myself. I went accordingly to them, thinking that the book was an ordinary composition for the admonition of the age, but they told me that it was the Book of God, the Creator and Preserver of the universe, who had sent his beloved Son to die, making atonement for the sins of men. This was what, in all my life, I had never heard of. The information

was as if thunder rolled in my ears, startling me from sleep. My first emotions were of terror; but when I saw that there was a way of escape from my sins, and a way by which I might seek happiness, how could I but be moved to repentance, forsake at once all the idols which I had vainly worshipped, be grateful for the great grace of my heavenly Father, and rely with all my heart on the atoning merit of the Saviour? I consulted with my wife and daughter, and, procuring the necessary means, followed the two brethren here to Hong Kong, that I might be instructed in all the worship of God. While I have been here, I have felt something of the happiness of heaven."

From the American Messenger.

THE CHURCH'S STRENGTH.

The converts of this day of Pentecost, if doubled once in ten years, would, at the end of two centuries, have equalled the whole population of the globe. Yes, if Christians had continued to labor so humbly, and so prayerfully, and God had so blessed their labors as to make each convert the instrument of the conversion of two persons every ten years, the morning which ushered in the third century from that memorable day, would have shone upon a world containing not one soul unreconciled to God.

Why then did not Christianity go on "conquering and to conquer," until its triumphs were co-extensive with the abodes of man? Alas, the fault was in her professed friends. Even before the grave had closed on the last of the apostles, pride, and emulation, and worldliness had begun to mar the beauty and paralyze the energies of the Christian church. And, as years rolled on, the scene became darker and darker still, until at length a night of gloom settled down upon the world, which continued unbroken for ten centuries.

How impressive the lesson thus taught us by history. How clearly does it show that the strength of the church is in proportion to her purity and spirituality. Let her once more cherish the Pentecostal spirit, and would she not experience Pentecostal success, and receive a Pentecostal blessing?

ONE YEAR'S FRUITS OF THE LONDON CITY MISSION.

967 cases of decided reformation of life; 700 persons induced to become communicants; 411 prostitutes induced to enter asylums; 470 persons living improperly together induced to marry; 656 drunkards reclaimed; 363 persons induced to commence family prayer; 9561 children sent to school.—*Report.*

HAPPINESS NOT IN STATION ALONE.—There is one experience, gentlemen, to which the history of my various changes in life has peculiarly, and I will even say, has painfully exposed me—how little a man gains, or rather, indeed, how much he loses in the happiness of natural and healthful enjoyment, in passing from a narrower to a wider, and what some may call a more elevated sphere. There is not room in the heart of man for more than a certain number of objects; and he is therefore placed far more favorably for the development of all that pleasure which lies in the kind and friendly affections of our nature, when the intimacy of his regards is permitted to rest on a few, than when hustled through an interminable variety of persons and things, each individual can have but a slender hold upon the memory, and a hold as slender upon the emotions.—*Dr. Chalmers.*

Views and Doings of Individuals.

For the Gospel Tribune

THOUGHTS OF THE MIDNIGHT HOUR.

A POEM, BY THE FOREST BARD.

T. W. . . . L. . . . Esq.

As it is respectfully inscribed as a token of friendship and devoted affection.

When midnight has her sombre curtain spread,
And silence reigns, as though all earth were dead,
Then oft wild fancy soars to heights unknown,
Scale fate's dark mount, and strive to climb her own;
At this still hour, steeped in the depths of thought,
When memory labors, by experience taught,
The mind, impatient of its thralldom here,
Chafes at the chain that circumscribes her sphere.

At such an hour with me 'twas: thought would soar,
Tread pleasure's path, or range destruction's shore,
O'er earth 'twould hover, in its hasty flight,
And scan her actions with no jaundiced sight,
E'er on eternity's dread verge I stood,
And careless, wandered by its silent flood;
I tried to pierce its doubtful mists, again
I tried its depths, its width, but oh! 'twas vain;
In vain, the soul would pierce thro' that deep gloom,
That ever hangs around a yawning tomb,
She shudders with some secret dread:—'tis thought
Or some strange monitor, she knows not what,
And oft recoils, affrighted, and afraid,
Till reason cheers her with her timous aid,
Then grown more tranquil, may she look again,
O'er death's dark gulf, or life's decaying plain,
What may she see, then? What will she behold?
Will some new vision, to her sight unfold?

'Twas thus, at midnight, (when to wake inclined),
Tumultuous thought, swept o'er my restless mind,
Capricious fancy, made me, by her art,
The tortured victim of a troubled heart,
I wish'd to step beyond the present stage,
To know the secrets of the future age,
To read eternity, if such there was,
And wish'd to look beyond the Great, First Cause.
I almost doubted nought could be supreme,
Yet dared not doubt, what nature made her theme,
At length that name which all earth's tongues will laud,
One truth made certain; this, there is a God.
Conviction fastened on the mind of youth,
The soul grasp'd eager at the golden truth,
And satisfaction recognized her nod;
As truth declared there is—there is a God.
But why this doubting of the feeble soul,
One part believ'd we must believe the whole,
Yet, like a startled murderer still it fears,
Tho' with conviction ringing in her ears,
Despite, that "still small voice," that constant says,
One God there is, before whom earth decays,
Then peace, thou rebel, seek thy wonted rest,
And still this tempest raging in my breast,
Go, felon doubt, embrace this darling truth,
Flee sooty's brood, and spurn thy thoughtless youth.
Oh turn my soul, by sweet affection stay'd,
And meek religion too, shall lend her aid,
Go, scan the busy sons of earth, how vain
They heedless dance along life's flow'ry plain,
They sip that gilded cup which serves to please,
But bitter woe is lurking in its lees,
With mirth, and folly, now they madly stray,
While pleasure pipes they blindly dance away,
Oh thoughtless herd, have ye no conscious dread;

No secret fear to mingle with the dead?
Have ye no souls that thus ye dare presume,
To trip so lightly round a gapping tomb,
Unthinking through, ye pluck the blooming flow'r,
And seize the pleasures of the passing hour,
Ye trust to *fole*, the import of the is cast,
Til fate deceives you, when all hope is past,
And truth shall show at death's eventful day,
The heav'n ye've lost, the heav'n ye've cast away,
But though life pass, with every passion fed,
Or softly pillow'd, on false pleasure's bed,
Tho' mirth may lure them with her golden charms,
Or folly fold them in her wanton arms,
Stern truth shall burst upon each startled soul,
And the false firm shall from their vision toll;
Those pleasures tasted in the courts of vice,
They find they've purchased at *too high* a price:
In vain religion whispers in their ear,
Her counsel's spurned, or frown they cannot hear,
And too, mortality (in vain) would warn,
To flee, from vice, and shun the gilded thorn,
Or yet 'twill rattle in each anguish'd breast,
And strip the form by poe'ry has dress'd;
The hour of death shall tell a dismal tale,
When doubting sceptics shall with atheists wail,
Then unbelief shall hide her blushing face,
And shame to own her much dishonoured race,
Eternity her veil then cast aside,
And death no more her dreadful secrets hide,
Once o'er death's wave, the soul its doom shall know,
To heaven shall rise, or sink to endless woe;
Shall hymn its praises round Jehovah's seat,
Or sink to hell the suffering damned to meet;
Then oh! what misery will that heart devour,
When it's lamenting life's neglected hour,
And then the soul in woe be heard to say,
To those false pleasures which beguiled astray,
Where are ye now, that have my soul deceived,
Ye faithless crew, whose words I long believed,
Where now the joys ye placed before my eyes,
The turfs that led, from vanity to vice;
Where now gay pleasure, where thy smiling face?
Or mirth, or folly, where's thy trifling grace,
Gone—gone—all vanish'd—all at death's fell swoop,
And man to misery left, their ruin'd dupe,
A ruin'd dupe, oh say how long to be,
A life, an age, a long eternity.
Eternity!—say, how dost thou proe'aim
The appalling import of thy magic name;
How shrinks the soul thy gloomy path's to face,
The boundless limits of thy length to trace;
Not one oasis, in thy dreary path
He finds, who has incurred Jehovah's wrath,
Thy name as a dread talisman will make
The soul in horror at thy import quake,
Wrapt in the embrace of corrupting clay,
It idly pass'd its precious years away,
In contemplation of some specious plan
Or speculative, careless toy'd with man,
To toil—to hoard—to a treasure rich to save,
And yet desert it for a dismal grave,
Or else, perhaps, like a listless race,
Man stives God's being, and his pow'r to trace,
From whence he came, or whither he must go,
A pow'r supreme it seems he cannot know,
Thinks strange to hear of worlds produced from nought,
Yet each with beings of importance fraught,
What guides our planet, in its constant flight,
Or brings so sure a terminate day and night,
One moment dares he but of chance to think;
The next the structure of his thought will sink,
Confused, he knows not where his trust to place,
A God to own, or own a genii race,
He mocks divinity with polish'd wit,

In subtle guise, oft plays the hypocrite,
 Hews out a doctrine he believes alone.
 But heav'n, or hell, such doctrine scorns to own,
 Yet owns he not, that which he knows is true,
 Each step is sinful which he doth pursue.
 That "sil'nt" voice" now whispers in his ear,
 'Tis false this doctrine that you hold so dear,
 And painful thought will on his conscience throng,
 And loudly whisper that his course is wrong,
 Yet tho' conviction at his heart may gnaw,
 Her voice is stifled by his passions law,
 Her whisper spurns, her penitence he'll check,
 Till soul and conscience, both becomes a wreck,
 Until in death's puissant grasp he lies.
 Impassion'd, curses, calls on God, and dies

(To be continued.)

REV. J. HOWE (1678) ON CHRISTIAN UNION.

(Continued from page 221.)

We proceed now to enquire in what way the spirit of God poured forth, may be expected to effect this union, and there is no doubt but it will be by the same means by which religion itself shall be revived and recovered, of which we have so largely spoken, for that which makes the Christian Church a Living Church will make it *One*, that is, in that higher and more eminent degree, whereof we have been speaking. It is but one and the same thing, or is done by the same operation, the making the Church more holy and the making one, that which brings christians nearer to God, and Christ will infallibly and at once bring them nearer to each other, whensoever the Spirit of God poured forth shall make men agree in having the Lord for their God, saying, this God is our God for ever and ever. When men shall become more sincere and thorough Christians, they will certainly find that the things in which they are agreed are far more momentous than any about which they may differ, to this effect is the promise in Jer., chap. xxxii. 38-39. "They shall be my people, and I will be their God; and I will give them one heart and one way." We are told that God is Light, and also, that he is Love. Were the image of God in these two things more generally and vividly impressed upon men, this would do the whole business, this would make them all one. How blessed then would the union of Christians be. The effect of such a pouring out of the Spirit it may be expected will be—1st, an increase of light and knowledge among Christians generally, as to things necessary to union; 2nd, greater measures of grace, rendering them more patient and forbearing towards each other; and 1st, By an increase of light and knowledge, I mean such as lies in the next immediate tendency to holiness, the knowledge of the truth which is after godliness, and which doth temper and dispose the minds of men for the reception of truth as sanctifying, truth as it is transformative of the soul into a holy and godly frame; otherwise there wants the cement that should hold hearts together. Whenever the Spirit of God doth that blessed work in the world, to revive true Religion, it will

unite Christians, by curing the maladies and distempers of mind, which prevent them from receiving sound gospel knowledge; for if this be not done it will be impossible there should be union, unless men should agree only in being diseased, or which would be equally absurd, agree all to be in one disease, which surely would be a most unhappy union. But, when the Spirit of the living God, shall create the Christian world a region of light, then shall be realized the happy union of which we have spoken. 3rd, By making Christians more patient of dissent from one another in less necessary things, for then there will be a greater ability to distinguish between truths that are of Scripture revelation and those that are not, and to judge more correctly of their relative importance; and also, among revealed truths men will be enabled to distinguish between those which are more and less necessary, and being also more spiritual, they will be more apt to be taken up with the great things of religion. Be more holy, less opinionative and humoursome, and have less of the knowledge that puffeth up. Then Christians will maintain a reverential subjection to God's own prescribed rules of, and terms of Christian communion, not daring to make terms, limiting the communion of Christians, as such, which Christ never authorized and will never own, under this devout subjection, to the authority of Christ, and influenced by a due regard to his new commandment, Christians will extend their communion to all those to whom he extends his, for this is the import of the Apostles words, Romans, chap. xiv. 1, 10, and also, chap. xv. 7; here is a principle more broad and solid, and better adapted as a basis of Christian communion, and as a specific to cure the diseases of the Church than any squaring or adjusting of the external forms whilst the internal conformity of the minds of its members to the mind of Christ in meekness, gentleness, and love, are lost sight of.—Communicated by Q. Q., Pickering.

REPLY TO * * * ON COMMUNION.

(Continued from page 192.)

Immediately after the declaration on which I have been remarking you say, "If we admit the example of the primitive churches to be really and positively binding on us now as the followers of Christ, the question simply is, were the converts to the gospel-faith baptized in order to be admitted into, and have the privilege of communion with the Apostolic churches. If this is admitted, then we have a divine example, &c." To this, with some little qualification, I have no objection: for I do admit that the example of the primitive churches, as far as it is possible for us to follow it, is "really and positively binding on us;"—I do admit that "the converts to the gospel-faith were baptized immediately, or as soon as circumstances would admit, after conversion.

I mean this as applicable to such as were converted on, or after the day of Pentecost. But when you say "in order to be admitted into the primitive churches," if you mean that baptism was viewed as in all circumstances necessary to admission, in the same sense as conversion was necessary; I cannot go with you. I will admit that if a professed convert had refused to submit to baptism, he would have been rejected, but not, observe, because the want of baptism was viewed as of itself an absolute disqualification for communion in these churches, but because refusal to submit to what was *then* incontrovertibly the will of Christ would have been necessarily viewed as wilful disobedience to his laws, or contempt of his authority. And if you, dear brother, could say of Pedobaptists, as such, that their refusal to be immersed must necessarily be viewed as wilful disobedience, or contempt of the authority of Christ, then you would be right; it would be utterly vain to contend with you. Nay, I will cheerfully admit, that if close communion had had this ground to stand upon, there would have been absolutely "NO GROUND FOR OPEN COMMUNION IN THE NEW TESTAMENT." But I know, brother, you set up no claim to such ground for close communion,—I know you could make us out a list—a long list of names of Pedobaptists both from among the living and the dead, concerning whom, if you hear it said, or even insinuated, that they refused to be immersed, from a disposition to disobey, or condemn the authority of Christ, you would spurn the insinuation as flagrantly unjust. What! you would say, John Owen a contemner of the authority of Christ? Or even Richard Baxter; eulogized in an article in a late *Ch. Mess.*, in terms of unmeasured veneration. Yes, Richard Baxter, who, though an inveterate opponent of the Baptists, is yet characterized by brother Nutter, (I presume, a *close Baptist*) as the "ever to be remembered, great and good Nonconformist divine, one of the most spiritual and successful ministers of the gospel of the times in which he lived." Yes, Richard Baxter, concerning whom brother Nutter says "I esteem it a peculiar privilege to have been born and brought up in the same town wherein so excellent a man lived and laboured so successfully that Kidderminster was brought from being a town without a praying family to be a town almost without a prayerless family. And who, brother Nutter is sure, left such a savour of heaven and heavenly things that the effects continued to be felt for many generations." And brother Nutter might have added, that the works of this same Richard Baxter; such as his *Call to the Unconverted*, and *Saint's Rest*, are, perhaps, at this present time doing more every day in the way of converting sinners and edifying saints than many a living *Regular Baptist* minister by his personal labours, and must the "ever to be remembered" Baxter be classed with the disobedient,—the contemners of the authority of Christ? Can that system be sound that

requires the exclusion of a Baxter from the Church of Christ? Surely it requires revision. This, dear brother, is our grand—our insurmountable objection to close communion; it has, indeed no respect of persons, except they be immersed; an Owen may delight as much in serving and exalting Christ as Paul;—a Baxter may be as zealous for the glory of God in the conversion of sinners as that Apostle;—they may both possess the fervent love of John; they may do an incalculable amount of good in converting sinners and building up saints; it matters not to close communion:—according to it they must, as to qualification for admission to the privileges of the house of God, be contented to take their place with the "disobedient," the contemners of the authority of Christ. True, it is admitted cheerfully, that close communionists in general would be very far from classing Owen, or Baxter, or any pious Pedobaptists, with the disobedient, it is of their system that we speak; with the inconsistency between *it* and themselves, we have here nothing to do.

It is not uncommon for our close brethren to ask "to what purpose is it that such characters as Owen, Baxter, Watts, &c., are brought forward?" We reply, to great good purpose, especially as a sample of the characters whom close communion rejects or excludes from the church of Christ; for the fact that it does require the rejection of thousands of such characters is surely strong presumptive evidence that the principle is a flagrant fallacy. Yes, though the various express injunctions to receive those whom God has received had not been in the New Testament, yet the fact that close communion requires the rejection of even such characters from the Church of Christ as Owen or Baxter, would be, in our view, more than sufficient to condemn it; but when we are expressly commanded to receive even "the weak in the faith," shall we be told it is not to the purpose to refer to such characters as Owen, or Baxter, and say to close communionists your system cannot be right, because instead of receiving "the weak in the faith" according to the express law of the New Testament, it rejects many both of the weak and the strong. When we say it is not very likely that, as God so very evidently received and communed with an Owen and a Baxter *himself*, he would nevertheless make it our duty to refuse to receive or to reject them from *our* communion, shall we be asked "to what purpose are such characters brought forward?" when it is frankly acknowledged by our close brethren that there are among those whom they deem unbaptized vast numbers of eminent christians, such as Owen and Baxter; and when it is equally frankly admitted that in New Testament times there was not among the unbaptized a single christian even of the meanest grade; surely we might with the strictest propriety ask them "to what purpose do you tell us that the immersed *only* were admitted to the New Testament Churches?"

For these somewhat extended remarks, though an apparent digression, I need offer no apology, being persuaded that every candid mind must allow they have a very important bearing on the question at issue.

I admitted that those converts, at least, who were converted on and after the day of Pentecost were baptized on their conversion, and I may add, probably before they united with the church to celebrate the supper; but I think you will admit that it was not *because they were baptized* that these converts were received into the church, but simply and solely *because they were converts*, or believers; and if we could conceive it possible for a convert to have given evidence of his conversion, while refusing to be baptized, it may be assumed that such a convert would have been received unbaptized; for it is manifest nothing was required but evidence of genuine conversion; allowing that baptism was required, it was so only as an evidence of conversion, but that it is so now is not pretended.

You go on to observe, "if this is admitted (viz., that the converts were baptized, &c.) then we have a divine example, &c." I have admitted that we are bound to follow the example of the Apostolic churches as far as it is possible for us in our circumstances to do so; but I contend that we are placed in circumstances,—yes, brother, though I have already remarked pretty fully on this, it does appear to me of such importance as to justify a repetition;—I do unhesitatingly insist, the circumstances in which we are placed by the baptismal controversy renders it absolutely impossible for either you or us to follow the example of the New Testament churches in every respect. I have already particularized several respects in which you do not follow their example; and I could easily mention others; let it suffice to refer to one. When you baptize such a candidate as Mr. Noel you complacently conclude that now you have followed the example of the New Testament churches. But it needs only a little reflection to convince you that there is really no such example exhibited by these churches: you know their rule was to baptize on conversion; but here is a christian who had been converted perhaps half a century, and had been all that time faithfully and zealously serving his Lord, and enjoying at certain intervals during that period the privilege of celebrating the Lord's supper; though you assume in your articles of faith (certainly unwarrantably) "that ordinance is the peculiar privilege of those who immerse;—here I say is such a christian observing the *initiatory* rite of baptism; but where is the divine example that is followed? Assuredly it was as much the intention of the Institutor that it should be observed on conversion, as that it should be observed at all. Here then is "a change in the order and ordinances of the church of Christ. How you can justify yourselves in countenancing it while you contend that no possible change of circum-

stances can demand or justify the slightest deviation from apostolic example I cannot see. I solemnly assure you, dear brother, I feel constrained to view it as a deviation from Apostolic example equally great as to admit acknowledged christians to the Supper, though owing to their views of the ordinance, they did not see it their duty to be immersed.

You say that the dogma that a change of circumstances, may demand and justify a change in the order and ordinances of the church of Christ is the glaring error that is at the root of all the heresies, and anti-christian practices that corrupted the christian church. I think, brother, you are aware that these heresies, &c., that corrupted the christian church were not introduced on the pretext that circumstances rendered them absolutely necessary; but on the ground that the church (alias, the clergy) was invested with authority to settle the meaning of scripture;—to decree rites and ceremonies; and in short, to enact such laws for the government of the church as a majority of the clergy should deem expedient. Nothing of the kind is contended for by the advocates of open communion. Nay, as already observed they appeal to the unequivocally expressed injunctions of the divine word: they contend that the change of circumstances occasioned by the baptismal controversy, not only *justifies* a change in some respects as it regards the ordinance of baptism, and admission to the church of Christ, but renders it *absolutely unavoidable*. It is vain to talk as if a change in these respects were optional; for that it is not. We may choose between one change and another, but between *a change* and *no change* we have no choice. We contend for one line of procedure in reference to baptism and admission to the church; you contend for another, but both in certain respects deviate from the example of the New Testament churches. As perfect imitation is impossible, we feel it our duty to aim to follow Apostolic example as to what appears of the greater importance; and acting on this principle we feel impelled to the conclusion that the manifestation of union and love among the followers of Christ is of incomparably greater importance than a punctilious uniformity in respect to the ordinance of an external ceremony: for, however important the ordinance of baptism may be; and we would be far from detracting the least iota from its importance; yet we believe that all the deficiency really chargeable on pious Pedobaptists in reference to it, amounts merely to a mistake respecting the time and manner of its observance. Many of them, doubtless, have as high a regard to the rite as an ordinance of Christ, according to their own view of it, as the most *regular* of the Regular Baptists can pretend to; and therefore, dear brother, we hold it to be utterly out of the question for us, even as Baptists, to view their error of sufficient enormity to justify their exclusion from the church of Christ, especially when we cannot shut our eyes on the humbling fact, that many of them far outstrip us in their zeal and devotedness to their God and Saviour.

Political and General Miscellany.

From the Massachusetts Teacher.

PROGRESS OF EDUCATION IN CANADA.

The time has arrived when the "schoolmaster" must go "abroad" to gain instruction, as well as to impart it. The teacher who is satisfied with his own experience, and will not take the trouble to inquire what progress others are making, is in great danger of finding that he is detached from the rest of the train, and that the passengers have all gone into the "car forward."

Teachers above all other classes in the community, are favored with frequent and regular vacations, and are, therefore, the more inexcusable if they fail to become in some degree familiar with the systems and modes of instruction that are adopted in the best schools. Most of the teachers of the State are so situated that they can enjoy these advantages with only a moderate expenditure of either time or money.

Availing ourselves of a recent vacation, we went as far as Canada West, and spent several days in studying the educational system of that Province. We stopped *en passant* at Utica, with the assembled teachers of the Key-stone State, and found that the New York State Teachers' Association embraces several hundred of the best teachers in the country, with three times as much intellectual and moral power as they can bring to bear effectively in one organized body. We lingered also at Trenton Falls, near Utica, long enough to learn that it is one of the most beautiful summer retreats that an exhausted teacher could possibly desire.

A few of the impressions received during our visit to Toronto, and facts gathered there, may not be wholly destitute of interest to the readers of the "Teacher."

So much has been said of the Prussian system of schools, that well-informed teachers have become familiar with most of its prominent features; but a system of education, in some respects more complete and imposing than that of Prussia, has sprung up on our own borders, which appears to have attracted less general attention among us.

The present system of education for Upper Canada is identified with the name of the Rev. Egerton Ryerson, D. D., Chief Superintendent of Schools. Dr. Ryerson entered upon the duties of his office in 1844, and spent an entire year in examining the different systems of other countries, both in Europe and America. The results of these investigations were embodied in an elaborate Report, published in 1846, and in a bill for the establishment of an improved system of schools, which became a law the same year. The system adopted by Dr. Ryerson is eclectic. Many of the general features of the school law were borrowed from the system of the State of New York; the principle of supporting schools according to property, was derived from Massachusetts; the elementary-text-books adopted, were those published under the sanction of the National Board of Education in Ireland; and the system of Normal School training was derived from Germany. Dr. Ryerson acknowledges himself specially indebted to these sources, but the features he has derived from them are essentially modified in their application.

The course of instruction provided by law in Upper Canada embraces every grade of school, from the lowest to the highest. The attention of the Educational department is devoted more especially to the

interests of Common and Grammar Schools, and yet it would be very difficult to find another country, in which an equal amount of pecuniary aid is furnished to students in the higher departments of education. In the University of Toronto, there are distributed annually among the students about sixty scholarships, each worth \$150, besides numerous prizes and medals. The scholarships are given to those who sustain the best examinations in the different branches, at several different stages in their college course.

The Normal School at Toronto is an institution that would be an honour to any country in the world. It consists of a Normal School proper, and two Model Schools. In the Normal School, pupils are "taught how to teach;" in the Model Schools, they are taught to give practical effect to their instructions, under the direction of teachers previously trained in the Normal School. The Model Schools are designed to be the *model* for all the public schools in the Province. The buildings were erected by Government in 1852, and the grounds occupy an entire square of more than seven acres. The whole cost of the buildings and site was about \$125,000. The buildings and premises are by far the most commodious and elegant of the kind in America. The main building is 184 feet long and 84 feet deep, and the extreme height of the cupola is 95 feet. The arrangement of the rooms is such that the male and female students are entirely separated, except when in the presence of one of the teachers. More than half of the lower floor is occupied by the rooms of the "Education Office" and the "Map and Public Library Depository."

The Pupils of the Normal Schools are divided into two classes, and the lectures and other instructions are given chiefly by Thomas J. Robertson, Esq., and Rev. William Ormiston. These gentlemen had both been distinguished for their scholarship and ability before engaging in the school at Toronto, and they have shown themselves fully equal to the duties they are now called to discharge. Those who attended the recent meetings of the New York State Teachers' Association enjoyed the privilege of hearing an off-hand speech from Mr. Ormiston, and it is no disparagement to others to say that it was not excelled by any similar effort during the sessions. Whenever we have occasion again to refer to a speaker who illustrates the *vehement* in style, we shall name the Rev. William Ormiston.

Much of the instruction in the Normal School is given in the form of familiar lectures, but the examinations of the pupils are thorough and searching. The number of pupils in attendance at the time of our visit was about eighty, but this is considerably less than the usual attendance. The course of instruction extends through two half-yearly terms, and embraces both common and higher branches of English study. The course appears to be less strictly professional than in several of the Normal Schools in the United States. Less time is devoted in the Normal department to the theory and practice of teaching; but this deficiency is in a great degree supplied by the extensive practice required in the Model Schools, under the direction of competent and experienced guides.

The Model Schools are more extensive and complete in their arrangements than any in the United States, unless we except the Model Schools at New Britain, Conn., which are unquestionably the best we have. The number of scholars attending the Model Schools at Toronto is about 400.

The business of the "Education Office" furnishes full employment for the Chief Superintendent and his Deputy with some three or four Clerks. The *Journal of Education* is issued from this office monthly, under

the direction of Dr. Ryerson, assisted by the Deputy Superintendent, J. George Hodgins, Esq.

Another important branch of the establishment is the "Apparatus, Map, and Library Depository." An extensive assortment of works in the various departments of literature and science, is kept constantly on hand, and schools and libraries are supplied at cost throughout the Province. The books furnished by this Depository to the public libraries, amount to nearly 100,000 volumes annually.

It may, perhaps aid in forming an idea of the amount of business transacted by the Department of Public Instruction, to state that the number of letters received by its several branches, amounts to about 500 a month.

At the head of the whole system, are the Council of Public Instruction and the Chief Superintendent of Schools, both appointed by the Crown.

GIVE WAY A LITTLE.

In the crowded streets of the great city where multitudes are passing in opposite directions, while some are crossing obliquely, and others at right angles, it is necessary for every one to give way a little to those he meets; by which means they will have a free passage. Were the whole multitude to pass directly onward, without any yielding an inch of ground to anybody else, all would be obstructed more or less, and confusion must ensue. Or, if a churlish individual should take it into his head to march forward in a straight line, and in no case, make way for man, woman, or child, nor even for a procession, he would be sure to jostle against some one or other, at almost every step, and would receive many an insult, and perhaps hard blows for his obstinacy and impudence.

And very much so it is in our journey through life, and with respect to our general intercourse with mankind. In the march of life no one's path is so clear as not in some degree to cross another's; and if each is determined, with unyielding sturdiness, to keep his own line, it is impossible but he must give and receive many a rude shock. In society, in neighborhoods, and even among close friends, there will spring up rivalries, and be sometimes a close line of opinion, and if all were mutually obstinate, there could be no bounds or end to contention. Whereas, by the exercise of mutual condescension, social harmony is preserved, and the pleasures of society enjoyed.

Courtesy of manners is the congruous drapery of a benevolent mind, and is both seemly and pleasing at all times, and in every relation of life. Nor does it need any laborious study to maintain it. A great part of the essence of courtesy, or of genuine politeness, is expressed in these three words, "Never prefer yourself."

THE SECRET OF DR. WAYLAND'S SUCCESS.

From an Address delivered by him on retiring from the Presidency of Brown University.

1. A resolute and honest consecration to the work to be done. He had cut loose from whatever interfered with that work. He kept himself from amusements—for which he had no taste—and even from favorite studies, and gave himself to the work of building up the University.

2. A gogged instinct to do his duty. He had a fixed determination to go through with what he had begun, and to take up every duty as it came. No doubt, in the matter of discipline, some had thought him a "regular old despot." But God only knew the

agony he had endured when called to inflict pain on any student or his friends. But the pain they had suffered was nothing when compared with his. He had tried to avoid discipline, but could not help it. And now, as the rejected suitor appealed from Philip drunk to Philip sober, so he appealed from impetuous and excited young men, to the men he saw before him, matured and subdued by experience. They must decide on his acts as instructor; and there was no pupil of his whom he would not be glad to meet any where, for he knew that towards all he had done his simple duty.

3. Never act for to-morrow, or next month, instead of to-day. It has been my rule to do to-day what I have to do, as well I know how. The way to prepare for to-morrow, is to do with a whole heart the duties of to-day. Sometimes young men take up teaching as a temporary employment, while preparing for a profession; but their hearts are not in it, and, consequently, they break down as teachers, and carry with them into their profession the reputation of men who have already failed. Do your present duty and never be mousing round for something.

4. Adherence to general principles. Have confidence in general principles. Our wisest men—for I presume our politicians are our wisest men—often mistake for want of confidence in principles. Things follow their tendencies. Take a law of right and carry it through, and take the good and bad together. You cannot have the good of a principle without the evil. But follow the principle. It will bring you into narrow places and up steep defiles; but keep on, and you will see a glory beyond that will repay the labor and toil of the ascent. For myself, I am built railroad fashion. I can go forward, and if necessary, I can go back; but I cannot go sideways.

5. Whatever of knowledge I have of men or mind, I have got from the New Testament of the Lord Jesus Christ. Study the Bible, if you would be wise. Count it your highest honor to be useful to your fellow men.

HARVARD UNIVERSITY AND A WAR SHIP.

It appears from the last report of the treasurer, that the whole available property of the University, the various accumulations of more than two centuries of generosity, amounts to 703,175 dollars.

There now swings idly at her moorings, in this harbor, a ship of the line, the Ohio, carrying 90 guns, finished as late as 1835, for 547,883 dollars; repaired only two years afterwards, in 1838, for 223,012 dollars; with an armament which has cost 53,945 dollars, making an amount of 834,845 dollars, as the actual cost at this moment of that single ship; more than 100,000 dollars beyond all the available accumulations of the richest and noblest seat of learning in the land! Choose ye, my fellow citizens of a Christian State, between the two caskets—that wherein is the loveliness of knowledge and of truth, or that which contains the carrion of death. Let us pursue the comparison still further. The account of the expenditures of the University during the last year, for the general purposes of the college, the instruction of the under graduates, and for the schools of law and of divinity, amounts to 45,949 dollars. The cost of the Ohio for one year in service, in salaries, wages, and provisions, is 220,000 dollars; being 175,000 more than the annual expenditures of the University; more than four times as much. In other words, for the annual sum which is lavished on one ship of the line, four institutions like Harvard University, might be sustained throughout the country. Still further let us pursue the comparison. The pay

of the captain of a ship like the Ohio, is 4500 dollars, when in service; 3,500 dollars when on leave of absence or off duty. The salary of the President of Harvard University is 2,205 dollars, without leave of absence, and never being off duty!

If the large endowments of Harvard University are dwarfed by a comparison with a single ship of the line, how much more must it be so with those of other institutions of learning and beneficence, less favored by the bounty of many generations? The average cost of a sloop of war is 315,000 dollars, more, probably than all the endowments of those twin stars of learning in the western part of Massachusetts, the colleges at Williamstown and Amherst, and of that single star in the east, the guide to many ingenious youth, the seminary at Andover. The yearly cost of a sloop of war in service is about 50,000 dollars; more than the annual expenditure of these three institutions combined.—*Non. Charles Sumner.*

From the Toronto Globe.

THE MAMMOTH STEAMSHIP.

We have on several occasions noticed the character and progress of this wonderful attempt to overcome, by opposing still stronger forces the fierceness of that ocean-strife to which navigators have been exposed, from the time when the man, who Horace says must have had a heart of triple brass, first launched his bark on salt water, to the present half-way house of the nineteenth century. The following particulars, however, for which we are indebted to the *State of Maine*, may not be uninteresting, especially when it is remembered that there is some hope of this gigantic vessel becoming to a great extent a peculiarly Canadian 'Institution.' This great steamer, then, is being constructed on the Thames by Messrs. Scott and Russell, under the direction of I. K. Brunel, the Engineer. She is to be 684 feet long, 83 feet broad, 58 feet deep, with four decks, and a measurement of 27,000 tons. She will be ship rigged with five masts, and steered with two rudders, the one before the other behind the screw. Besides the screw she will also have paddle-wheels, which are to be worked by a separate engine from that which sets the screw in motion. These engines, placed in different parts of the ship, will be worked by the steam from ten boilers, having each ten furnaces and a smoke-pipe for every pair of boilers. The screw engine will be 1,600 and the paddle engine 1,000 horsepower; total, 2,600. Cylinder of screw, 4 feet; diameter of cylinder, 84 inches; stroke 4 feet: cylinder of paddle-engines, 74 inches; length of stroke, 14 feet 6 inches. Each engine-room will be forty feet long. The screw propeller will be 23 feet in diameter. The paddle-wheels have been fixed at 58 feet diameter. Draft of water loaded, 28 feet; in ballast, 18 feet.—the shaft of this monster-vessel has been made at the works of the Messrs. Napier, on the Clyde, and is 4½ feet in diameter, and her chain cables are made of 4½ inch iron. The mode of constructing her hull is as follows:—

The steamer is built into a set of square iron boxes or compartments, encased within a double shell of iron plates, the inner one of three quarter inch iron, forms the inner skin or hide. Outside this is an outer skin of one inch iron plates. The outer and inner plates will be joined to each other by longitudinal webs or girders formed of plates and angle iron. There will be seventeen of these webs on each side of the ship, thus joining the outer and inner skins by means of a number of water-tight cells, of such extraordinary strength that they give a rigidity never before com-

municated to any vessel. Besides these small cells forming the wall, as it were, of the ship, she is being built in seventeen sections—the midship section being first built up to its full altitude, and the iron decks laid—the other sections, fore and aft, being successively built in like manner, and joined to the preceding section. It may, therefore, be said that the ship will consist of a great number of water-tight apartments between the outer and inner skins, and of thirty-two large square compartments in the body of the vessel, not merely nominal divisions, but complete, substantial water-tight bulk-heads, of sufficient strength to bear the pressure of being filled with water. In case of accidentally being broken in two, the separate portions would float without damage to the cargo contained in the uninjured sections.

The accommodations for the conveyance of passengers on board this ship will be something almost fabulous. She will accommodate a whole expeditionary army, say ten thousand men, if used as a troop ship; but for other purposes she will be able to receive on board six hundred first class and eight hundred second class passengers. Her saloon will be four hundred feet long and fifteen feet high. It is expected that from her vast bulk this ship will move upon the waves of the ocean as easily as smaller crafts move upon the little ripples of our fresh water rivers. A gale of wind will be no gale to her, and she will be as steady in a hurricane as a flat bottomed punt from which gentlemen fish for carp in a pleasure pond. Of course it is not every harbor that will suit a craft of twenty-seven thousand tons measurement, although, considering her great tonnage, twenty-eight feet, which is calculated as her loaded draught, is small enough. Great efforts are, therefore, being made to have her permanently employed in the American trade, and Boston and Portland are each competing for the honor of having their port made the goal of her western voyages. We understand that our friend Mr. Bellhouse has gone out to communicate with the owners of this wonderful vessel, with the view of determining them to adopt Portland as the place to which she shall permanently run. The Grand Trunk Railway and the Great Western Railway have, of course, a very considerable interest in the success of this negotiation. With the *Mammoth* steamship running across the Atlantic from Portland to Liverpool, and the most direct line across the Continent to the Western part of the Continent over the Victoria Bridge at Montreal, an immense trade must be brought upon the Canadian route, which must swell the receipts of our railroads, and, no doubt, add immensely to all the commerce of the country.

From the Venice Gazette.

THE POPE'S RULE IN AUSTRIA.

According to the new Concordat:—"The Catholic religion shall be maintained and protected, with all the rights and prerogatives accorded to it by the holy canons, in every part of the empire where it dominates.

"The Placetum Regium is abrogated.

"The relations of the Bishops with the Holy See in Spiritual affairs, the relations of the bishops with their clergy and the people, their instructions and enjoynments in spiritual affairs, are free

"The nomination of the vicar and the college, the granting or refusal of ordination to such as appear unworthy of it, the foundation or collation of curates, the institution of public prayers, the convocation of the synods, the publication of the pastoral letters and

injunctions, the prohibition of dangerous books, belong freely to the bishops alone.

"The religious education of youth, the chief superintendence over religious instruction, are confided to the bishops, and subjected to an ecclesiastical inspector of all the primary Catholic schools.

"The appointment of the catechists is confided to the bishops, and the teaching of theology or of the canon law is forbidden to every one without their approbation.

"Ecclesiastical affairs are judged by ecclesiastical judges, according to the rules of the canons or the instructions of the Council of Trent; and matrimonial affairs alone, in their relations with the ecclesiastical effects of this sacrament, are brought before the lay judges.

"The bishops have the full right of punishing those priests who transgress ecclesiastical discipline, and of inflicting penalties upon such as violate the laws of the church; whereas temporal justice can only take cognizance of civil affairs, and of the crimes committed by ecclesiastics; but, in this latter case, the bishop must be previously informed.

"In prisons the ecclesiastics will be separated from lay prisoners; in churches the immunity will be maintained, in so far as the public safety will permit.

"The disputes of laymen with respect to patronage will be judged by the temporal judges.

"Verbal or written defamation of the Catholic religion, of the holy liturgy, as likewise of the bishops or priests, will be interdicted.

"The bishops of the province will be heard for the presentation of new bishops to the Holy See.

"All rights claimed by the bishops over the seminaries are recognized, including their nomination of the rectors, professors and teachers.

"The priests are chosen from among the candidates, the first dignitaries of the cathedral chapter are appointed by the Holy See, should there exist no right of patronage,—the others by the Emperor, with the exception of those proceeding equally from the right of patronage or being connected with the free disposal of the bishops.

"The right of appointing priests to all the canonicates, and to all the livings where a right of patronage exists, the result of a scientific or pious foundation, belongs to the Emperor on condition that the election shall fall on one of the three candidates whom the bishop shall have proposed after a preliminary examination.

"The Holy See has full right of creating, with the Emperor's consent, new dioceses and new parishes.

"His Majesty engages to make an adequate allowance for such livings as are not yet properly endowed.

"The law relative to the property of the church will be administered in conformity with the instructions of the canonical institutions; in what concerns possession, the rules prescribed by the canons will be observed.

"Free intercourse between the religious communities and their superiors who reside at Rome are guaranteed; these latter will have the full right of visiting the monasteries of the monarchy, and of publishing circulars touching the discipline, &c.

"The religious orders, have the right of opening noviciates, bishops that of instituting, with the consent of the government, both monasteries and convents.

"The property of the church is declared sacred and inviolable, and the church is maintained in its full right of acquiring property.

"No suppression or sale can take place without,

the intervention of the Holy See; the rights of the bishops remain always intact.

"The estates of the church will be administered according to the canonical instructions; a commission will be appointed for the administration of vacant livings.

"The right of collecting tithes is maintained wherever it still exists, and his Majesty undertakes to procure an endowment having legal force wherever it no longer exists.

"All other affairs, not included in this concordat, will be regulated in accordance with the doctrines of the church, and the regulations approved by the Holy See.

"The concordat is declared to be national law in perpetuity, and it abrogates all the laws and arrangements that have hitherto regulated ecclesiastical affairs in the State."

From the Puritan Recorder.

REMARKABLE FACTS.

Among the first instruments of the Reformation in Scotland, was George Wishart, distinguished for wisdom, learning, and piety—who was wont to spend his days in teaching, and a great part of his nights in prayer. He had been, by the wicked plots of Cardinal Benton, brought to the stake. From the midst of the flames he answered one who exhorted him to constancy,—“The flames indeed embrace my body, but do not conquer my soul; but, (turning his eyes to the Cardinal, who from a window not far distant was enjoying the spectacle,) “that same man who looks upon us with such disdain, shall, within a few days, appear again at that window with as much infamy as he now has of wanton cruelty.” And so indeed it was; for he was assassinated by a conspiracy, and suspended as a public spectacle from the same window. Of this fact Burnet says, that the people regarded Wishart as endowed with an extraordinary measure of the divine Spirit, and thought he was honoured with a spirit of prophecy because his life was so holy and exemplary, and after the event verified the prediction, he was esteemed as not less a prophet than a saint.

Another case was that of Patrick Simson, a man distinguished for learning and piety. His wife was smitten with an alarming disease, and assaulted with horrible temptations. He went out alone in his garden, and for several hours gave himself to earnest prayer. While thus engaged, discoveries were made to him almost exceeding belief. He affirmed, that he had been addressed in an audible voice by a messenger from Heaven, and told what events would be, all of which were minutely fulfilled.

Another instance was that of Hugh Kennedy, a private Christian of great excellence of character. Late one night he knocked at the door of a friend, and called upon him to rise from his bed and join with him in prayer. For, said he, my son and other friends who are abroad, are in extreme peril at this moment. After spending some time in prayer, he rose with a countenance flushed with joy, and said, “Now they are safe!” Afterwards it was discovered, at just that hour, those friends did experience a remarkable deliverance from danger.

The famous dream of Zwingle is generally credited. In his work on the Eucharist, he relates as follows: When the subject of wholly abolishing the Mass at Zurich was in debate, the controversy was conducted between me and the Secretary. He defended the Romish idea; that the words, “This is my body,” import that the bread is the real body of Christ. And I adduced many instances from Scripture, where the

word is, is put for *signifies*. He replied, that these are taken from parables, and hence are not in point, because these were not simple tropes, as I held that used in setting forth the supper to be. I replied, that the instance—"The seed is the word," was not in a parable, but in the explication of a parable. And this answer procured the decree for abolishing the mass. Yet I could not repress my own endeavor, to produce some instance, which had no connection with a parable. I began, therefore, to think of all and revolve them in my mind; but for three days I laboured without effect. And I speak the truth, and that which is so true, that though to escape the reproach and sneers of men, I would gladly conceal it, yet my conscience compels me to disclose what God has imparted. When the 13th day of April had come, while asleep and in a dream, I seemed to myself to be contending with all my might, with the Secretary, and so non-plussed, that I knew not what further to say, and my tongue refused utterance. And my perplexity, as is common in dreams, caused me great agitation, when suddenly a promoter appeared, (whether black or white, I cannot say, for it was a dream,) and said, "You fool, why not answer him, as in Exodus 12: 'This Lamb is the Lord's pas-sover.'" At this instant I awoke, leaped from my bed, and seized the Septuagint, read and considered the passage and went forth and expounded it before the whole assembly.

FACTS FROM THE MORNING STAR.

RENUCIATION OF SPIRITUALISM.—Mr. James F. Whitney, Editor of the *New York Pathfinder*, who was a leading spiritualist, has lately come out with a renunciation of the doctrine of spiritualism. He says that he has been "at the head of the most extensive establishment in existence for the investigation of the phenomena, publishing one of the leading journals, devoted entirely to the cause, and employing about the premises no less than eight mediums, for public sittings, for investigation and instructions, and this establishment being carried on at an expense of over two hundred dollars a week." And now, as the result of his intimate acquaintance with the subject, he pronounces the whole affair base and demoralizing.

Resolutions have been offered in the legislatures of Virginia and South Carolina, authorizing the Governors of each State to call out a regiment of volunteers to aid in suppressing the Free State men in Kansas. Of course neither of these States has a shadow of right to interfere, in so reckless a way, with the affairs of any other State or Territory. What a howl would have been sent forth by the pro-slavery press if the legislature of this State had proposed any such revolutionary measure.

The whole question of slavery is to be up before the Supreme Court on the Booth case, this winter. Booth was brought before a United States Commissioner of Wisconsin, on the charge of rescuing a fugitive slave from the United States Marshal, and discharged on habeas corpus by the State Court. He was afterwards indicted and tried, and convicted in the United States District Court, and then again discharged, on habeas corpus, by the Supreme Court. Thus the whole question of the legal foundation of slavery, the constitutionality of the fugitive slave law, and the right of a State Court to interpose in such case by habeas corpus or otherwise, will come up in two separate cases, to be determined by the Supreme Court of the United States.

New and extensive discoveries of gold are said to have been made in Tablemountain, California. The

Sonora Herald thinks there is more gold in its bowels than has yet been taken from California. "Whenever the miners have succeeded in penetrating the interior of the mountain they find the precious metal in vast quantities—almost too vast for credence, were it not amply corroborated by ocular proof. Many claims are turning out, it is reported, from two to seven pounds of gold per day, and the miners do not work very hard at that. We have been told by many who saw, that buckets full of dirt are taken out that would average a pound of gold to a pint of dirt. These statements are not made for the purpose of exciting the public mind, but are actual facts as they really exist."

The annual statement of commerce and navigation made by the U. S. Treasury Department, is complete, and presents the following results during the last fiscal year:—The aggregate amount of the imports for the year was \$161,382,960; while the domestic exports amounted to \$247,704,543. Of the latter, the amount in gold and silver coin was \$12,812,423, and in gold and silver bullion \$34,114,695. The products of agriculture were, of animals, \$17,178,650; of vegetable food, \$23,651,353; of cotton, \$40,829,442; tobacco, \$55,113,844; and hemp, \$14,712,468.

John B. Gough, lecturing on temperance in England, consented to be assessed on £15,000, or \$00,000, as the amount of his gains during his lecturing tour in Great Britain, and his contribution to the expenses of the war was the pretty sum of \$435.

CELEBRATED ENGLISH OAKS.

An English publication gives the following accounts of the most celebrated oaks in England. The oldest oak in England is supposed to be the Parliament Oak, (from a tradition of Edward I. holding a Parliament under its branches,) in Chipstone Park, belonging to the Duke of Portland, the park being also the most ancient in the island—it was a park before the conquest, and was seized as such by the conqueror. The tree is supposed to be 1,500 years old. The tallest oak in England is supposed to be the property of the same nobleman—it was called the Dukes walking stick, was higher than Westminster Abbey, and stood till of late years. The largest oak in England is called Galthröp oak, Yorkshire—it measures seventy-eight feet in circumference where the trunk meets the ground. The Three Shire Oak, at Worksop, is so called from its covering part of the Counties of York, Nottingham and Derby. It had the greatest expanse of any recorded in this island, covering 767 square yards. The most productive oak was that of Gelonos, in Monmouthshire, felled in 1810. Its bark brought \$1,000, and its timber \$3,500. In the mansion of Tredegar Park, Monmouthshire, there is said to be a room 42 feet broad and 227 feet long, the floors and wainscots of which were the entire production of a single oak grown on the estate.

LEVEL OF THE OCEANS.

The popular notion which has long prevailed, that the Atlantic Ocean was many feet higher than the Pacific at the Isthmus of Panama, has been formally exploded. Colonel Totten has decided, after a series of careful tidal observations, taken at Panama and Aspinall Bay, and connected by accurate levels along the line of railroad, that the mean height of the two oceans is exactly the same, although owing to the difference in the rise of tide of both places, there are of course, times when one of the oceans is higher or lower than the other; but their mean level, that is to say, their height at half tide, is now proved to be exactly the same.—*Belfast Journal*.

WEIGHTS AND MEASURES.

In England and America grain is generally rated by the bushel, though it is not the same measure, for here we use the Winchester bushel, which contains 2,150.42 cubic inches; there, since 1826, the legal measure is called the imperial bushel, which contains 2,218 cubic inches; so that 32 of their bushels are about equal to 33 of ours.

The following are the commercial weights of a bushel of different articles, viz: wheat, beans, potatoes and clover seed, 60 pounds; corn, rye, flax seed and onions, 56 pounds; corn, on the cob, weighs 70 pounds; buckwheat, 52; barley, 48; hemp seed 44; timothy seed, 45; castor beans, 46; oats, 35; bran, 20; blue grass seed, 14, salt, 50, according to one account, but Onondaga salt is 56; [the real weight of coarse salt is 85 pounds to the bushel]; dried apples, 24; dried peaches, 33, according to a table lately published in numerous papers, but according to our experience, both are wrong. We have seen thousands of bushels sold at 22 pounds to the bushel which will measure about three pecks.

HEAPING MEASURES.—Potatoes, turnips and esculent roots, apples and other fruits, meal and bran, and in some States oats are sold by heaping measure, which contains 2,815 cubic inches. The size of a Winchester bushel measure, is a circular ring with straight sides 8 inches high and $18\frac{1}{2}$ in diameter. A box 12 inches square, with sides $7\frac{1}{2}$ inches high, will hold half a bushel.

COMPARATIVE GRAIN MEASURES.—Besides the difference between the Winchester and Imperial and heaped bushels, before stated, there are a dozen or more local bushels. For instance, at Abington, England, 9 gallons; at Penrith, 16; at Carlisle, 24; at Chester, 32, *et cetera*. In France, the *setier* is as 4.427 to 1,000 compared with the Imperial bushel; that is 4,427 bushels. In Holland, the *mudde* is as 3.157. In Prussia, the *scheffel*, 1.479. In Poland, the *korzec*, 1.451. In Spain, the *fanega* 1.599; that is, 99-thousandths over a bushel and a half.

BARREL MEASURES.—Rice, 600 pounds; flour, 196 pounds; powder, 25 pounds; cider and other liquids, 30 gallons; corn, 5 bushels, shelled. By this latter measure crops are estimated, and corn bought and sold throughout most of the Southern and Western States. At New Orleans, a barrel of corn is a flour barrel full of ears. In some parts of the West, it is common to count a hundred ears for a bushel.

TON WEIGHT AND TON MEASURES.—A ton of hay, or any coarse, bulky article usually sold by that measure, is twenty gross hundred, that is, 2,240 pounds; though in many places that ridiculous old fashion is being done away and 2,000 pounds only counted to a ton.

A ton of timber, if round, consists of 40 cubic feet; if square, 54 feet. A tun of wine is 252 gallons.

A QUARTER OF CORN is the fourth of a ton, or eight Imperial bushels. This is an English measure, not in use in this country, though very necessary to be known so as to understand agricultural reports. So of several of the following weights and measures:—

A LAST, of soap, ashes, herring, &c., 12 barrels; of corn, 10 quarters; of gunpowder, 24 barrels; of flax or feathers, 1700; of wool, 12 sacks.

A SACK OF WOOL is 22 stone; that is, 14 pounds to the stone, or 308 pounds.

A BOLL OF WOOL is the same weight.

A PACK OF WOOL is 17 stone 2 pounds: 240 pounds, a pack load for a horse.

A TON OF WOOL is 2 stone; that is 28 pounds, 6½ tods, 1 wey, and 2 weys a sack.

A CLOVE OF WOOL is 7 pounds, or half stone. Recollect, a stone is 14 pounds, when talking of wool feathers, &c.; but when applied to beef, fish and other meats, it is only 8 pounds.

A TRUSS OF HAY, new, 60 pounds, old, 56; of straw, 40 pounds. A load 36 trusses.

A FIRKIN OF BUTTER is 56 pounds; a tub, 84.

A SCOTCH PINT contains 105 cubic inches, and is equal to 4 English pints.

A FARLOT OF WHEAT is $21\frac{1}{4}$ Scottish pints.

TROY WEIGHT AND AVOIRDUPOIS WEIGHT.—One hundred and forty-four pounds avoirdupois, are equal to 175 pounds Troy; 175 ounces Troy are equal to 192 ounces avoirdupois. All precious metals are bought and sold by Troy weight.

THE KILO-GRAMME of France is 1,000 grammes and equal to 2 pounds, 2 ounces, 4 grains, avoirdupois.

A CHALDRON OF COAL, is $56\frac{3}{4}$ cubic feet, generally estimated 36 bushels. A bushel of anthracite coal weighs 80 pounds, which makes the weight of a chaldron, 2,880.

WEIGHTS OF A CUBIC FOOT.—Of sand or loose earth, 95 pounds; compact soil, 124; strong or clayey soil, 127; pure clay, 135; mixture of stones and clay, 160; masonry of stone, 205; brick, 125; cast iron, 450; steel, 489; copper, 486; lead, 709; silver, 654; gold, 1,203; platina, 1,218; glass, 180; water, 62; tallow, 59; cork, 15; oak timber, 73; mahogany, 66; air, 0.0753. In the above fractions are discarded.

A BALE OF COTTON, in Egypt, is 90 pounds; in America a commercial bale is 400 pounds, but is put up in different States, varying from 280 to 720 pounds. Sea Island Cotton is put up in sacks of 300 pounds.

A BALE OF HAY, is 300 pounds.

A CORD OF WOOD, is 128 solid feet, usually put up 8 feet long, 4 feet wide, and 4 high. In France, a cord of wood is 576 feet.

A STACK OF WOOD, is 108 solid feet; 12 feet long, 3 high, and 3 wide. A skid of wood is a round bundle of small sticks, 4 feet long, girding for a one-notch, 16 inches, two-notch, 23 inches; three-notch, 23 inches; four-notch, 33 inches; five-notch, 39 inches. A billet of wood is similar to a skid, being 3 feet long, 7, 16, and 14 inches round. They are sold by the score or hundred. A score is 20 in number.

FAGGOTS are bundles of brush 3 feet long and 2 feet round. A load of faggots is 50 such bundles. A *quintal* of wood is 100 pounds. All fuel should be sold by the pound.

A PERCH OF STONE is 25 cubic feet, piled, or 22 in the wall.

LIME AND SAND to a perch of stone. Three pecks of lime, and two-thirds of a one-horse cart load of sand.

WEIGHT OF LIME.—A bushel of limestone weighs 142 pounds; after it is burned if weighed directly from the kiln, 75 pounds; showing that 67 pounds of carbonic acid and water have been driven off by fire. This bushel of lime will absorb 20 pounds of water, gradually applied during several days, and will then be in a state of dry powder, weighing 93 pounds, showing that 18 pounds of water have been converted into a solid dry substance.

TO MEASURE A TON OF HAY.—One hundred cubic feet of hay in a solid mow or stack, will weigh a ton.

TO MEASURE CATTLE TO COMPUTE WEIGHT.—Ascertain the girth back of the shoulders, and the length along the back, from the square of the buttock, to a point even with the point of the shoulder blade; say the girth is 6 feet 4 inches, and the length, 5 feet 3 inches, which, multiplied together gives 31 feet. Multiply this by 23, the number of pounds allowed to the foot, between 5 and 7 feet girth, and the result is 713 pounds, for the number of pounds of beef in the four quarters. Girths from 7 to 9 feet allow 31 pounds to the foot. Cattle must be fat and square built to hold out weight.

TO MEASURE GRAIN IN BINS, multiply the length and width together; and that product by the height in cubic in cubic inches, and divide by 2.150 and you have the number of bushels.

TO MEASURE CORN IN THE EAR, find the cubic inches as above, and divided by 2.815, the cubic inches in a heaped bushel, and take two-thirds of the quotient for the number of bushels of shelled corn. This is upon the rule of giving three heaping half bushels of ears to make a bushel of grain. Some falls short and some overruns this measure.

BOARD MEASURE.—Boards are sold by face measure. Multiply the width in inches of any number of pieces of equal length, by the inches of the length. Divide by 149, and the quotient is the number of feet, for any thickness under an inch. Every fourth inch increase of thickness, adds a fourth to the number of feet in the face measure.

LAND MEASURE.—Every farmer should have a rod measure, a light, stiff pole, just 16½ feet long, for measuring land. By a little practice he can learn to step just a rod at five steps, which will answer very well for ordinary farm work. Ascertain the number of rods in width and length of any lot you wish to measure, and multiply one into the other, and divide by 160 and you have the number of acres, as 160 square yards make a square acre. If you wish to lay off one acre square, measure 13 rods upon each side. This lacks one rod of being full measure.

U. S. GOVERNMENT LAND MEASURE.—A township is 6 miles square, and contains 36 sections, 23,040 acres. A section, one mile square, 640 acres. A quarter section, half a mile square, 160 acres. As this is 160 rods square, a strip one rod wide or every rod in width is an acre. A half quarter section, is half a mile long, north and south, almost universally, and a fourth of a mile wide, 80 acres. A quarter-quarter section, is one-fourth of a mile square, 40 acres, and is the smallest sized tract, except fractions, ever sold by the government. The price is \$1.25 an acre.

MEASURE OF A MILE.—While engaged in the compilation of this valuable article, we received the following table from a friend in Maine, who, in remarking upon the indisposition of some persons to take an agricultural paper, "because" they say "it pertains to the system of book farming," says some object to take *The Plow* because "they can't afford it." We are sorry for their poverty, but more so for their ignorance, and stupid determination to remain in it. This single article which is less than the fiftieth part of what we give them for fifty cents, would cost any one of them fifty times the price of the *The Plow*, in labour, to glean this information from fifty dollars worth of books. Our measure of distance is by the standard English mile, which is 5,280 feet in length, or 1,760 yards, or 320 rods.

An English geographical mile, is equal to 2,025 yards.

Ancient Scottish mile,	1	mile	224	yds.	English.
Ancient Irish mile,	1	"	480	"	"
German short mile,	3	"	1579	"	"
German long mile,	5	"	1326	"	"
Hanoverian mile,	6	"	990	"	"
Tuscan mile,	1	"	48	"	"
Russian mile,	4	"	1197	"	"
Danish mile,	4	"	1204	"	"
Dantzic mile,	4	"	1435	"	"
Hungarian mile,	5	"	313	"	"
Swiss mile,	5	"	353	"	"
Swedish mile,	6	"	1140	"	"
Arabian mile,	1	"	380	"	"
Modern Roman mile 132 yards less than English.					

LENGTH OF LEAGUES.

French posting league,	2	"	743	"
French league,	3	"		"
English league,	3	"		"
Spanish judicial league,	2	"	1115	"
Portugal league,	3	"	1480	"
Flanders league,	3	"	1584	"
Spanish common league,	5	"	376	"

LENGTH OF OTHER MEASURES.

Persian Parasang,	3	"	806	"
Russian Werst,	6	"	593	"
Turkish Bein,	1	"	66	"

A German geographical mile is equal to 4 English miles or 8100 yards.

SCRIPTURE MEASURES.

"A Sabbath's Day's Journey" is 1,155 yards—about two-thirds of a mile. A *day's journey* is 33½ miles. A *reed* is 10 feet, 11½ inches. A *palm* is 3 inches. A *fathom* is 6 feet. A *Greek foot* is 12½ inches. A *Hebrew foot* is 1.212 English foot. A *cubit* is 2 feet. A *great cubit* is 11 feet. An *Egyptian cubit* is 21.888 inches. A *span* is 10.944 inches.

As the superficies of all our States and Counties are expressed in square miles, it should be borne in mind that the contents of a mile is 640 acres.

NUMBER OF SQUARE YARDS IN AN ACRE.—English, 4,840; Scotch, 6,150; Irish, 7,840; Hamburg, 11,545; Amsterdam, 9,722; Dantzic, 6,650; France, [hectare,] 11,960; Prussia, [morgen] 3,053.

MANURE MEASURE.—This is generally estimated by the load, which is about as definite as the phrase about as big as a piece of chalk. It ought to be measured by the cubic yard or cord. A *cubic yard* is 27 cubic feet, each of which contains 1,728 cubic inches. A *cubic cord* is 128 cubic feet. As the most of farmers have an idea in their minds of the size of a pile of wood containing a cord, they would readily compare that with the quantity of manure if stated in cords. Every cart or waggon box, before it leaves the maker's shop, ought to have the cubic feet and inches it will contain indelibly marked upon it. This would enable the owner who has read *The Plow*, to calculate the amount of his load of grain, roots, earth, stone or manure.

WEIGHT OF MANURE.—A solid foot of half rotten stable manure, will weigh, upon an average, 56 pounds. If it is coarse or dry, it will average 48 pounds to the foot. A load of manure, or 36 cubic feet, of first quality, will weigh 2,016 pounds; of second quality, 1,728 pounds. Weight to the acre. Eight loads of first kind, weighing 16,128 pounds will give 108 pounds to each square rod, and less than 2½ pounds to each square foot. Five loads will give 63

pounds to the rod. An acre containing 43,560 square feet the calculation of pounds per foot, of any quantity per acre is easily made.

THE MEASURE OF MIND.—May be considerably expanded in every youth who will carefully study these pages, which we have prepared with a measure of labour especially for the benefit of all who measure the capacity of our intellect to give useful information by our monthly chronicle of matters calculated or at least intended to elevate the minds of our readers immeasurably above those who are still groping in the darkness of wilful ignorance, because of their mis-judged economy in not patronizing agricultural papers and schools.—*The Plow.*

From the N. E. Farmer.

RAIN FROM THE ROOFS.

In our climate, when rain water is most needed, for washing, for cattle, and for watering plants, it is not to be had. There is sufficient quantity falls, however, unless in seasons of extreme drought, to give every farmer a full supply, if he had the proper reservoirs for holding it. These may be made much more readily and cheaply than most people believe they can be. On any soil but a very sandy one, the earth may be removed and the sides and bottom cemented without brick or stone, and the top covered with chestnut plank, and any amount of rain water preserved. If slanted outward half an inch or one inch to each foot in height, and well cemented, a cistern will last for many years. Such cisterns would be a matter of economy to many of our farmers.

We find a paragraph in the papers which has suggested these remarks, stating that "every inch of rain that falls on a roof yields two barrels to every space ten feet square; and seventy-two barrels are yielded by the annual rain in this climate on a similar surface. A barn thirty by forty feet yields annually eight hundred and sixty-four barrels, this is enough for more than two barrels a day for every day in the year. Many of our landlords have, however, at least five times that amount of roofing on their dwellings, and other buildings, yielding annually more than four thousand barrels of rain water, or about twelve barrels, or about one hundred and fifty ordinary pails full, daily.

GOVERN THE CHILDREN.

The youth of the country are soon to hold its destiny in their hands. And as they are now governed will they hereafter govern. Niebuhr says in his Letters:—

"Freedom is quite impossible when the youth of a country are devoid of reverence and modesty."

We confess we have sometimes feared for the future of our land, when we consider the character of the rising population.

Young America is so very fast, has so little reverence for the past, and such unfeeling faith in "progress of the expressive order," that his hands seem unsafe receptacles of so great a trust. Our Puritan forefathers were strict disciplinarians, and New England owes much of its power and glory to this fact. Parental control is very much relaxed.

In many cases it is the children who govern. This is a bad state of things, and should be changed. Boys need control as much as bread and butter.—Niebuhr, whom we must again quote, says.—

"I would warn every one, whose child shows a bad disposition, to hold him in while he is young, for there is not much dangers of breaking his spirit.

His innate impudence will protect him from all this; and I feel, by myself, that our faults cannot be torn up with too much violence in childhood, before they have taken too deep a root."—*Portland Trans.*

A HIGH COURT OF NATIONS.

If the eye of the people could be opened in regard to the evils and delusions of war, would it not be easy to form a confederacy of nations, and organize a high court of equity to decide national controversies? Why might not such a court be composed of some of the most eminent characters from each nation, and a compliance with its decisions be made a point of national honor, to prevent the effusion of blood and to preserve the blessings of peace? Can any considerate person say, that the probability of obtaining right in such a court would be less than by an appeal to arms? When an individual appeals to a court of justice for the redress of wrongs, it is not always the case that he obtains his right. Still, such an appeal is more honorable, more safe, and more certain, as well as more benevolent, than for the individual to attempt to obtain redress by his pistol or his sword. And are not the reasons for avoiding an appeal to the sword for the redress of wrongs, always great in proportion to the calamities which such an appeal must naturally involve? If this be a fact, then there is infinitely greater reason why two nations should avoid an appeal to arms, than usually exist against a bloody combat between two contending individuals.—*Dr. Worcester.*

SOME CIPHERING.

I noticed, in a late number of *Life Illustrated*, an extract from some scientific writer, asserting the number of persons who have lived since the creation to amount to 36,627,843,275,075,864.

This looks like a wild statement, and in the absence of substantiating proof we can hardly see how it could obtain credence since the days of tables. It is no difficult task for any one to make a computation of the approximate number of people who have lived since the days of Adam.

We will take the present number of inhabitants at 800,000,000, and give this for the average number since creation. If we place the average duration of life at what it is at present in the civilized world, we shall have about three generations in a century, or about 175 generations from Adam up to the present time. According to sacred chronology, 175 multiplied by the number of each generation, gives 140,000,000,000 for the total number of inhabitants. This, divided by 56,000,000 the number of square miles of land on the earth, gives 2,500 persons to the square mile. This again divided by 640 gives but four individuals to the acre. Then, were all the people who have ever lived to be placed on the earth at once, instead of covering it to the depth of twenty-five feet with their bodies, there would be a quarter of an acre of land for each individual, and if the climate of the temperate and frigid zones were so ameliorated as to dispense with the necessity of providing for the rigors of winter, the whole human family might obtain a comfortable subsistence on the earth at once.

The readers of the *Gospel Tribune* are, doubtless, well aware, that the number for each month, is published at its close, and not at the beginning, as is the case with nearly all other similar Journals. The reasons why this number makes its appearance a few days later than usual, are on the 2nd page of the cover.