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THE
GOSPEL TRIBUNE,

AND

Christian Communionist.

A

MONTHLY INTER-DENOMINATIONAL JOURNAL.

"FORBEARING ONE ANOTHER IN LOVE."

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

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VOLUME III.]

MAY, 1856.

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“ONE IS YOUR MASTER, *even* CHRIST: AND ALL YE ARE BRETHREN.”

COMMENCEMENT OF VOLUME III.

If the 24 Propositions which constitute the *Tribune's* declaration of sentiments, are not inserted at the beginning of this Volume, as in the case of its two predecessors, it is simply because it is believed that they are now sufficiently easy of access or alteration in any one of them. As first printed, they have thus far stood the test, and unchanged they still appear on the inside of the cover of each number; and it is firmly believed that under their guidance a useful and prosperous future awaits the *Tribune*. Thanks, many and thousands who have kindly aided in promoting the *Tribune's* mission. The kind notices of the Religious and Political, which will be more fully expressed hereafter. Individuals, in many localities, have also very special claims to be ever gratefully remembered. Their encouraging words and acts, though not proclaimed by the *Tribune* as upon the house top, have been none the less productive of good, all of which will be made manifest in due time. Contributors have all acted with so much consideration and kindness, that a single instance of unpleasant feeling is not known to have been created in any case by the freest exercise of the Editor's privileges. This result also calls for fervent gratitude. A slight change has been made in the title page. It will be observed, however, that it indicates no change in the spirit or aim of the Journal; that, still remains the same; the change being expressive rather of a determination to adhere to it with growing earnestness, under a solemn and ever increasing depth of conviction that it is just as possible for true christians to err, in being *too closely united* in the fellowship and ordinances of the gospel, where Christ has fellowship with each, as it is for any of them to err in being too closely united in their fellowship and union with him. The great error of the Christian world being a grievous lack of charity and brotherly love, causing the individuals to stand *too far apart*, and often even leading them to repel each other, to the great disparagement of religion.—While christian intercourse remains in this state, it is vain to expect that the world will believe; and hence the importance of all efforts put forth, for the promotion of union among the people of God. In labouring for union, however, great care must be taken in order that the union secured, be that manifestation of oneness for which Christ prayed,—the communion of true believers—the fellowship of *visible* christians, *i. e.*, of individuals whose conversation makes their piety a *visible* reality—that makes their love to God and man *apparent*; and which proves that their profession of religion springs not from earthly motives, but from the pure and holy influences of the Spirit of God. A christianity that is indebted for its *visibility* not simply to a church-record—the water of baptism—or to the cry of “Lord! Lord!” but to a life and daily deportment, which in its general tone and spirit, clearly characterizes the individual who is in earnest and fervent in his devotion to the will of God. Firmly believing that it was for this union Christ prayed, and not for the union of the world nor yet for the union of the Church and world, these distinctions will be carefully maintained in the pages of the *Tribune*; so that while extending the limits of communion and church-membership *among christians* to the greatest possible extent, it will still be sought to confine those limits so as to exclude, if possible, all other characters; till *acknowledged* christian character shall constitute the *only* passport at any time, and the *perfect* passport at all times and in all places to every communion and church worthy of the christian name. Let christians fully understand each other, and become thoroughly acquainted and the work is done.

Moral and Religious Miscellany.

From the News of the Churches.

THE STAR IN THE EAST.

It used to be said reproachfully of our age that it was an age of "little measures, and of little men." Looking at the want of confidence that then prevailed in the power of great principles to bear the shock of important changes, and at the nibbling style of statesmanship that was then in vogue, it can hardly be denied that the reproach was just; but now, turning our eye to Sardinia and to Turkey—studying the history of the one for the last few years, and pondering the remarkable firman that has just been issued for the reform of the other, we feel that the reproach has ceased to be applicable; with a sort of exulting emotion we become conscious that our age is not destitute of great men, nor these men incapable of great measures.

Our last number contained a brief abstract of the provisions of the recent Turkish "Hat-Houmayoun,"—a measure, of which it has been truly remarked, that every sentence is a revolution; and our correspondents in the East will soon furnish such details of the enactment itself, the likelihood or unlikelihood of its proving efficient, and the results that may be anticipated from it, as will satisfy the legitimate curiosity of our readers on these points. There are other views of a more general kind connected with this measure, to which we deem it important in this part of our journal briefly to direct attention. We assume it as unquestionable that a measure which, among many other changes, provides toleration for all religions, and throws open the Turkish Empire for the establishment of Christian schools, and the preaching of the gospel, must be productive of results of the most remarkable kind.

And first of all, it would be exceedingly wrong not to acknowledge with deepest gratitude, in connection with this great change, the very remarkable answer that has been given to prayer. If ever the Christian church received a clear proof that God is the hearer and answerer of prayer, the church of the present day is in that position. For a time the prayers that were offered in connection with the events in the East were comparatively languid and formal. By terrible things in righteousness, God roused his people to greater earnestness. First came the awful scourge of cholera, decimating the ranks of our army in Turkey; then the bloody conflicts of Alma, Balaclava, and Inkerman, then the frightful hurricane of November: last of all the sad work of the trenches, and the woful winter before Sebastopol. The British nation was thoroughly roused. One current of the awakened feeling dashed in fury against the Ministry of the day, and swept from office every official who was deemed responsible for the disasters of the Crimea. Another current, less noisy, but deeper and more powerful, took the direction of Heaven—formed itself in earnest prayer. Prayer became a wrestling with the Angel of the Covenant. It lost all its formality and languor, and rose to heaven with the earnestness of a death-cry. And how wonderfully, in answer to these earnest cries, has God revealed himself as able to do exceedingly abundantly above all that we ask or think! We prayed for the outpouring of his Spirit on our poor soldiers and sailors,—who could have expected that that prayer would be so strikingly answered—that so many of them would give evidence, and that so remarkably, of the transforming power of the grace of God? We prayed for success to our arms in the

terrible conflict; successes were granted by land and by sea, and ere long a success so decisive as virtually to end the strife. We prayed for a speedy and honourable peace, if such should be the will of God; or if the war should be suffered to continue, that it might pave the way for the spread of the gospel, and might open to the messengers of the Cross regions that physically and morally have long been closed to the light of the gospel. In His infinite and amazing goodness, it seems to be the purpose of our God to grant both petitions. The return of peace is everywhere relied on; and from the firman to which we have referred, it appears that all official obstacles to the spread of the gospel in the great empire of the Sultan are entirely removed! For anything that we yet know, other arrangements may result from the Peace Conference of Paris, calculated ultimately to aid the cause of the gospel in other countries where its difficulties are great? Who can suppose (however he may at one time have been disposed to despond) that the means used to promote united prayer have been in vain? In our number for last May, we quoted a considerable part of one of the papers drawn up and circulated for the purpose of promoting united prayer. To illustrate what we have just said, we may transcribe the terms in which that paper adverted to the war. After specifying some of the reasons apart from issues and results, on account of which we were called to offer up our prayers, the remark was made, "But there is all the more reason for such prayers, and all the greater encouragement hopefully to offer them, from this consideration, that if it should please the Lord to bring the war to a close on any such terms as our country desires, it is easy to see how that issue, if the Spirit were but poured from on high, might tend many ways to the breaking down of barriers to the truth,—to the weakening and undermining of Mahometanism,—and to the advancement of the gospel in the East, as opposed to the fatal superstitions equally of the Romish and of the Greek church." How strikingly does all this appear now in the course of fulfilment!

The official removal of hindrances to the spread of the truth in Turkey is all the more remarkable, and full of promise, when we consider the great spiritual revival that has begun to appear in that country,—the undoubted evidence of the presence and work of the Spirit of God. The two things seem to indicate a great divine purpose for the advancement of the truth in that earliest centre of the Christian faith, and first focus of Christian missions. Writers on prophecy have long been of opinion that the drying up of the river Euphrates, one of the symbolical accompaniments of the sixth vial, indicates the wasting of the Turkish empire, or rather the decay of Mahometan antichristian influence. The Turkish empire may yet stand and flourish, but it is plain enough that Mahometanism can never again be the power that it was. If Turkey again becomes powerful, it cannot be by its Mahometanism, but in spite of it.—Of course, it remains a problem—a problem of the deepest interest—what precise form the Turkish power will assume if its Mahometanism becomes effete. But, after what God has already done, it is by no means visionary to suppose that his purpose may not fall short of the restoration to the spiritual kingdom of his Son in those regions where the apostles preached, in part of which Jesus himself lived and died. If such really should be the divine purpose, might we not say of these lands (using but a slight freedom with the words of the apostle), "If the casting away of them was the reconciling of the world, what shall the receiving of them be but life from the dead?" We can hardly conceive any thing better

fitted (under God) to infuse new life into the church at large, than the progress of that great missionary work in Turkey, which it has been our privilege for some time past to record. Just let the reader suppose the Acts of the Apostles acted anew,—suppose intelligence to be wafted to us in the distant west of great awakenings in Jerusalem, in Galilee, in Asia, in Macedonia, would we not be startled out of our lethargy,—would we not buckle on our armour for the real work of the church with a vigor and alacrity, a prayerfulness and a heartiness, unknown before.

Apart from this consideration, no one can shut his eyes to the singular advantages which the geographical position of the Turkish empire (including Egypt as its tributary) would afford for evangelistic operations over a great part of the world. It is not merely in a commercial or a political point of view that Constantinople occupies an imperial position, or that the possession of the Turkish empire would afford imperial advantages. If Turkey should become a Protestant Christian country, it would be a most noble centre for missionary operations in the East. Its frontier runs along large districts of important kingdoms, hitherto almost inaccessible to the truth.—Austria, Poland, Russia, Arabia, Persia, lie close to the Turkish border. Its seas and rivers afford easy communication with India, with China, and with other great countries in Asia. The Mediterranean is in close bonds to the west of Europe. Syria alone—Palestine alone, would be a most valuable missionary centre. Connecting the plain evidence of a great divine purpose in the unexpected occurrences that have just emerged, with the predictions of the Old Testament, it cannot be presumptuous to cherish the hope, it cannot be unreasonable to offer the prayer, that God may so carry forward his work, now begun in the East, that ere long “the law may go forth out of Zion, and the word of the Lord from Jerusalem.

Such events, however, if they are to be speedily realised, can be so only through many very arduous struggles, much Christian effort, and much believing prayer. The great enemy of Christ will not give up his Sebastopol without a desperate resistance. If he finds that he cannot make Mahomet work for him longer, he may try what he can do with Giant Pope. Our last number contained an extract from a Popish paper, under the head of Turkey, showing the interest with which the Jesuits are watching the course of events, and the efforts they are making through the French government to damage the evangelical movement in the East. There must be thousands of persons in the Turkish dominions now painfully conscious that the “craft by which they have their wealth is in danger,” and who will exert themselves to the last to defeat the new measure, and to make it powerless. And then there is the terrible dead weight of ignorance, indifference, and carnality,—the sad enmity of man’s heart to God, and the universal tendency to corrupt the truth even after it has become known; to meet all which, even when God’s grace is most plentifully given, human instrumentality on the largest scale, and of the most efficient kind, must be provided. God is opening a door of Hope to the land of Promise; but the children of Anak yet possess it; other eyes are turned wistfully towards it; and the call, “Arise subdue the land, and possess it,” must be responded to with all the faith, with all the courage, with all the self-denial of apostolic times.

No man who casts even a cursory glance over the events of the last few years, can fail to be struck with the fact, that many of the countries that of all others seemed to be most sealed and barred against the

gospel, have, in God’s wonderful providence, been made to present to it an open door. Ireland, long an inaccessible stronghold of error, was shaken by the famine, and some of its poorest and most Popish districts were quickly sown with the seed of the word. Maderia, a remote and lonely island, visited by but a few sickly invalids, unfamiliar with its tongue, was stirred through the instrumentality of a Christian physician, by the sound of the Gospel, and its people responded in hundreds to the call. Spain has been shaken. A Protestant church has been built in the capital of Sardinia. India is on the eve of great changes. China has begun to reverse her barbarous and exclusive policy. And now Turkey stretches out her hand to the Christian, and for the first time calls him brother. Whose faith shall stagger now? Is anything too hard for God? Do not the words of Christ receive a new significance,—“If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.”

From the New York Commercial Advertiser.

ROMANCE IN REAL LIFE.

The following narrative contains matter enough for a dozen volumes of romance. It is the report of the Rev. Mr. Van Mater, the agent of the Ladies Mission at the Five Points, who has made two or three trips to the west with children who have sought refuge in the Mission-house at the Old Brewery, or by the benevolent ladies of that mission, and its other agents, have been snatched from vice, misery and ruin. The narrative that follows, in the eloquence of its fact, and the transparent truthfulness and candor of its details, is one of the most heart-stirring appeals that we have ever read. It asks nothing, it is true, but it tells what can be done for the relief of human woe in such clear and thrilling tones, that that the heart of the benevolent and humane must leap with joy at the recital and pant to share in so good a work.

The narrative shows two things—what practical good such missions as that of the Old Brewery can accomplish, and what a broad substratum of goodness and charity there is after all in our common nature, especially when touched and refined by Christian principle. Had these children remained in this city, how few of them would have permanently overcome their early associations? Removed to new scenes, received with a welcome utterly obvious of their former condition and habits, and thrown among companions trained in the way they should go, their future welfare, under all ordinary contingencies, is placed beyond a peradventure. And we are gratified to be informed that there has been no drawback to this delightful reform. Very many children have been thus transferred to new homes in the west, and not one complaint has reached the ladies directing the Old Brewery mission respecting any child thus transferred. It is impossible not to wish those estimable ladies continued and greater success:

REV. M. MEAD—I embrace the first opportunity of reporting to you, and through you to the Board of the Ladies Mission, the result of my present western tour.

On the afternoon of the day after Christmas, one thought seemed to pervade each mind of the hundreds at the mission at the Five Points. Near thirty were to bid farewell to all that was sad or joyous to them. Brothers, and sisters, and parents were there to take the last looks, and press to the bosom for the last time, those as dear to them as are the

kindred of the Fifth-avenue. Poverty—nothing but poverty—made some hearts bleed, and severed in many instances the dearest and tenderest earthly relations. How painfully solemn the trust when the weeping father and mother led their child to me, and gave it up, trusting to me its future interests! They wept over it, and kissed, and turned away to their desolate abode of poverty, conscious that they would see it no more. But it was also a joyous hour.—One said, "I will beg no more;" another said, "I'm done picking cinders." Little Dutchy said, "I don't care where I go, it's better than where I lived."

As we were about starting, several arrived from the Children's Aid Society, some from the Newsboys' Lodging Room; and when we arrived at the cars in Jersey City, a beautiful little lame girl, from the House of the Friendless, was placed in my care.—As the cry, "All aboard!" was heard, "little Mary" was put on board and was forever free from the cruel tyranny of the woman who had driven her forth to beg since she was five years old. On we went some singing, others crying. It was a sleepless night to me. Constant attention of some kind was necessary. Though we had clad them at the mission as well as our small means and exhausted wardrobe would permit, still they often became very cold. The snow storm in the mountains was severe. Towards morning a pipe burst and we were soon frozen up. As the storm subsided, I went up the side of the mountain to a farm-house, and begged a pail of milk for the children. This, with the lunch with which we were provided before we left the mission, we shared with the children of our fellow-passengers, who for the time received food from the hands of the children of the Five Points. I was glad to have an opportunity for such a contrast.

Toward noon the children became restless, and as we had but little prospect of getting off soon I thought they would feel better if they were washed and combed. A path having been broken by some teams, we went near half a mile to the dwelling of a "mountaineer," told them who we were, and what we wanted. They had read the "Old Brewery," and were ready to help. We spent an hour in washing, brushing, warming, eating "dough-nuts," and apple pies, singing, etc. We returned full of glee to our impatient fellow-travellers. By and by another locomotive arrived, and we were on our way rejoicing.

As we were hastening on, trying to redeem the time, little "Paddy" was sitting by the side of a very interesting lady, who seemed to eye him with unusual tenderness. At length she began to talk to him. "Paddy" leaned over on her lap, and talked and smiled, just as no other little one can. She asked him about home—brothers and sisters, and parents—and when she learned that he was homeless and friendless, dependent upon strangers, and only five or six years old, she took him in her arms and kissed him, and baptized him with the warm tears fresh from her heart. Her father, mother, and sister were on board, and soon became as deeply interested as herself. She pleaded for "Paddy." "Now father, we never had a brother. There are none but Mary and I. You have enough to live on. 'Paddy' shall be no trouble to mother. We will take all the care of him, and teach him, and when he grows up, you can make a doctor of him." The point was settled. They must have "Paddy." I made the necessary inquiries in regard to them. They lived in Cuba, Alleghany County, N. Y. Himself and wife are Presbyterians. He is well off, and is a regular physician. They have two children—the daughters in the cars. He takes "Paddy" as a son, and I therefore authorized him to change the name of the

child to his own. "Scotch" begged so hard to go with "Paddy," that the Doctor was moved to tears, and almost determined to take them both.

This good home cheered the children, and often they said, "I am glad for 'Paddy'; will you get me so good a home?" I told them that I would take them to where I would be willing my children should go. They sang,

"As free as the wind we fly,

In search of the land where pleasure's found."

After a little, William Wright, one of the newsboys, said, "Do you remember the promise we made to Mrs. Denel?" I asked what it was. "Why we promised to sing a song every day out of the hymn-book she gave us." Soon about twenty hymn-books were taken from pockets and bags. Several hymns were proposed. As they could not decide, I told Henrietta—the poor girl from Paterson N. J., who wandered into the mission two or three nights before I left—to lead on what she liked. She commenced,

"Jesus, lover of my soul,
Let me to thy bosom fly."

They all joined in, and then others were sung, till a passenger, noticing the peculiarity of the book and hymns, concluded that Charles Wesley was a favorite with the children, and laughingly asked if we were going to "camp meeting."

The second night from New York we arrived at Dunkirk. We were treated with the utmost kindness by the conductors and landlords. The next morning we left for the west, and arrived in Cleveland in time to be left twelve hours. Several of the children were sick from the shaking of the cars, eating the "nice things" kindly sent to the mission for us, want of rest, and the colds they had taken. Two very large omnibuses were immediately placed at my disposal. The superintendent of the road being present took hold, with the affection of a father, and assisted me in getting the children in. Off we went to the Angier House, and were welcomed the more cordially because there were so many of us. Fires were immediately made, the sick ones put to bed, and the others "slicked up." Soon breakfast was ready for us, and it was well that the "buckles and belts" were left in New York. Four or five hours were spent in sleep.

In the meantime the Postmaster and several generous ladies having heard of our arrival, and having gone among several of leading wealthy families, and arranged to have them take the "lumps to their folds," called and told me what they had done. I told them we would leave that evening, but they would not hear it. They said, "You have always passed us when going west, and now you are here, and you are not going to leave. These children are tired and must have rest." I sent down to the depot for the baggage, but by some mistake the porter failed to get it till it was gone to Chicago. I told the ladies of it, and said we now must go. But they promised to take care that the children was supplied with clothes for the Sabbath. Soon they were paired off—a large and small one together—and taken to some of the best families in the city.

The generous landlord said it was not necessary to remove them from his house, and refused to receive any compensation for what he had done. His only charge was, "come again." Sabbath morning I pleaded for the mission in the First Baptist Church and received seventy dollars. In the afternoon I spoke in the Euclid-street Presbyterian Church, and received sixty-three dollars and twenty-five cents; and in the evening I presented our cause to the Erie-

street Baptist church, and received twenty-five dollars and sixty-one cents. The result of this day humbled me to the dust. O, the unmerited and unexpected kindness of God! When I saw Ellen Kennedy at the House of the Friendless in New York and learned that "nobody would have her because she was lame," my heart was deeply enlisted in her behalf. I said, "She shall not go to the almshouse. I will take her home with me till I can find those who are able and willing to educate her." At the close of my address in the Elm-street Church I alluded to her.

Six wealthy working ladies consulted together, and then said, "We have determined to take her as our daughter and thoroughly educate her. One of us will take her and be a mother to her, and the others share in the interest and expense. We will place her under the tuition of the best teachers." I turned to Ellen to see how she felt, but she was crying. I asked her what made her cry. She said, "what will become of Kitty?" alluding to Kate Brennen.—Though they met for the first time the hour we left New York, I never saw two who appeared so strongly attached to each other. The "gratefulness of soul" was more than we expected, and soon she was pressed to many a warm heart. A lady said, "Kitty shall be cared for," and off she went to a wealthy member of the Second Presbyterian Church, who never had a child. The case was laid before him. He and his wife thought it over, and at night came and told me they would take her, if I would let her be their daughter. I said, yes.

Now Kate Brennen and Ellen Kennedy are under the same teachers, and have before them no longer the prospect of a life in the almshouse, or of poverty, but the blessings connected with wealth, refinement, and piety. But this is not all. No, sir, not half.—You remember the poor, beautiful little girl—Kate Comfort—who, for many days, wandered through the city seeking a home; and at night would sad and weary, go into the "Tombs" to sleep. Father and mother dead. You remember how your heart yearned over her when the matron of the "Tombs" came with her and told you about it, and you said, "We will protect her." Well, sir, a good praying man and wife whose children are gone, said, "She shall sleep no more in the Tombs; she will be to us a daughter!" The dear lone one wept aloud for joy.

You remember the one that was so frightfully disfigured that no one would let her come near their children. She was from the Children's Aid Society. A "mother in Israel," after looking at the children, said, "This one needs sympathy more than either of the others, and I will take her." Noble, generous Christian woman.

Many seemed determined to have "Scotch." He being only five years old, pure-blooded Scotch, and unusually beautiful and smart, it was not strange that many wealthy, but childless, home was offered. I left him in Cleveland. As we were leaving the Angier House, on Monday morning, a lady who had recently lost her only son, came and said she must have John Martin—the smaller of the two newsboys with me. She said, "My husband is absent, and therefore I cannot say he will be our son; but I will take him, and clothe him, and educate him, and tell you the rest when you return." I would gladly give you the names of all who showed us kindness, and specially those whose hospitality we enjoyed, but an account of it is kept in a "book" to be opened "in that day."

We arrived at Chicago at half-past ten o'clock at night, and as the storm was so severe, I dared not to distribute the children from there. I determined to

take them all home. We immediately took the cars for Peoria, and on New Year's morning I presented my wife with nineteen little Five Pointers.—(She wishes me to say, that, not having anticipated such a New Year's present, and it being unbearably cold, for a moment she knew not whether her surprise or gratitude predominated.)

They were soon warmed, washed, clothed, and fed. Soon temporary homes were obtained in kind Christian families. The thermometer being sometimes twenty-four degrees below zero, I have found it impossible to get about much. I went to Washington last Sabbath, and received thirty-three dollars. My father and mother have taken Maggie Claire, to fill the place of my little sister, in heaven. She takes our name, and now I have a sister, Henrietta Donnelly—the lone one from Paterson, N. J.—is in a good family, as a sister. She is now in school, and, in addition to all we asked, she is to be taught the milliner's trade. Little Mary Morrow is adopted by a wealthy, pious banker, who recently lost his only daughter. Mary Jane Small, from the Children's Aid Society, has a home. You remember the sad parents between whom she sat in the chapel, just before I left. It made their heart bleed to give her up. But the command of poverty was imperative. I promised to be a father to her.

After my arrival in Peoria I took her to Judge Peters. His is one of the most truly noble families in the land. The Judge took the little one on his knee and talked to her, pressed her to his heart, kissed her, and turning to his wife and two daughters, said, "The Lord has given us enough, let us take her." Mary with all the innocent fulness of her heart, said, "I'm so glad." One of the daughters turned to me, and, with a tear in her eye and a smile on her face, said, "We have a little sister now." They have changed her name. They have sent back to me, for the mission, all her clothes, and have clothed her beautifully. They call her their daughter, and she is addressed and introduced as "sister" by the children. She says, "father and mother, brother and sister." She has been spending this morning with me, and is as happy as she can be. She will soon commence taking music lessons. Next Monday she starts for the academy. When the box of clothes arrives, please send hers to the Children's Aid Society for her six sisters, whom she wants to come to this good country.

William Wright that noble looking newsboy, is one of the finest boys I ever met. He is taken by Mr. Wm. Penn, a wealthy, pious banker, in Lacon, Illinois. He takes him not as servant, but as a son. Next Monday he starts to the academy. He designs to educate him for the banking business. Mr. P. told me that his most ardent desire is to see him converted, and have him feel that he is called to the work of the ministry. He says he will thoroughly educate him. Jane Claire, the little Irish girl, six and a half years old, who committed to memory the "Sermon on the Mount," a few days before we left, has, in nine weeks from her arrival in America, been adopted as a daughter by one of the most pious, successful lawyers in this country. Just think of it?—Five weeks ago she and her mother and little sister wandered about the Five Points without food, shelter, friends or money. They asked for help; we took them into the mission-house, supplied their wants, and now Sis-Maggie has been adopted by my parents, in the place of a dear sister, who is "singing with the angels above." Jane is now the only child of the lawyer just alluded to, and I have placed her mother near them, in a first-rate home.

Yesterday, a noble, generous-hearted gentleman,

the principle of one of the large schools in this city came and took *Isabella Lee*, who came to the mission with her little brother the day we left. He will be a father indeed to her—will educate her. His wife is a superior practical woman. *Isabella's* brother John has just been taken by Judge Hollister, of Ottawa, Illinois. The Judge is one of the leading men in the state, one of the prominent members in the Congregational Church. He has but one child—a son nearly grown; now he has another. I cannot follow minutely each one as it has gone to its home. Enough has been said to indicate the condition of those intrusted to my care. It has been by far the most difficult and perplexing trip I have ever yet made, but its results are far more encouraging. Of these I brought, one is from the Home of the Friendless; two from the Newsboy's Lodging Room; six from the Children's Aid Society, and sixteen from our mission in the Five Points.

From News of the Churches.

AUSTRALIA.

A statement furnished by a committee of Synod of the United Presbyterian Church in Victoria, in regard to the present religious condition of that colony, supplies much generally interesting information.—We give a few extracts:—

STATE OF SOCIETY.—The state of society here, in many respects, is quite peculiar, and presents conditions to which no parallel exists in the old country. It is peculiar in the elements of which it is composed. It is truly mixed in its character. It is not Scotch, nor English, nor Irish, nor anything else to which a national cognomen may be given, but is composed from almost every clime under heaven. It is true, indeed, that the sons and daughters of the "sea-girt isle" greatly predominate, yet, at the same time, in many localities, foreigners are extremely numerous. Another peculiarity is to be seen in its shifting character. It has not yet attained to solidity. The gold fever unsettled the very foundation of society and introduced a universal social chaos, and from that chaos it is but yet emerging. It has, indeed, greatly improved; but there is room for much improvement still. The character of some localities is continually changing. People are here to-day, and gone to-morrow. They are like the objects in the kaleidoscope,—every time you look for them their position is shifted.

Another peculiarity consists in the fact, that the people, to a large extent, are *strangers* to each other. There are those who have seen their families and relative gradually gather around them, or the companion of their early days, or who, through their connection with a Christian church, have been introduced into a circle of warm-hearted and faithful friends; but of a very large portion of the people it is true, that they are *strangers among strangers*,—knowing none, and known to none around them.

Society, however, is characterised by intense worldliness excitement. Fortune is the vision of the multitude. Men are in haste to get rich. The pulse of business indicates that the life-blood of the community is at fever heat. The excitement is consequently high and unnatural, and men forget that they are rational beings, endowed with thought, and responsibility, and immortality. The present, with its schemes and gains, is all-absorbing; the awful and eternal future is all unthought of and unprovided for.

These characteristics of society here are any thing but favourable to the progress of evangelization.—

Men's hearts are more than usually hardened against divine truth; the "things seen" are too powerful in their influence to allow men to open their vision to "the things unseen and eternal." It is impossible to bring continuous religious influence to bear upon an ever-shifting people. It is equally difficult to carry out any systematic efforts for the evangelization of the people. Men are engrossed with business; they have no time. They are constantly shifting about, and their services cannot be depended upon to any extent for the prosecution of systematic Christian enterprises.

RELIGIOUS DESTITUTION.—The population of the colony is steadily growing. For several years past, the people have been hurrying hither in crowds; and though commercial reverses have given a partial check to this, still by hundreds they are coming. It requires no prophetic insight into the future to perceive, that the tide of emigration to this land will (with temporary pauses, it may be) widen and deepen for generations to come. The people are at length spreading themselves over the land, new communities are springing up, and new townships are being formed. In many localities the supply of the gospel is altogether inadequate; and in others, no voice is heard proclaiming the glad tidings at all.

And what will we say of the gold fields, where such multitudes of human beings have congregated? To the eye of the Christian, their spiritual condition is startling and appalling. For miles beyond miles they stretch away, the white tents of the diggers dotting the valleys and eminence in seemingly countless numbers, while on some no temple of the living God is to be seen at all, and on others only one or two small and humble places of worship are visible. Let us look at the condition of Maryborough, one of the gold-fields, as an illustration. Its population has been estimated as high as 40,000. But suppose we take it at only half that number, what is to be thought of the fact, that until very recently no minister of the gospel laboured there, and that even now there is only one (an Episcopalian), and his labor are but partially given to that field.

DUTY OF THE CHURCHES AT HOME.—How manifold, great, and pressing are the spiritual wants of this colony. *How shall these wants be met?* This is the grand inquiry. We humbly suggest that it is second to none that occupies the attention of the Christian church at this hour. Let that question be neglected by the the Christian church, and the foundations of the empire will be laid in the colony in avarice, irreligion, lust, and blood; but let it be properly taken up, and properly answered, and this young country,—great already, but destined, we trust, to be greater in the future,—will grow up to maturity under the ennobling and refined influences of religion, and will become a centre of light, liberty, progress, and Christian influences to many dark islands and nations around.

We place these considerations before the minds of the Christian brethren at home. We say, now is the time to "go up and possess" Australia for Christ.—There are some encouragements. The fearful commercial crisis which, we hope we may venture to say has just passed over us, has not been without its salutary lessons. The frenzy of the gold-fever has somewhat abated. Men are in a better state for reflection. A superior class of immigrants has latterly been coming to our shores. The energy of a young country is visible in the midst of us. Social progress is apparent. Great institutions are being founded.—Talent and energy are appreciated. Society is becoming more settled. Generally speaking, all who come

here may hope, by industry, sobriety, and perseverance, to attain to circumstances of independence.—The tide of immigration from the home country, though not so full as it was some time ago, continues to flow. A steady and more satisfactory trade is generally expected. Agricultural pursuits are coming to be more generally followed; and if our sins prevent not, we may be favored with a course of no ordinary prosperity. There are not a few already in this land who are fearers of God and followers of Christ. The line of separation between the church and the world is much more distinct than it is in the home country. A spirit of liberality is abroad among the people. A comparatively small number of people can support a minister here in circumstances of comfort. The Macedonian cry is heard, "Come and help us." Every thing warns or woos to action. The field is inviting,—vast, and ever widening. Will British Christians and the British churches give us the needed aid, so that the land may be possessed for Christ?

From the Correspondence of the Boston Watchman.

VIEWS OF THE CHINESE IN REGARD TO A FUTURE STATE.

The following is an outline of the Chinese idea of the future world. There are, of course, a great variety of notions held by various persons which are not here stated. The literary men, for instance, do not, for the most part, admit that there is any hell or heaven. Or that the soul is immortal. When a person dies, they suppose the soul is so sublimated and scattered, or diffused, as to amount to about the same thing as annihilation. But the views of all, whether literary or ignorant, are exceedingly vague and unsettled. There is, however, considerable unity among the common people in the views here presented. I derive them from the people themselves.

They suppose that man has three souls. When a person dies, these souls hover about; and when the corpse is put into the tomb, one of the souls takes up its abode with it in the grave. Another—when a tablet is brought to the grave with the name, time of birth, and death of the deceased upon it—accompanies the tablet to the ancestral temple, where it remains, and is there worshipped. The third is taken by the servants or angels of ten kings to their judgment-seat in the spirit world, where they pass sentence upon it, if the person thus judged was good he transmigrates; this third spirit entering into the body of an unborn infant, he becomes the child of rich and honorable parents. If in this stage he is good, and prays a great deal to Buddha, lives on vegetables, and gives alms, &c., he, after death, again transmigrates, and becomes the child of parents still higher in rank, and is, of course, on growing up, also a man of high station; and after perhaps five or six transmigrations from one degree of rank to one still higher, he finally goes to the heavenly halls, and becomes a god, and sways the destinies of men. In a few rare cases of goodness and merit, persons have gone directly from the judges' place to heaven, and all who arrive there are Gods. If the person judged was a female and a good person, she transmigrates and becomes a woman of rank and fortune, or a man; and after several transmigrations at length becomes a God in heaven. In a very few cases of extraordinary merit they have at once gone to the heavenly halls and become the wives of the gods.

The heavenly halls are thirty-six in number, and are situated somewhere in the west, in the "utmost

happy country." They are arranged in the form of a hollow square, eight being on each side, and four in the middle; the place of the greatest god with his wives is exactly in the centre. Buddha has his place in entirely another locality, where he sits in the felicity of complete repose; from which, however, he arouses occasionally, and sends forth his spirit from the top of his head to regulate in an instant all the affairs of the universe.

Those who are so fortunate as to reach the heavenly halls are clothed in gold and silver, and have houses and plains of gold, and silver, and precious stones. Beautiful gardens and fountains abound. They have the vicissitudes of day and night, yet the climate is the most delightful imaginable. For amusement, they have theatres there, and also come to behold the theaters got up by men for their benefit; also great displays of images, dragons, vast processions, beating of gongs, &c., &c., which at stated seasons of the year are got up to amuse and ancilliate the gods. They have food and drink of their own, which they have at will; and also come and eat the food that men offer them. Their business is to worship and praise Buddha, or Yeh, as his name is here called, and superintend the affairs of men.—They come to the temples also; and enter into the idols through a hole left for the purpose, and thus receive adoration, and gifts, and listen to the requests of men.

If the person judged was bad, he *i. e.* the third soul, is first punished in the "earth prisons," hell, for a season longer or shorter according to his guilt. There are eighteen hells, distinguished by the different kinds of punishment inflicted, as the cold hell, the burning hell, the sawing hell, the boiling oil hell, &c. Some who were exceedingly wicked are punished there for ever; but generally they are permitted, after having suffered their term in hell, to transmigrate, though their punishment still continues; he becomes the child, not of rich, but of poor and mean persons, or becomes a female, which is considered a punishment; if he was not very bad, he perhaps becomes a female in a rich and honorable family, and, of course, becomes the wife of one of the men of rank. If he was very wicked, he not only becomes a very poor person, but also has some personal defect, as blindness, lameness, or other deformity. Persons of still greater wickedness transmigrates into animals. If a man died in debt, for instance, he becomes a horse, perhaps, and is rode by the creditor. If he is a very faithful animal, he after death transmigrates into a man again. If the individual judged was exceedingly wicked he transmigrates into a worm or insect; and after that there are no more transmigrations, but annihilation takes place. All beasts, birds, reptiles, and insects have souls; but those of reptiles and insects are so small as to be of no account. Many beasts and birds become the same in heaven, for the use of the gods.—All the spirits, of whatever rank or kind are supposed to require food, clothing, and money. To provide them with these necessary articles, there is a great expenditure of time, labour, and money. If they do not thus provide for the spirits, and they become hungry and suffering, then they expect to be afflicted and tormented by them. Hence, in affliction and often at other times, every family load their tables with the best of food, prepared and arranged in the best manner, that the spirits may come and eat, and thus their anger be appeased. Tables are also prepared in the same manner in the ancestral temples, Paper clothes are made in large quantities, which, on being burnt, are supposed to be changed into clothing for spirits. Pieces of paper, gilt with silver

or gold, which are constantly exposed for sale in multitudes of shops, are also burnt in large quantities on funeral occasions, and at other times, accompanied with worship; these are changed to money, and used by the "devils," as all spirits are called. To possess plenty of money, in the estimation of most Chinese, is the highest blessing men or spirits can enjoy. Hence all their worship has the attainment of money as the grand object in view.—To worship and pray for the purpose of obtaining forgiveness of sin, of becoming righteous persons, or for obtaining salvation, as Christians use the term, is what very seldom, if ever occurs. Worldly good is all they seek for in this life or that to come.

If an individual professes Christianity, and thus gets employment and good wages, the bitterest opposer can find no fault; he is convinced he has taken a sensible course,—the same course he would take if he had a good prospect of like success.

Such views naturally flow from the notions they have of the future world, as already given. Assuredly, such a nation as China, containing one-third of the whole human race, and thus sunk in superstition, ignorance, and vice, should awaken the deepest commiseration of the Christian world, and call forth the most zealous efforts to give them the "light of life."

M. J. K.

KINGRO, Sept. 18, 1855.

From the New York Observer.

WESTERN THIBET.

RESULT OF A MISSIONARY EXPLORATION.

The Rev. R. Clarke gives an account of a missionary tour in Thibet, or that portion of it near Ladak, which lies embosomed amid the western ranges of the Himalaya Mountains.

The religion is entirely Buddhist, and the lamas seem to have a fancy for erecting their dwelling-places and temples on the summits of projecting ledges of rocks, so that these buildings are ever and anon meeting the eye of the traveller. The roads are decorated with sacred places called manis. These are solid pieces of stone masonry, of from four to five feet in height, six to twelve in breadth, and varying in length from ten feet to half a mile.—When a Thibetan has a favour to ask from one of his gods, he places a stone, with a sacred inscription on it, on one of these manis. With regard to what this region possesses to recommend it to a missionary societies, and the qualifications which a missionary for that country would require, Mr. Clarke says: "The people are, as far as we can see, quite simple-minded people, ready and glad to hear whatever we have to tell them. They can, many of them read, and our present experience goes to show that there exists here, as in China, a very great desire and wish to read. Humanly speaking, there is not any outward obstacle of any kind apparent to prevent the word of God being preached in any country—I mean in Western and Middle Thibet; for I believe there are obstacles down towards Lassa. The question 'When is it to be preached?' may therefore be at once answered by the ready reply, 'Now!' Whoever engages in the work must begin by making himself master of Thibetan. It would be desirable, if not necessary, for him to live almost permanently in the country, or at any rate to remain in it till he is turned out. The latter is not, however, at all a probable event; yet a native rule is always different from an English one. The people are, for the most part, ignorant. There is neither Mahometanism or Hinduism to grapple

with; and the Buddhim has here, perhaps, no more hold on the inhabitants than a superstitious fear and dread of what they have been accustomed to reverence. The missionaries must be capable of enduring hardship, fatigue, and cold; for most of the country is more than 10,000 or 12,000 feet high, and the winter is severe. They must also bear to live alone with the natives. Major Martin says the Moravians are just the people to undertake a mission like this."

Ladak, the capital of the country of that name at a little distance appeared to be nothing more than one great house, with outhouses, the former being of course the Rajah's palace. It gradually, however, opened out as approached. It has about 500 houses is about four miles from the Indus, and in front of a semi-circle of rocks. A little stream runs partly through, which irrigates half of the four miles. The rest of the plain, and of the course of rock, are bare and uncultivated. The seven-storied palace of the Rajah, built behind and above the other houses, commands a beautiful view of town and plain, and all around. The rock is crowned by Buddhist temples, and the residence of the lamas. About a mile from the city the Sikhs have built a small fort, in order to command it; for the whole of the country is now under Goolab Singh. There is a fine bazaar in the city, built by Goolab Singh, where people flock from every part of India; it is the rendezvous of commerce with Asia. There was a great demand for Dr. Prochnow's Thibetan tracts, which the people seemed to understand well. Mr. Clarke preached, and had many hearers, who seemed to understand. He was informed that Yarkund is divided into two cities, a larger and a smaller, the former inhabited by Mahometans, and the latter by their Chinese conquerors. He made excursions to several towns and remarkable places. One was the great lama monastery of Heme, where the Thibetans lighten the labor of their devotional exercises, and which he thus describes:—

"As this seems so remarkable a place, I must tell you all I can about it. We left the Indus and the Simla road at Chunga, and turned to our right into a narrow, deep dell, with towering rocks on every side. There are six large temples, one much larger than the other five. They are filled with idols, great and small, of every color and shape, and in every position. The intervals are filled up with china vases, cup and saucers full of rose leaves, large and small pictures in beautifully embroidered frames, of which a woman in a sitting posture is generally the prominent figure, bells, trumpets, incense boxes, and ornaments of every kind. One of the latter, which occupied rather an important place, being hung very conspicuously on a pillar, was a little book of patterns of English broadcloth, containing about a dozen specimens, and marked outside, 'Dark coloured patterns of fine cloth,' or something of the kind. Perhaps no English tailor had ever visited Heme, but certainly it must have come out of an English tailor's shop. They said a Sahib had given it to them.—Many of the idols were covered with cloths of gold or silver, and the frames over them were full of sparkling stones. The walls were all painted and covered with figures from top to bottom, and represented scenes of every kind. The floors were of the purest cement, and even the locks on the door were remarkable. The place they kept their cows in was quite a picture gallery, and the painted portraits on the walls would have done credit to a Rajah's house.

"The whole road up to the temples was lined with praying machines, not the little ones, called

'skurries,' which are turned in the hand, but great ones, a foot and more in height, which were set on their pivots within the wall, quite close to each other and which turned round by just touching them, so that the people might pray the whole way up to the temple. These are supposed to contain prayers, which are turned round with the machine, so that the very turning of the latter constitutes the prayer. Another still more curious method they have devised for saying their prayers. Even turning these machines is thought sometimes to be too great toil, or perhaps it is because they think they do not pray often enough, even when they turn these things all day, and so they have formed a plan by which they may turn both night and day, and that, too, without any exertion of their own. They have placed a number of the largest of these machines in a little house, and so contrived it that they may all be constantly turned by a water-mill, moved by a little stream of water made to flow through the house. A little stick projects from one of the machines, which, every time it turns round, strikes a bell, and so the bell is rung, and the machine is turned round, unceasingly, without a moment's pause, both day and night.—Whole rows of these praying machines were turned by the wind like windmills.

"There were two hundred lamas belonging to this monastery. In almost every family, one son becomes a lama and practises celibacy. All in residence attend worship three times a-day, and all eat together three times a-day, abstaining neither from meat nor wine. They are also partial to tea. They have no revenue, but every landholder gives something.—Once a lama, they may not return to any secular profession. They also resemble their Roman Catholic brethren in dress and appearance. One of the lamas is brother of the Rajah of Ladak, and is an intelligent-looking lad of eighteen."

Mr. Clarke presented the monastery with a number of Christian books in several languages, and requested that they might be kept in one of the temples for the use of any who could use them, and that he would send back to England some of their learned books, together with some of their idols, in order that the English might learn what their religion really was. They accepted the books thankfully, and said that they would get ready some things to send in return. Wofully ignorant of the simplest truths, they knew nothing of God, and believed that they should be saved merely by their works.

At Pittah, Mr. Clarke witnessed the service performed in the temple of a lama monastery:—

"There were nineteen lamas seated on long cushioned benches. The chief monk sat on a raised seat next to the idols, and opposite the man who led the service. The custom is to join refreshments for the body with religious duties; for each had a cup in his hand for the tea, which a servitor was pouring out from a large copper-vessel. They had a bag of meal between their seats. The leader commenced, and the rest followed in a kind of chant, for about ten minutes; the voices were not quite harmonious, but they knew the words by heart, and went on at a rate which must have made it difficult for the clearest intellect to think much of the sense of what they were saying. They profess to pray five times a day, but no one but the lamas attends the service. Some of the idols were hediaks; and stuffed skins of goats, dogs, horses, and yaks, which had died in the service of the monks, were hung up by strings in grateful memory of that fact. Three small idols the visitors were permitted to take away, on the payment of a small sum for each, and in the evening they brought them also

some books. There were forty monks connected with this monastery. The head monk is appointed from Lassa; when his predecessor dies he goes there,—about three month's journey,—and is instituted by the great lama, who places his hands on his head after it has been shaved.

From the Church Missionary Intelligencer.

NEW ZEALAND—CHURCH BUILDING.

Letter from Mr. C. Baker, 27th Dec. 1855.

The crops being put in the ground, the people returned to the work of the church, some preparing new material, others upon that already brought to the ground. On the 27th of December the ponderous ridge plate was erected; a great many natives from a distance assembled on the occasion. The erection was commenced with much ceremony, and followed by an ample feast of beef, mutton, pork, bread, vegetables, tea, &c.; all was joy on the occasion.

The work has gone on progressively and cheerfully; at times four pairs of sawyers have been at work.—No European has assisted them, either in the sawing of the timber or in the erection, save myself, who had taken the oversight. There have been continual contributions of food from the villages around. The building is 77 by 31 feet. It is to have a porch and a vestry, each 10 feet by 10, and a belfry. The height of the walls is 12 feet, and from the floor to the ridge 2s feet.

It would be with many a serious question as to whether they could accomplish so great an undertaking without aid from some foreign source: but Nga-te-porou never appear to have calculated upon difficulties; they saw the object as one important to obtain, and set about work with spirit and fixedness of purpose.

Their energies have not yet slackened, nor am I apprehensive that they will. From the sum of £16 13s. 4d. allowed for the station, under the head of building chapels for the year 1853, I have procured nails and sundry tools, &c. The people have consented to make collections for all contingencies beyond this amount; and though it may be some time before our means will be adequate to the completion of the building, we shall do our best.

On Easter Sunday we made a collection, and obtained £9 14s. 11d., which, to my mind, was a noble effort. On the occasion of the Lord's supper here, November 12, 1844, we made a collection to meet contingencies, when we obtained £4 5s. 2d. The natives remarked, at the close of our last collection, "that we should obtain £20 next time, inasmuch as the second had been double the amount of the first."

On Friday and Saturday previous to the last collection it was amusing to witness the anxiety of the people to possess money or change for the occasion, some bringing wheat, others potatoes, kumera, or any other kind of vegetables or articles of food they possessed. Their great ambition was to furnish their children with a piece of money, so as to make the collection as general as possible.

Now, after so lively a specimen of collecting money for church-building, we can scarcely despair of success. Whilst the people are comparatively poor, they can do something, and by the exercise of their powers their abilities will increase, and they will attain to a degree of confidence in their achievements that they would not have done but for an object like this set before them."

From the Christian Cabinet.

REV. MR. SPURGEON'S HINTS ON PREACHING.

I am pleased to see that the worthy editor of the *Cabinet* is turning his eye to the pulpits of England. The pulpit is the great thermopylae of Protestantism, which must be well guarded. Neglect our pulpits, and our glory is departed; garrison them with true soldiers, and the enemy may then assail us in vain.

I am by no means a veteran in the army of the Lord of hosts, but having endured a furnace of destruction of more than ordinary heat, and having, perhaps, been in the pulpit as many times in one year as most of our preachers in three times that period, I may be allowed to make one or two remarks upon preaching in general.

First, then, I consider it indispensable to the success of a minister that he has a congregation. Empty pews cannot be edified, and gas-lamps are not fit subjects for conversion. It is all in vain for men of no powers to rail against popularity, as an evil—it is an evil which they would like to enjoy, and from which most of them need not pray to be delivered. How can the fisherman be successful when he throws his net into an empty river—how can a preacher look for great success, when his whole congregation might be stowed away in a railway carriage. Far be it from us to discourage the man who labours faithfully among the few, but we would remind him that if there be any mode of drawing a larger number it is his duty to try it. There is hope for men when, they sit by the wayside begging, or lie by the pool of Bethesda, and he is doing no little act of mercy, who can carry thither those who are sick unto death, that peradventure the Great Physician may heal them. Get men to the house of God by some means or other. The time is now past when it would be believed that a sensible preacher never would have a large audience. The time is come when people are respected, and their opinion is not now so lightly to be ridiculed. Let every servant of God endeavour to compel them to come in; yea, in case of failure, let him turn out into the open air, and seek by all means to gain some. Alas! many pulpit dormice are sleeping on, from the 1st of January to the 31st of December, or like squirrels in a cage, are turning their mill round and round, without making an inch of progress. To such men it is all one whether their chapel is as full as a herring-barrel or as empty as a hen-coop; the only seals they desire are golden seals for their watches, having for their motto, *Pax et Pecunia*. These gentlemen cry out most vigorously against an energetic man, and they are the first to stab an earnest brother to the heart. If they were wiser, they would drop their antiquated notions of propriety and order, and dare to be singular and enthusiastic, with the hope that at last their crown of rejoicing might be studded and sparkling with jewels.

For my own part, I would sooner be guilty of eccentricity than inefficacy, and would rather have an empty purse than an empty chapel. I reckon it true wisdom to condescend to men of low estate, and to use words and illustrations which a refined taste might disallow, or which acute criticism might condemn. All things to all men is Pauline policy; and would to God that we had much more of it.

If the quaint preacher must do penance, even when he is seen to be successful, what heavy doom should await the man who is of no use, even when he wars after the most approved fashion, and uses none but the regular methods of fight.

I must not venture to say that a man had better preach a good sermon on his head than a bad one on his feet, but I will assert that he had better preach

to a thousand in a red coat than to ten in a black one; and will be more useful if a few eccentricities win him an audience, than he could have been, had he preached in the most solid style to an average congregation of thirteen and a half.

Get the ear of the people, oh thou trumpeter of Zion, and as thy master did, "cry aloud and spare not."

Secondly, it must be admitted on all hands, that when a congregation is obtained, it is absolutely requisite, in order to any real profit, that they should understand the discourse. We are none of us sympathisers with that old woman who, when asked if she understood the sermon, replied,—“Do you think I would have the presumption to do any such thing?” We do not believe that the mere listening to the sound of orthodox teaching will produce any good effect, if the Word does not wind through the dark tunnel of the ear into the understanding, and thence into the secret tabernacle of the heart. If we do not know what the preacher means, shall we be more benefitted by the sermon, than we would be by the hocus pocus of the Catholic priest? I trow not. But how often is this fact overlooked! Our pastors indulge in Johnsonian sentences, flights of eloquence, and periods loaded with Latinities. Consequently the poor of the flock are unfed, and the uneducated turn away with loathing. I should prefer to frequent a place where I was compelled to use my Bible, but I would not go often to hear a man who made it requisite to carry a dictionary. Our worthy divines think it below their dignity to be understood by the masses, and he who speaks to them in their own language is esteemed low and vulgar. I am firmly of opinion that the devil hates Saxon—Latin he loves. To preach with Latin is pelting Satan with grass, but Saxon words are stones, which he will not long endure. Plainness of speech should be the aim of the Christian teacher. We should make it a rule to set fire to the bottom of the pile, since the fire will burn upward; let us preach to the most illiterate, and the clever will understand us. Protestantism is the religion of the understanding, and not of blind superstition—let its teachers condescend to men of low estate, and like Whitefield, use market language, if only this will reach the million.

From the Journal of Missions.

ARMENIAN MISSIONS.

Mr. Dwight went recently from Constantinople to Nicomedia and Baghchejuk to look after the welfare of the churches which are under the care of the Armenian mission in those places. In speaking of his visit to the latter, he writes as follows: “I had given no notice of my coming, and took the people by surprise late in the afternoon. I had in company with me two of the brethren from Nicomedia, besides my deacon; and as we walked through the principal street, which I had always avoided before, on account of the annoyances to which I was exposed, great numbers came out to see us; but instead of stoning and abusive language, as on former occasions, we were everywhere treated with respect; by some indeed, to whom I was personally a stranger, we were most cordially welcomed. All show of opposition has vanished; and the Protestant brethren have the most perfect access to all classes. If the priests were out of the way, I verily believe that nearly the whole place, of six or eight thousand Armenians, would in a very short space of time come over to the Protestants. Although the day was far spent when I arrived, and the notice of our proposed service in the evening was very short, more than a

hundred came together, half of whom were females; and a more solemn and attentive audience I never preached to."

On the first Sabbath in October, two young men of promise were received into the church at Cesarea; and one month later five persons were admitted to the same privilege, making the number of communicants twenty-four. The influence of the brethren at this station is beginning to be felt in other places. "A year ago," writes Mr. Ball, "we could do very little in the villages; now, however, almost every village is open to us."

A recent letter from Mr. Benjamin Parsons, contains the following item: "A very important meeting, and very novel for this country, was recently held by the Armenians of Sivas, the object of which was to put an end to the manufacture and sale of wine and rakkee. The call for the meeting issued from a high source,—the wealthy primates of the nation. As the people have neither time nor talent to engage in lengthy discussions on the evils of intemperance, they generally deal with facts. It was made to appear that the Armenian population of Sivas are required to pay to the Sultan an annual tax of two hundred and forty dollars; and it was determined that the Armenian who should venture to manufacture or sell wine or rakkee should be held responsible for this entire sum. The reasons assigned for the course pursued were as follows,—1. The Protestants do not drink, and, therefore, it is a shame and disgrace for us to do so. 2. Drinking is very expensive. 3. Drinking is very injurious. That there will yet be some intemperance, is to be expected; for the Turks will continue to traffic in ardent spirits; but that any Armenian will engage in a business involving a risk of six thousand piastres, is very much to be questioned."

Dr. Pratt, of the mission to the Armenians, reports the organization of a church of six members (five men and one woman) in Oorfa. "The faith of Abraham is revived in the home of his childhood." The Armenians have their own way in that city; and consequently, under the instigation of the priests, severe persecution is carried on against the seceders from the Armenian Church. A young man there was converted mainly through the instrumentality of books given him by an Armenian helper to the London Missionary Society's mission in Calcutta. Dr. Pratt represents an urgent need for the occupancy of Oorfa as a missionary station. In Bitias (near ancient Seleucia), sixteen men have just been enrolled as Protestants. They are erecting a building for religious worship. In Aintab the work prospers. Seventeen were admitted to the church at its last communion, and nine were to be received at the next.

Mr. Hamlin writes that the temporal circumstances of the Protestant Armenians in Constantinople were much improved. It is expected that in another year they will assume the entire support of at least one of their pastors. The prospect for building churches is also good. One in Haskerry will probably be built without aid from the Board; also the one in Broosa, and the heavy debt of the former one, which was destroyed by the earthquake, be cleared off. With respect to actual conversions among the Mahometans, Mr. H. uses the following language:—"If the instances were only two or three isolated cases, they might have no great significance; but when they are scattered along from Macedonia to the Tigris, and embrace men and women of different classes and conditions, and when the cases of hopeful conversions are accompanied by a wide-spread desire to read the Scriptures, can we fail to see in all this the finger of God pointing to the great events which are casting their shadows before?"

From Correspondence of the Christian Times.

TURKEY.

ADDRESS FROM THE ENGLISH AND AMERICAN MISSIONARIES TO LORD STRATFORD DE REDCLIFFE.

On the 5th of March, a most interesting scene was witnessed within the Palace of the British Embassy in Pera. All the missionaries, American and English resident in and around Constantinople, by previous arrangement, and at their own request, called on Lord Stratford to congratulate him on the success of his efforts in procuring from the Porte the late hattis-sherif. The address was read to his lordship by Dr. Schauflier, all the others whose names are appended being present; and his lordship was evidently moved by this unsolicited and most honorable mention of his services in Turkey; the testimony being especially valuable as coming, chiefly, from men who have been long resident in the country (some of them for thirty years), and who are intimately acquainted with its languages and institutions, and especially, as the greater part of them are Americans, and of course may be considered as impartial and disinterested observers.

His lordship made a most happy reply, in which he declared with deep emotion, that he had done nothing, and God every thing. I wish it were in my power to give you a copy of the admirable reply; the whole spirit of which was, to recognise nothing but the agency of God's providence in all the changes that are going forward in Turkey.

The following are the principal parts of the address:—

"To the Right Honourable Lord Viscount Stratford de Redcliffe, Envoy Extraordinary and Minister Plenipotentiary of Her Britannic Majesty at the Sublime Porte.

"MY LORD,—The undersigned Protestant missionaries, belonging to various Christian churches and societies of Great Britain and America, consider it their duty at the present important and auspicious period of this empire, signalled by the publication of the imperial hattis-sherif of the reigning Sultan, to give utterance to their feelings of gratitude to God, the giver of every good gift,—to express to your lordship their entire satisfaction with the extent and the spirit of that document relative to religious freedom and the rights of conscience,—and to congratulate you on the honour providentially and deservedly conferred upon your lordship of having become instrumental in accomplishing so great and so good a work for the millions of Turkey. While we would gratefully recognise the valuable services rendered by the representatives of several other countries to forward this praiseworthy end, we cannot but realise that the accomplishment of this work is pre-eminently due, under God, to the influence of the representative of Great Britain.

"Your lordship will allow us to say that we consider the hattis-sherif entirely satisfactory, not only in its social enactments, but also relative to freedom of conscience. To give that bolder utterance to this great principle which some seem to have expected, would in our opinion have been imprudent, and would have retarded the cause of truth instead of advancing it. It would have imperilled the organization and reformation of Turkey. As it is, the prospects of this country appear to us bright. The imperial document will only need a consistent and discreet application when called for, and the world will soon perceive the importance of the imperial act. We would gratefully acknowledge the kindness of the sovereign of this country, and the wise and

liberal moderation of his government. We see no reason to entertain any doubt of their sincerity and loyalty in the promulgation of the imperial edict, or of their intention to give it effect throughout the land..... We cannot, however, close this inadequate expression of our views and feelings on the subject, without alluding to the necessity of the continued experienced counsel and the friendly encouragement, and assistance too, which the enlightened Western Powers, and especially England, will have to afford to the government of Turkey in introducing and supporting these principles, which are so far beyond the conceptions of an ignorant and fanatical population. The temptation of yielding to circumstances, and of sacrificing the principles of justice and truth to popular prejudices, will be great and constant. The very novelty of the moral principles now to be introduced into the administration of the spiritual interests of society, as well as the depth and extent of their bearings, will, for some time to come, render experienced counsel and co-operation from abroad a welcome service even to the most vigorous government in carrying out the intentions of the benevolent sovereign, and in meting out equal justice to the various religious denominations and to individuals, without respect of persons, or of traditional fanaticism.

"But, though we consider the problem which is now to be solved a very delicate one, we would look with cheerfulness to the future, trusting in God, who has already done so much for Turkey, and who will, doubtless, carry forward to completeness the great work of its regeneration.

"Our devout wish and prayer in closing is, that it may please God to spare your lordship yet for many years to come to this country, whose wisest measures have been matured for thirty years past under your personal influence and advice.

"And may the God of all grace accept and bless the labour of your hands, and prepare you for rest in a better world, when the contests and the trials of this present life shall be over!

"We have the honour of subscribing ourselves, your lordship's most humble and obedient servants,
(Signed) "W. G. Schauffler, D.D.

W. Goodell, D.D.
H. G. O. Dwight, D.D.
J. Stevenson Blackwood, L.L.D.
Elias Riggs, D.D.
Horace M. Blakiston.
R. Koenig.
C. Hamlin, D.D.
Duncan Turner.
Henry A. Stern.
John Bowen.
J. Fayette Pettibone.
Edwin E. Bliss.
George A. Pollard.
Tillman C. Trowbridge.
Joel S. Everett.
Orson P. Allen."

From the *Univers*.

THE DEATH PENALTY IN TURKEY.

"One of our correspondents," says the *Univers*, has transmitted to us an important document, being an annex to the hatti-sherif of the 18th of February. This document, which has not yet been made public, is intended to give satisfaction to the representations of the French and English ambassadors on the most delicate point connected with the reforms granted to Christians,—namely, that relative to Ottoman sub-

jects who might abandon Islam for any other creed, a question on which Lord Stratford de Redcliffe had particularly insisted. The following is the translation of the note delivered to the ambassadors of the Allied Powers in the early part of February last:—

"The communications which your Excellency has at different periods, and again very recently, made to the Sublime Porte, verbally and in writing, on the subject of religious questions, have been the object of the deepest examination on our part. His Majesty the Sultan highly and fully appreciates the signal services which the friendship of his august ally, the Queen of Great Britain, and that of his other allies in general, have at all times, and more particularly under recent circumstances, rendered to his government, and the Ottoman people will retain a feeling of eternal gratitude for them. The Sublime Porte cannot but be animated with a real desire to do justice, as far as possible, to all the demands which may be made by them; and as, on the other hand, it knows what is the spirit of modern times, I hasten, by order of the Sultan, to inform your Excellency of the resolution which has been come to on the subject. The Sublime Porte renews and confirms the assurances which it gave at a certain period (in 1843, at the time of the execution of the Christian Oraghim) to the governments of France and England relative to the question of renegades. The Sublime Porte, moreover, declares that the decision come to at that period, shall be henceforth applied to all renegades in general. In making known this satisfactory determination to your Excellency in the most express manner, I flatter myself with the hope that your august court will see in it a new and striking proof that the Sublime Porte is desirous of not throwing any gratuitous difficulties in the way of any demand the realization of which appears to it to be practicable, and that on this ground the present notification will be received with real satisfaction by your august court.—Accept, &c.,

'FAUD.'

ANEITEUM—NEW HEBRIDES.

REPORT OF MR. INGLIS, JUNE, 1855.

STATE OF THE MISSION.—The last year has been another in which we have experienced the mercy and goodness of the Lord in a high degree. It has been a year of marked progress in the mission. By a census prepared as carefully as our circumstances will permit, we find that the population of the whole island is about 4,000, instead of 3,000, as it was always supposed to be. The number on each side of the island is very much the same. In my last annual report I gave the number on this side as 1,800. I have since discovered that several small inland heathen settlements had been overlooked; and that in all the heathen districts, a good many names had been omitted. I have written down very nearly 2,000 names; and I am fully certain that the number will eventually prove above, rather than below 2,000.—On this side of the island during the past year 400 natives have abandoned heathenism, and placed themselves under Christian instruction. In the hitherto obstinate district of Anau-un-se, seventy-five heathen have professed Christianity; being one-fourth of the entire population of that district. The number of professedly Christian natives on this side of the island is now 1,200, leaving still 700 heathen, being only 200 fewer than I supposed I had this time twelve month. On Mr. Geddie's side of the island there are only about 200 heathen, making thus over the whole island more than three-fourths Christian. There has been no reaction no going back to

heathenism. The work has at no time been rapid; but it has always been steady. We have had some coming in almost every week—sometimes two or three, sometimes ten or twelve; but there have been considerably more during the last six months than during the six months immediately preceding. The attendance upon public worship is very good. The average attendance on Sabbath is perhaps not less than seventy-five per cent. of the entire Christian population. The attendance at this station is 500 out of a Christian population of something less than 700, and a number of these living at a considerable distance. The weekly afternoon prayer-meeting here is attended by upwards of 200. I have other stations where public worship is conducted on Sabbath by the teachers; two in the Anau-un-jai, and other two in the Anau-un-se districts. Family worship, evening and morning, is universally observed among the Christian natives. No work of any kind, not even the cooking of food, is done on Sabbath. All the cooking necessary for Sabbath is done on Saturday. In this climate no inconvenience is felt by them from this arrangement.

PROGRESS OF CIVILIZATION.—Civilization, or industry and skill in securing the comforts and conveniences of life, is rapidly following religion and education. The natives are becoming good house-builders. During the past year we have considerably increased and improved our mission premises. In each of the two most populous settlements in this district a large plastered school-house is in progress, one of which is nearly completed. The chiefs and teachers are also getting plastered dwelling-houses. At Anau-un-jai, Amosa, the Samoan teacher, with the aid of the natives, is erecting a church nearly as large as the church at this station, in the very best style of Samoan architecture. When it is finished, which will be in a few months, we shall have upwards of 1000 sittings in the two churches. But our buildings are far from being done. As soon as the teachers' institution is erected, it will be necessary for us, to all appearance, to enlarge this church. It is already as full as it ought to be, to be comfortable in this warm climate, and we contemplate enlarging it so as to hold 300 more. Road-making, always a sure sign of civilization, has been in operation to a considerable extent on both sides of the island during the past year—a thing hitherto unknown in the history of the island. They have also within the last two years commenced the manufacture of cocoa-nut oil. During the first year we resided on this island, we had to procure all our cocoa-nut oil for burning from Samoa; but, during the last two years, they have made enough to supply more than the two mission families. It will be many years, however, owing to the small number of cocoa-nut trees, before this can be an article of much value as an export. Arrow-root grows well on this island. Two years ago Mrs. Inglis offered the natives clothing in payment for all the arrow-root they would bring her, expecting they would not bring more than would be necessary for her own use, and perhaps a small quantity to send as a present to one or two of her friends in New Zealand. They, however, brought and brought, till she sent nearly 400 lbs. to New Zealand, and received as the proceeds about £8 worth of calico and prints, as clothing for the natives. This year they have collected as much as 600 lbs., which has been much better prepared than on the former occasion. This we shall forward to New Zealand by the first opportunity. One of our friends there, a merchant, has offered to take any quantity we can send him. Arrow-root is likely in time to become a valuable export. But while we consider it to be our

duty as missionaries to direct, and guide, and encourage the incipient efforts of the natives after civilization, we are nevertheless fully confident, that if, by the preaching of the gospel, by translating and printing the Scriptures, and by advancing their education, we can elevate the intellectual, moral, and spiritual condition of the people, their civilization and commerce will keep up with their Christianity without any special effort on our part.—*Reformed Presbyterian Magazine.*

THE ROMISH CHURCH IN MEXICO.

The immense wealth of the Roman Catholic Church of Mexico is often spoken of, on account of its influence in political affairs. While the annual income of the republic does not exceed \$9,000,000, the revenues of the church amount to \$28,000,000. The product of the tithes, on an average, is estimated at \$1,835,000 per annua; and, in addition to this, the clergy possess an immense capital in specie, the accumulation of three centuries, arising partly from bequests, and partly from surplus income. The ecclesiastical establishment consists of one archbishopric (that of Mexico), and nine bishoprics; the income of which is derived chiefly from that portion of the tithes intended for the subsistence of the clergy, and amounts to \$409,000—the archbishopric receiving \$130,000. The total number of convents is 150; the Franciscans having 68, the Dominicans 25, the Augustines 22, the Mercedarians 19, and the Carmelites 16. The entire number of individuals in these convents is 2,514; the number of curacies 40, and of missions 101. Besides this large number of friars and convents, the Propaganda Fide has five colleges, with 334 religious, and 60 missions. No sects of religion differing from that established by-law are tolerated. It does not yet appear that all this expensive machinery has contributed essentially either to the happiness or prosperity of the people. On the contrary, the inhabitants are poor, illiterate, bigoted, ill-governed, and oppressed.—*New-York Chris. Intel.*

DR. KING'S CLASS AT ATHENS.

In consequence of the death of Mr. Benjamin, some young Greeks who were studying theology in Bebek (Constantinople), have been placed under my direction, and I give them instruction in theology, and also in English, which it is very important for them to know. Others have joined them, so that I have a class in theology of seven young men—six Greeks and one Italian, who speak fluently the Greek language. I give them instruction seven times a-week. This, together with my preaching and printing religious tracts, and other duties which I had before,—distribution of books, &c.—makes a load about as heavy as I can bear. I entered upon the duties of teaching a class in theology at the request of the brethren in Constantinople, and because it seemed to be absolutely necessary for me so to do. I entered upon those duties with bitterness of spirit, and, I may say, with tears, feeling my want of strength and wisdom, not to say want of time, to perform them in the manner I desire. Several of these young men are looking forward to the ministry of the Gospel, as their future work among the Greeks.

ROSSE'S TELESCOPE.—Says a scientific writer:—To obtain some idea of the immensity of the Creator's works, let us look through Lord Rosse's telescope and we discover a star in the infinite depths of space, whose light is 3,500,000 years in travelling to our earth, moving at the velocity of twelve millions of miles in one minute. And behold God is there!

DENOMINATIONAL MEETINGS FOR 1856.

IN THE ORDER OF THEIR OCCURRENCE.

- THE CONFERENCE OF THE PRIMITIVE METHODISTS met in the city of Hamilton on the 11th of April.—The minutes are not yet received.
- THE CHURCH OF ENGLAND SYNOD met in Toronto on the 2d of May. In this Body a highly interesting debate occurred on the subject of the election of Bishops, the *Globe* report of which will be found in this number of the *Tribune*.
- THE PRESBYTERIAN CHURCH OF CANADA in connection with the church of Scotland, meets in Synod in the city of Kingston on Wednesday, the 28th of May.
- THE METHODIST EPISCOPAL NIAGARA CONFERENCE meets in the Town of Niagara on the 21st of May, and the Bay of Quinte Conference, in the village of Farmersville, on the fourth of June.
- THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH meets in the city of Hamilton on Tuesday, the 3d of June, at half past 7 o'clock, P. M.
- THE WESLEYAN METHODIST CONFERENCE meets in Brockville, on Wednesday, the 4th of June.
- THE METHODIST NEW CONNECTION CONFERENCE meets in Mallorytown, on Wednesday the 4th of June.
- THE ANNUAL CONFERENCE OF THE BIBLE CHRISTIANS is appointed to meet in the Township of Hope, on Thursday the 5th of June.
- THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA meets in the city of London, on Wednesday the 11th of June.
- THE CONGREGATIONAL UNION OF CANADA meets in the city of Hamilton, on Wednesday the 11th of June.
- THE CANADA BAPTIST UNION meets in the Town of Woodstock, on Wednesday the 18th of June, at 11 o'clock, A. M.
- THE CONFERENCE OF THE CHRISTIAN DENOMINATION meets in Oshawa, on Wednesday the 25th of June.
- THE REGULAR BAPTIST DENOMINATION IN CANADA holds its Annual Missionary Convention in Waterford, on Wednesday, the 15th of October, commencing at 10 o'clock, A. M.—Sermon the previous evening.

There are other evangelical denominations in Canada, but the times and places of their Annual Provincial meetings are not known. Information on these points is solicited from those who are able to furnish it, as it is every way desirable that there should be a great increase in the facilities for denominational intercourse. The christian who maintains a free and untrammelled interchange of social communion, with all who in every place call upon the name of the Lord, cannot remain a bigot; while he, cannot be expected to be any thing else, who

never mingles in christian fellowship with those who are not of his sect. As thus shutting himself in, with his own party, to the exclusion of all who are not of his peculiar sentiments, is sure to awaken in him the most absurd and preposterous conceits; all of which he fails not to nurse with the zeal and devotion of a parent, till enlightened christendom looks in upon him with pity, very much as the civilized world views the poor Chinese, as he sits in his "celestial empire," imagining his own land alone enlightened, and all others in the darkness of barbarism.—Let the Chinese mingle among the people of other lands, and he soon learns the necessity of discarding the opinions, so long and fondly cherished of his own personal superiority over the inhabitants of other nations, glad and thankful if his best efforts enable him to maintain his position among them as an equal. And thus the free intercourse of evangelical denominations is a sure remedy for the many evils, which the pride of ignorance and the egotism of self-esteem engender while the sects repel each other under the spirit of exclusiveness. From this demon's power let all earnestly pray for a speedy and full deliverance, and to this end let every suitable exertion be made to secure a great increase in denominational intercourse. As an *Interdenominational Journal*, the *Gospel Tribune* will still labour assiduously, "to diffuse among all evangelical denominations such views of their existing differences, as shall aid in causing to vanish the phantom walls of mist and vapour by which they are now separated, till, under the beams of the Sun of Righteousness, there shall appear but *ONE FOLD* and one Shepherd.

BEREAVED MOTHERS! LISTEN!

Two dear children were one day seen very ill in the same room; the oldest of the two was heard frequently attempting to teach the younger one to pronounce the word "Hallelujah!" but without success—the dear little one died before he could repeat it. When his brother was told of his death, he was silent for a moment, and then looking up at his mother, said, "Johnny can say "Hallelujah" now, mother!" In a few hours the two little brothers were united in heaven, singing "Hallelujah!" together. Mothers! many of your little ones could not sing the praises of their Redeemer while resting in your arms, but they have been taught the music of the upper temple now, and they sing among the celestial choristers!—*Fugitive.*

"I NEVER FORGIVE."

While travelling in Georgia, I picked up the following anecdote of John Wesley and Gen. Oglethorpe. It seems that these two gentlemen were fellow passengers from Europe. In the course of their voyage, Mr. Wesley heard Gen. Oglethorpe making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him, saying:—

"Mr. Wesley, you must excuse me. I have met with a provocation too great for a man to bear. You know the only wine I drink is Cyprus, as it agrees with me best of any; I therefore provided myself

with severa' dozens of it, and this villain (his servant, who was present, almost dead with fear) has drank up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man of war which sails with us. The rascal should have taken care how he used me so, for I never forgive."

"Then, sir," said Mr. Wesley, looking calmly at him, "I hope you never sin."

The General, confounded at the reproof, threw his keys to the servant, and bade him do better in the future.

What a severe reproof was that. Would it not be well for every one, while refusing to forgive a person who has injured him, to bear in mind that he himself has no promise of being forgiven by his heavenly Father, until he cherishes a forgiving spirit towards every one! How can an unforgiving man utter this petition in the Lord's Prayer: "Forgive us our trespasses, as we forgive those who trespass against us?"

From the Band of Hope Review,

A MIGHTY CURE-ALL.

Several gentlemen were talking one evening at the house of a friend, when one of them exclaimed, "Ah, depend upon it, a soft answer is a mighty cure-all."

At this stage of the conversation, a boy who sat behind, at a table, studying his Latin grammar, began to listen, and repeated, as he thought, quite to himself, "A soft answer is a mighty cure-all." "Yes, that's it: don't you think so my lad?" The boy blushed a little at finding himself so unexpectedly addressed, but answered, "I don't know whether I understand you, sir."

"Well, I'll explain, then," said the gentleman, wheeling round his chair; "for it is a principle you ought to understand and act upon: besides, it is the principle which is going to conquer the world."—The boy looked more puzzled then ever, and thought he should like to know something that was equal to Alexander himself.

"I might as well explain," said he, "by telling you about the first time it conquered me. My father was an officer, and his notion was to settle everything by fighting; if a boy ever gave me a saucy word, it was, 'Fight 'em, Charley; fight 'em!'"

"By and bye I was sent to the famous — school, and it so happened my seat was next to a lad named Tom Tucker. When I found he lived in a small house behind the academy, I began to strut a little and talk about what *my father was*; but as he was a capital scholar, very much thought of by the boys, besides being excellent at bat and ball, we were soon on pretty terms, and so it went on for some time. After a while, some of the fellows, of my stamp, and I with the rest, got into a difficulty with one of the ushers; and somehow or other, we got the notion that Tom Tucker was at the bottom of it.

"'Tom Tucker; who is he?' I cried angrily. 'I'll let him know who I am' and we rattled on, until we had fairly talked ourselves into a parcel of wolves. The boys then sent me on to go down to Tom Tucker's, and let him know what he had to expect.—Swelling with rage I bolted into his yard, where he was at work with Trip and his little sister.

"'I'll teach you to talk about me in this way, I thundered, marching up to him. He never winced, or seemed the least frightened, but, stood still, looking at me as mild as a lamb.

"'Tell me I cried, throwing down my books, doubling up my fists, and sideling up to him; 'tell me, or I'll—kill you, I was going to say, for murder was

in my heart. He stepped on one side, but answered firmly, yet mildly,

"'Charles, you may strike me as much as you please; I tell you *I shan't strike back again*: fighting is a poor way to settle difficulties. I'm thinking, when you are Charles Everett, I'll talk with you.'

"'Oh, what an answer was that; how it cowed me down: so firm; and yet so mild. I felt there was no fun in having the fight all on one side. I was ashamed of myself, my temper, and ever; thing about me. I longed to get out of his sight. I saw what a poor foolish way *my way* of doing things was. I felt that Tom had completely got the better of me—that there was power in his principles superior to anything I had ever seen before, and from that hour Tom Tucker had an influence over me which nobody else ever had before or since; It has been for good, too. That, you see, is the power, the mighty moral power of a soft answer.

"'I have been about the world a great deal since then; and I believe,' said the gentleman, 'that nearly all, if not *all* the bickerings, the quarrels, the disputes, which arise among men, women, or children, in families, neighborhoods, churches or even nations, can be cured by the mighty moral power of a soft answer; for the Scripture has it, 'A soft answer turneth away wrath.'"

CONCERN FOR OTHERS.

During a heavy storm off the coast of Spain, a distressed merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvass shelter on her deck almost level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting bulk go these gallant men! rough the swell of the roaring sea; they reach it, they shout; and now a strange object rolls out of the canvass screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a sepulchral voice—"There is another man." Saved himself, the first use the saved one made of speech was to seek to save another. O! learn that blessed lesson. Be daily practicing it. And so long as in our homes, among our fiend, in this wreck of a world which is drifting down to ruin, there lies an unconverted one, there is "another man;" let us go to that man, and plead for Christ; go to Christ and plead for that man, the cry, "Lord save me, I perish!" changed into one as welcome to a Saviour's ear, "Lord save them, they perish!"—*Dr. Guthrie.*

A BALM IN GILEAD.

"O that I had one gentle lamb,
Or kid which might be always near;
And love me, who deserted am
Of all on earth I hold most dear!"

Thus Anna sobbed, and straight replied,
A whisper from the realms of bliss;
"The Lamb of God for thee has died,
And was there ever love like this?"

Correspondence of the New York Christian Intelligencer.

CAIRO AND ON, IN EGYPT.

CAIRO.—This city, of a quarter of a million of inhabitants, has, I believe, not a single street lamp.—When the sun sets, the starlight or moonlight, from year to year, and from age to age, are all that these vast multitudes have to direct their course as they grope through the narrowest and darkest streets on earth, with the exception, it is believed, of Benares. A solitary lantern of paper may be seen moving here and there after dark. A few gates, about as wide as an ordinary country garden gate, are closed at eight o'clock, and no one can pass the watchman without a lantern.

Never can I forget the most melancholy cry of these watchman, calling the time of night and accompanying it with a short prayer. When a person is perceived approaching in the dark (for citizens of our wide streets can have but a faint conception of the dark and suffocating feeling one has in going through a street about four or five feet wide, and the houses almost meeting at the top), the watchman cries out, "Who is that?" The answer in Arabic is, "A citizen." "Attest the unity of God," the watchman sternly replies. The traveller answers, "There is no Deity but God, and Mahomet is his prophet."—We may suppose that the property of the Caireens and Alexandrians have the same protection which vultures give to doves, from the fact that *pardoned thieves* most generally constitute their nightly guardians. Each one carries a dark lantern which, when swung through the air, blazes up and burns freely.—It is said the thieves scent the proximity of these smouldering lumps, and thus escape the watchmen. As an oriental jealousy watches females through the day, these benighted creatures bribe the watchmen and wander at night through these heathen cities.—Notwithstanding death is frequently the penalty of infidelity, still these poor un instructed pagans peril their lives in the path of doubtful pleasure.

The police punishments are sudden and terrible where guilt is clearly proved. Their methods of detection are all oriental. A female lent a brass kurs to a shopkeeper, telling him it was gold, for five hundred piastres. On his discovering its worthlessness, he hastened to the officer and told his misfortune. The magistrate devised the following expedient for discovering the lender. It illustrates the Bible custom of *putting earth on the head*. A man came out of the camp of Saul to David with earth upon his head. Here, however, he smites his breast with clods of earth in token of heart-rending affliction. The shopkeeper was to empty his little store during the night, and in the morning take a couple of clods of earth and go up and down the streets beating himself, and cry, "Alas for the property of others! A pledge that I had belonging to a woman is lost! If it were my own I would not thus lament!" Thinking to bring an action against him for the loss, she to whom the money had been lent came to the shop and said, "Man, give me my property I gave thee in pledge!" He answered, "It is lost." "Thy tongue be cut out!" she said. "By Allah! for losing my property, I will inform against thee." She went and lodged her complaint. The magistrate summoned the accused also. "What kind of pledge is lost?"—"Of red Venetian gold," she replied. The Turkish officer produced the pledge, and she was speechless! He added, "Where are the five hundred piastres?" The executioner was ordered to go with her without his sword. She handed him the money, and on her return to the citadel she was beheaded. Twenty-

five dollars was the loss, but the violation of a small trust among a poor people may produce much misery.

Turkish justices have their own way of inflicting punishment. A shopkeeper had been convicted of using dishonest scales. The officers lung him to to the windows of a mosque by his arms for three hours. A dishonest baker had a hole bored through his nose, and a loaf suspended to it, while in the pillory. An old man driving along an ass laden with water melons, was asked by the cruel bashaw, who had often cut off the people's ears, the price of his melons. He made signs by his fingers intimating the cutting off his ears. The question was repeated, and the old man gave the same sign. "You are either deaf or mad," said the officer. "I am neither," he said. "If I say they are ten faddahs, my ears will be cut off." His timely pleasantry saved his ears being cropped. A vermicelli baker being found false in trade, was placed in his own copper tray and dreadfully burnt. A dishonest butcher had a medal hung to his nose. An earthen water-bottle vendor had all his bottles broken on his bare head. This magistrate took a fancy to send his horse to a bath. The owner sent his servant back saying, that as the floor of the bath was of polished marble he feared the horse would fall and injure itself, and if he escaped this, he would certainly take cold on coming out. The unfortunate bath-house owner was taken and stripped and beaten to death for not putting the brute through the complicated and luxuriant treatment of an oriental bathing, anointing, and perfumera.

The governor of Tanta, a town of the Delta, saw two countrymen sleeping in the village, aroused them, and inquired what they were doing there. One said he had brought one hundred and sixty ardelbs of corn from a small village, and the other sixty ardelbs from a town land. The sixty ardelb man, after being chided for bringing so small a quantity, was ordered to be hung by the officer. The order was obeyed, and the governor returned to his house. The next morning he saw some one bringing grain. He inquired who he was. The executioner answered that it was the man he had hanged last night; and that he had brought one hundred and sixty ardelbs of corn. "Has he risen from the dead?" "No, sir; I hanged him so that his toes touched the ground, and when you were gone I untied the rope. You did not order me to *kill* him." The Turk muttered, "Hanging and killing are different things! Arabic is copious. Next time I will say *kill*."

On another occasion the terrible and sudden method of executing justice on the guilty was illustrated by a governor residing some distance from the capital. A fellahcen, or farmer, did not pay his rent, or could not, as punctually as the magistrate desired.—He had but one cow, and it was worth one hundred and twenty ryals. Under an execution, this animal was sold for sixty. The fellahcen in due time complained to the governor. After listening patiently to it, he ordered the over-hasty collector and butcher to give in the names of the sixty persons who had purchased the meat. The tax collector then was cut into sixty pieces, and sent to each of the sixty buyers, and each paid two ryals to the fellahcen. The trembling butcher having done this sad work, went home rejoicing that his head was yet safe from the scimitar. Verily "the dark places of the earth are full of the habitations of cruelty."

ON, OR HELIOPOLIS.—This day's excursion from Cairo has been, to my mind, the most intensely interesting it has been my privilege to enjoy in this land of bondage. On, or as it has been called for

many centuries, Heliopolis, is only marked by ruins. They are situated in the centre of what is believed to have been the Goshen of the Pentateuch. What a train of emotions rushed through the mind, as we walked for hours over the mounds and ruins rendered dear to the memory of every admirer of the character of Joseph! Memphis, the mighty No-Ammon of the ancient world, with all its clustering and crowding associations of the Pharaohs, and the wonders of the Almighty hand there wrought, leave no room for meditation concerning him whose history forms one of those inimitable portraits of moral excellence found in the sacred Scriptures. As Elijah made Carmel *all his own*, so Joseph has made this place, the spot where he chose to domesticate the venerable Jacob, his revered father, and where he selected his bride, and located the dwelling-places of his brothers.

The superior lustre that surrounds the name of Joseph almost makes us forget the very house here in which Plato dwelt, and which was still standing in the time of Starbo, and was pointed out to him when here. For thirteen years Eudoxus and Plato dwelt together, and studied these same scenes, and walked these same plains. As profoundly as I admire the character of the pupil of Socrates, and of him who for forty years presided with such unbounded popularity over the Academy at Athens, yet that name of Joseph shows the incontestible superiority of the glory of goodness over that of intellect. Plato, for aught we know, might have had a mind far more capacious, or rather, a far more profound intellect, than the son of Jacob; but the glory of the Grecian pales before that of the Hebrew. With reverence we would write our impression, that no character ever drawn by inspired or uninspired pen approaches so nearly to that of the Son of Mary as does that drawn by Moses of the Hebrew who here once loved and served his God, and where he brought his two children to receive the dying blessing of the patriarch.

The name On is Coptic, and as it occurs in Genesis it is a proof of the very ancient existence of this strange people and language. Bethshemish and Heliopolis both indicate that the sun must once have been worshipped at this place. Jeremiah seems to intimate that this place was famous for its idolatries in those words, "He shall break also the images of Bethshemish that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burn with fire."

According to Herodotus, this was one of the four centres of religious worship among this people. The splendour of these processions, and the wealth of the father-in-law of Joseph, may be inferred from the paintings still remaining on the walls, and the fact that the priests were the princes of the land.

A solitary obelisk of Syenite granite marks the central point of the temple to the sun. It can be seen far and near. Majestic ruins have been discovered near; and these monuments of ancient idolatry only show that the word of the Lord standeth sure.

Here the beautiful but abandoned Cleopatra planted the balsam trees which Antony had brought with him from the plains of Jericho. Herod, although he was cunning as a fox, and had confined them hitherto to Palestine, could not prevent Mark Antony from transplanting them into Egypt. Josephus tells us that this Herod farmed for her what this queen possessed of Arabia, and those revenues that came to her from the region around Jericho, bearing the balsam, the most precious of drugs. It is believed to be the same as the balm of Gilead.

THE DESERT.—During our visit to Heliopolis we

had the pleasure of the company of one of the American missionaries, formerly from Damascus, now of Cairo. His assistance was invaluable, from his having spent some twelve years among the Arabs and Turks. He had travelled for weeks in deserts east of Palestine, but he affirmed that he had never seen so perfect a mirage as that presented to our sight to-day.

The Desert of Arabia skirted our eastern horizon. The barren, everlasting desolation that crowned the bleak hills of sand and rock, were, by an optical illusion, converted into lakes of the most exquisite beauty. The banks seemed adorned with the richest verdure; and islands, enchanting as the Hesperides, here and there dotted these lovely sheets of water. Had not the missionary positively informed us of the fact, we would not have believed our dragoman. So actual, so absolutely true to every law of evidence of sense did those waters and islands appear, that we were prepared to subscribe to the exact truth of their name, *mirage* signifying a wonder. In Isaiah xxxv. 7, the word *sharab*, translated "parched ground," literally means the *glowing sandy plain*, and doubtless refers to this mirage, and has not infrequently deceived the traveller, and proved his ruin. Even the undulations of the waves, as they ripple the entire surface, are there, and give the idea of life and motion to the water, which perhaps constitutes the true element of beauty in a landscape. Hence no scenery is conceived by painters and poets to be perfect without water being introduced.

ILLUSTRATION OF LIFE.

BY BISHOP HEBER.

"Life bears us on like a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us, but the steam hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing us; we are excited at some short lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the infinite and eternal!"

A NEW THEORY ON FOSSILS.—A practical miner is writing in the London *Mining Journal*, to prove that fossils and rocks grow. He affirms that quartz grows in the Devon mines in a short space of time, and that the crystals draw their nutriment like vegetables, from the rocks on which they form. He does not believe, with the geologists, that the fossils found in rocks once lived on the surface of the earth, but says they invariably take the cleavage way of rocks, with the top of the plant upward, whereas, had they been buried by convulsions, they would have been lying in all positions. He finds, as he thinks, that every rock produces its own species of rock plant.

Views and Doings of Individuals.

For the Gospel Tribune.

ON THE TOLLING OF A BELL.

BY THE FOREST BARD.

Softly the measured cadence swells
From yonder ivy'd tower;
That to the heart its language tells
Of many a rifled bower:
Aye, like the sobs from sorrow drawn,
The measured tollings swell;
That snath another form hath gone
With kindred dust to dwell.

It speaks of homes where love's bright beams
Their golden shadows shed;
Where now affection sadly dreams
Upon her blighted bed:
Of hearts left desolate and drear,
Affection's riven chain;
Of wounds that pity's kindest tear
May never soothe again.

How slowly wind along their way,
That sadly sorrowing rain;
That bear the soul-deserted clay
To kindred dust again:
Cease, brazen tongue, for earnest grief
Rejects thy pageant show;
But pride in thee could find relief,
Thou mockery of woe.

Yet every whisper of thy breath,
The winds bear sadly by,
Remind me, I, a child of death,
Must bow my head and die;
Then whisper on if so you must,
Your sadly solemn toll,
And sing the requiem of the dust,
For God must have the soul.

B....., May, 1856.

For the Gospel Tribune.

THERE IS A GOD.

Canst thou, O man, in wonder view
The heavenly planets roll,
And not see Him whose mighty hand
Doth all these orbs control?

Do these bright worlds like golden studs,
That through the void are borne,
Not stir in thee a thought supreme,
Of God upon the throne?

Behold yon west in gorgeous blaze,
When day just disappears;
See'st thou no inkling in its glare
Of the Omniscient Seer?

When lightning's flash, and thunders crash,
And madden'd torrents roar,
Is there no knocking at thy heart,
"A Maker to adore?"

When listening to the rippling stream
That gurgles at thy feet,
Hear'st not a whisper in thy ear,
"Omnipotence to greet?"

With bounty low thy orchard bends,
Thy fields yield heaps immense;
Canst thou receive and still not learn
Thy God to reverence?

Lost man! fain wouldst thou banish far
The thoughts that in thy breast
Tell thee of One who rules thy life,
Thou wouldst be Lord, not guest.

Thou striv'st in vain, with sneering lip,
Jehovah to contemn!
With thee he will not always strive,
Think, think thee of the END!

Drampton, May, 1856.

A. D.

For the Gospel Tribune.

HEAVEN.

There is a land unknown to care,
Where grief and sorrow are repress'd;
And time-worn, wearied souls may share
Eternal rest.

There earth-born ills are all forgot;
There death is swallowed up in death;
There suffering, sorrow, pain, wait not
On every breath.

The rolling sun, with fiery blaze,
Marks out to man and earth their time,
But measures neither years nor days
In that blest clime.

The earth may fade, each starry gem
Grow dim with age, and pass away;
But nothing in that changless realm
Can know decay.

Eternal as the mighty hand
That hung the starry heavens on high,
Is everything in that bright land
Beyond the sky.

Unseen its shores, and yet a breath
May thither waft the waiting soul;
'Tween it and earth the stream of death
Doth ever roll.

Thousands have crossed that narrow stream,
And there on roseate banks recline,
Basking forever neath the beam
Of THE DIVINE.

Wouldst thou, when freed from this sad clime,
Mingle with all the blest ones there?
Then know that on the shores of time
Thou must prepare.

Within thy heart, the monster sin,
Like some fierce lord stalks up and down,
And thou must fight, if thou wouldst win
And wear a crown.

Yet fear not, though thy foes are great,
The Lord thy God is on thy side;
In vain the hosts of sin may hate,
And hell deride.

Fight on, thy warfare soon shall cease,
Thy glorious day of rest begin;
Thou to that land be brought in peace,
And rest therein.

IONA, May 10th, 1856.

D. J. WALLACE.

From the Teacher's Magazine.

WATCH, WATCH, MOTHER.

Mother! watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall,
Never count the moments lost,
Never mind the time it costs,

Little feet will go astray,
Guide them, mother, while you may!

Mother! watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay,
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Catch the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see
Ripening for eternity!

REVIEW.

BY FRANCIS MALCOLM.

The admission of Unbaptised Persons to the Lord's Supper inconsistent with the New Testament. A Letter to a Friend, (in 1844,) by the late Andrew Fuller, of Kettering.

To some it may have the appearance of going out of our way to assail close communion, to hunt up a tract published in 1815, with a view to find something to say against the theory. To such we would reply, that Mr. F.'s tract never till very lately came in our way. We were much gratified to meet with it, and forthwith sat down to a careful perusal of its contents, fully satisfied that if anything could be said fitted to establish close communion, Mr. F. was the man pre-eminently qualified to say it, and that if he failed to make it appear a tenable theory, its friends might well give way to despair.

It is alleged that at times Mr. Fuller had misgivings as to the soundness of the close theory. He admits indeed in the outset, of having, in one instance, practically deviated from its rules; it is evident, however, he remained its sincere adherent; and in the pamphlet before us he stands forth its unflinching advocate.

In proceeding to examine Mr. F.'s arguments, we notice, in the first instance, his title, viz.: "The admission of Unbaptised Persons," &c., as above.

Of this we need only say, it is just another instance of the gross oversight invariably committed by the advocates of the close theory; that is, the difference between the unbaptized in apostolic times, and pious Pedobaptists in our times. No doubt there are many unbaptised persons in the present day that must be classified with those that existed in apostolic times, viz., all unbelievers; and if we were contending for

their admission to the church and its ordinance, there would then be an obvious propriety in attempting to convince us of the inconsistency; but as even close communionists themselves dare not think of classifying those for whose admission we plead with the unbaptized in apostolic times, there is of course an equally manifest impropriety in arguing from the one to the other. This oversight, flagrant as it is, even Fuller had to commit in his very title. On his 4th page, however, the good man says to his friend, "I need not prove to you that it is not for want of esteem towards my Pedobaptist brethren, many of whom are dear to me. If I have anything like Christian love in me, I feel it towards all those in whom I perceive the image of Christ, whether they be Baptists or Pedobaptists. My refusing to commune with them is not because I consider them improper subjects." And thus we find Andrew Fuller regarding the unbaptized, according to his judgment, with esteem as dear brethren, feeling christian love to them as bearing the image of Christ; viewing them as "not improper subjects" for communion, and yet refusing to commune with them! Can anything like this be found in the records of apostolic times?—anything resembling it even faintly?

As Mr. Fuller's argument, built upon the supposed instituted connection between baptism and the Lord's Supper, breaks down under its own weight, we pass it by and proceed to notice his inquiry, "Whether, if the candidate considers himself baptized, that ought not to suffice for his being treated by us as baptized, and whether an error concerning baptism be not a subject of christian forbearance?" To this we reply, if he bears satisfactory credentials of discipleship, these are a sufficient warrant for us to treat him as a disciple, and we could not do so if we denied him his place at the table of his Lord. As to the other branch of the question, "whether an error on baptism be not a subject of christian forbearance?" Mr. Fuller allows that this principle is applicable to such cases as those to which it is applied in the 14th of Rom., viz.: the eating of certain meats, and the observing of certain days; and he explicitly admits if the apostle's principle is applicable to communion between Baptists and Pedobaptists, our "reasoning is just and right." And we do boldly contend that the principle on which the apostle urged forbearance on the Church at Rome, is as clearly applicable in the case in dispute, as it was in that case. The principle on which forbearance was urged on the contending parties in the Church at Rome, is most obviously this, that each recognized the other as "received of God," as "brethren." Wherever this recognition existed, forbearance was to be extended.

How does Mr. F. surmount the cogency of the argument from this passage? He says, "The case, I conceive, must have referred to the prohibition of certain meats and days which were no longer binding on Christians." Clear as it is, and it could be no

clearer than it is, that the principle on which the apostle urges forbearance, has, for its *only* limit, the line between acceptance and non-acceptance with God, yet it is here "CONCEIVED" that it must after all be viewed as limited by the proviso, that the matters in dispute are such as are no longer binding on Christians!! But to urge forbearance as the apostle does, on a principle clearly applicable to every case where the errors or shortcomings of the parties affected not their christian character, is manifestly inconsistent, and irreconcilably at variance with Mr. F.'s supposition, and it is truly amazing to find a mind like his devising shifts to evade the force of what is so clear.

He goes on to say, "That we are to apply this principle without restriction, few will maintain. Should the first principles of the Gospel, for example, be rejected by a candidate for communion, few who pretend to serious christianity would think of receiving him." (!)

This, from Andrew Fuller, is beyond measure astonishing. When the first principles of the Gospel are rejected by a candidate, where would be the evidence that God has received him? That there could be none, Mr. F. well knew. His remarks here, therefore, amount merely to a striking instance of the power of prejudice to blind the understanding even of a great man.

On next page (23) he says, "Private judgment is the birthright of every man considered as an individual; but as a candidate for admission into a *voluntary society*, it is essential that there be an *agreement in first principles*." Granted most cheerfully; but in Mr. F.'s hypothetical case, *first principles were wanting*; and it was therefore perfectly irrelevant. Who ever contended for communion between those who differ as to first principles? Fuller was well aware that the fact that we agree with pious Pedobaptists as to first principles, forms the very nucleus of our plea for communion with them. And it is moreover a fact, that with many of them we agree, not only in first principles, but in every principle except baptism. How unaccountable then to find F. assuming, that we plead for communion with those with whom we differ as to the first principles of the Gospel!

He farther says, "Neither shall we be justified in applying this principle to the dispensing with the commands of Christ." But who says that it should be so applied? No one; both the pious Pedobaptist and the Open Baptist regard baptism as an ordinance of Christ, and attend to it according to their own views of it. They contend for *dispensing with* merely the officious dictation of their brethren, who, as it appears to them, assume infallibility, and deny their recognized brethren the right of private judgment, heedless of the positive injunction, "Let every one be fully persuaded in his own mind."

Mr. F. proceeds to say, "If to be baptized be a qualification requisite to christian communion, it is absurd to suppose that it belongs to the candidate exclusively to judge of it." Mr. F. has entirely failed to prove that Baptism is pre-requisite to communion, any more than it is to any other religious duty or exercise. Pedobaptists might have said to him, brother F., we do not claim to be received into your Church because we *think ourselves* qualified. We have appealed to yourself and you have given your decision that you perceive in us the image of Christ, and that you therefore love and esteem us as dear Christian brethren, and that you do not consider us *improper subjects for observing the Supper*. If your de-

cision be right, we do not see how you can refuse us; we ourselves believe that we have no better claim on your love and esteem as Christian brethren, than we have to be received into your fellowship. It does not seem to us at all absurd to suppose that, seeing that you have come to such a decision as to our character, you should feel bound to allow us the privileges that belong to those bearing such character. Nay, the absurdity does appear to us to attach to your rejecting us, with your declared views of our character.

This passage (Rom. 14) has evidently perplexed Mr. F., as appears from the space which its consideration occupies in his pamphlet, and the shifts to which he resorts to evade its force. His last shift is expressed thus: "Supposing the *receiving* enjoined means *receiving into fellowship*, it must mean to receive to the ordinances. We object only because they wish to be received to the one ordinance without the other."

To this the pious Pedobaptist might say,—Brother Fuller, you misrepresent us, we do not wish to be received without the ordinance of Christ; it is merely what you view to be that ordinance that we wish to be received without. We cannot see it to be our duty to attend to the ordinance as you view it, and we could not therefore do it in faith, and "whatsoever is not of faith is sin." If we should submit to be immersed with our present views, we should sin. It is incumbent on us to be persuaded in our own minds; to submit to be immersed without that persuasion would amount only to hypocrisy; then, brother, we should be unworthy of your fellowship.

Mr. F. further says, "Our brethren who plead for receiving christians as christians, receive them to the ordinances as understood and practised by them; and this we do." Mr. F. knew that open baptists understood baptism to be an immersion on a profession of faith, and their own practice is accordingly; but they do not demand that the views and practices of those whom they receive correspond with their own. They contend that christians, recognizing each other as such, ought to unite as occasion offers in those religious duties and exercises in regard to which they are agreed. When Mr. F. asks, "would they (open Baptists) provide a wafer for the pious Roman Catholic, or excuse him of drinking of the cup?" He betrays gross misapprehension of the very question at issue! There is no agreement between us and Roman Catholics as to the Lord's Supper, and it is therefore impossible that we could unite with them in its observance. We contend that as Baptists and many Pedobaptists are agreed about the Lord's Supper, and many other things, they ought to unite in these, not in religious exercises in regard to which they differ. That Mr. F. should have compared the separation of the bread from the cup in the Lord's Supper to the separation of baptism from the Lord's Supper, is amazing; he knew the eating and drinking are but one ordinance, consequently there is indeed an *instituted* and indispensable *connection*, but baptism and the Supper are two very distinct ordinances, the one having, as we feel constrained to believe, no necessary connection with, or dependence on the other.

Such then were the best arguments that good A. Fuller could muster in favor of the close communion theory; and truly they ill become the logical mind of Fuller of Kettering. The little plausibility they may be allowed to have on the surface, is completely destroyed by his own frank admission. No wonder though it baffle the mightiest mind to muster arguments fitted to sustain the position that christians, recognizing each other as such, are forbid by the law of Christ to unite to celebrate his dying love.

Movements of Organizations.

From the Toronto Globe.

CHURCH OF ENGLAND SYNOD.

Assembled in Toronto, May 1st, 1856.

DEBATE ON THE ELECTION OF BISHOPS.

Rev. Mr. Denroche moved the following resolution: "Whenever a meeting of clergy and lay representatives shall be held for the election of a Bishop, the nomination shall proceed from two-thirds of the laity, reckoned by *parishes* represented therein.

The Rev. speaker supported this motion by a few observations; but speaking at such a great distance from the inconvenient place allotted to the city reporters, it was impossible to distinguish clearly his remarks.

Rev. Dr. Lett would second the motion in this instance, as he had done before when it was moved.—He held that the clergy ought by right to have more to say in the election of Bishops than the laity; neither, however, should have any exclusive appointment; but that there should in all cases be a two-third majority of votes from the members of the clergy. He should propose that the vote of election be by a two-thirds majority of the clergy, and not by a mere majority.

Mr. Ermatinger spoke, but owing to the unfavourable position of the reporters' table, his remarks were quite inaudible.

Rev. Mr. Fuller found many precedents in the regulations of the several dioceses of the United States in favour of the two-thirds majority system.

Mr. P. Farrell, Cayuga, could not agree to the laity being placed in a position of inferiority in a matter of such importance. In the election of a successor to the apostate Judas, there was no precedent for a two-thirds vote of the clergy. He demanded for the laity equality in the church. (Applause.) They had been dead stones long enough, and it was time they should become living stones in the church of God. (Applause.) He trusted they would feel themselves and prove to others, by advancing the cause of religion around them, that they esteemed themselves members of the church, and were alive to a sense of the duties thereby incumbent upon them. He would not pull down the clergy from the high position in which God had placed them. He would rather exalt them, but he desired that the laity should work together with them.

Rev. Dr. Lett.—How many laymen were present at the election of the successor to Judas?

Mr. Farrell.—A hundred and twenty was the number of the church.

Rev. Mr. Bousfield.—The number of the church was more than 120. We find it stated that our Lord appeared to 500 brethren at once.

Mr. Farrell said he spoke of the time at which the successor of Judas was appointed. He had prepared amendments to two articles of the constitution. One was to the 8th article, which read thus—"The bishop shall appoint the time and place of meeting, and adjourn, prorogue or dissolve the synod, as may appear most for the welfare of the diocese." For this he proposed to substitute—"The Synod shall assemble at _____ on the _____ day of _____, and shall continue in session until the business brought before the body is concluded, and a final adjournment called for by a majority of two-thirds of the members present, and that the bishop shall have the power of calling an extra session at such times as he may consider the necessities of the church require."

For the 14th article of the constitution—"No act or resolution of the Synod shall be valid without the concurrence of the Bishop and a majority of the clergy and of the laity present and voting at the meeting, &c.," he proposed to substitute—"No act or resolution of the Synod shall be valid without being carried by the votes of a majority of the clergy and laity present, and when such vote shall be equally divided, the Bishop, or in his absence, the acting deputy shall have the casting vote." He did not see why they should have so complicated a machinery as some desired. For every one must be aware that every unnecessary complication in a machine caused a loss of power. (Applause.)

Mr. H. C. Baker rose to move the same amendment as he had moved at the last meeting of the Synod, to Rev. Mr. Denroche's resolution. He did not approve of the clergy and laity acting separately. He did think that whatever influence the clergy might feel that they could properly exercise over the laity, they could best exercise in the presence of them all. He felt that this church was now a voluntary church, and that the clergy would be acting the part of the highest wisdom if they encouraged the laity in every possible way to take part in proceedings affecting the church. He thought there would be no danger of anything wrong being done, so long as the assent of the Bishop, of the majority of the clergy, and of the majority of the laity was required to every act. The Rev. Mr. Fuller had stated that certain dioceses in the United States had adopted the rule of two-thirds of the clergy nominating the Bishop, and the laity confirming or rejecting the nomination. But he found that at the very origination of the Protestant Episcopal Church in the United States, it was agreed that the clergy and laity should elect their Bishop by a unanimous vote. He attached more weight to that precedent than to the different practice of certain dioceses now. He considered it of great importance that any step they took should be well weighed. It was well known that one of the grounds on which the granting of privileges to the church in the colonies had been opposed at home, was the feeling that their free action here would exercise a powerful reaction on the mother church. It became them, therefore, to be very careful how they acted, on account of the influence which their proceedings might exert through out many ages of the world. He moved in amendment to Rev. Mr. Denroche's resolution:—"That all after the word "that" in the motion be omitted, and the following inserted—"Whenever the clergy and lay representatives shall be assembled to elect a Bishop, or agree to the recommendation in such behalf of the Crown or Governor General, the powers and duties of the two orders shall be the same in every respect, the lay representatives voting by parishes."

Seconded by Rev. Jonathan Short.

Rev. Mr. Evans supported the amendment. It did appear to him that nothing would be gained by adopting the view of Rev. Mr. Denroche. It might irritate the laity by leading them to imagine that there was a disposition on the part of the clergy to prevent their exercising their due share of influence, while at the same time the clergy would gain nothing by it, for the laity would still have the right of vetoing their proceedings. He supported the view taken by Mr. Baker, that the power of original nomination should be vested in the one order as much as in the other. (Applause.) As regarded the remarks of Mr. Farrell on the election of the first Bishop, he would remind Mr. Farrell and this meeting that this proceeding took place before the day of Pentecost, before the Holy Spirit was specially given to the pas-

tors of the church. It was an emanation from the mind of the apostle Peter himself, and subsequently the mode of appointing Bishops varied at different times and in different places.

Rev. Mr. Fuller said the gentleman who rose after he sat down appeared to throw a reproach upon him as if he was not willing to go back to the first ages of the church. He was quite willing to do so, and to appeal to the Word of God. In the 1st chapter of the Acts of the Apostles, they found that at the meeting at which the successor to the apostate Judas was appointed, there were present 120 names. But of these there were the 12 Apostles, ministers of God, and the 70 disciples, also ministers of God, together 82, a large majority of the 120. If they went back, therefore, to the first occasion of the kind they found that the majority were clergymen. And he had to express his regret that his reverend brother who preceded him, should have vitiated the very first act of the Apostles in adding one to their number, by seeming to say that because the Holy Spirit was not then diffused, the act was a wrong act.

Rev. Mr. Evans.—I said it was an emanation of Peter's own mind, and a temporary expedient.

Mr. Fuller persisted that his reverend brother had thrown a slur on that act, by raising an argument, which, if a sound one, would break up the claim of Apostolical succession. And, indeed the same argument was made use of by Unitarian and Presbyterian ministers for that very purpose. They had heard a good deal about the equal rights of the laity, and there would be some force in that if it could be shown that the laity had equal responsibilities with the clergy to the Bishop. Otherwise all the eloquence of Mr. Baker and his friends should not be allowed to affect the vote of the meeting. Mr. Baker had urged that the Protestant Episcopal Church in the United States began with allowing an equal voice to the clergy and laity in the election of Bishops. He was surprised that Mr. Baker did not see the weakness of that argument, when made aware that afterwards, when they had had experience of that plan, they left it for a better. And that, as they knew was the time of the Revolution, up to which Bishops had been the bugbear of the church. The Puritan spirit had prevailed to such an extent that they could have no Bishops, and when the Protestant Episcopal Church was first established, they were glad to get Bishops on any terms. Seeing, however, by experience that their first plan, that recommended by Mr. Baker, did not work well, they had adopted the regulations which he a little ago read to the Synod.

Mr. Simpson, Ottawa, considered it would be absurd to argue that non-professional men should have an equal voice with lawyers in electing the Chief Justice, seeing that lawyers best knew the qualifications that were necessary. And that, he thought, was precisely analogous to the present case.

Col. E. G. O'Brien said there could be no denying, that as a part of the church, laymen had equal rights, which could not be kept from them. But they should be very careful how they exercised those rights. And he thought it very evident the clergy should have a pre-eminence in the matter now under discussion.—Who could be so much interested in the selection of a diocesan as the clergy who had constantly to consult him and to act under his control? And he would not only allow the clergy the pre-eminence in this matter, but he would go further, and say, that if a Bishop was nominated by a large majority of the clergy, who knew best what were the qualifications necessary, then it ought to require a very strong vote on the part of the laity to upset that nomination.

Rev. Mr. Palmer said that the two branches of the Legislature of this Province had petitioned, that the clergy and laity of each new diocese, should have the power of electing their Bishops. The principle of election, therefore, was conceded, and the great question now before them was how to carry out that principle in a safe, moderate, conservative, and satisfactory manner. He believed it was also conceded that the Bishops were to be elected, not only by the clergy, but by the laity also. But then came the question as to the voice which the respective branches of the Synod were to have in this election. He could not agree with the observation made by a preceding speaker, that the clergy had a deeper interest in the appointment of the bishops than the laity. It was true that the clergy were under the more immediate control and direction and government of the episcopate, than were the laity. But let them imagine the case of a parish losing its clergyman by death. Who then were most interested in the character of the episcopate, and in the principles, the doctrines, the standing of the man to be appointed by the Bishop? Most unquestionably the laity. Therefore he went heartily and cordially for giving the laity of each new diocese an equal voice in the election of the Bishop. But he would do that in such a manner as would divest it of many objectionable features which might be connected with it. For instance, he should think the *viva voce* proposal of individuals as candidates for the office of Bishop most objectionable—because rival candidates would be proposed, their qualifications would be discussed. And nothing, he thought, would be more calculated to foster party in the church, and to excite sectional feelings and bitter asperities, than that individuals should be proposed in Synod for the office of Bishop, and their respective merits freely canvassed. He would desire, therefore, that the election should be conducted by ballot, no one being proposed, but a ballot being taken among the clergy, and among the laity, separately. And in case of the required majority being found to be obtained by any one candidate in common from the clergy and laity, then that individual would be declared elected. He thought, if the first ballot failed, a very few would be sufficient to obtain the necessary majority for some one candidate, from both orders, for it was the interest of both that a Bishop should be elected.

Rev. Mr. Townley.—He desired to remove the impression entirely, that the clergy have any party feeling in this matter. It appeared to him one of such common concern to both clergy men and laymen, that there ought to be no prejudice either way. The laity could not have the same means of judging of the qualifications of a candidate for Bishop as the clergy have. The demand for equal rights, he was not in the smallest degree opposed to; but equality of rights is consistent only with equal conditions. (Hear, hear.) Now, the members of the laity have not the same opportunities nor responsibilities as regards those selected for Bishops as belong to the clergy; they should not, therefore, claim to have privileges not accorded to those who assume such momentous duties. As to the scriptural argument, he found it explicitly laid down that spiritual men are better qualified in spiritual concerns than the secular members. They have their spiritual overseer, and should be most concerned in the choice of a man to fill that office. He was fully prepared and desirous to accord to the laity a considerable voice in the election of a diocesan, but certainly could not consent to their having an equal influence. (Hear, hear.) He hoped his brethren of the laity delegation would sincerely consider this question, and seeing how much it is

desirable they should lodge with those most intimately qualified, the chief voice in nominating an officer with whom they have so frequent and essential communication.

Hon. J. H. Cameron said that, although he had investigated the subject with a great deal of care, as far as was in his power, knowing that it would probably be brought up again on this occasion, he had not been able to bring his mind to any other conclusion than that the right of nomination ought to rest with the clergy. He could not see upon what ground it could be contended that the laity were going to be deprived of any one single right which they ought to possess in having a voice in the church. If he felt as a layman that the clergy sought to take away from them any right which as a part of the church they were entitled to exercise, he would resist it to the utmost of his power, and would tell them that they could not expect to remain a united church, unless those rights were allowed to the laity, who, as the last speaker had remarked, were so vast a majority compared with the clergy. But he asked in what respect was it attempted to place the laity in an improper position in this matter? Were the clergy going to elect the Bishop without the consent of the laity? Was there anything in the constitution that would have that effect? On the contrary, the constitution as it stood contained a most wise and equitable proposition, requiring that two-thirds of the clergy should agree in making a nomination, and that being made should have no effect unless two-thirds of the laity consented. Was not that giving the laity the strongest possible voice—the voice of confirming the act of the clergy? Did it not place the power of confirmation entirely in the hands of the laity? And could they ask more? They should remember that the lay delegates came here as representatives of the large body of the laity spread all over the country, while the clergymen came here, each entitled to vote in his own individual capacity. But was there a single layman here, however deeply he might be read in the Scriptures, however prepared he might be to give a reason for the faith that was in him, who would stand up and claim that he was as well qualified to determine who should be Bishop, as were the clergy?—He would be prepared to vote for the resolution of Mr. Denroche. His view was that if two-thirds of the clergy made a nomination, a majority vote of the laity, and not two-thirds should be required to give it sanction. He could not concur with the Rev. Mr. Palmer in his proposal as to vote by ballot. He considered they were entitled to express their opinions on the fitness and the qualifications of the persons proposed for the office of Bishop. They were entitled to give the reasons why A, B, or C was the person they would desire to see in that position. In conclusion, he would repeat that as they took from their pastors advice in all matters having a spiritual bearing, he conceived there was no matter in which they could more wisely and with greater advantage take advice from them, than in regard to the appointment of the highest officer in the church. And as laymen representing the body of the people in the church, they could not say that they had not a sufficient voice in the election of the Bishop, when the clergy made the selection first, and the laity had the right to confirm it. He thought the proposition originally made was correct, and should therefore vote against the amendment.

Mr. Gamble, M. P. P., considered that the church members in respect to this question, were in an anomalous position, having nothing else to guide them than the church in the United States. He was not altogether in favour of the amendment, but he claimed

for the laity an equal voice in choosing their Bishops. (Applause.) For this reason he agreed to a great degree with the views of the Rev. Mr. Palmer, (hear, hear)—and he differed as a consequence with these reverend speakers who thought the clergy should have the greatest share in such choice. He also quite agreed with Rev. Mr. Palmer in the mode of election—by ballot, He deprecated altogether the idea of discussing the relative or respective merits of candidates proposed, (applause)—and, therefore, was strenuously opposed to the *viva voce* plan. A simple majority of each order should be the mode of deciding any election. It was his wish to see the representation in the Synod always equal, one lay to each clerical delegate. The mode proposed of voting by parishes was decidedly objectionable.

Rev. Mr. Cronyn (amidst loud cries of "adjourn,") enlarged upon the great subject under discussion.—He could not understand why the clergy should assert any superiority over the laity. (Applause.) They are communicants at the parish churches—they are, after all, quite as well informed on spiritual matters, and therefore of equal competence to judge of the qualifications of a Bishop, (Applause.) He thought there was not, by any means, so much danger as some appeared to imagine, in there being a wide difference between the views of any single clergyman and his parishioners. The latter are quite liable to seek counsel and advice from their own clergy, and more apt to act in accordance with them, when in the full enjoyment of equal rights. (Loud applause.)

The Synod then adjourned till to-day, at 11 o'clock, the Lord Bishop pronouncing the benediction.

SECOND DAY.

The debate on the above subject was resumed by Rev. S. B. Ardagh, who expressed his regret that the question before them should again have been brought forward, and he feared that it would lead to unpleasant results. He contended that the laity had, if possible, a deeper interest in the election of a Bishop than the clergy, for if a Bishop should be appointed objectionable in point of doctrine, or of any other reason, they could remove to another diocese, which the laity could not do. Another reason why he thought that the objections made by those who wished that the clergy should have the largest share in the appointment of Bishops was, that in most parishes the delegates were appointed at the suggestion of the clergy. He believed that there was a large majority in the House in favour of the amendment, (cheers and cries of no, no,) and he therefore appealed to the good feeling of Mr. Denroche to withdraw his motion.

Rev. Dr. Lewis said he spoke the feeling of many present when he said they were much mortified at a good deal that took place yesterday. He particularly referred to Dr. Cronyn, who said that the clergy desired a superiority over the laity.

Dr. Cronyn explained that what he said was, that the course now proposed might leave such an impression on the minds of the laity, and was therefore dangerous.

Dr. Lewis went on to say that, if the clergy had desired superiority over the laity, they could easily have obtained it, viz., discountenancing the Synod altogether. He moved in amendment—

"That, inasmuch as the subject under debate is one which the Synod, as at present constituted, will not be called on to carry out practically, Resolved, That the question be postponed, in order that each of the new dioceses may take that course in reference to it, which it may seem most expedient for itself."

He thought this was a matter for local legislation,

and it was the course adopted in the United States, where each diocese adopted by-laws for its own guidance, while they all kept the unity of the Spirit in the band of peace.

Rev. Mr. Caulfield desired to ask if one of the main objects of this meeting was not to decide upon the mode of electing a Bishop.

Judge Borwill was glad that the discussion had come up, and thought that great good would come of it. A question of more importance could not engage their attentions. The first question they should decide was, What was their position, and their duties? They were members of the United Church of England and Ireland, and instead of looking to times of remote antiquity, or to the more modern antecedents of the Anglican Church on the other side of the lake, they should consider what had been the practice of the Church of England and Ireland in the appointment of Bishops, and would they ever find that they had been chosen by the laity? During a long residence of thirty years in this country, he had found that the spiritual affairs of the church had been most admirably managed by Bishops appointed by the Crown, and were they now to forget that they lived in a monarchy, and plunge at once into a rampant democracy? (Cheers.) He admired the people of the United States in many things, but he did not think that they should, on all occasions, copy their institutions. They did not, however, find that the people of the United States had pursued such a course as that proposed in the amendment. The course that they had in most cases adopted was closely in accordance with that proposed in the resolution by Mr. Denroche. He could, in the course proposed in the amendment, see nothing but schism. If the course thus proposed was adopted, they might see a man appointed who was not even a clergyman; but his friend, Mr. Tompkins, who was not even a man of good character, from his talent for good speech-making, had been chosen. Surely, if they could make a Bishop, they could make a clergyman; and it was in accordance with all experience, that the man who, in common parlance, could make the best speech, would be the most likely to be elected.

Judge Stevenson (Haldiman) said the Bishop was presumed to represent the church, and who were the church? The whole band of faithful men, having one faith, one Lord, one baptism, all of them members, joined together under one head, which was Christ. The Bishop, then, he considered, should be elected by representatives of the whole church. He was in favour of Mr. Baker's amendment.

Mr. Patton (Barrie) contended that every delegate sent there had as much right to express an opinion and to act, as the clergy. It must either be the one, thing or the other. The laity must either have a real voice, or they might be content with sending proxies to the clergy. The clergy and laity were called upon to act in concert, and those who refused equality, were driving in the first wedge that would break up the unity of the church.

Hon. P. B. DeBlaquiere would ask if they were assembled for the purpose of introducing questions of discord between the clergy and laity. If it should ever happen that nominations should be made by the clergy and successively vetoed by the laity, there would soon be a disruption of the church. The laity had had reason to feel that it was possible to have Bishops forced upon them which were unworthy of their trust, and he did not think that the Synod could come to any other conclusion but that the laity should have an equal share in the appointment of Bishops.

Judge Hughes called upon all to vote against the last amendment, for they were now called upon to

decide upon a constitution before a division of the diocese. He did not understand that, by the despatches which had been read, the principle of election had been fully conceded, but that they only had the power of nominating persons for the approval of the Governor General. He understood that he was to co-operate with the clergy in all that was to be done, and he entirely disclaimed any desire of setting himself up against his clergymen. He thought there should be nothing in the shape of canvassing as to who should, or who should not, be Bishop, but that they should come with their minds entirely unbiased. He conceded that the clergy were their masters in spiritual things, but he did not concede that the clergy were their masters in matters where the exercise of their own judgment was concerned. In the main, he concurred in the suggestions of Rev. Mr. Palmer, made yesterday. As to the voting by ballot, he did not think it so necessary for the laity, as it was absolutely essential with the clergy. He hoped the Rev. Dean would embody his suggestions in a particular form.

Dr. Rolis (Wardsville) inculcated the propriety of maintaining unity and harmony, if, as a church, they were to have strength, and to exercise influence.

Rev. Mr. Osler (Rural Dean) maintained that it was a matter of as deep interest to the laity as to the clergy, who was to be their Bishop. When it was in order, he would submit the following motion: "That in the election of Bishop, the clergy and laity have equal voice; that three candidates be named, and their names submitted to the Bishops of North America, and from the three candidates, one be selected by the Bishops as Bishop of the vacant see."

Mr. Brough deeply regretted that some of the clergymen had spoken in a manner which reflected on the motives of their brother clergymen. He could not suppose for a moment, that the clergymen who had insisted on the nomination proceeding from the clergy, were actuated by any desire of arrogating superiority over the laity.

Mr. Cooper (Kingston) contended that a simple majority of each body should be requisite to the election, as this method would maintain the principle of unity, and at the same time recognise the principle of equality. He was not satisfied that the laity should exercise their voice merely in the pronouncement of a veto; creating, as the method does, an invidious distinction between the original nomination of the clergy and the concurrent choice of the lay brethren.

Hon. H. J. Goodhue rose under a vociferous demand for divisions. The progress of this discussion had convinced him of the desirability of adopting the Rev. Mr. Lewis' motion for deferral. (Cries of "Divide, divide, now.") Under all the circumstances he thought it especially desirable that the consideration of this important subject should be postponed, with a view of its being submitted to each of the new dioceses for further entertainment. (Hear, hear.)

Judge Armstrong (of Ottawa) also arose amidst persistent calls of "Question," and "division." He was anxious to see the matter which had now occupied so much of the time and attention of the Synod decided in the present sitting. He would not enter into the discussion of the primitive precedents cited by previous speakers, but confine his observations to the immediate settlement of the question, and an expression of his opinion that, (for reasons similar to those adduced by other advocates of the same view), the members of the clergy were better qualified by their peculiar associations with such persons as are likely to fill the candidature for Bishop, to pronounce

upon a proper choice—the laity, on the other hand, having none such advantages. He would refer to the exemplary selections heretofore made under the superior influence of the clergy, (hear, hear,) and particularly in the diocese of Toronto. (Applause.)

Dr. Lewis would withdraw his amendment, and substitute the following:—"That so soon as the endowment shall be completed for each of the two contemplated new dioceses, the clergy and lay delegates of each section, respectively, shall meet at such time and place as may be appointed by the Bishop to organize the new diocese; such meeting to be presided over by the Bishop."

The motion was seconded by the Rev. H. J. Grassett.

He (Dr. Lewis) felt convinced that the method he now proposed was not only proper, but highly desirable in view of the present aspect of this discussion. Either the original motion or the amendment moved by Mr. Baker, could be carried only by a bare majority. This result would leave upon the minority on either side a very undesirable impression, and rather than now determine the question by any other than a large majority, it would be far preferable to postpone the decision. He referred to certain written authorities, which the reporter could not fairly catch, in support of this mode of proceeding; and hoped the meeting would unanimously concur in the proposal. (Hear, hear.)

A voice (layman) inquired if the former amendment could be withdrawn without consent of the meeting?

His Lordship decided the motion in order.

Mr. Baker approved of the new amendment moved by Dr. Lewis, as being more practical than the preceding one, and as affording likewise, a means of solving the question so long under discussion. It suggests a mode of organization entirely omitted in the other amendment. He trusted the new motion would be passed by a unanimous vote. He, without wishing to renew controversy on the point, must maintain that the position assumed by the lay delegates, partaking in this debate, was not in the least affected by any arguments brought forward by its opponents in course of the present discussion. He hoped, however, that the postponement would be cordially conceded, at least for the sake of peace and harmony. (Hear, hear.)

Hon. J. H. Cameron was in favour of the amendment last proposed by Dr. Lewis. It offered a plan at once admitting application and promoting unanimity. The members of the church were, by the bill now about to be presented to the Legislature, going to ask that body for leave to frame constitutions in each diocese, and in doing the framing of such constitutions the whole question would have to be gone over again. (Hear, hear.)

His Lordship would wish before putting this motion to the Assembly, to express his sorrow that a question exciting so much difference of opinion, and which had consumed so much of the time of the Synod, had been moved at all. He desired most ardently, that entire equality should pertain between both bodies, (applause) and he would much regret the existence of any disposition to exalt one body over another. (Much applause.) It was his wish that the resolution last moved by Dr. Lewis should receive the unanimous approbation of the Synod.—(Hear, hear.)

The motion, being audibly read by His Lordship, was then adopted by the Synod, *nem dis*.

FROM THE DAYTON GAZETTE—OHIO.

PRESENCE OF MIND.—A gentleman who reached Dayton by the Tuesday evening train over the Indiana Central and Dayton and Western Railroads, related to us a little incident of the night's trip, which showed extraordinary presence of mind on the part of the conductor, who was its hero. Both of the night trains (the Eastern and Western) were out of time, and were obliged to look out for each other, but the locomotive of the train bound east was unprovided with a lantern, and hence on the part of its officers, more than ordinary precautions were necessary. In this dilemma the conductor took his own lantern, and went on ahead, the train following slowly behind. The conductor was some distance in advance, when by an accident, his lantern went out, just as his ear was struck by the noise of the Western train rapidly approaching. In this dilemma, what was to be done? The night was so dark that he would not be seen, and he was certain that he should not be able to raise his voice above the howling of the wind and the noise of the passing train so as to attract the attention of the engineer. His first resort was a club. He seized one and threw it at the locomotive, now close upon him, but the wooden missile glanced off from the iron of the engine, without making a noise perceptible even to himself. The train was dashing past. Even while he drew his next breath, the lives of hundreds might be put in peril. But one thing could be done, and the thought of it occurred to him. Taking his own lantern he hurled it at the lantern of the passing locomotive, just as it came opposite to him. Fortunately he hit it. The crashing glass and the extinguishment of the light startled the engineer. A sharp whistle was heard—the breaks were shut down—the train stopped. Everybody was safe, when, but for the throwing of that lucky lantern, scores might have been killed or wounded.

ITEMS FROM THE N. Y. COM. ADVERTISER.

THE PLANETARY SYSTEM.—Comparing the magnitudes of the major planets, we find one, Venus, about equal to the earth; two, Mercury and Mars, considerably smaller; four, Jupiter, Saturn, Uranus, and Neptune, each much larger than the earth, the volume of the largest, Jupiter, being more than 14,000 times greater than that of our globe. The surface of the earth is to that of all the other planets, exclusive of the asteroids, satellites, and rings, as 1 to 258. The area of the solar surface is 48 times greater than that of all the known planetary bodies in the system, and more than twelve thousand times greater than that of the earth alone.

THE TRADE WINDS.—The origin of the trade winds at the surface of the earth is thus explained:—A number of natural agencies are at work to disturb the equilibrium of the atmosphere, and to give rise to aerial currents; among them the most important is the difference of temperature in different parts of the earth. The air within the tropics, constantly heated by the rays of our almost perpendicular sun, is rendered lighter, and is pushed upward by the heavier air north and south of this region. A current in this direction from each pole is thus produced at the surface of the earth, while an opposite current toward each pole is generated by the rarified air which rises above the heated belt, and flows backward like water seeking its equilibrium. These currents, on account of the rotation of the earth, are not along the meridian, but those at the surface take a westerly direction, while those above flow in an easterly course.

Political and General Miscellany.

From Wesleyan Missionary Notices.

INDIA.—DIFFICULTIES IN THE WAY OF FEMALE EDUCATION.

It may seem strange, when so many thousands of young men have received so good an education in the Government and Missionary schools and colleges, that they should not have done more than they have done to communicate to their sisters, and wives, and daughters the benefits that they have had conferred on themselves. And strange it is, but perhaps not so much so as, to those less intimately acquainted than we happen to be with the state of matters in the families to which these educated young men belong, might appear. The power of the elder ladies over the younger in the *sahana* is despotic. It would be deemed disgraceful for husband and wife to hold any intercourse during the day, and little could be done during an hour that might be stolen from sleep, and devoted to instruction. Then there is amongst the elder ladies (who, as we have said, exercise unlimited sway over the younger) not only the usual dislike to all innovation on established usage, but there is, in reference to this matter particularly, a superstitious terror of early widowhood to the educated, or to some great calamity to befall the family into which female education may be introduced. Constituted as native families are, is it surprising that few young men should be able to stem the current of these adverse influences? Let our readers imagine the position of a young man in his family. He has, it may be, a grandmother, a mother, two or three step-mothers, from a dozen to twenty aunts, and the wives of two or three elder brothers, all of whom take precedence of, and exercise more or less control over his wife. However all these may squabble and quarrel about any thing or every thing else, the Macedonian phalanx did not stand more firmly man to man than do they unite to frustrate any efforts that he may make to communicate instruction to his young wife. All day, and every day, they keep plying the poor girl with arguments, threats, entreaties, and promises. Why should she bring disgrace upon that respectable family into which she has been admitted? Why should she bring upon herself widowhood,—in all countries a heavy and sore trial, in this veritable course? And then she shall have all kinds of indulgences, if she will set herself resolutely to baulk her husband's foolish and unkind design,—foolish, because it is vain to think that he can ever succeed in making a scholar of a lady; unkind, because if he did in any degree succeed, the result would infallibly be to convert the woman into a man and a pundit, and between two men there can be no conjugal love. Wearied and worn out, agitated and frightened, by this incessant persecution, the poor girl meets her husband at the hour of retirement. The book is produced, and an attempt is made upon the alphabet—a vain attempt. The young lady will not learn, the husband is fretted and disappointed. There is every likelihood of that alienation of affection from the failure of the experiment which the old ladies predicted as certain to occur from its success. The experiment is persevered in for a week or a month, and then given up in despair.

BE SYSTEMATIC.

It will add much to your convenience and comfort, through life than you can imagine. It saves time, saves temper, saves patience, and saves money. For

a time it may be a little troublesome, but you will soon find that it is easier to do right than wrong; that it is easier to act by rule than without one.

Be systematic in everything; let it extend to the most minute trifles, it is not beneath you. Whitfield could not go to sleep at night, if, after retiring, he remembered that his gloves and riding whip were not in their usual place, where he could lay his hands on them in the dark, on any emergency; and such are the men who leave their mark for good on the world's history. It was by his systematic habits from youth to age that Noah Webster was enabled to leave to the world his great dictionary. "Method was the presiding principle of his life," writes his biographer.

Systematic men are the only reliable men, they are the men who comply with their engagements. They are minute men. The man who has nothing to do, is the man who does nothing. The man of system is soon known to do all that he engages to do, to do it well and to do it at the time promised; consequently he has his hands full. When I want any mechanical job done, I go to the man whom I always find busy, and I do not fail to find him the man to do that job promptly, and to the hour.

And more, teach your children to be systematic.—Begin with your daughters at five years of age; give them a drawer or two for their clothing; make it a point to go to that drawer any hour of the day and night; and if each article is not properly arranged, give quiet and rational admonition; if arranged well, give affectionate praise and encouragement. Remember that children, as well as grown people, will do more to retain a name than to make one.

As soon as practicable, let your child have a room which shall be his own, and treat that room as you did the drawer; thus you will plant and cultivate a habit of systematic action, which will bless that child while young, increase the blessing when the child becomes a parent, and extend its pleasurable influence to the close of life. A single unsystematic person in a house, is a curse to any family. A wife who has her whole establishment so arranged, from cellar to attic, that she knows on an emergency, where to go for a required article, is a treasure to any man (my experience reader) while one who never knows where anything is, and when it is by accident found, is almost sure to find it crumpled, soiled, out of order. Such a wife as this latter is unworthy of the name, and is a living reproach to the mother who bore her.

—*Journal of Health.*

From Correspondent of the Times.

MARRIAGE OF HINDU WIDOWS.

The latest accounts from Calcutta announce that this important subject is under the consideration of the Legislature in India. "By the modern interruption of certain Shastras, Hindu widows are debarred from re-marriage. The betrothal, moreover, is held in this respect equivalent to marriage. Girls are usually betrothed before they are eight years old, and, of course, there are thousands of widows in the country who never entered their husband's house. Moreover, these unhappy girls are not only doomed to celibacy, but to slavery. They may wear no ornaments, and eat no pleasant food, pass much of their time in fasting, and on all occasions take the lowest place in the household. These rules are obeyed to the letter, and the consequence is the almost universal demoralization of the class. A statement of the whole truth to civilized readers is impossible. Nor can the widow emancipate herself, and shake off Hinduism and celibacy together. The British recognize the native law of inheritance, and the child of

re-married widow is therefore illegitimate by law. The educated Hindus of Calcutta, who form a class by themselves, are impatient of this legal sanction of concubinage, and have appealed to the Legislative Council to relieve them. Mr Grant has, therefore, introduced a measure which, while it leaves the religious part of the question untouched, declares the marriage of a widow legal. The orthodox party are indignant, and, of course, decry the bill as an official attack upon their creed. I question if it excites much interest in the provinces. The law as it stands is disgraceful to a civilized government; and the opposition to reform is trifling when compared with the opposition to the abolition of suttee. British supremacy survived the measure, and will survive this. It is more than probable, however, that the old Hindus will petition Parliament. They are rich, and not devoid of true zeal, and are very willing to make that zeal patent in the eyes of all men. Their leader, Rajah Radakauto Deb, is a man of high character, extensive learning, and dogged obstinacy,—a thorough old Tory of the church and state school. Unlike most of the liberalised Hindus, he is a gentleman; and this fact, together with his consistency and independence, extorts the respect of men thoroughly opposed to his views."

MARTIN LUTHER'S ACTIVITY.

From 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and from 1537 to 1546, the year of his death, the number was one hundred and eighty-three. His first book was published in November, 1517, and he died in February, 1546—an interval of twenty-nine years and four months. In this time he published seven hundred and fifteen volumes—an average of more than twenty-five a year, or one a fortnight of his public life. He did not go through the manual labor of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough to be denominated pamphlets; but many of them, also, are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had a life-time to devote to it.

From the London Times.

TEST OF THE VALUE OF THE EDUCATION IN THE OLD AND NEW ENGLISH UNIVERSITIES.

No measure has excited of late days a keener domestic interest or been regarded as fraught with more powerful influences on our social institutions than that of opening the great prizes of India—the civil appointments of the Company's service—to public competition. A scheme, it will be remembered, was carefully framed for the establishment of open examinations, and excellence in these examinations was to be rewarded with premiums, each of which, as was truly observed, represented no less an acquisition than an honorable social position and comfortable independence for life. The project was carried out. The first of these examinations has been held, and the results, as described by Mr. V. Smith, in his Indian Finance statement, are of such remarkable interest that we introduce them prominently to the attention of the public. For the reader's comprehension, however, of what follows, we recapitulate certain of the leading regulations from the general scheme

reported in our paper of the 27th of December last, and by which we presume the actual proceedings were governed. It was estimated that there would be on an average about 40 of these valuable prizes to be gained in each year, and that the competitors from various Universities and Schools might number probably about 300 or 400. The examination was to include a variety of subjects, so arranged and balanced as to invite candidates from all seminaries, and secure fair encouragement to every description of intellectual excellence.

The proceedings were to be conducted by the system of "marks,"—that is to say by the allotment beforehand of a fixed number of marks to good performances on each subject, the aggregate of such marks obtained by each competitor being held to determine his relative place. The following is a list of the subjects, with the marks which they were respectively to carry, or, in other words, the consideration which they were to receive in cases where they were shown to have been thoroughly well mastered:

For English Language and Literature.

	No. of Marks to be given.		No. of Marks to be given.
Composition.....	500	Italian.....	375
History.....	500	Mathematics, pure & mixed.....	1,000
General Literature..	500	Natural Sciences....	500
	1,500	Moral Sciences.....	500
Greek.....	750	Sanscrit.....	375
Latin.....	750	Arabic.....	375
French.....	375		
German.....	375		6,875

It was, of course, not supposed or expected that any candidate would be able to show a proficiency in all these subjects together. What was desired was to leave room for proficiency of all kinds, and to attract ability of every description. The following words of the report, indeed, present a sufficient view of the purposes entertained:—"It seems to us probable that of the 6,875 marks which are the maximum no candidate will ever obtain half. A candidate who is at once a distinguished classical scholar and a distinguished mathematician will be, as he ought to be, certain of success. A classical scholar who is no mathematician, or a mathematician who is no classical scholar, will be certain of success if he is well read in the literature of his own country. A young man who has scarcely any knowledge of mathematics, little Latin and no Greek, may pass such an examination in English, French, Italian, German, geology and chemistry that he may stand at the head of the list." Let us now turn to the results of the first actual experiment. The actual number of candidates offering themselves for examination was 113, the number of appointments awarded was 20, and, that the reader may be able to take in the particulars at a glance, we place them before him in a tabular form:

No. of Can.	Coming from	No. Successful.	No. of Can.	Coming from	No. Successful.	
19	Oxford.....	8	2	Queen's Col. Galway	1	
32	Cambridge.....	6	2	Other Irish Schools	0	
6	London University...	12	12	Scotch Universities and Colleges.....	*1	
2	King's Col. London..	2	0	3	Other Scotch Sch's	0
1	Harrow School.....	0	2	Abroad.....	0	
13	Other Schools.....	0	0			
14	Trinity Col. Dublin..	0				
5	Queen's Col. Cork...	1	113		20	

We are further apprised that the highest number of marks gained by any candidate was 2,254, and

that this candidate came from the University of London, whilst the lowest number of marks gained by any successful candidate was 1,120. It will also be recollected, perhaps, that the original scheme provided direct and peculiar encouragement for special excellence—i. e., for unquestionable proficiency in any one particular branch of knowledge.—“Nothing,” said the Report, “can be further from our wish than to hold out premiums for knowledge of wide surface and small depth. We are of opinion that a candidate ought to be allowed no credit at all for taking up a subject in which he is a mere smatterer. Profound and accurate acquaintance with a single language ought to tell more than bad translations and themes in six languages. A single paper which shows that the writer thoroughly understands the principle of the differential calculus ought to tell more than twenty superficial and incorrect answers to questions about chemistry, botany, mythology, metaphysics, logic, and English history.” These having been the principles of selection recommended, we are now informed that the successful candidates included the three best English scholars, the seven best classical scholars, the two best foreign language scholars, the best natural science scholar, and the two best moral science scholars, but not the best nor the second best in mathematics. From these interesting facts a variety of deductions will, no doubt, be drawn by our readers. One or two points are such as to strike at first sight. Of the 113 candidates 73 were furnished by English seminaries, and of these 17 were successful; 23 were furnished by Ireland, with two examples of success; and 15 by Scotland, with one. Of the English candidates no fewer than 51 proceeded from the two great Universities; but here it is not a little remarkable that whereas Oxford with only 19 champions, secured 8 prizes, Cambridge with 32, carried off but 6. It is obvious to suppose that the Oxford candidates might have been more select, but this, though it may explain the relative proportion, would not account for the absolute majority gained, nor show how it came to pass that Oxford could produce eight men of the class required while Cambridge could only produce six. The mere distinction between classics and mathematics, and their respective marks, would hardly explain the result, for Cambridge of late years has turned out as many classical scholars as Oxford, and of as good a stamp. The fact is the more remarkable inasmuch as from the known resemblance of Cambridge studies generally to the requirements of the new examination it was conceived that Cambridge would carry off a lion's share of the spoil, but whether it is that the Oxford system is better calculated to concentrate ability and promote those specialities of talent now in demand, or whether the result is fortuitous and likely to be altered on another occasion, we cannot pretend to say. Perhaps a single trial hardly affords room for judgment. One thing seems plain from the statements now published, and that is, that classical scholarship is taught and acquired more thoroughly than any other kind of scholarship, and we may further infer that the teaching is due to the old Universities. At the same time the success obtained by the younger institutions is very striking. London University sent up but six candidates, and yet shows two winners, one of them the best among the whole. King's College, with its two candidates, gained one prize; and the Queen's College, Cork, and Queen's College, Galway, produced each their conqueror.—These results are quite enough to put the old Universities on their mettle, and high time it is, indeed, that the energies of their residents should be stimulated by the invigorating action of free constitutions.

The examinations for these Indian appointments will henceforth represent something like a High Court of Appeal from all the seminaries of the kingdom, and, if experience approves the standards of excellence adopted; the results will give readier means of comparing one system of education with another than have ever yet been available.

WONDERS OF THE CREATED UNIVERSE.

What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over one hundred and ninety-two thousand miles, and would, therefore, perform the tour of the world in about the same time that it requires to wink our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, that a cannon ball shot directly towards, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times a second; or that there exist animated and regularly organized beings, many thousands of whose bodies, laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquirers have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of times in a single second! That it is by such movements communicated with the nerves of our eyes that we see; nay, more; that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of color. That for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of times; of yellowness, five hundred and forty-two millions of millions of times; of violet, seven hundred and seven millions of times per second. Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Herschel.*

Notices of the Provincial Meetings of Moral, Ecclesiastic and other Religious bodies, will always be published freely in the *Gospel Tribune* when furnished for that purpose; and it is even requested that their Clerks and Secretaries send such notices.

For the Gospel Tribune.

MEETING OF THE CANADA BAPTIST UNION.

The Ministers and Members of the Canada Baptist Union, are respectfully reminded of the duty incumbent upon them, to assemble in convocation on Wednesday the 18th of June, in the Town of Woodstock, at the hour of ELEVEN, A. M., in order to hear the Reports of the Superintendents of Departments; and for the purpose of devising and agreeing upon measures of further usefulness. Public religious services are appointed to be held on the evenings of Wednesday and Thursday; on each of which evening it is arranged that a sermon shall be preached.

By order of the Executive Board,

ALEXANDER LORIMER, *Secretary.*

Toronto, 15th May, 1856.