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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME I.

JULY, 1854.

NUMBER 3

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

The Topic for the Month,

SACRAMENTAL INTER-COMMUNION OF BELIEVERS.

In now entering formally upon the investigation of this subject, it is, doubtless, proper to glance at the evils proposed to be remedied, which, alas! are but too universally prevalent to require any special search for their discovery—turn where we will, look at what church or denomination we may, those evils more or less repulsively stare us in the face. And as they are every where seen in some form or other, so they are everywhere lamented, deplored, and repudiated, which strengthens the conviction that they must ultimately come to an end. It is proposed then, now to approach the serious inquiry, *Who is responsible for dividing Christians at the Lord's Table?* Connected with the history of this question in Canada, there are very many considerations which point to the propriety of its being *now* taken up and fully investigated; as has already been done in England to a creditable extent, with results of the most encouraging tendency. Here, the investigation of the subject, especially among the Baptists,* where it is greatly needed, has thus far been frowned upon and repressed; and strange to say, formerly, even by the free communion section of the body lest divisions should result; while the close communion party seem to dread the agitation of the question, as sincerely as the Southern Churches deprecate the slightest contact with the leaven of abolition principles. Hence, if a Close Baptist Church tolerates a free communionist amongst its membership, he is required not to disseminate his views! Should he venture to practise them in communing with Pædo-

baptists, he is brought under the discipline of the church! If he repents not, he is excommunicated!! If the pastor of such a church is told that members in it commune with Pædo-baptist churches—names are warmly demanded, and the statement pronounced a libel upon the Church, and the party is assured that he will be held accountable for the promulgation of a libel against the church in stating that its members commune with Pædo-baptists, unless he at once divulge the names!!! If a Free Baptist Minister asks of such a pastor the privilege of partaking of the Lord's Supper in the communion of the Church over which he is placed; he is told in reply that it cannot be granted, unless he *pledge* himself not to commune with *Pædo-baptist* Churches while sharing in *their* communion! If a Free Baptist Colporteur is travelling through a section of country, in which such churches happen to be located, a letter appears in the Close Baptist paper, warning these churches to take notice of the fact, that the Colporteur is an “*open and avowed opponent of Close Communionism!*” If Free Communionists unite with Close Communionists in subscribing funds for the endowment of a College, on condition that its privileges and immunities shall be alike accessible to both parties; and when upon the subsequent meeting of the Convention called to frame the constitution, the Free Communionists find that the instrument adopted not only ignores the understood conditions on which they subscribed, but actually, and in express terms, declares every Free Communionist, **BECAUSE OF HIS FREE COMMUNION, DISQUALIFIED** not only to fill the chair of a professorship, but to sit as a member of even the most paltry committee known to the constitution!—and the instrument not only so framed, but framed and adopted so as to render the College lastingly, and offensively repulsive to all Free Communionists—and when they, under these circumstances, refuse, like reasonable men, to allow their subscriptions to be expended in building up such an institution; and therefore determine not to pay their money for such a purpose; a letter from the pen of the Secretary of the Endowment Board is forthwith published to the world, coolly informing these Free Communionists

* If the exclusiveness of the Baptist community receives special attention in the early numbers of the *Tribune*, it is simply because the close communion of this denomination, is at least as rigid as can be found, and at the same time, more carefully watched and defended than any other known system of like character, and hence, in proving this system to be of man, all kindred systems necessarily stand implicated in the issue.

that conscience should have led them to pay their subscriptions, notwithstanding "the stringency of the constitution!" And furthermore, should their conscience prove refractory in the matter, a significant intimation is given by the Sec., that by stringent measures they would be assisted in swallowing "the stringency" which they found so offensively unpalatable in the constitution! But enough—although in all these ways the sentiment of Free Communion has been sought to be crushed and repressed in Canada, it still lives. The sacramental intercommunion of believers has claims upon every renewed heart which neither power nor artifice can eradicate. The fundamental element of this principle will glow and burn in the soul of the devout christian, under the largest accumulation of ashes, beneath which exclusive systems of church polity may attempt to bury it. Conscious that all true christians are one in Christ Jesus, such spirits must continue to ask, why are they divided at his table? and who is responsible for the separation? In answer to these inquiries, then, and at the same time to present a view of their past treatment by both parties, stepping back fifteen years, the reader's attention is solicited to the following correspondence:—

OPEN AND STRICT COMMUNION.

To the Editor of the Canada Bap. Magazine.

Sir—In the *New York Baptist Register* of the 20th September, there is a long letter from the Rev. D. McPhail, of Indian Lands. I am desirous of knowing from you, if the following sentence be correct; it forms the conclusion of this letter: "THE CANADA BAPTISTS ARE MOSTLY OPEN COMMUNIONISTS." An answer will oblige,
October 3. 1839. A STRICT BAPTIST.

[We have not sufficient evidence to disprove the above assertion of Mr. Macphail. But we have no doubt that it is incorrect. In Upper Canada the number of Strict Baptists—or those who contend for the "one baptism" before partaking of the Lord's Supper—is much greater than those whom the late Abraham Booth called—"Inaccurate, loose, latitudinarian, or Open Communion Baptists." In the London District alone there are 2851 of the former to 1258 of the latter; and an intelligent member of the Denomination said to us the other day, that they prevail in nearly every part of the Upper Province. In Lower Canada Open Communionists may be the most numerous. We hope not. Montreal which was once the hot-bed of this heresy, has got pretty much rid of it: we know of two who have lately turned from the "error of their ways;" and, as truth is great, and must prevail, we hope to see the day when the entire Baptist Denomination will be of "the same mind and the same judgment" on this important point. We would bring these remarks to a close by inviting the serious attention of our "open" brethren to the following observations of the late eminent minister whose name we have already introduced.—E. C. B. M.]

"Though I am far from suspecting that our brethren want sincerity, or from thinking that they violate the dictates of conscience, in maintaining their very singular hypothesis; yet their conduct, in regard to Baptism, has such an ambiguous appearance, and looks so much like holding *both sides* of a contradiction, that I should not wonder if one or another of our Pædobaptist opponents, were to apply to them with a little alteration, the spirited remonstrance of Bishop Hall to

Archbishop Laud. The latter being strongly suspected of a predilection for Popery, and the former intending to deal roundly with him upon that subject, addressed him in the following language:—"I would know where to find you—To-day you are in the tents of the Romanists—to-morrow in ours; the next day between both—against both. Our adversaries think you ours—we theirs. This of yours is the worst of all tempers. Heat and cold have their uses; lukewarmness is good for nothing but to trouble the stomach.—How long will you halt in this indifferency? Resolve one way, and know, at last, what you do hold—what you should. Cast off either your wings or your teeth; and, loathing this bat-like form, be either a bird or a beast. If you must begin, why not now? God crieth with Jela. *who is on my side, who?*—Take you *peace*; let me have *truth*, if I cannot have both."—Thus said the acute and good Bishop Hall, to one who halted between two opinions; who was neither an uniform Papist, nor a consistent Protestant.

"And now, before I conclude, our brethren will suffer me also to remonstrate; and the reader may rest assured, that I do it without the least impeachment of their integrity; if infant sprinkling be a human invention, disown it, renounce it, entirely reject it, and no longer let it hold the place of a divine institution in any of your churches. But if it be from Heaven, embrace it, profess it, practise it in the face of the sun, and lay the other absolutely aside, as destitute of a divine warrant. For as there is but *one God* and *one faith*, so there is but *one baptism*. Divine truth is consistent; divine ordinances are consistent, for they are not yea and nay; and all the Christian world are consistent with themselves, relating to baptism; be ye, therefore, consistent in this, as you are in other respects. That is, be either consistent *Baptists* or *Pædobaptists*; for, according to your present practice, all thinking and impartial men must pronounce you a *heterogeneous mixture* of both."

AMES, MONT CO. N. Y. Jan. 10. 1840.

To the Editor of the Canada Bap. Magazine:

Sir,—The November number of your Magazine is now before me. Feeling deeply interested in all that concerns the welfare of Zion in Canada, I regret that this number did not reach me on an earlier day; that I might have had an opportunity of presenting to the readers of the Magazine a more timely review of the quotation it contains from "Booth's Vindication" of close communion, which you esteem so well worthy of our notice as "open brethren."

The sentence in Br. McPhail's letter, which occasioned your remarks, received from me a hearty welcome. From an intimate, personal acquaintance with the writer, I felt satisfied that the statement was not made at random: an ardent desire that it may ever be found true, prompts my present defence of "free communion."

Passing by the Editor's reflections for the present, we proceed to notice those of Mr. Booth as endorsed by him, while "inviting" our attention to them.

In the first sentence of your quotation, we find ourselves charged by Mr. Booth with maintaining a "very singular hypothesis." In which, we conclude, the author has reference to the true question at issue between us; viz: Has Jesus Christ made the observance of baptism *indispensable* to acceptable communion at his table? Or, in other words—must every Christian be baptized, before he can worthily partake of the Lord's supper? As the negative of one or both of these questions constitutes our "very singular hypothesis;" the charge will be turned upon the author if we disprove his arguments in support of the affirmative.—To de-

* Bp. HALL'S *Epistles*, Decad, III. Epist. 5.

termine the query," says Mr. Booth, "we may first consider the order of time, in which the positive institutions of the New Testament were appointed;" and margined, immediately claims for baptism priority of appointment, on the gross assumption that John's Baptism was Christian Baptism! and also, that which the apostles administered before the ascension of Christ. But that Christian Baptism was unknown until Christ arose from the dead, is made to appear from the following considerations.

1. The kingdom of Christ was not established until then.—I am aware that Jesus informs the Jews, that the "law and the prophets were until John," adding "since that time the kingdom of God is preached." That the kingdom of God, in this instance, signifies nothing more than that state of preparation which John's mission embraced is rendered obvious by the next clause; "and all men press into it." Jesus says, that this was but a "little flock." I am also aware that Mark seems to call John's mission "the beginning of the gospel of Jesus Christ."—We presume all will admit, that David's preparation was the beginning of Solomon's temple; yet who supposes that Solomon's temple was then in existence? But if Jesus Christ really considered that his kingdom was established, why did he command the seventy to preach everywhere that it was only "at hand?" And why does the blessed Saviour himself declare so often that it was "near?" These expressions alone, are, in our judgment, sufficient to prove, that the life of Jesus on earth, so far as external circumstances were concerned, was only a continuation of John's mission; a greatly enlarged preparation for the great events of his death and resurrection, on which his kingdom was established on the day of Pentecost. This position will be further sustained, and its influence felt as we proceed.

2. No baptism, before the ascension of Jesus, demanded the prerequisites of Christian baptism. The baptism of John required only confession of sin and profession of repentance. But did not John, says the objector, turn away the Pharisees and the Sadducees, because they did not bring forth fruit meet for repentance? We think not. John was evidently surprised at their coming—as we have been at the appearance of like characters in the inquiry room—admits that they were taking at least one step, in fleeing from the wrath to come—gives them instruction well adapted to correct their prejudices; and closes his address to them by saying, "I indeed baptize you with water unto repentance," telling them that Jesus would proceed on much stricter principles. But if John's, like Christian baptism, demanded previous regeneration in its subjects, then the administrator must either have blundered unaccountably in his decisions, or else there must have been a marvellous "falling away from grace." It is well known that John baptized in Jordan a number sufficiently great to justify the Evangelist in saying that he baptized all the inhabitants of Jerusalem, Judea, and all the region round about Jordan. It is equally well known that when Jesus appeared immediately afterwards, he found very few Christians in all those parts. Let the passage now be borne in mind which declares that Jesus made and baptized more disciples than John, and all must be convinced that the disciples of Christ, in these baptisms, did not make regeneration a prerequisite; but proceeded, in all probability, on the principles of John's baptism—enlarging the preparation which his mission contemplated. But we have the words of Jesus Christ himself, concerning these multitudes of baptized persons, showing that he did not receive them as Christians. In addressing them, he says of John, "He was a burning and a shining light, and ye were willing for a season, to rejoice in his light." John 7. 35. and in the 42d verse, he says to them, "I know that ye have not the love of God in you."

3. The import of Christian baptism was unknown previous to the ascension of Christ. "We are," says the apostle, "buried with Christ by baptism into death; that, like as he was raised from the dead by the glory of the Father, even so we also should walk in newness of life." If Peter had understood this, could he have reproved his Master, for saying that he should die? And how could all the apostles have been so obstinate in their unbelief of Christ's resurrection, if they had been baptizing for years in view of its accomplishment? "Know ye not," says Paul, "that so many of us as were baptized into Jesus Christ were baptized into his death?" Thus setting aside every baptism which was not based on the death of Christ, as unworthy of the name; and at the same time, making room for the exception of the eleven apostles, who doubtless were not baptized, for the same reason that John the Baptist was not, who freely admits his unbaptized state, in saying to Jesus, "I have need to be baptized of thee."

4. Before the resurrection of Jesus Christ, no baptism was administered in the name of the Father, Son and Holy Ghost. Should the administrator omit either name in the act of baptism, it is plain that the subject would not receive Christian baptism. Hence, when Paul met certain disciples at Ephesus, who had not heard of a Holy Ghost, concluding that they had not heard of Christian baptism, he asks into what they had been baptized. This passage proves beyond the possibility of doubt, that John did not baptize in the name of the Holy Ghost, which, as we have already seen, goes to prove that the apostles did not, until Christ arose from the dead. Did John, or the disciples of Christ, baptize in the name of Jesus while he abode upon earth? If they did, what could induce the Saviour to charge the apostles and all who knew that he was the Messiah, to tell it to no man until he was risen from the dead? Did John baptize in the name of the Father? That God sent him to baptize, no one doubts; that he pronounced the name of God in the act of baptism, is without the least shadow of proof. It would be just as easy to show, that in the baptism unto Moses, each subject was baptized in the name of the Father. The same is true of all the baptisms, administered by the apostles prior to Christ's death.

5. When Jesus commissioned his disciples to baptize all nations, he made no exceptions in favor of previous baptisms; nor did the apostles understand him to make any. On the day of Pentecost, there must have been a multitude in the assembly, not only of those baptized by John, but also of those baptized by the apostles themselves; yet they cried, "Repent and be baptized every one of you." It is in vain to say, those baptized multitudes of whom we speak were already Christians, and hence did not cry out. Remember, Christ said of them, "I know you that ye have not the love of God in you." Therefore, since it cannot be shown, that they had become more hardened than others, we have good reason to believe that hundreds of them turned to God upon that day—heard the apostles gladly, and were baptized "in the name of the Lord Jesus"—like the twelve whom Paul found at Ephesus—a case in itself sufficient to prove, that John did not administer Christian baptism; notwithstanding all that Fuller, Kinghorn and others have done to make it appear otherwise.

In view of these arguments we presume that none who ever read Mr. Booth's "Rabbinical Fable" can for a moment suppose that Christian baptism was known before the ascension of Christ. Indeed we think it must be evident to all, that the argument of prior appointment is wholly in our favor, and in reality settles for ever the whole controversy, giving us the example of Jesus Christ himself, administering his supper to those who never had received Christian Baptism. And if so, who can be found bold enough to

prolong the cry of Prerequisite?—Yet we would follow Mr. Booth, in considering his three remaining arguments against our hypothesis.

"Secondly," says he, "the order of words, in that commission which was given to the ambassadors of Christ," claims our notice. "He who is King in Zion," commanded them to go into all the world, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Because the words teach, and baptizing, are here found in juxtaposition, Mr. Booth concludes that the Lord's supper must not be received by the young convert until he has been baptized. But why limit the argument to communion? If the near position of these words is sufficient to debar the babe in Christ from his table, until he be buried with him in baptism; we challenge the world to show that they do not constitute an unanswerable argument to exclude him from every act of Divine worship, until he has been baptized. In the same solemn commission as recorded by Mark, we read, "He that believeth and is baptized shall be saved." Had Mr. Booth, from the relative position of these words, come to the conclusion, that between baptism and final salvation none were at liberty to commemorate the death of Christ—would his inference have been any more sophistical than in the other case? But we hasten with Mr. Booth, to examine

Thirdly, The order of administration in the primitive and apostolic practice. "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In this case, also, because "baptism" is mentioned before "breaking of bread," Mr. Booth concludes that it must in all cases be first observed.—Notice—the breaking of bread is mentioned before prayer, and therefore must in all cases be first attended to.

We will not follow Mr. Booth, in his effort to show that baptism claims prompt observance. We believe it has a place among the commands of God; and like all the others, as soon as understood, it forbids one hour's unnecessary delay; And this not for convenience sake.

"Fourthly, If we regard," says Mr. Booth, "the different significations of the two institutions, it will appear that baptism ought always to precede." To me it appears otherwise. It is well known that the death of Jesus Christ, which his supper commemorates, is the ground work of our salvation; and as such it forms the all absorbing subject of the young convert's meditations. He dwells on Calvary. His thoughts refuse to leave the insulted, quivering form of the Son of God. Its peaceful, solemn repose in the tomb, and triumphant resurrection, are with him subjects of second thought. If, therefore, all things were ready for the observance of both ordinances by the young convert, in my judgment communion should precede; which, as we have already seen, was the order observed by Christ. In all other cases, the order in which Providence presents them should be constantly observed; a rule which must always make baptism precede on missionary ground, where churches have not been formed, as fully exemplified in the "Acts of the Apostles." I have been surprised to hear one after another of my close brethren ask with an air of certain triumph, after the example of Mr. Booth, "Did Paul say to the jailor believe and go immediately to the communion table?" I wish those good brethren would reflect a moment on the long journey they would compel the jailor to undertake.

Having thus answered Mr. Booth's arguments in support of the affirmative, withholding all that remains

to be said in favor of the negative; the reader will permit me to ask for his decision. The question will be remembered—"must every Christian be baptized, before he can partake worthily of the Lord's Supper?" The affirmative compels every Baptist to believe, that all paedobaptists eat and drink judgment to themselves, every time they approach the Lord's table!—The negative sounds the death knell of close communion.

And now, my dear brother, since you, as Editor of the Magazine, called our attention to the subject, permit me to say, that you are expected to take a decided stand on the affirmative or negative of the above question, unless you choose to pluck down upon your own head the double application of the "bird, or a beast" anecdote—pardon me, my brother, for naming it—I regret that you did not repress it entirely, after the example of the "Baptist General Tract Society." It is certainly utterly unworthy of a place in your columns.

As a sufficient answer to all that remains of the quotation before us, I would say, that although sprinkled in infancy, I have since been buried in the water of baptism—Can I furnish the world with any better proof that I disown infant sprinkling? And because I thus "disown" and "entirely reject" the practice, is its advocate justified in pronouncing my convictions of duty "heresy?" Most certainly not.—Am I then at liberty thus to condemn his?—Impossible! It seems to me, that equal brethren should always be willing to remain on the same level; leaving the throne of judgment to the Lamb of God, who will in the end decide all our differences.

From your brother,
ROBERT DICK.

P.S. If you cannot possibly give the above a place in the Feb. number, I hope you will at least notice it, that the subject be not forgotten, and say when it will appear. Expecting to preach the gospel in Canada before many years, I feel anxious to have this subject discussed now, that a right understanding may exist between us as open and close Baptists. If you decline publishing it, please return the sheet to me, with your reasons appended. R. D.

To this I received the following:—

"Sir,—Your communication was received and is now returned. About ten days before receiving it, the B. M. Society, or rather, a majority of the Committee, signified a desire that the subject of communion should not be continued in the Magazine, and I consented for a time not to insert anything, either on open or spiritual communion. Otherwise I should have printed yours, and met you on every point. I must say, however, that of all the communications received from my open brethren, yours is the only one containing anything worth answering. The \$2.00 was received, and the Magazine shall be forwarded to you regularly.—Ed. C. B. M."

SEQUEL TO THE PRECEDING.

The following observations were penned, and would have been forwarded to the *Canadian Baptist Magazine*, had its pages not been closed as above.

"This do in remembrance of Me." "Drink ye ALL of it."

The first quotation proves that communion is obligatory on all, to whom the command applies. Which position is emphatically sustained by the second text, "Drink ye all of it." The only question, therefore, necessarily involved in our present discussion, is simply this: to whom were these words addressed, "Drink Ye all of it?"—When this question is propounded to a Close Baptist, the answer is generally given with great confidence that Christ referred to the Eleven Apostles alone. But when reminded, that Paul affirms our Saviour to

have added, "for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," the answer is quickly withdrawn; for every Close Baptist believes, that the expression *till he come*, has reference to a time yet future; and knowing that the eleven Apostles are all dead, and the incongruity of his answer is too obvious to admit of one moment's defence. On requesting a second answer, I have generally obtained this; "Christ must have addressed all regular church members," and yet every Close Baptist knows, that there are thousands in the Denomination, of his own faith and order, who, if this second answer be correct, have been invited, by Jesus Christ, to eat and drink damnation, or judgment to themselves. When Paul exhorted the Corinthians to examine themselves, in order to ascertain if they were prepared to approach the Lord's table, why did they not inform him that they were all regular church members? For Paul must have overlooked that fact, if it be true, that Christ told all regular church members to sit at his table. Thus it is plain, that we have not yet obtained the true answer. The close baptist will not now hazard the statement, that the words under consideration were addressed to all who had been regularly immersed in Christian baptism. Nor will he apply them to *all* of his own faith and order: for he knows it contains hundreds, who, like Simon Magus, have neither part nor lot in the matter; the same is true, in degree, of all existing denominations. How then can that minister be justified, who invites all his party? And how can those be guiltless in the sight of God, who invite all the parties? I must here be permitted to give in my solemn protest against the system of inviting by "faith and order," and by "evangelical denominations" as altogether too loose, and latitudinarian; until it be made appear, that "our faith and order" is composed of Christians exclusively: and that the evangelical denominations fellowship none but the true followers of the Lamb. How then should the invitation be given according to the words of Christ, "drink ye all of it?" We would say let facts answer. The speaker is now on the point of going away into a far country, to be absent nearly two thousand years; the multitude wish to have it so, and that he would not return: they have no desire to see or hear anything more of him. A company gather around him, who weep and mourn at the thought of his departure, and long absence; preferring rather to go with him, than remain alone. He tells them that it was necessary for them to remain until he returned. And then, that he might always be had in remembrance, he so arranges certain actions, as to make them represent the manner of his departure, and the manifold sufferings he had endured on their account, while yet with them. The closing act consists, in presenting a cup, with these words "drink ye all of it." Should we ask, in this case, who the speaker meant by *all*, none would hesitate a moment in saying, all his true friends, who could understand the symbols, and by them call the departed to mind. And, these being the facts which led to the institution of the Lord's supper, it is obvious the Saviour addressed all his true friends, when he said, "this do in remembrance of me—Drink ye all of it; for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." And thus the invitation should always be given, to every true child of God wherever found: to all the living branches of the true vine: to all who have washed their robes, and keep them white through the blood of the Lamb—to all who are not conformed to this world, but transformed by the renewing of the spirit; whether in the denominations, or standing clear of all denominations.—If Christians would only bear in mind, that the avowed object of the Lord's supper, is to ensure their remembrance of him, in recalling the sufferings he endured, there would be no difficulty whatever.—Where is the son, who could say to an affectionate brother who was willing to weep with him over a

father's grave, you shall not?—Where is the daughter who could shake from her sister's hand the gray ringlet she was moistening with her tears?—Such cannot be found! nor will they, until something more than a grateful remembrance of the departed, be required in these acts. We find an awful curse denounced against the man, who shall add anything to the written word. Should we not therefore tremble at the thought of adding to the import of God's ordinances? But close communion appears to be based on the assumption that in partaking of the Lord's supper we endorse the sentiments of all those with whom we sit, or invite to sit with us. Yet, on being closely pressed, the advocates of this assumption are compelled to limit its application to one of two sentiments; first, that baptism is rightly administered by sprinkling the infants of believers. The second, that baptism is not prerequisite to communion: for he cannot evade the fact, that his own denomination contains men of every other variety of sentiment within the limits of orthodoxy; from the firm advocate of free-will, to the hyper Calvinist; and each member of these different varieties, stoutly denies that in communing with the others he fellowships their sentiments! Yet all of them seem to be agreed, that it is impossible to sit at the Lord's table with a pseudo-baptist, and not endorse his infant sprinkling! To exhibit the strength of this feeling, I here insert the following facts.

On the first Sabbath of October, 1839, the Rev. Mr. H—, of Warren County N. Y., had an appointment to preach, and administer the Lord's supper, in the Baptist meeting house of Schroon, Essex County.—On reaching the place he ascertained that Rev. Mr. Barker of the Baptist church designed to preach and administer the supper on the same day. Wishing to save as much time as possible, Mr. H— proposed to Mr. Barker, that as the house was sufficiently large, the Presbyterians and Baptists should sit on opposite sides, and both attend to the Lord's supper at the same time. This being agreed to, it appeared to be superfluous to spread two tables, providing two loaves, &c. The Presbyterians were perfectly willing that Mr. Barker should ask the blessing of God upon the elements. The Baptists could not see that they violated "gospel order," in permitting the Presbyterians to take part of the bread, and divide it among themselves; or in permitting their minister to address both churches on the same occasion: And, therefore, in accordance with the preliminaries, the Presbyterian and Baptist churches of Schroon, partook of the Lord's supper together, in the sweetest harmony. At least in the same house, and at the same time, they partook of the same bread and wine, from the same table; and all in the kindest feeling. But the body pews lay between the two churches lest the Baptists should endorse infant sprinkling! And for the same reason Mr. Barker, and not Mr. H—, asked the blessing of God upon the elements.

REJECTED CORRESPONDENCE OF THE N. Y. BAPTIST REGISTER.

But if Baptist papers have choked the discussion of this question in Canada, they have also done the same in the neighboring Union, which may account for the fact, that close communion is still prevalent in the Republic.

About twelve years ago, the "N. Y. Baptist Register" refused to publish the following paper, although it published the whole of the circular to which it refers. The paper now appears in the *Tribune*, not simply because it was then rejected by the "Register," but because the publisher considers the arguments suitable, and now in place at the present stage of this inquiry.

ANSWER TO THE CIRCULAR LETTER OF THE ONONDAGA ASSOCIATION.

The appearance of the Onondaga Circular, in connection with the other signs of the times, clearly indicates that the hour has fully come for the universal dissemination of free communion principles. We do not proclaim this in the spirit of boasting, but we desire to acknowledge our deep indebtedness to God for the silent, yet powerful, influence of his Spirit, as exhibited in the manifest increase of Christian union throughout the world; in consequence of which the question is every where agitated: "Who are responsible for dividing Christians at the Lord's table?" All seem to be convinced that the separation is wickedly unscriptural, and therefore all Christians, Close Baptists not excepted, are now praying earnestly to be excused from bearing the responsibility. The Onondaga Association, although composed of close Baptists, now wish the world to believe that theirs "is the only free and open communion in the church on earth!"

Had the Association only been satisfied with attempting to draw their own necks from the responsibility of dividing Christians at the Lord's table, without presuming to compel us to take their place and shoulder the burden, we might have remained silent spectators. But as the case now stands, to remain silent is to render injustice to all the parties concerned. That our position may be fully understood, we proceed to show that in its controversy with Free Baptists, the Circular

I. Begs the question by misrepresenting our views.

It was, doubtless, more through ignorance than design that the Onondaga Association published to the world the gross misrepresentation that the Free Baptists agreed with them in the belief that the observance of baptism was prerequisite to communion. On discovering this vital error in the Circular, we involuntarily gazed at its caption: "A Candid Inquiry." It has ever been our opinion that candor made knowledge prerequisite to assertion, that it required every man to know the truth of what he affirms. In saying that this error was the offspring of ignorance, we have presented the only apology admissible in the case. The Free Baptists have long openly stood upon the ground, which they feel well prepared to maintain, that baptism is not prerequisite to communion—that any true believer in Christ may worthily partake of the Lord's supper—they are willing to receive to communion all, and every one, that God for Christ's sake has received; asking no other questions for conscience sake, than such as are necessary to obtain an evidence that they have been baptized into the body of Christ by the Spirit of God. The Free Baptists believe, that the true question at issue between them and the close Baptists, is simply this: Is baptism prerequisite to communion? Or, in other words, Must every Christian be immersed, before he can worthily partake of the Lord's supper? And hence, when the Onondaga Circular took the affirmative as granted by us, it begged the question. But

II. THE CIRCULAR, WHILE IT BEGS THE QUESTION, ALSO ARGUES IT AT LENGTH.

(1.) By endeavouring to prove that Baptism is a prerequisite to communion.

(2.) By arguing that the immersion of a believer is essential to baptism.

With the second premise in the argument Free Baptists have no controversy. Our testimony in its favor has been before the world for centuries. Our attention will therefore be confined to the major premise, in which the circular would persuade the Christian world, by a quotation from the second chapter of Acts, that no one can worthily partake of the Lord's supper, unless he observes, strictly, the following order, step by step, in no case observing the fifth duty named, until he has obeyed the fourth, of course, the same must be true respecting the sixth, if the argu-

ment be good for anything, and we have therefore taken the liberty, in its proper place and order, faithfully to record the same; in perfect accordance with apostolical example and precedent.

"(1.) To be convinced of sin. (2.) To repent. (3.) To be baptized.

(4.) To be added to the church, and continue in the apostles' doctrine and fellowship.

(5.) To attend to the breaking of bread, or the Lord's supper."

(6.) To OBSERVE THE DUTY OF PRAYER.

Let it now be observed, and remembered, that the word of God nowhere states, that the order in which duties are named, is the order in which God requires they should be observed. This is a principle of interpretation invented by man, and is, in our estimation, the strong hold of close communion. The principle, when fairly stated, will be found to stand thus: When any number of duties, are named in succession, in any portion of scripture, the order in which they are named, is the order in which God designed they should be observed; and hence, to observe any duty named, before all that precede it in rotation, have been duly attended to, is a violation of the Divine will. In stating the principle, we say when any number of duties are named in succession. For example, when twenty are named, the principle must be applied to the whole, or to none: to plead for the application in the case of the first fifteen, and refuse it to the remaining five, would be to sin against candor and common sense.

We further say, in any portion of scripture; for, if the principle be applicable to a series of duties recorded in Matthew, it must also be applicable to a similar series if found in Revelations. With these points in view, we will now proceed to test the principle in question.

Because we read, Acts 2: 42. "And they continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers," It is argued that no christian can worthily partake of the Lord's supper, until he has been received into church fellowship, i. e., by some local church. Admitting this interpretation of the term fellowship, and reducing the argument to a regular syllogism, to avoid the possibility of misapprehension, we have the following:

The order in which duties are named, in scripture, is the order in which God requires they should be observed. Notice—

In Acts 2: 42, church fellowship is named before communion.

Therefore, if a christian attends to communion before he has been received into church fellowship, he violates God's requirement.

If the foregoing argument is valid, we know of no principles of criticism that can invalidate the following.

In Acts 2: 42, communion is named before prayers.

Therefore, if a christian attends to prayers before he has observed the ordinance of communion, he violates God's requirements! Again,

In Matt. 22: 21, The duty of rendering to Caesar his dues, is mentioned before the duty of rendering to God the things that are God's.

Therefore to attend to the claims of God, prior to those of civil government, is a violation of God's requirement! And again,

In Matt. 10: 8, in Christ's commission to his twelve apostles we read, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Therefore, it was the duty of the apostles to refrain from casting out devils, till they had raised the dead; and to refuse to cleanse the lepers until they had healed the sick!!!

We might test this principle of interpretation, by a multitude of other passages that would exhibit its fallacy in a still stronger light; but enough has already been produced, to convince every sound critic, that the

proposition, as a principle of interpretation, is absolutely untenable. We must say, that, in our estimation, the idea falls but a little short of a libel on common sense. What would be thought of the jurist, who should interpret his books of law according to this principle? Or of the minister, who should refuse to baptize until he had preached a sermon, because in the charge given him, on the day of his ordination, preaching the word was mentioned before baptism? And what must be our opinion of that man's judgment, who should refuse to observe the dying command of Christ, to remember him in his sufferings and death, until he had been received into the fellowship of some church, because in a certain scripture fellowship is named before the breaking of bread?—while at the same time he knows that there is nothing in church fellowship, or in any other external circumstance, that can secure to him a discernment of the body of Christ in the elements, on which the whole ability to eat and drink worthily is predicated by inspiration. Knowing, also, that Christ commanded in the most solemn manner that *all* should partake, which cannot be applied to all, of any class, except that of true believers. But this principle of interpretation, which we are combating, has prevented obedience to this requirement, in millions of cases when nothing else stood in the way. May it not therefore be said to its abettors, "Full well ye frustrate the commandment of God, that ye may keep your own tradition?" Let every Christian observe God's rule of order, viz: "Whatsoever thy hand findeth to do, do it with thy might," ever remembering that his providence must dictate the order of thine obedience, and not the caprice of thine own fancy. There is not a single command of God, that admits of one moment's delay, after it is in the power of thine hand to render obedience. Our Master will not receive past disobedience, as an excuse for present neglect—and in our estimation, the time is not far distant when the whole Christian world will render the same decision; even now, if a Christian should refuse to pray, on the ground that he had never partaken of the Lord's supper, assigning as a reason for his refusal, that God had placed the breaking of bread before prayers in Acts 2: 42, would not every man at once suspect his sanity? But we challenge the world, to show that his argument drawn from the order of these words, is less rational and coherent, than that which the Oneida Association has based on the same passage. Against our position it is argued,

(Objection 1.) That the salvation of the soul is mentioned in connection with baptism, and therefore none should commune while unbaptized.

To this we answer, that there is not a single duty that is not mentioned in connection with the salvation of the soul, and therefore the truth or validity of the objection, is the abrogation of the communion, inasmuch as none could commune till every duty was reformed. But the objection is not valid, for communion itself is mentioned in connection with salvation, inasmuch as it is a command of Christ, who has declared that the observance of his commandments, constitutes the evidence of discipleship.

(Objection 2.) Baptism in its design and character is initiatory, and communion is an act of fellowship, in which none but the initiated should participate, and therefore none should commune while unbaptized.

In the articles of a self-styled "Bible Baptist," which recently appeared in the New York Baptist Register, it was asserted that men are baptized into the kingdom of Christ; baptized under the jurisdiction of the King; baptized into obedience; with a great variety of similar expressions, all of which seemed to be fully endorsed by the editor and the patrons of the paper. It seems that close Baptists are rapidly nearing the vortex of baptismal regeneration. And indeed, to us, the prospect of their escaping the downward plunge, must ever appear distant, while they continue to endorse the daring assertions of the "Bible" Bap-

tist. When a man has arrived at the point where he can assert, that all who are not immersed are *without* the kingdom of Christ; and that there is no way whereby a man can enter into that kingdom unless he is immersed; the circumnutations that intervene between that man, and the yawning throat of the vortex to which we have alluded, appear to us to be very few, and not far between.

(Objection 3.) Baptism is a "declarative ordinance," the heaven-appointed means whereby the individual is publicly declared a Christian; and therefore the church should not acknowledge any one to be a Christian until they have declared themselves such in the ordinance of baptism.

We were recently informed by an esteemed brother in Christ, a close Baptist Minister, that he did not agree with the majority of his brethren in the belief that baptism was initiatory—in his estimation it was entirely declarative in its signification—that in baptism a man openly avowed himself to be a Christian—in the eyes of the church he then became a Christian, and not before. We then inquired how he could justify himself in calling the unbaptized convert brother? He answered, that it was the prevailing custom, yet *incorrect*. We replied, then you must believe that Amnias spoke *incorrectly* when he said "brother Saul" to a blind man that he knew was unbaptized!

But the question arises, has the Bible any where said, that baptism is thus declarative in its signification? Did Christ say, By this shall all men know that ye are my disciples, if ye are *baptized*? Or if ye love baptism? Has he not plainly told us that this important question must be decided by our loving one another, and keeping his commandments? Not commandments; but *commandments*; and hence we conclude that he who keeps the most, presents to the world the best declarative of his discipleship. Let us look forward to the judgment day; when Christ shall say, "Come ye blessed of my father," &c., will He add, *for ye were baptized*? Will it not rather be, "For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me?" If baptism was only permitted to occupy the place assigned it by inspiration, we believe it would soon be observed as promptly as it was in primitive times; but alas sectarianism has raised this command above the level of its fellow commandments, striped it of its *representative garb*, and arrayed it in a tri-colored robe, styled dedicatory, initiatory, and declarative, placed it at the entrance of their domicile, and enquired it to assume the official importance of the Son of God, as the door of his church, and to exclaim, *like Christ*, "I am the door, by me if any man enter in he shall be saved, and go in and out and find pasture." No marvel, if the convert, having obtained a free passport from Jesus to refresh himself in any part of his dominion, finds it difficult to understand the claims of this sectarian dignitary. No wonder, we say, if the convert stares six or twelve months at the tri-colored robe, before he can reconcile its three-fold mysteries, with the beautiful simplicity of gospel baptism.

(Objection 4.) Baptism is mentioned in scripture as though it were prerequisite to the remission of sins, and the gift of the Holy Ghost.

We answer that it is never mentioned *alone* as a prerequisite to either, or to the salvation of the soul, but always in connection with something else that is essential to the attainment of the object specified. For example, we read, "Repent and be baptized every one of you, and ye shall receive the gift of the Holy Ghost." And, "He that believeth and is baptized shall be saved." In these two passages repentance and faith are the duties named in connection with baptism, to the exercise of which is annexed the promise of salvation, and the remission of sins, with the gift of the Ho-

y Ghost. Now it cannot be denied, that the attainment of these blessings is often predicated on repentance and faith *alone*, taken, both jointly and separately, but never once on baptism *alone*. Paul said to the Jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." In this passage, and in many others that might be named, salvation is predicated on faith *alone*. And of course the same is true of repentance, inasmuch as true faith and true repentance are inseparable. And hence we read, "Repent, and be converted, that your sins may be blotted out." Here, the forgiveness of sins is predicated on repentance, *without* baptism. "Then hath God also to the Gentiles granted repentance unto life." In this passage spiritual life is declared to be the fruit of repentance. We might multiply quotations of this kind to almost any extent; while it is impossible to find a *single* passage in which the forgiveness of sin, or the salvation of the soul, is said to be the fruit of baptism. "Be baptized and thou shalt be saved," and, "Baptism unto life," are expressions which sound grossly unscriptural in the ears of every Bible reader. But should the word baptism be omitted in every place where it is mentioned in connection with the promise of salvation, the remission of sins, and the gift of the Holy Ghost, the passages would not sound unscriptural; for such passages actually do exist, and can now be found in the Bible; while, on the other hand, should the words, "faith and repentance" be omitted in these passages, and "baptism" suffered to remain, every Bible reader would pronounce them absolutely unscriptural, for the good reason that their parallel does not exist in the Bible. We therefore conclude that baptism is not essential to the enjoyment of the blessing mentioned in those passages, viz.: "*salvation, the gift of the Holy Ghost, with the remission of sins;*" and that in reality, it has very little to do in securing all, or either of them, to any individual. And here the question very naturally arises: why is baptism named in connection with faith and repentance at all in these passages, since it is not essential to the attainment of the annexed blessings? We answer that baptism bears the same relation to repentance and faith, that the shadow does to the substance, and hence properly associated together. Faith and repentance are essential to salvation, baptism is not, yet it saves by a figure. Observe Peter's language: "The like *figure* whereunto baptism doth also now save us." Thus, according to Peter, baptism saves *only* by a figure or representation, and not in reality. And this view of the ordinance is fully corroborated by the history of Paul's conversion. When Ananias first spoke to Saul, he acknowledged him to be a Christian, and called him *brother*, stating that he had come by the direction of Christ, that he might receive his sight and be filled with the Holy Ghost. Adding, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." This washing Paul would of course understand to be in a figure, or representation, as he had previously experienced the reality. That baptism is *essentially representative* in its design and character, and accompanies the reality as the shadow does the substance, is farther proved by the words of Christ: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In this quotation the first proposition contains both the reality and its representative, the substance and its shadow. The second contains only the substance, the essential thing; the shadow, the representative of the reality, is dispensed with, because it always can be in such cases. Shadows are serviceable in producing in the mind a lively conception of the body and substance of the reality; yet absolute necessity deals not in shadows; it lets the shadow go, and holds fast the naked substantial reality. Of this passage before us is a beautiful illustration. Says Christ, "He that believeth not shall be damned." In further proof of the po-

sition that baptism is a representative ordinance, and has little to do in securing to any individual the remission of sins, the gift of the Holy Ghost, or true faith and repentance; we proceed to notice that the right to baptism is predicated on the *possession* of these graces. Philip said to the Ethiopian, "If thou believest with all thine heart thou mayest" be baptized. Here the right to baptism is said to be the fruit of faith. "Can any man forbid water," says Peter, "that these should not be baptized, which have received the Holy Ghost as well as we?" In this passage, the possession of the gift of the Holy Ghost is considered conclusive proof that the possessors were fully entitled to the ordinance of baptism. And as faith and the gift of the Holy Ghost include repentance and the remission of sins, it is unnecessary to produce further proof on this point. Having thus proved the REPRESENTATIVE character and design of baptism, it may be proper to state briefly some things of which we consider baptism the representative. We say some of the things, for it is evident that scripture gives to baptism great latitude in this respect. In some passages it represents the washing away of sin in the fountain of a Saviour's blood, faith in the Lord Jesus Christ, &c. But we need not enumerate; nothing can be more appropriate than the declaration of the apostle: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." In this passage, baptism represents the individual as entering into a state of death to sin, (see the 11th verse,) and in the similitude of the burial and resurrection of Christ, we behold the individual entombed in the baptismal water, again to arise in the representative of his resurrection, expressive of the soul's determination to live in newness of life. Thus, baptism embraces in its representative character all that pertains to repentance and a life of faith, and hence is very properly associated with faith and repentance, although, as we have seen, it can never take the place of either, no more than the shadow can fill the place of the substance. The substance *can walk alone*, but the shadow *never*.

Having proved the Circular guilty of begging the true question at issue between us, and of building a most fallacious argument on the order of words found in scripture, and having also candidly stated, and as we judge, fully and fairly met the four strongest arguments that can be brought to bear against free communion, we now invite the reader's attention to the ERRONEOUS STATEMENTS OF THE CIRCULAR, more connectedly.

(1.) That Free Baptists agree with the Circular, in the belief that baptism is prerequisite to communion—this, as we have already showed, is not true; and to us it appears a little surprising, that the Onondaga Association have not been better informed.

(2.) The Circular says, "They," i. e. all other denominations, "are perfectly satisfied that the road we take to communion is a straight and sure road to that ordinance." Now, how can this be true, while, so far as our knowledge extends, it is, in by far the greatest number of cases, a very circuitous and crooked road. How many now in the close Baptist church, have we known to travel a whole year on the road of prerequisite immersion before they could reach the communion table? And how many others have labored, year after year, to reach the table by that road, and all to purpose? and need we add that the greatest part of the Christian family do not regard it as any road at all so far as they themselves are concerned? And we fearlessly take the position, that it is no more a straight road to communion, than it is to prayers. Baptism, like every other duty, should be attended to the very first opportunity, but should never be regarded as the only road to any other duty. Jesus Christ has reserv-

ed this honor for himself, and therefore says, "I am the way."

(3.) We present another quotation. "We say to them," i. e. to all Christian denominations, "believe in Jesus Christ—be immersed in water in the name of the Holy Trinity—unite with the church—continue in the apostles' doctrine and fellowship, and sit down with us at this holy feast. They unitedly say to us that every step of this requirement is according to God's word." Here the Onondaga Association roundly asserts that the whole Pædobaptist world, yea, "all Christian denominations," unitedly say to them that the word of God requires that they should be immersed in water, in the name of the Holy Trinity!! What does close communion expect to gain by hazarding such statements? We know it is necessary to prove that

(4.) "It is as plain as it is that 2 and 2 make 4, that close communion puts no bar in the way of consciences." And also to prove

(5.) That "The communion in the Baptist church," close communion, "is the only free and open communion in the church on earth." Now, to us, it is as plain as it is that 1 and 1 make 2, that close communion is, in fact, close communion; that close Baptists do put a bar in the way of their brethren; and that there are thousands and thousands of the very best of Christians, who do not believe that the word of God requires that they should be immersed in water. And until close Baptists cease to forbid such the privilege of sitting at their Master's table, so long will it be worse than folly in them, to say, that they "put no bar in the way of their brethren's consciences." Would they not sit down if left to their own choice? What can close Baptists mean by saying that they put up no bar? As Free Baptists, we wish the world to know that we hold up a bar in the way of every one that we request to stay away from the Lord's table. And while close Baptists deny this obvious truth, and labor to justify the denial, they must be regarded by the world as darkening counsel by words without knowledge.

(6.) "Sprinkling and pouring for baptism is a bar to our consciences. And it avails nothing, how kind and how pressing the invitation is for us to come and sit down with them at the Lord's table, so long as they keep this bar at their door against us. It more certainly secures them from our company at the Lord's table, than would a strong bar of iron." Truly—the case is altered very much! It seems that close Baptists can be immersed in the water of baptism, according to the dictates of their consciences—they can declare that all who are not immersed, are not baptized—they can say to all who belong to other denominations that they are not worthy to take a seat with them at the Lord's table—and should fifty of the most holy and devoted conscientiously take their seats with them, should they be John Bunyans, Halls, Paysons, or Brainerds, close Baptists can require them to leave their company, and it yet would be as plain as it is that 2 and 2 make 4, that they put no bar in the way of their brethren's consciences! But should these same fifty, having followed the dictates of God's word, as they understand it, in relation to baptism and communion, should they, while celebrating the Lord's supper, kindly and pressingly invite their close Baptist brethren to take seats with them, it all would be of no avail, these fifty keep them back by a bar that is stronger than iron. This is one of the most rare exhibitions of self-complacency and arrogance with which we ever became acquainted. It would seem that close Baptists consider themselves clothed with authority to expound the word of God to all christendom! and also to have adopted the views of one of their learned Professors, that their pupils, as such, have no right to have a conscience! O! brethren, we beseech you, consider the language of Jesus, "One is your master, even Christ; and all ye are brethren." Matt. 23, 8.

(7.) "We ask our brethren," says the circular, "to give up a non-essential, and practise believers' immersion for baptism. Their consciences would be perfectly satisfied with such a baptism." But all who are acquainted with the Pædobaptist world, know that this statement is not true. The writer was educated a Presbyterian, and can testify that at the time of his conversion and reception to church privileges, his conscience was perfectly satisfied with the view which his fathers had entertained of baptism for many generations. Nor did he, for one moment, imagine that baptism had any claims upon him, which his parents had not cancelled, and yet he had read the Bible from his infancy, and is perfectly satisfied that his experience in these particulars, has been the experience of thousands and tens of thousands. And it must be evident to every mind that it would be impossible for such conscientiously to submit to immersion. And it must be equally evident, that when such follow the dictates of their consciences according to their knowledge of scripture, that they are no more chargeable with putting up bars in the way of others, than are those others when they follow the dictates of their consciences, according to the knowledge which they have of scripture, provided all are brethren and equally entitled to the exercise of conscience.

In thus presenting these false statements, we do not say that they were made designedly; indeed, the careful reader of the circular will readily discover that they are, all of them, the result of what the logician would call a fallacy of false assumption. The circular introduces three young converts from other denominations—makes them speak to suit the views and notions of close Baptists, and then falsely assumes that they spoke precisely as the denominations themselves would speak. By this process, they seemed logically to arrive at all the preposterous conclusions on which we have been animadverting. And it is quite possible that the fallacy itself escaped the notice of our brethren, in their zeal to build up the crumbling walls of close communion.

In exercises, we ask our close Baptist brethren to be satisfied with the privilege they enjoy, of attending to baptism according to the dictates of their own consciences, and their knowledge of the scriptures, and freely to admit that the same privilege is the birth-right of all Christians, who are amenable to God alone for its exercise. We ask them to make the same concessions respecting communion—that it is the birth-right of all Christians—for the use of which they are accountable to God alone. We ask them to remember that Jesus Christ commanded his followers in the most solemn and emphatic manner, saying, "Drink YE ALL of it." We ask them to remember, that inspiration predicates the whole ability to partake worthily, on spiritual discernment. We ask them not to deny the privilege of communion to any applicant, that God can fellowship at his own table; for in so doing we honestly believe that they will be found fighting against God.

We ask our Pædobaptist brethren, to take this whole subject into their serious consideration, that we may be enabled, unitedly, to join in one common issue against close communion. Many of you are not yet convinced that baptism is not prerequisite to communion; and this is the reason why you are sometimes compelled to admit that close communion is the legitimate offspring of your own principles.

To our beloved brethren in Christ of every name we say, sincerely, here is our hand, to meet you all, without exception, under the broad and blood-stained banner of our common Lord, and around the board of his love-inspiring feast of remembrance; that the world beholding the unity of the church, may abandon its unbelief, and at once enter into the kingdom of God through faith in Christ Jesus. Amen, and Amen!

OPEN COMMUNION IN ENGLAND.

(For the Gospel Tribune.)

Believing that the cause of truth may be subserved, and that an unjust prejudice against one of the most honorable and devoted companies of our Lord's militant hosts, entertained by another of these companies, may be fairly met by the circulation of the accompanying article from eminent English Baptists, to Dr. Sharp, of Boston, I send it for republication. All who are not the victims of the prejudice referred to, must admire the candour and ingenuousness of Dr. Sharp in his introductory observations for the *Boston Watchman and Reflector*. It is true that his course was nothing more than what a heart actuated by justice and a love of truth would be led to pursue, yet we so seldom see it on the part of those occupying the same denominational relation, that we are led to admire the man the more. We are so much accustomed to hear and see language like the following, that anything different takes us with a grateful surprise. I give you the article entire, as it appeared in the *New York Baptist Register*, from the pen of the Editor, March 8th, 1844, and headed "*Mixed Communion*."

"From an article in a recent number of the *Advocate*, the effects of the Mixed Communion practice are spoken of as most disastrous on the Baptist churches in England, and the writer seems to apprehend that some of the English Baptist Ministers coming over to this country, may have a contaminating influence on the churches here. This is probably little to be feared; nevertheless, our churches should exercise some vigilance in regard to those they receive among them, and not let their kindness to strangers occasion a relaxing as to the truth. "Obsta principiis"—Stand firm against the beginnings of mischief,—is a Latin maxim, and Christians cannot be too careful in the observance of it. The Communion principles of Robert Hall have done more mischief in the world, perhaps, than all that he has ever written has done good. England has sadly felt their deleterious effects. The Baptist cause has dragged heavily under them; probably Baptists would have been twice as numerous there had his influence never been known. One hundred thousand is all they number in the British realm—not one sixth of our denomination in this comparatively young country! And what is the occasion of this difference? In the opinion of some of our greatest and best men, this neutralizing practice of Mixed Communion has had much to do with it. A proper circumspection, therefore, on the part of our churches in regard to foreign ministers, can do no harm."

By such language as the above, the American Close Baptists have been led to entertain a perfect horror of Free or Christian Communion. And it is no doubt mainly from that cause that many of the Baptists of Canada have become possessed of the same feeling. Yea, arrogating to themselves the exclusive title of "*Regular Baptists*," they cut off all who differ from them on the Communion question, from all claim on the name, and if Ministers, they are "*marked men*," and if they be great, eloquent, powerful, and devoted to their Master's cause, *they do more mischief in the world than good*—and why?—because they hold the doctrine of *Christian Communion*! But for the present I forbear, and give place to those whom I wished merely to introduce. At a future time, if consistent with the character of the Tribune, I may resume the subject. ADELPHOS.

(From the Boston Watchman and Reflector.)

MESSRS. EDITORS,—The impressions made on my own mind, when in England, three years ago, in regard to the comparative condition of the strict and open communion churches, were so different from those of other brethren who visited that country, as published in our religious newspapers, that I wrote to obtain correct information from those who are able and every way qualified to give it.

The following is a reply to my inquiries. Its insertion, with a very short introduction, by my excellent friend, Dr. E. Steane, of Camberwell, near London, will be an act of justice to our English brethren.

DANIEL SHARP.

Boston, December 19.

At length I send you a document bearing many signatures, in reply to your letter of last March. It is, as you will infer, intended for publication, in order to counteract the many misstatements on the subject which are sent to your papers.—Whether open communion or strict be more in accordance with the will of Christ, stands, of course, altogether on other grounds. But this was not the question which the circumstances required to be met. The statements given in this document might have been considerably expanded, and others added to them, but we would rather understate the merits of the case than exceed them, and we can afford to write with moderation.

London, Nov. 29, 1848.

DEAR SIR,—Allow us to unite in thanking you for the letter which you have addressed to one of our number, in reference to the practical effects of the custom of many Baptist churches in this country of receiving pious Pædobaptists at the Lord's table. The course which you have adopted in asking for the information raises you in our esteem; if this course were pursued in every case in which brethren entertain doubts of the propriety of the procedure of any of their fellow disciples, it would conduce much to the advancement of truth and to the happiness of the churches.

We are the more gratified by your letter, as we are aware that reports have reached you which have astonished us by their want of accordance with any facts with which we are acquainted. We do not say that no such facts as are alleged have taken place, but we do assert that they have never come to our knowledge. Were things among us in such a state as some writers in your papers seem to suppose, we should lament it deeply, and should feel that we were exposed to an accusation of unfaithfulness to high and holy interests committed to our charge.

That the immersion of believers is the only baptism instituted or approved by our Lord; that the observance of this ordinance is intimately connected with the purity of his churches and the prosperity of his kingdom; and that it is proper to avow this both verbally and practically, without disguise or reserve, are convictions which we entertain ourselves, and which we believe to be held as cordially by the Baptist churches now as at any former period. It is our opinion, indeed, that a persuasion of the importance of just views of baptism is more influential now among the members of Baptist churches than it was at the time of our entrance into the ministry. We have known many individuals, who have, in our judgment, undervalued the institution; but to speak of it as a matter of small importance is less common now, we believe, than it was thirty years ago.

Interested as we are officially in the prosperity of our denominational societies, obstructions to liberality on their behalf, have naturally engaged our attention. We have not found that their funds have suffered from the progress of open communion sentiments; but,

though many strict communionists have subscribed to them liberally, it is our opinion that of late years the larger portion of contributions have come from open communionists.

It is a remarkable fact that the best argumentative publications, vindicating our sentiments and practice as Baptists, produced this century, have, generally speaking, been written by open communionists. Dr. Ryland was a decided open communionist, yet this did not hinder him from publishing his "Candid reasons why Baptists differ from so many of their brethren," &c. The venerable Dr. Innes of Edinburgh, author of "Conversations on Baptism," and Dr. Cox, who answered Wardlaw, Ewing, and Dwight, have both spent their lives as pastors of open communion churches. Dr. Carson was a strenuous open communionist, both in theory and practice; yet, who has vindicated the immersion of believers, and none but believers, more forcibly than he? Mr. Pengilly, whose excellent guide to Baptism our American brethren have circulated in the United States, and are circulating on the Continent of Europe, has also been throughout life an open communionist. A system sanctioned by the Rylands, Hinton, sen., Hughes, Dyer and Carson, to say nothing of living men, can scarcely be thought to be the system to ruin our denomination.

Akin to this fact is another. Societies have been established within the last few years of a purely denominational character, and their originators have been open communionists. In 1840, the Bible Translation Society was formed, corresponding in character and origin with your American and Foreign Bible Society. The Provisional Committee by whose exertions it was formed, were all friends of open communion; and when it was instituted, the Treasurer, the Secretary, and three-fourths of its Committee were of the same class. Another institution for the republication of the works of early Baptists—the Hanserd Knolly's Society—formed in 1844, arose in a similar way. The Provisional Committee which brought it before the public were all open communionists; and open communionists have hitherto constituted a large majority of its Council. If the founders of these two Societies are to be reckoned foes to the Baptist denomination, who, permit us to ask, are to be accounted its English friends?

A third fact we feel some diffidence in mentioning. We dare not advert to it in the spirit of self gratulation; but we must not omit to say, on this occasion, that if the number of persons baptized in congregations in which open communion is practised be compared with the number baptized where strict communion is practised, it will be seen that open communion does not practically lessen the number of observers of our Lord's command. There are a few Associations in which all the churches are strict; and in these, as far as we have examined the returns, we do not find the number baptized to be greater in proportion than in those in which open communion prevails.

It accords with our experience as pastors to add, that many persons whom we have baptized, in all probability would never have been brought to investigate the subject, had not open communion brought them into connection with us. This has been the case with many of our ministering brethren. Conscientious Pædobaptists have been led to worship with Baptists, and after having had fellowship with them in ordinances respecting which they were of one accord, they have examined the ordinance of baptism, have been convinced, and have proposed themselves for immersion. Had they been repelled at first, they would have gone among Pædobaptists, and would have been confirmed in their error.* This is one reason why practically the number of Pædobaptist communicants with our churches is very small. In some cases, soon after the arrangement for admitting Pædobaptists to

the table has been made, it has ceased to be practically availing, all the pious Pædobaptists in the congregation having been baptized.

While we write thus, dear brother, in answer to your enquiries, we beg you to understand that it is not by considerations derived from expediency or apparent tendencies that we have been led to embrace open communion sentiments, or that we think the propriety or impropriety of the practice can be determined. The great question is, What is the revealed will of Christ? If open communion be opposed to this, let it perish from the earth, however apparently beneficial its results; but, if it be in accordance with His directions, let no man attempt to deter others from practising it by terrifying them with representations of its supposed consequences.

We are, dear sir, your affectionate brethren,
 JOSEPH ANGUS, Secretary Baptist Missionary Society.
 F. THESTRAL, Secretary Baptist Irish Society.
 E. STEANE, Secretary Bible Translation Society.
 J. H. HINTON, Secretary Baptist Union.
 JAMES HOBY, Secretary Stepney College.
 WILLIAM GROSER, Secretary Board Baptist Ministers of London and Westminster.
 S. GREEN, Secretary Stepney College.
 S. J. DAVIS, Secretary Baptist Home Missionary Society.
 W. JONES, Secretary Hanserd Knolly's Society.
 Rev. Dr. Sharp, Boston.

Moral and Religious Miscellany.

THE LATE REV. DR. COX.—A mural tablet, a chaste and elegant design, has been erected in Mare-street Chapel, Hackney, in memory of the late Rev. Dr. Cox, for so many years pastor of the church assembling in that place. The tablet is without any other symbol or ornament than a lamp, emblematic of immortality, with which it is surmounted; and it bears the following inscription:—

IN LASTING MEMORY OF
 FRANCIS AUGUSTUS COX, D. D., L. L. D.,
 Born March 7, 1783; Died September 5, 1852.
 His Mortal Remains, interred in the Adjoining Ground,
 Await the Resurrection of the Just.
 Converted in Childhood,
 At the Age of 15 he entered the Bristol College,
 Graduating afterwards in Edinburgh University.
 His Labours in the Christian Ministry,
 Begun in 1804 at Clipstone in Northamptonshire,
 Were in 1806 Transferred to Cambridge, and in 1811
 to Hackney.
 In this Building,
 Erected and Twice Enlarged during his Pastorate,
 His Last Sermon was Preached July 31, 1853.
 Commanding in Person, Winning in Address,
 Eloquent and Learned,
 Blameless, Humble, Amiable, Devout
 By Example Confirming whom he Persuaded by Appeal,
 He Turned Many to Righteousness.
 Prompt in Every Good Cause,
 His Chief Delight was in Proclaiming the Gospel of
 the Grace of God:
 Having Finished his Course,
 He Came to his Grave in a Full Age,
 Like as a Shock of Corn Cometh in in his Season.
 Honoured and Lamented by All,
 Chiefly by them that have Erected this Tablet,
 His Church and Congregation.

—London Patriot

LAYARD'S CONFIRMATIONS OF SCRIPTURE.

After all the attention that has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which

* Unwarrantable.—See Tribune's 19th leading proposition.

they bring to the truth of the Scripture. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries.

They show, in conformity with the tenor of scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by these excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ; but also, that in the earliest ages of that city, dating but a few centuries from the flood, their sculptures were the best. In this remarkable result the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had a better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact that the earliest representations of God found in these sculptures are the best, and immeasurably exceed every thing of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in, not for want of light, but by an abuse of light. Men knowing God became vain in their imaginations, and their foolish hearts were darkened.

The Scripture accounts of the great antiquity of Nineveh and the Assyrian Empire agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and by the fact that the same marble materials have been used in successive structures, and that ancient buildings had been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

These monuments also bear upon them the records of the fulfilment of prophecy. Nahum prophesied that the city would be plundered of all its treasures so that none would be left. Layard has found, in all his excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burnt. The prophet foretold that the invaders would obtain easy access to some portions of the city; and that wherever the inhabitants should resort to the strong-holds, these should be burnt. Now the ruins show just this result: that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact that inscriptions on the ruins of these places, give the military career of Sennacherib, with just such a series of conquests, and just such a boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the King of Assyria, and that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took Hezekiah, and three hundred talents of silver and thirty of gold. Now compare this with the historical inscription on Sennacherib's palace. "Because Hezekiah, King of Judah, did not submit to my yoke, I took and plundered twenty-six of his strong fenced cities and innumerable smaller towns, but I left him Jerusalem his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the product of his plunder.

One chamber of Sennacherib's palace presents, in

sculptures, and inscriptions, the siege of the Jewish city Lachish. The king is sculptured in royal pomp, on his throne, and over his head is this inscription:—"Sennacherib, the mighty King, King of the country of Assyria, sitting on the throne of judgment before the city of Lachish; I give permission for its slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and of course it was a victory on which he would most plume himself as these sculptures show that he did.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of the work, such as would naturally follow from a violent death of the king, as is described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built all of brick. Yet the bricks often have characters stamped upon them. In one instance a huge palace is formed of bricks thus stamped; and the same characters repeated, upon one another; and these characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech:—"Is not this great Babylon that I have built by the might of my power, and for the honor of my majesty?" Now these ruins of the palace, in every brick of them, give just the echo of that boasting speech. Thus, after so many centuries, God has brought forth from the ruins of the cities, voices in response to what the inspired penmen had recorded so many centuries before.—*Pur. Rec.*

MORALS OF THE CHINESE INSURGENTS.—A man who had been a long time with the Chinese Insurgents, stated to Dr. Medhurst, that no one among them could smoke common tobacco, and by no means opium, no one could gamble, or drink, or indulge his lust, or quarrel, or steal; and if one did but rail at another he got a bambooing. All of them also throw what they possess into the common treasury. He gave substantially the same account of their religious observances which has been published before.—[*Ch. An.*]

JAPAN.—Intelligence has been received that Japan has been peacefully opened to commerce with the United States. The mission of Commodore Perry of the American Navy has been attended with complete success. In the language of an eminent mercantile house at Canton, "Not an angry word has been spoken or gun fired, and great praise is due to Commodore Perry for the manner in which the objects of the expedition have been attained."

It is understood that two or more ports are to be opened to trade. A coal depot is to be furnished and coals supplied. Provisions and water, with protection of life and property to be guaranteed American vessels in distress upon any part of the coast; and that in other particulars the treaty will closely resemble the treaty with China. The most sanguine could have looked for no more; and it is stated that Commodore Perry proposed to extend these privileges to other nations, but the suggestion was negatived by the Japanese. Upon the signing of the treaty, the Saratoga would be despatched with it to Panama, as the quickest route to the United States. The report given of the Russian Admiral having made a treaty with the Emperor, turns out to be unfounded.

The correspondence adds that "the utmost courtesy was shown in Japan by the officials and by the people. The officers of the squadron ranged freely about the country, the inhabitants on every side evincing great interest and curiosity, but no fear, and, in no instance, disrespect."—*Morning Star.*

SCOTLAND.

CENSUS RETURNS ON RELIGIOUS WORSHIP AND EDUCATION.

The official returns regarding religious worship and education have now been published, but without the historical explanations of the different denominations, and without the fulness of detail which characterised the report of England and Wales.

RELIGIOUS WORSHIP.

So far as can be ascertained, there are 3,395 places of worship, and 1,834,805 sittings; the proportion of sittings to the population being 63.5 per cent.; while in England it is 57 per cent.

The following table gives an analysis of the whole returns:—

RELIGIOUS DENOMINATIONS.	Total Number of Places of Worship & Sittings.		Number of Attendants at public Worship on Sabbath, March 30, 1851.		
	Places of Worship.	Sittings.	Mornings.	Afternoon.	Evenings.
Total	3395	1834805	343951	619863	188874
Established	189	767088	351454	184192	30763
Reformed Presbyterian	39	16969	8739	7400	2180
Original Secession	35	16424	6562	5723	1629
Relief	2	1020	220	250	275
United Presbyterian	465	285100	150191	146411	30810
Free	889	493335	222308	198582	64811
Episcopal	131	40022	26966	11578	5360
Independents	192	76342	26392	24866	17278
Baptists	119	20986	9208	7735	4015
Society of Friends	7	2152	196	142	...
Unitarians	5	2437	863	13	855
Moravians	1	200	16	...	55
Wesleyans—					
Original Connexion	70	19951	8409	2669	5610
Primitive Methodists	10	1890	327	404	715
Independent Methodists	1	600	180	150	180
Wesleyan Reformers	1	...	11	...	11
Glassites	6	1045	429	554	100
New Church	5	710	211	67	120
Campbellites	1	80	11	14	...
Evangelical Union	28	10319	3895	4504	2171
Various	9	2175	919	99	522
Common	12	390
Unsectarian	1	320	200	220	...
City Mission	7	1355	70	40	686
Christians	7	1131	417	236	280
Christian Disciples	15	2471	539	530	201
Christian Reformation	1	50	...	11	...
Reformed Christians	1	...	8	8	8
Free Christian Brethren	1	340	180	261	...
Primitive Christians	2	210	57	74	...
Protestants	4	1210	230	406	935
Reformation	1	250	10	18	...
Reformed Protestants	1	725	130	...	105
Separatists	1	...	11
Christian Chartists	1	220	100	86	...
Denomination not stated	6	495	...	70	316
Roman Catholics	117	52766	4875	2102	14813
Catholic and Apostolic Chris... ..	3	675	272	126	190
L. D. Saints or Mormons	29	3182	1304	122	878
Jews	1	67	28	...	7

Views and Doings of Individuals.

[FOR THE GOSPEL TRIBUNE.]
WHERE IS GOD?

BY THE FOREST BARD.

Say, where shall we seek for that mighty Power
Who hath fashioned this beautiful earth?
Whose fiat, we know in creation's hour,
Commanded this mundane's birth?
Shall we look to those beautiful orbs of light

That watch, with their silver eyes,
O'er the children of earth in their sleepy night,
From their homes in the azure skies?

Shall we look to that mystical source of heat,
That lighteth with golden gaze,
The tenants of earth in their dark retreat
Thro' their long, unnumbered days?
Shall we look on the wilds of the ether pure,
And seek His pavilion there?
Whose hand doth the reins of the winds secure,
And who rides on the transparent air.

Should we gaze on the regions of limitless space
Past the range of earth's mortal's ken?
In the temple of thought would we find a place,
Where his voice hath said no amen?
If we look on the breast of the deep, deep sea,
Would we find on the billow's crest,
As it sought from the tempest's wild breath to flee,
The tracks where His feet had pressed?

Is yonder bright bow his temple's door,
That spanneth its arch abroad;
Or yon golden clouds, oh, form they the floor,
Of the Court of the living God?
Should we seek in the flame of the volcano's rage,
As it pours forth its floods of flame,
For the mystical folds of that wondrous page,
Where Jehovah inscribeth his name?

Could we look on the lines of eternity's chart,
Till the soul grew appall'd with fear,
Or enter the depth of the maelstrom's heart,
Till its music should pals the ear,
To the beetling cliffs—to the forest fair,—
Where old nature her flowers hath straw'd;
Should we look on the breath of the balmy air,
For the throne of the mighty God?

Yes, in each of all these, by faith's eye will be found,
Where nature has e'er traced her path;
In beauty—in love—in each harmonic sound,
Or in the fierce elements' wrath.
Deep calleth to deep as his water-spouts roll,
And the tread of his thunder draws near.
And a voice of omniscience, declares to the soul
That the God of creation is here.

SPIRITUAL UNITY IN THE BOND OF PEACE.

Spiritual unity and uniformity in religion are very different things. The former may exist without the latter, the latter may obtain perfection in the entire absence of the former; they may co-exist, but seldom do. Spiritual unity cannot exist without spiritual life—uniformity may attain its greatest exactitude under the reign of spiritual death. That has particularly to do with the religion of the heart, this with the religion of form. Uniformity, unless impregnated with spiritual life, is of little worth, but when the result of vital religion, it is a beautiful transparency of the renewed heart, "He saw the grace of God." There is reason to fear that these are sometimes

confounded, and complaints uttered, without just cause, and censures made without foundation; attempts to produce uniformity have often been injurious to vital union, but spiritual life tends to produce a practical uniformity. Uniformity without life is the cold beauty of statuary, that which springs from life is the varied beauty of the real human form and countenance. In the former is the look of affection, but there is no affection there; in the latter there is the glow of love in the external action, and that is the outward expression of the life of God in the soul. Of this we have a rich, though brief exhibition in the Church at Jerusalem, of whose members it is said, "and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." To attain and preserve such unity of spirit, we apprehend Paul exhorts the Ephesian Church, "Endeavoring to keep the unity of the spirit in the bond of peace."

Now, what is this *unity of spirit* in the preservation of which we are to make such strenuous effort? An answer to this question we have, in the forcible language employed by Paul in Eph. 2. 13—22. The 3rd chapter is parenthetical, and the 4th, where this exhortation occurs, is a conclusion directly drawn from the statement of the 2nd chap., and may be summarily stated as follows:—

1. Vital connection with Jesus Christ as "the chief corner stone," v. 20. Peter speaks of Christ as a living stone, and those who are coming to Him as lively stones, and who are constituted a spiritual house. Now, while Christ is the foundation stone on which the whole building rests, so he is the corner stone by which the building is compacted. Vital union to Christ, therefore, is a necessary element in this unity of the spirit.

2. Fellowship with the saints.—"Fellow-citizens with the saints"—all that are taught of the Father come to Christ; union with Christ is our passport into his household, and as members of the same family, we are bound to cultivate a spirit of fraternal intercourse. The soul is purified in obeying the truth through the spirit, unto unfeigned love of the brethren, and the exhortation naturally ensues.—"See that ye love one another with a pure heart fervently." We have fellowship one with another.

3. Common access to God through the same medium and by the same spirit, Eph. 2. 18.—"For through Him we both have access by one spirit unto the Father." Thus, man as a guilty creature finds relief in the finished work of Christ, who is our peace—is restored again to happy family-brotherhood—of the household of God—and enjoys once more the friendship of God. These are all pre-eminently spiritual operations, and are common to all the saints. In these great elements of Christian character there is a happy oneness of spirit, and it is matter of lamentation, that amid those differences which obtain in the Christian Church, this sacred unity is not carefully observed and remembered. Few things would contribute more to soften the rancour of controversy among brethren, and hasten the period when the watchmen shall see eye to

eye in Zion. To promote and maintain these three elements of christian unity is the ultimate design of all christian organizations; yet, in working those organizations, the fomentings of party too often overpower the harmony of brotherly love, and estrange from one another the household of faith. Now, to prevent this unhappy issue, all christians should endeavour to keep the unity of the spirit in the bond of peace; nor has Paul left us without instruction as to the most efficient means to accomplish this object.

1. The bond to be employed to prevent the tendency to alienation, is *peace*. A mind agitated with passion, fear and discontent, will only give impetus to this tendency; but a heart sweetened with the peace of God, satisfied with the joys of religion, and at peace with the brethren through the spirit of charity, will produce a chain not easily snapt, and preserve unity in the face of strong tendencies to the opposite. Besides, it should be observed that this strong bond of peace has in this passage many allies. The performance of duty owes much of its difficulty, if not *all* of its difficulty, to a mind untrained to the exercise by kindred graces. The duty inculcated is a strenuous endeavor to keep the unity of the spirit in the bond of peace; how impossible is the performance of such a duty, to a mind surcharged with pride, anger, and impatience of contradiction. It is like attempting to arrest the speed of the bolt which proceeds from the secret place of thunder. But then observe the beautiful approaches to the performance of this duty by which Paul leads us.

2. Lowliness of mind. The christian must remember that his is not the only mind that thinks; nor is his free from infirmities more than others; his is not the only honest mind in the christian church, nor can he claim exemption from prejudice more than his brethren; but such as it is, he must be guided by its dictates, as must also his brother by his. All are bound to receive light from God's oracles; but many minds, like many fractured mirrors, reflect variously the same rays of light; nor should he be so high-minded as to suppose that he is the only one who has presented an unbroken surface to the truth, as it is in Jesus, and so assume airs of self-importance, and arrogate to himself the style of a dictator; such as are supple enough to yield to his mandate, he receives; but such as dare to differ, however conscientious, he repels. Perhaps nothing militates more against this *unity of spirit*, than pride; and nothing contributes more to its permanence and prevalence than lowliness of mind. Not only in this passage, but in others, where the Apostle is inculcating the same thing, we see him give prominence to this grace. Phil. 2, 3—6. Now, tho' in that passage other things are mentioned, yet that example of paramount influence with a christian, is introduced to give force to this lowliness of mind. "Let this mind be in you which also was in Christ Jesus, who thought it no robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant." Whilst, then, we earnestly contend for the faith in all its length and breadth, let it always be done with *all* lowliness of mind, and sure we are, in that case, we shall not destroy *Unity of spirit*.

3. Meekness. In our little irritable natures, nothing tends more to produce strife than difference of opinion; but, in our contentions on such occasions, nothing is more needed than a meek and quiet spirit. This is like oil upon the billow ready to break upon both parties; and he who supplies the oil, be he deemed victor or not in the argument, has achieved a noble victory; he has conquered his own spirit, and generously endeavored to keep the Unity of the spirit in the bond of peace. The invincible power of meekness has, as yet, been tried to a small extent in the militant church; however, we know the Great Leader of the Lord's hosts, when he will ride in majesty, prosperously, it will be because of meekness, as well as truth and righteousness; nor should the follower of the Lamb fear for the truth when maintained in this spirit.—“The meek will he guide in judgment, and the meek will he teach his way.” “Give a reason of the hope that is in you *with meekness.*”

4. Long suffering. When we meet with the rude thrust, we need to encase ourselves in the shield of meekness; and when we meet with men slow to receive what we deem truth, tho' shewn with all but self-evidence, we need the utmost patience. And it may be, we shall find our views misunderstood, misrepresented, and often perverted, yet we must protract the warfare, give line upon line, and precept upon precept, with all long suffering and patience. “The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those who oppose themselves.” And never forget that “love suffereth long and is kind.” And, therefore, when all is done, we are—

Lastly, To forbear in love. We cannot be said to forbear a thing that is indifferent, nor an action that is good; whenever we forbear, it must, therefore, be what we consider error in judgment, or impropriety in conduct; but as it is forbearance in love, for the purpose of keeping the Unity of the spirit in the bond of peace, it mayes the three great principles in which that Unity so much consists, intact. Yet, as the heart leavened with them, may hold other errors, or the conduct shew some inconsistencies, I must forbear in love, and still enjoy fellowship in the spirit, and cherish brotherly intercourse.

Now, let the minds of christian brethren be saturated with these graces of the spirit, and they will present a surface of adhesion at every point; and many of those things which now repel, will diminish in their force, or be removed out of the way. Instead of attempting to move great masses to such a Union by well defined articles of faith, let every brother reform one, and, as Mr. Henry observes, all will soon be reformed—but let this reformation be carried into the heart, and radiate thence to all around. Instead of a direct, and, so to speak, naked effort to preserve Unity of spirit, let us approach it in the company of humility, meekness, long suffering, and forbearance. The boatman purposes to reach his port; but neither by idle wishes to be there, nor by one stroke of his oar, but by a regular succession of them; so let not christians spend their time or energies in fruitless wishes that the Church of Christ possessed more of this Unity

of spirit; but let each resolve, by the grace of God, that he will foster those virtues which coaduct to the happy issue, and he will not only enjoy the fellowship of saints himself, but contribute to its advancement among others.

One sinner destroys much good. One rude, impatient, short tempered brother, who deceives himself with the idea that all these are elements of faithfulness, destroys the peace and unity of many churches; to him a persuasion from the “gentleness of Jesus,” seems strange as a foreign language; and yet, is it not that gentleness which has made us great? Said the Psalmist, in ancient times, “Thy gentleness has made me great.”

It is the beauties of holiness, the array of Jesus, which constitutes at once our greatness, and furnishes the strongest attraction to spiritual Unity. In the dispute among the Disciples, as to who should be greatest, we see the repelling principles of pride, and impatience stirred; and when Jesus presents, both on this occasion, and in the case of Zebedee's children, that which tended to subdue these separating principles, and bring into full action that which would preserve the brotherhood of his Apostles, he points them to the *greatness of humility.* See Math., 18. 1—6 and 20. 20—29.

Jesus, tho' the reputed son of an obscure mechanic, of Nazareth, tho' he lived on the bounty of others, had no home in his suffering life, and scarcely a friend in his ignominious death; though despised and rejected of men, a man of sorrows and acquainted with grief, still he was sublimely great—great in all the attributes of *godness.* A character of spotless purity—love of unconquerable energy—a will invincible amid suffering—silent meekness under the most embittered provocations—and patience that never wearied,—did not these moral beauties extort the praise, and almost draw together his very enemies? Pilate washed his hands in open court, and declared, “I am innocent of the blood of this just person.” The Roman ruffians saw him suffering under the pale moon in Gethsemane, and fell as dead to the ground. One of the malefactors on the cross heard the unusual prayer for enemies, “Father, forgive them; they know not what they do,” and cried, “Lord, remember me when thou comest into thy Kingdom.” The centurion saw him in all his lowliness, as he hung upon the cross, and feared greatly, saying, “Truly this was the Son of God.” And shall not those who have learned of Him, who was meek and lowly in heart, not be drawn to one another by such traits of character into substantial Unity of spirit?

When we look into the life and death of the Saviour, what so constantly meet our eye as his lowliness, meekness, long-suffering, and forbearance in love; and do they not constitute a moral magnet, which draws to it all right hearts? and by so much as his disciples are touched with the same graces, will they furnish points of attraction to each other. Now, to excel in these virtues, let us place the Lord ever before us, and earnestly imitate his example. Would you become a great painter? Take the pencil and study some Titian. Or a great sculptor? Take the chisel, and stu-

dy another Phidias. Or a great poet? Take the pen, and study a Milton or a Wordsworth. But if you would, brethren, become centres of attraction to one another, take the heart, and study Christ. Look at him, until you find pride, anger, and impatience of contradiction, melting and passing away, to give place in your bosom for the lowly graces of the Spirit, which adorn the character, and make the multitude of them who believe of one heart and one soul. Delay not to cultivate these graces until you see this done by others; it is enough for you to have the sanction of the Elder Brother's example; nor let your felt insignificance and limited sphere of action tempt you to indifference. The tiniest flower that lifts its modest head above the earth, holds fellowship with the far distant sun, and is in communion with all the vegetable kingdom, and the smallest drop of water is a part of the mightiest Ocean, which laves all shores. Tho' little in your own eyes, yet of Christ's family—

The smallest effort is not lost;
Each wavelet on the Ocean tost,
Aids in the ebb-tide or the flow:
Each rain-drop makes the flow'ret blow,
Each struggle lessens human woe."

Operate, then, as if all depended on your individual exertion, and thus help on the ebb-tide or the flow.

IS THE DENOMINATIONALISM OF THE CHRISTIAN CHURCH A NECESSARY EVIL?

(From a Correspondent.)

It is one of the most pleasing features of the present day that Christian Union has become a favorite idea with Christians of almost every name, and that it has not merely been talked about, but has been, to a large extent, embodied in united action in various departments of Christian effort. But, while this has been the case, there has been, almost universally, a tacit understanding, that there are certain limits, and these somewhat narrow, beyond which it would not be desirable, or if desirable not practicable, to extend the principle of union. The idea of its being carried to the extent of subverting denominationalism is regarded by most as a Utopian dream, which can never be realized, at least in the present state of things. They will admit that in the Millennium all will then probably see eye to eye, and that there will no longer be witnessed the spectacle of rival and contending churches, but, as things are now, and while even Christian men will continue to differ on many important points, they think that complete external union is so unattainable as not to be worth aiming at.

Denominationalism has been for so many ages a distinguishing characteristic of the Christian Church, that now it is almost accepted as a necessary part of the institution, and not only so, but many are prepared to defend it as really a good thing; and the great majority even of the good men who, in the present generation, lament its existence, look upon it as so firmly rooted, that they treat as Quixotic any idea of setting up a Church organization which shall include, as in primitive times, all who in every place love the name of the Lord Jesus.

Is the case then really hopeless? Must we continue

as our fathers before us to rank ourselves in opposing camps, magnifying every little difference of sentiment into a repellent force to thrust back from our sympathies and affections those who should be brethren dearly beloved in the Lord, while at the same time we admit into our denomination the worldling who is willing to repeat our Shibboleth, and to help us to build our chapels and pay our ministers? Must we for ever treat as a dead letter the numberless scriptural injunctions to the Christian Church to keep separate from the world, but to extend the arms of fellowship to receive all the members of Christ's body, both the strong and the weak? We would be slow to believe that our external differences must be thus perpetual. Let the matter be fairly, and calmly, and prayerfully discussed—let Christians look the difficulty in the face, and ere long the result may surpass our fondest anticipations.

A visible union, we are of opinion, would do much to remove those doctrinal differences which by many are regarded as an insuperable barrier in the way of its ever being effected. Take for example Calvinism and Arminianism. If we can draw any conclusions from the teachings of history it would appear that unity of sentiment will never be brought about by Arminians being converted to Calvinism, or *vice versa*, so long as the two parties continue in separate bodies. But let the pious Arminian and the pious Calvinist try the experiment of walking together in Christian fellowship. The monstrosities which each has been accustomed to attribute to the other will be seen to be more imagination than reality. Let there be prayerful conference instead of acrimonious controversy, and the result would probably be that the Calvinist would accept the doctrine of man's free agency and responsibility, and the Arminian the doctrine of a divine agency in everything, and they would no longer fall into the error of upholding one truth at the expense of another equally important. And even should this result not be at once attained, let both observe the injunction, "whereto we have already attained, let us walk by the same rule, let us mind the same thing," and the divine promise will soon be realised—"and if in anything ye be otherwise minded, God shall reveal even *this* unto you."

Most of the writers on Christian Union object to forming a new church organization, intended to include Christians at present scattered through various denominations, on the ground that this would only be to increase the evil by adding a new sect to the many already existing. This objection would be of force only on the supposition that the proposed new organization, like every other, would be to a certain extent, limited or sectarian. But we can conceive of a Society or Church of United Christians, which, starting from the position occupied by the Primitive Church in New Testament times, and avoiding the rocks and quicksands on which it foundered before the lapse of many centuries, might gradually embrace all the scattered children of the kingdom. This was the state of the Church in the first two centuries of its existence, this will be its condition, it is on all hands admitted, in the period of millennial glory, sooner or later, to dawn on the earth,

and why, then, not aim at it now? The Church that should seek to receive all whom Christ, her Head, had received, but to receive none who gave evidence that they were still of the world, could not in any sense be called sectarian; and if its members, keeping the unity of the spirit in the bond of peace, exercised Christian forbearance in love towards one another's infirmities, and labored earnestly to raise one another to the stature of perfect men in Christ Jesus, while at the same time they used every effort to win over to the side of Christ them that are without, the world would witness a spectacle that has not been seen for ages, and the prayer of our Lord would at length be realized in its full meaning—"that they all may be one, that the world may believe that thou hast sent me."

Differences of opinion as to the outward forms of Church Government present a practical difficulty which we believe, however, would on examination be found to be more apparent than real. The advocates of the divine right of Presbytery, or the divine right of Episcopacy, or of any other particular form of Church Government, are in our day very few; and if Christians, with the Bible in their hands, and with an earnest and humble spirit, once attempted it, they might find it easy to act together in one comprehensive Church fellowship, without rendering necessary any compromise of principle. In past ages differences as to the external form which the Church should assume have been allowed to destroy the grand reality which was the very object for which the Church was instituted,—union of spirit and united effort among all Christians. Let us aim henceforth at the reality, and we will find that the difficulties connected with the form will vanish.

The subject is too large to be thoroughly gone into in a single paper, and the preceding remarks must be taken rather as suggestive and fragmentary hints than as a comprehensive view of the question. But if they help in any degree to keep the subject of Christian Union, in the widest acceptation of the term, before the readers of the *Gospel Tribune*, they will have accomplished their object.

E.

JOYS OF HEAVEN.

What tongue can describe the blest city of God,
Where Jesus the Saviour forever will dwell,
Where mansions of glory and light spread abroad
The grace and the love of our God richly tell.

Most precious and lovely that city will be,
Reflecting the brightness and glory of God,
The dwellers in her never changes will see,
They're washed from all stain in the Lamb's precious blood.

What heart can conceive the glory that soon
Will be found in that city by glorified man,
When the rays of the sun and the light of the moon
Are eclipsed by the glory of God and the Lamb.

The pearl in its brightness, the purest of gold,
Will there in perfection for ever be found,
And blessings unnumbered through ages untold,
To all the redeemed will supremely abound.

Oh, Jesus, to thee for thy grace and thy love

I owe more than heart can conceive or express,
And oh, in that city of saints when above,
Thy praises I'll sing, and thy name I will bless.

J. C. B.

Movements of Organizations.

MAY ANNIVERSARIES.

(Correspondence of the *Toronto Globe*.)

LONDON, May 5th, 1854.

The May meetings have now fairly set in upon us. Since I last wrote, some eighteen or twenty of these Anniversaries connected with the various Institutions, religious and benevolent, have been held in our midst. The Church Missionary Society had but a small meeting; hundreds of the seats in Exeter Hall were empty on the occasion. There was some good speaking, however, and the income of the year was reported as £125 0 0. The British and Foreign Bible Society presented a splendid contrast in point of numbers as well as in most other respects; not an inch of room was unoccupied a full hour before the commencement of the meeting, and the crowd continued to its close. The receipts were £220,000. The Rev. J. A. James, and the Rev. T. Milne, lately from China, made by far the best sermons, all of which, more or less, turned upon the question of the Chinese Testament Fund. Mr. Milne seems to be very sanguine of the success of the "rebellion," and anticipates the happiest results in behalf of civilization and Christianity, should the insurgent chief be able to seat himself upon the Tartar's throne. The details of the report showed that the receipts of the year ending March 31, 1854, have far surpassed those of any former one, irrespective of the sums raised for special objects. The total receipts from the ordinary sources of income have amounted to £125,665 18s. 10d., being £16,595 8s. 2d. more than in the preceding year, and £8,225 9s. 7d. more than in any previous year. The receipts applicable to the general purposes of the Society have amounted to £59,656 8s. 8d., including £35,875 5s. 8d. from auxiliary Societies. The amount received for Bibles and Testaments is £66,009 10s. 2d., being an increase of £11,436 11s. on this item alone. To the above items must be added the sum of £66,507 7s. 9d. subscribed to the Jubilee Fund, making a grand total of £222,659 5s. 10d. The issues of the Society for the year are as follow:—From the depot at home, £1,015,963; from depots abroad, 351,565; total, 1,367,528 copies—being an increase of 198,734 over those of last year. The total issues of the Society now amount to 27,938,631 copies. The expenditure of the year amounted to 119,257 15s. 1d., being an increase on the total net payments of £23,750 12s 7d. The Society is under engagements to the extent of £87,279 13s. 11d.

The London City Mission also had a crowded meeting as usual. The Society, which employs above 300 Agents is rapidly rising in the public esteem. Its increase for the last year reached the handsome sum of £27,483 14s. 9d., being an increase of £10,003 9s. 11d. on the income of the previous year. The number of visits by the Missionaries during the present year was 199,000 more than last year, and the whole number was 1,439,380. The committee recommended the holding of open-air meetings, which former experience had proved most successful. During the year the Society had distributed 1,931,705 tracts, which had produced beneficial effects. The distribution of them had kept many persons from the public houses, and made them know something at least of the Scriptures. Besides these a very great number of copies of the Scriptures had been distributed. The committee had by the missionaries reclaimed during the year 376, being an in-

crease of 67 over the past year; and many persons had besides been induced to read and to attend to the voice of the Gospel. The Society had distributed many tracts to the soldiers and sailors who went to the East. The Society had sent two missionaries to Turkey to promote the religious improvement of our soldiers in the East.

The Protestant Alliance held its third annual meeting yesterday. Mr. Robert Seymour, the acute author of "Mornings among the Jesuits" made an excellent speech in illustration of the base and demoralizing practices of the Church and Priests of Rome. The Earl of Shaftsbury was also very effective, and Sir Culling Eardley not less so. The Alliance has been very active during the last year in the circulation of Protestant Literature, and the formation of local and foreign auxiliaries. On the subject of finances, the committee reported that subscriptions amounting to £521 had been promised towards the expenses of the travelling Secretary; that an adequate fund had been raised for the future maintenance of Francesco and Rosa Madiai; and that there had been a diminution in the receipts for the general fund of the Alliance, which amounted this year to about £700, and that there was a balance against the society of about £200.

The Society for the liberation of Religion from State patronage and control had a very effective meeting on Wednesday evening. Under its new name the society seems to take better with the Christian public. "Anti-State Church" was by many supposed to mean Anti-Church and Anti-State; in fact Anti-all-law and order. Its income has risen to a sum bordering on £5000 a year. The Rev. Dr. Archer of the Presbyterian Church; the Rev. Charles Stowel, Baptist, and Mr. Edward Miall, M. P., were the chief speakers; Mr. Pellatt, M. P. presiding.

The Christian Instruction Society is also doing a most important work, at a very trifling expense—its operations being conducted chiefly by unpaid agencies. It has put into circulation during the year nearly 100,000 tracts; obtained for the Sabbath Schools, 1,121 children; persuaded 570 persons to attend religious worship on the Sabbath day; administered relief to the distressed in 1,530 cases; some 40,000 families visited by 1,500 persons, and a large number of popular lectures delivered in various parts of the metropolis.

The Naval and Military Bible Society attracted an unusual number of people to its meeting this year; everything Naval and Military being the fashion just now. The report stated that the British and Foreign Bible Society had offered the Committee pocket testaments, that every soldier and sailor willing to receive it might be presented with a copy. The offer was thankfully accepted. Accordingly 30 vessels of the Black Sea fleet had been supplied with 4,230 Testaments; of the Baltic fleet 40 vessels had been furnished with 7,522 Testaments; 6,882 Testaments had been supplied to the non-commissioned officers and privates of 16 regiments. Many regiments had left before any steps could be taken for their supply, but these would receive the attention of the foreign agents of the British and Foreign Bible Society. Every facility had been given by the Lords of the Admiralty and the Chaplain-General to the forces; and the books to the Black Sea fleet were conveyed free of charge by the Peninsular and Oriental Steam Navigation Company. During the year 13,440 copies of the Scriptures had been put on board 82 of Her Majesty's ships and vessels of war; 8,530 copies had been supplied to the troops embarking for foreign service in the East, and 4,836 copies to the militia—making a total to the naval and military forces, including the Marines, of 26,974 copies. The receipts for the year amounted to £2,346 17s. 11d.

The Country Towns Mission was established seven-teen years ago, with a view to the imparting of "Scriptural Instruction in unsectarian principles, at the hous-

es of the poor." Its operations for the past year are thus reported: 240,358 visits have been paid for this purpose, and the Scriptures read 181,283 times, and 39,324 of the visits paid to the sick and dying; and out of 1,677 individuals who had died, 577 of them were visited for religious purposes by the missionaries only. 6,355 meetings have been held for the exposition of Scripture and prayer, with an average attendance of from 20 to 50; 1188 persons have become attendants at stated places of worship; 140 have become communicants, and 407 instances are given as hopeful conversions; 683 children have been sent to Day, and 1181 to Sunday Schools. The income of the Society has been £5,662 15s. 8d., or an increase of £1041 4s. 11d. beyond that of the previous year.

The Sunday School Union held its meeting last night at Exeter Hall. Two full hours before the time for commencing, every seat was occupied, and many hundreds were afterwards crammed in and forced to occupy very singular and uncomfortable places. The chief speaker—a man of much originality and power—the Rev. W. Haycroft, of Bristol, (Baptist), occupied himself mainly in the most unwarrantable abuse of Mr. Charles Dickens and Mr. Thackeray, whose writings he pronounced to have been written with a view to bring contempt upon Christianity—especially reference was made to the character of Mrs. Jellyby—which he pronounced a foul calumny upon the philanthropic ladies of England. This Union has been raising some £5,000 to erect premises for the better carrying on of its objects. Its ordinary benevolent income is about £4,000 a year.

Only two of the strictly Educational Societies have yet held their anniversaries—the Metropolitan Training Institution, and the Voluntary School Association. The former is a Church and State affair. It was stated that thirty-four new students had been added as Queen's scholars, and three had received exhibitions of £10 from the Church of England Education Society. At the annual examination in December last, 39 students had offered themselves as candidates for certificates of merit, of whom 21 had been successful. The receipts for the year had been £4,271 18s. 6d., which, with the previous balance of £624 16s. 11d., made a sum of £4,896 15s. 8d. The second-named society is opposed to all Government interference in matters of education. It has Training Schools in efficient state. Its receipts for the year were £1,896 8s. 5d.

One of the most interesting of all the meetings held during the week partook of a valedictory character, and was occasioned by the retirement of the Rev. Dr. Leifchild, now in his 74th year. The service was attended by all the leading Dissenting ministers in the metropolis, of all denominations, and not a few from the provinces were also present. In the evening, a public dinner, on the most sumptuous scale, was given to the venerable Doctor, at the Freemasons' Tavern. A testimonial has been subscribed for him to the amount of nearly £3,000. Perhaps the New York *Observer* will copy this paragraph; for I lately noticed an elaborate statement in its columns that Dr. Leifchild was dead and buried.

As might be supposed, the war has supplied a very fertile topic for many of the speakers at the present meetings. There has not been a single occasion, I believe, on which it has not been introduced in some shape or other—and hardly a word has been uttered against it, either on political or religious grounds.

SYNOD OF UNITED PRESBYTERIAN CHURCH IN CANADA.

The Synod of the United Presbyterian Church in Canada, met in Hamilton, on the evening of the 6th inst. There was a pretty full attendance of members. The business before the Court, with one exception, was

not of public interest, having reference chiefly to the oversight of existing schemes.

The Moderator, Rev. Wm. Barrie, preached from Ephesians i. 22, 23, and Colossians i. 18, first clause of the verse.

For the new Moderator, the Rev. Mr. Skinner, seconded by Dr. Ferrier, proposed the Rev. Professor Taylor; and Rev. John Fraser, seconded by Rev. R. Thornton, proposed the Rev. James Dick. Professor Taylor was chosen by a majority of four, but declined to act. The Rev. Mr. Dick was again proposed; and the Rev. John Morrison, by Rev. Mr. Aitken, seconded by Dr. Wm. Taylor, when Mr. Dick was chosen and took the chair.

A committee of the whole house was held on the state of religion in our congregations, but came to no definite result.

The Rev. Martin W. Livingstone, formerly of Musselburgh, Scotland, forwarded his testimonials, that he might be received.

An overture from the Presbytery of Flamboro' was read, respecting the better support of the ministry. A Committee was appointed to prepare an address to be read to congregations on the subject.

Overtures on Union, or for taking steps to promote Union with any evangelical denomination, and especially with the Free Church, were read from the congregations of Hamilton, Bethel, English Settlement, Warrensville, Bayfield; from the Session of Paris, and the Presbytery of Brant. After hearing several members express their sentiments, it was agreed to appoint a Committee to draft resolutions on the subject. That Committee afterwards presented a draft, which, after some amendments, was adopted. It is the following:—

With reference to the Overtures and Petitions presented to the Synod in favor of union with the Presbyterian Church of Canada—

Resolved—I. That the Synod agrees to express its cordial approbation of the spirit and object of these papers; and to declare its full conviction that the visible and manifested union of all real Christians, in their religious institutions and observances, is a matter of such vast importance, that almost every effort and sacrifice, not inconsistent with principle, ought to be made for the attainment of it.

II. That there are, in the judgment of the Synod, no sufficient reasons for this Church and the Presbyterian Church of Canada, continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their heartily uniting on sound and scriptural principles.

III. That the Synod recollects with satisfaction, that it formerly took some steps towards the realization of the Union in question, and that though the issue was then unsuccessful, the Synod is still ready to concur in any reasonable and prudent measures that may, at any time, be proposed for the accomplishment of so desirable and important an object.

IV. That considering how much unhappy and mischievous division among Evangelical Presbyterians has been occasioned by the question respecting the power of the Civil Magistrate in matters of religion, or in plain terms, by the question of Ecclesiastical Establishments, the Synod takes the present opportunity of stating that the principle of this Church in regard to that question, has always been that it shall be matter of forbearance: and the Synod has great pleasure in reflecting that, while the principle seems just and sound in itself, it has this special excellence that it presents a basis on which persons, differing widely in their views respecting establishments, may, nevertheless, conscientiously and honourably unite, provided none of them regard these views of such vital and momentous importance, as to demand that they be made a term of christian or ministerial communion.

V. That the Synod holds out every encouragement

to the Congregations, Sessions and Presbyteries under its inspection, to give expression to their sentiments on this most interesting and important matter, and exhorts them earnestly and perseveringly to pray God that, under his blessing, the whole may terminate in what shall conduce most to the advancement of his glory and the peace and prosperity of his Church; the Synod at the same time declaring that it will eagerly embrace the earliest opportunity that may seem to present itself for giving practical effect to the reasonable, scriptural, and pious wishes of the people under its charge.

Ordered,—That an authenticated copy of the Resolutions be sent to the Moderator of the Presbyterian Church of Canada, about to meet in Toronto next week.

It was further

Resolved—That a Committee be appointed as a Standing Committee of Union, consisting of Ministers and Elders, to confer with any Committee from the Synod of the Presbyterian Church of Canada, or from any other Evangelical Denomination, on this subject.

The following were then appointed a Standing Committee of Union in terms of the foregoing Resolutions, viz:—

The Rev. Thomas Christie, Professor Taylor, Dr. William Taylor, and Rev. Messrs. Thomas Armstrong, Robert Christie, Alexander Smith, James Young, and Alexander Burnet, Elders. Professor Taylor, Conventor.—*Ecclesiastical and Missionary Record.*

THE SYNOD OF THE FREE PRESBYTERIAN CHURCH

Met in Knox's Church, Toronto, on the 14th ultimo, Rev. Henry Gordon, of Gananoque, Moderator.

The members of Synod were so unanimously in favor of *Maine Law* Temperance, and the Secularization of the Rectories and Clergy Reserves, that Motions recommending these measures were carried without a vote being called for. The other principal items of general interest are contained in the following

REPORT ON STATISTICS.

The Committee on Statistics have to report that the following facts have been elicited from the papers submitted to them for examination. They regret that some of the reports handed in to them are partial only, and therefore imperfect; and that no returns at all have been made to the Committee by the following Congregations:—

In the Presbytery of London—Stratford, Amherstburgh and Blandford.

In the Presbytery of Hamilton—Galt, Blenheim and Paris.

In the Presbytery of Toronto—Chinguacousy, (2nd charge) Toronto, Vaughan (Gaelic).

The Committee have no data to enable them to give a comparative statement of the increase or decrease in members, and average attendance during the past year, but they have sufficient ground to justify them in saying that the attendance on the means of grace within the bounds of our Church is very encouraging. On these points it may prove interesting to the Synod to bring out the following incidents from the returns.

The six charges that report the largest average attendance are:—

Knox's Church, Toronto.....	1100
Cote Street Church, Montreal.....	900
Zorra.....	800
Knox's Church, Hamilton.....	750
Chalmers' Church, Quebec.....	625
Ramsay.....	600

The six that have the lowest average attendance are:—

St. Therese de Blainville.....	75
Spencerville.....	100
Pembroke.....	100
Demorestville.....	100
Buxton.....	100
Wellington Square.....	110

The proportion betwixt the membership and the attendance, except in a few cases, which the Committee take leave to mention, varies from one in 3 to one in 5. In some cases, however, the number of members exceeds the average attendance. Thus, in Fergus there are 440 members, while the attendance is only 350. In some other cases, again, there is a vast disproportion between the average attendance and the number of members. For instance, in Lingwick there is reported an attendance of 480, while there are only 25 members; and in West Gwilliambury 300 hearers are reported, with 46 members. The greatest addition to the Church during last year was in Ramsay, where 66 have been received on examination; the next in London, where 62 have been enrolled. There have been no additions by examinations in Spencerville, Woodstock (English), Barrie, Madoc, Goulburne, Nepean, Bytown, Brock and Reach.

The next column in the reports on which the Committee would make remarks, is that under the heading of "Pastoral Visitations." It is made to appear that this duty has been overlooked in no fewer than seven cases, while in three others it is reported as only occasionally attended to.

The Committee have pleasure in reporting that, with the exception of Lingwick, Richmond, King and Vaughan, (English,) there are well attended Sabbath Schools in connexion with all the Congregations of the Synod, and that in the vast majority of cases they are furnished with Libraries, while there are besides 18 Congregational Libraries.

The preceding observations and statements refer exclusively to what may be designated the Spiritual department of the Statistics. The Committee would now advert to the facts in the Financial Returns.

The Synod will recollect that a minimum salary has been recognized, without the promise of which, on the part of Congregations, Presbyteries have been enjoined not to settle Pastors. The Committee have to state that all the Congregations reported have come up to that sum, £100, except 13. These are the following:—

Toronto Presbytery, one—Mukham, £80.
Kingston Presbytery, one—Madoc, £75.
Hamilton Presbytery, three—Owen Sound, £70; Saltfleet, £84; Wellington Square, £96.
London Presbytery, two—Williams, £89; Egmondville, £90.
Brockville Presbytery, three—Prescott, £90; South Gower, £80; Spencerville, £68.
Montreal Presbytery, three—Lingwick, £58; St. Therese, £43; Osnabrock, £30.

There is no Minister having less than the *minimum* salary in the Perth and Cobourg Presbyteries.

The highest salary is that attached to Knox's Church, Toronto, £400.

The lowest is the stipend of the Minister of Osnabrock, £30.

CONGREGATIONAL UNION.—The Annual Meeting of the Congregational Union of Canada East and West, was held a week or two since. This Union numbers sixty churches, and nearly as many ministers. There were present at the meeting, forty-five ministers and fifteen lay delegates. Rev. W. Clarke of Simcoe, was chosen Chairman, and Mr. Fenwick, appointed Secre-

tary. Resolutions were unanimously adopted, urging the enactment of a Prohibitory Liquor Law, the immediate and complete secularization of the Clergy Reserves, and a proper respect for the Holy Sabbath. A Committee was appointed to secure the publication of a monthly periodical in the interest of the denomination, which is to appear shortly.—[Ch. Ad.]

THE NATIONAL DIVISION AT ST. JOHNS,

During its late Session, made the following commendable changes in the Constitution of the Order:—

Divisions are to be allowed to elect females as *visiting members*, of 16 years of age. Forms, &c., to be prescribed by Grand Divisions.

Members may be re-instated without fine, and may be re-elected without waiting 6 months.

Divisions may omit such parts of initiatory ceremony as do not include obligation.

Each Division may fix its own weekly dues and benefits.

A. W. P. may be elected who has not been W. A. (if he has served two terms in other offices.)

Members may be elected from 16 to 18, but not to vote or hold offices.

Transactions of Public Meetings.

COLPORTEUR CONVENTION AT ST. LOUIS.

St. Louis, June 6, 1854.

A meeting of great interest has just closed its sessions in this city. There were present Rev. Mr. Bliss, Secretary, and Rev. Messrs. Alvord and Turner, Agents of the American Tract Society, Boston; Rev. Mr. Cook of New York, Secretary, and Rev. Messrs. Montgomery, Peabody, Stewart, Welsh, Wells, and Wood, Agents of the American Tract Society, and Mr. Jonathan Cross, Superintendent of Colportage in Virginia and North Carolina, with twenty-four colporteurs from Illinois, Missouri and Iowa, who are labouring in connection with the Missouri agency, under the superintendence of Rev. Mr. Peabody.

The meetings commenced June 1, in the rooms of the Young Men's Christian Association, Rev. A. Hale, of Springfield, Illinois, in the chair, assisted by the evangelical pastors of this city. About six and a half hours each day were devoted to the deliberations of the Convention, preceded by a prayer meeting for an hour each morning. Public meetings were held each evening in the various churches, which were addressed by members of the convention and the pastors of the churches, and many congregations and Sabbath schools were addressed by the members on the Sabbath. These public Tract meetings were probably never exceeded in interest by any ever held in any part of the country.

A very able and appropriate opening sermon was preached before the convention by Rev. Dr. N. L. Rice, from Dan. 12: 4, "Many shall run to and fro, and knowledge shall be increased." His sermon was marked by the beauty and power that characterize this eloquent preacher, and was closed with a brilliant eulogium of the Tract Society as a heaven-blessed agency for diffusing the knowledge of God and his glorious gospel throughout the earth.

As in previous conventions of a similar character, the business meetings were occupied in listening to narratives from each of the members, of their personal religious history and experience, the manner in which they were led to connect themselves with this work, and the methods in which they have prosecuted their labors. This exercise was one of exceeding interest and profit, furnishing, in the condensed autobiography of nearly forty men and Christians, a rare illustration of the providence and grace of God in conversion; while the general identity of experience, with the endless

variety of means, furnished an admirable demonstration of the reality of religion, and the unity of the Protestant faith.

The whole ground of the Society's principles and relations was fully discussed; difficulties that existed in the minds of any were presented and removed, while the results of experience in the enterprise were freely imparted, so that all were strengthened and aided in their preparation for more and better work for Christ.

The meeting furnished another admirable illustration of the catholic character of the Society, and of the blessedness and power of Christian union. Though the Convention was composed of less than forty members, they were connected with eleven different denominations; yet, while the interchange of opinion was perfectly free, and the intercourse of the members was most intimate, the fact was repeatedly stated by members, that they had been unable to ascertain the denominational preference or relations of their associates. It also appeared that it would be nearly impossible to gain such general access to the various fields occupied by the colporteurs, settled as they are by a heterogeneous population, were it not for the catholic nature of the institution.

Could the friends of the Society have listened to the facts presented by the agents and colporteurs at this meeting, they would have been impressed as never before, with the conviction of the value of colportage to this portion of the country. There is no room for question that it is the imperative duty of the Society to enlarge its plans, and expand to the magnitude of the field and the enterprises before it in the West. More general agents should be commissioned, and the number of colporteurs should be immediately doubled, and their number should be increased as the population of the West increases and its resources are developed. Ere long this great West will be prepared to furnish the means for its own evangelization, and to send the gospel to other parts of the earth; till then, Christians at the east must sustain the efforts which the providence of God now calls us to put forth.

This convention has furnished an interesting opportunity for becoming acquainted with a body of men, who have labored faithfully in different parts of this important portion of our country, and whose labors have in many instances been followed by the Divine approval. The average age of the members of the convention is forty-three years—men in the vigor of life—prudent, pious, self-denying men. Thirteen of the colporteurs were Germans, laboring among their countrymen. Many striking facts were reported by them respecting the extent and character of the emigration to this field, showing that this and other evangelical agencies for the good of this class of our population must be rapidly increased. Perhaps no part of the Society's labors have been more efficiently prosecuted, or more obviously blessed, than colportage among the Germans in connection with this agency.

The exercises of the closing meeting this morning were of the most tender and melting character. Different members of the convention in the fulness of their hearts, gave utterance to the attachment to their Society; and pastors of the various churches expressed their gratitude to God that the meeting had been held. One expressed the wish that it might be continued, when he would bring to it the busy members of his church, who needed such spiritual quickening as it was suited to awaken. The German colporteurs arose and sung one of their noble hymns in their rich, sonorous language; after which one of their number bowed in prayer, but was overpowered by emotion, and his earnest supplications gave place to tears of compassion and joy commingled with those of the entire assembly. Thus having spent six days in friendly and Christian communion, we parted, feeling, as did Peter upon the mount of Transfiguration, that it was good to be there.

—*Morning Star.*

B. S. C.

MUSICAL CONGRESS.

Correspondence of the Morning Star.

NEW YORK, June 22, 1854.

MY GENIAL STAR:—If our preacher who saw in last year's exhibition of the Crystal Palace the New Jerusalem coming down from God out of heaven, had kept such a rapture in reserve for the Musical Congress, his exaggeration of the earthly, or his depreciation of the heavenly, might have had perhaps so much as a shadow of apology in the sights and sounds and spirit of the occasion. There were the hundreds that touched the many kinds of instruments sweet, grand and awful, varied from the soft melody of the gentlest bird song, to the roar of winds and floods, and the crash of thunders—and the many more hundreds who sent up in congregated voices of tenor, bass, and alto, swelling volumes of earth's highest praises, the songs and hallelujahs of creation and redemption, conceived by the spirits, and expressed by the artistic genius of Handel and Hayden, filling the high dome of the Palace, and rising, we may hope, beyond this into the Infinite dome. Those more than a thousand players on instruments, and singers, showed a great gallery of living music, rising from the platform on the eastern side of the fountain in the central area, receding and circling far around, filling all the eastern nave through its whole length, and above the high galleries of the building, and extending some distance around the central space. And there in its centre, was the beating, fluttering, leaping heart of all that embodied music, the magical Jullien, making it visible as well as audible, in action that anticipated and attended its sounds. And there was the fountain encircling the front of the platform, bordered with living foliage and blossom, among which gleamed human mythological forms, of marble whiteness, in the fine proportions and beautiful lineaments formed by the conceptions of genius and the imitative power of art. But these were not the choir of "harpers and singers about the throne;" not the fulness of the New Song; not the River of Water of Life; not the fruits and blossoms that grow on the banks of that river; not the angelic forms that live among those trees of immortality; nor the all-inspiring presence of the heavenly scene; nor the "clouds of witnesses" filling the opposite and surrounding galleries, spreading over the great central area, and far away through the aisles and courts below, the grand auditory joining in the anthems of the heavenly orchestra, responding allelujahs to God and the Lamb from all the immeasurable realms of eternal glory. But, joy! if there was in it all so much as a single note, or some semblance of a note of the eternal anthem. Glorious, if there was so much as a recognition of the themes of the Heavenly song! And such there was. Rejoicing! that the great masters of musical art find in only those themes fitting scope and objects for their genius. Who of them had thought of celebrating the glories of infidelity? What inspirations to their genius, what subjects for their art, in its black nothingness.

Example of contrariety of regards in respect to influences bearing on results in which we feel common interest. While this Musical Congress was held, giving what some of us boast of as its testimony for Christianity, the Yearly Meeting of Friends in session, are watering the ancient Quaker sentiment against music, by resolves and measures for preventing their children from exposure to it. And curious enough, just now that I write this, looking over an elbow hard by my own (in the privilege of family reciprocity) one of more juvenile sprightliness than mine, and having furthermore the property of feminine susceptibility, belonging to a scion of the old Puritanic stock—I see the tracings of a description and eulogy of this Musical Congress, in a familiar letter to a whilom mate school-girl among your New England hills, and a daughter in the modern family of George Fox, and who by hereditary sentiment, should regard all sorts of music under

the sun as belonging to the evil prince of this world. By permission, if not by right absolute, I quote for the pleasure, and, I hope profit of your readers.

“And now have I a brilliant fairy-tale to pour into thy ears, O my M——. Be brightened up, O drowsy, dreaming thoughts; and thou, O rusty steel of mine, do valiantly for me! Be braver, O iron pen, than the old Damascus blades or steel of Milan! Be to me a Raphael's, Claude's, or Rembrandt's pencil to paint that mighty music-scene of a week ago. O, if I could make these leaves bright pictured easels—these lines magic telegraph-wires, to bear to you the heavenly melodies and the choruses Divine, how happy I! (??) But I can paint only a dim reflection; render but a faint echo. Do you guess of what is all this ecstasy, eh? Why, of the Musical Congress at the Crystal Palace. Crystal Palace!—how has it awoke from its winter desolation and silence, like a sleeping soul from some voiceless night, from some long woe, to sparkle and joy once more in life and voices, to send glad praises and anthems up to heaven. How lonesome it seemed to me as I saw it semi-daily going to and from the city—the thought of the shades, slumbering like death's all through those labyrinths and vacuums—the lone statues, the paintings, the flowers, the broideries—the still machinery—the ploughs, the churns—the tapestries, the pianoes—what a mute, patient company! But the heart throbs again. The great, mighty wheels roll on silently, powerfully and grand as ever. Life glows through the arteries of the great being. And on Thursday week took place the Musical Congress, where too came the genius of our America, and joining it there some of the brightest of the Old World products, one of them the famed, wondrous JULLIEN, the chief for the occasion. Bands from Philadelphia, from Boston, of New York and other cities—choirs from Boston, and New York choirs came, so like the old time of Olympic games, and our Gotham an Olympia!

“But I was to write a fairy tale, rather a glorious vision realized. There is a great Palace, and its walls of glass. In the centre towers a high dome, through which looks down the sky. Down from the centre of this dome hangs a great cluster of burning lights, that shed their brilliance through all the space, down on that company below, that from the centre rises as three widening departments of throbbing song-life, made up of hundreds upon hundreds of glowing souls. The central radius is dark in the sober dress of men, the two outer radii are bright and sparkling in the attire of woman. At their feet, an arca—a table which bears a music stand, an arm-chair—on each side rows of seats and music-stands innumerable, blending with the up-slanting radii of the great choir. Here sit the players on violins, while up and down the borders of the bright choir stand the mighty men of bass-viol. Below the higher platform for the table, on a level with the violinists, are three women in white and shining garments; before them two pianoes, and around and before all these, hedging them in, bloom greenhouse plants, amidst which, at regular intervals, are placed marble statues like angels, like the fairies of the flowers, beautiful to behold. Then down beyond, out far away in listening calm, spreads a life-sea. All under the dome and through the aisles, the dark of men-garbs, freckled and sprayed, among the white gossamer and light spray of women's flowers—and among them all, silent, pale statues, children of art perfected through days of toil and hope—and farther away in the dim twilight of the labyrinthine courts of the Palace waved, and ebbd, and flowed an outer sea, that sent forth ever the low murmur like the rolling of a far off cataract. High over all these, in the densely peopled galleries, one looked down, and wondered and rejoiced, with a heart up-leaping to God who gives us life and the joys of music.

Now arises the music-king, there on the higher platform at the foot of the gallery of his thousand song-

subjects. He looks around on them all; he lifts his beaten-sceptre; a peal of music rises—a burst of high and glorious melody! On and on it sweeps, one great overpowering billow of song—peal of trumpets and the clarion's cry, and the drum's hoarse roll. Piece after piece, among them the beautiful music of Mozart, and the sweet transporting solo, “*I know that my Redeemer liveth*,” by one brave woman's voice. And then Handel's grand Halleluiah Chorus pealed forth up to heaven, from those many hundreds of voices. One looked from that high opposite gallery and wept and praised God for that foresight of heaven—Gates of the golden city, ready, bursting, and heavenly song rolling tide-like through. One felt the great Creator's presence—almost saw his brightness. Past words to speak what it was—that glorious song. And then more of enchanting music, among which one remembers a splendid overture to William Tell, commencing with the storm, wherein peals deep-voiced thunder, crash on crash; and comes, and roars, and shrieks the tempest—then afar rings a silver bell from the village, and then rages war, bray the trumpets and roll the drums; with the tramp, and ring, and clash, and terror of battles. Then it is over, the strife, the struggle, the carnage-scenes. Floats peacefully from the mellow pipe the simple mountain song, the breath of peace. Beautiful, beautiful! And then the Kapel Meister's Flute, that led through the chase, in echoing woods; the haste and ardor of pursuit; the horsemen passing by us; their tramp dying away in the distance; and we hear through the ferns and thickets the wild-bird's feeble, feeble voice—it dies—it sounds again—again dies softly away, and all is still. Ah, Minerva has not cursed this flute-player, nor Apollo destroyed this gutter Heer. So it goes on—and time would fail to tell the music and the raptures it created ‘fit to wake a soul under the ribs of death.’”

DRAFT OF THE FIRST SEMI-ANNUAL REPORT OF THE “TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.”

BRETHREN,—The Officers and Committee of your Association beg leave to submit a statement of their proceedings during the last six months.

As this is the first Report of the Association, it is proper to remind you that at a preliminary meeting held in the Hall of the Mechanics' Institute, December 13, 1853, it was resolved “that a Society be formed which should have for its object the union and mutual improvement of the young men connected with the evangelical churches in this city;” on the 20th of the same month a constitution was adopted, and on the 23rd your present officers entered upon their duties.

The Association did not, however, fully enter upon the course it had marked out until the 10th of January, 1854, when the first question was discussed.

At each subsequent meeting an essay has been read and a topic discussed, and your Committee has noticed with much satisfaction the punctuality with which the essays have been presented, and the christian feeling which has been displayed in all your discussions and conversations.

Those who look upon the Association merely as a meeting of young men for mutual instruction and improvement, may not see anything novel in the organization; but those who are accustomed to look deeper than the surface of things, will notice that which is more valuable as well as more strange. The Association is not merely a society for the mental improvement of its members, it has a spiritual object, acknowledges a scriptural basis, appeals to religious

feelings, and employs spiritual weapon to accomplish its purpose. Its members are professedly christian, differing in religious creed, in education, and in early religious associations, yet they have proved it to be both possible and profitable to mingle together in prayer and in conversation. There has been too long among the churches of Christ a repellent principle, that tends to keep them asunder, weaving its chains around us as we grew older, but we have made an effort to snap its links with some prospect of success, for the ideas and views of youth are not so stereotyped as those of age, and though the aged christians in the various evangelical churches may not be able to make a vigorous effort to promote that practical union of christians which the age requires, be assured they look upon this movement of their younger brethren with pleasure, and will encourage and strengthen it with their prayers.

The organization affords a fine opportunity for christian forbearance and courtesy ; it is an effort to bring about the fulfilment of our Saviour's will, and the answer to his earnest prayer "that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me." This last sentiment reminds us also that one of the objects of the union of christians should be that the world may believe ; but how is it possible to fulfil the great commission while the bickerings and jealousies of the various denominations throw them open to a charge of insincerity, and while their disunion is a fruitful cause of weakness and want of success.

Our association was an experiment, but it has proved that, differing though we do, we can meet for prayer and religious converse without shocking our prejudices, it is time then that we take the next step, and make a united effort for the benefit of others ; until we do this, one half of our design will remain unaccomplished.

During the last six months your Committee have procured the delivery of two public lectures, the first by the Rev. M. Willis, D. D., in the Congregational Church, Bay street, and the second by the Rev. J. Pyper, D. D., in the Methodist Church, Adelaide street.

The Association has held 14 weekly meetings for the reading of essays and the discussion of some topics of a literary or spiritual character.

The following is a list of the topics discussed according to their respective dates :—

January 10.—Do Societies for purely moral objects, promote the interests of religion ?

January 17.—Can christians consistently take part in defensive war ?

January 24.—Is a christian justified in becoming a candidate for a seat in the Legislature or Municipal Council ?

February 7.—Six propositions on the subject of Missions.

February 14.—Do do continued.

" 21.—Was the deluge universal ?

" 28.—Do do continued.

March 7.—Are the writings of Shakespeare deserving of a place in the library of a christian ?

March 14.—Continued.

March 21.—Will the Jews as a people return to Palestine ?

March 28.—Do continued.

April 4.—Did the Crusaders promote the civilization of Europe ?

April 18.—Do continued.

May 2.—Will the Northern States of America suffer more than the Southern in the event of a dissolution ?

The following is a list of Essays produced :—

January 17.—Opening Address by the President.

" 24.—Mr. Whyte on Temperance.

February 14.—Mr. Christie on the Model Churches.

" 21.—Mr. Thomas on Infidelity.

" 28.—Mr. Sweetnam on the Effect of Mind on Matter.

March 7.—Mr. Scott on Industry.

" 14.—Mr. Creighton on Learning.

" 21.—Mr. Mattheson on Ambition.

" 28.—Mr. Storey on Lying.

April 4.—Mr. Sellar on Y. M. C. Associations.

April 18.—Mr. Cornish on Covetousness.

May 2.—Mr. Spence on Punctuality.

In addition to these, an invitation has been given by the Toronto Literary Debating Society to the members of this Association to attend a course of lectures on Logic, being delivered by Mr. Robertson of the Normal School, of which many of our members are availing themselves.

Your Committee cannot but refer with much pleasure to the interesting correspondence which has sprung up between this and kindred Associations in the United States, especially with that of Washington, and to the proposal which has emanated from that body to hold a convention of Associations in the city of Buffalo, on the 7th proximo. Let us hope that these institutions, by their consolidation and continued intercourse may promote the general union of evangelical christians throughout America.

Presented on behalf of the Committee.

C. R. BROOKE,

Rec.-Secretary.

Toronto, May, 1854.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The Eleventh Annual Meeting of this Society was held on Thursday evening, at Freemason's Hall, under the presidency of SIR HARRY GORING, in the unavoidable absence of SIR JOHN DEAN PAUL, Bart.

A hymn having been sung, the Rev. J. J. HEINITZ offered prayer.

The CHAIRMAN then rose and said, Dear Friends in Jesus, I feel deeply my incompetency for that which my friends to-night have called me to undertake. We are met together here for prayer, and with a feeling and a hope that, through the assistance of a Divine power, the efforts of this Society may be crowned with success ; that our Elder Brother, the old olive, may be brought to know that it lacketh life. But how can we do this without acknowledging how deeply we, who call ourselves the new olive, lack life also. If we are asked what is Christianity, when we look around and see what professing Christians throughout the world are many of them doing, what can we answer ? Whether Jew or Gentile, would God that all the Lord's people were prophets, and that the Lord would pour out his Spirit upon them ! Then, indeed, would both see, and know, and acknowledge by their lives that the Day's Man

sought by Job had come among us. Then, indeed, both would look up and see their leader, like unto Moses, at the right hand of God, saying, "Pardon the iniquity of his people for thy great mercy, as thou hast forgiven them even from Egypt until now." Then should we all, whether Christian or Jew, look forward—knowing ourselves to be nothing in the sight of God, willing and anxious to be only door-keepers at the house of the Lord—to the great day of Jezreel; when, in the same place, where it is said, "Ye are not my people," it shall be said of Israel and of Judah, "Ye are the sons of the living God." I shall now call upon the Secretary to read the Report.

Mr. YONGE accordingly read an abstract of the Report of the Committee, which commenced with a review of the several missionary stations occupied by the Society in Palestine, Tunis, Gibraltar, Frankfort, Breslau, Bavaria, Wurtemberg, Mulhausen, Marseilles, Lyons, and Paris; and in this country, Birmingham, Hull, Manchester, Poutsmouth, and London. It referred to the closing of the Jewish College, after having supplied several valuable missionaries now engaged in the work. The income of the Society has not equalled the expenditure consequent on the extension of the Society's operation, and the increased number of the missionaries; so that the Committee, unless promptly relieved, will have to commence the year with a debt of £546, while various openings for its agency present themselves, and the work is more than ever urgent and encouraging. Twentythree missionaries are at present employed, including a female Scripture reader. The Report mentioned several instances in which spiritual good appears to have been derived by individuals in every class of Jewish society, from the reading of the word of God and the instructions of the missionaries, and referred in cheering and exciting terms to the general result of Christian intercourse and effort on the Jewish community at home and abroad, and to the increasing spirit of friendship and good understanding between Jews and Christians. The income of the Society during the year was £4,269 5s. 5d., the expenditure (including balance due on last account), £4,816 7s. 6d.

The Rev. RIDELEY HERSCHELL after a lengthened reference to the details of the Report and the operations of the Society, proceeded to show that Jewish prejudice against Christianity was becoming considerably modified, and the minds of the liberal Jews gradually opening to the reception of the truth. He was glad that the present meeting was to be as the one last year, of a more strictly devotional character than such assemblies usually were, believing that more real benefit would result from the offering of prayer to God, than mere speech-making. There were some things in connection with the present position and struggle of Europe which effected in no small degree the people of the Jews. The war in Russia would have a very material bearing upon his brethren the Jews, in that land of tyranny, cruelty, and oppression. He spoke thus without any other feeling than that of a Christian. He was not raising up a railing accusation against the Czar of the Russians; but was but mentioning a fact which had come within his own observation, when he said, that the Jews are oppressed and trodden down in that land to such a degree, that, in some respects, it surpassed in severity their slavery under Pharo, King of Egypt, (Hear, hear.) The Jew is taxed there beyond those who are called Christians; and thus a professedly Christian Government taught the Jew to feel that the Christian religion is a system which sanctions tyranny and oppression. But this was not the religion of the Master. (Hear, hear.) Then, with regard to the terrible conscription of Russia, it fell much more heavily on the Jews than upon the rest of the people. Jewish children at nine years of age are torn from their mother's bosoms and carried away, nobody knows where, into some of the garrisons of the country, and probably never to see

their parents again. (Hear, hear.) It would be readily acknowledged by every person before him that it must be a hard thing under any circumstances to have a child torn away from ones side; but in the case of these poor Jews they felt a double pang in tee knowledge that their children were torn away from their religion as well as from their homes and hearts. The events now taking place, however, seem to be regarded by many devout Jews as the fulfilment of prophecy, and they are looking forward to the period of their long-promised restoration to their own land. Some extracts from their journals were read by Mr. Herschell in confirmation of this fact. He then proceeded to expatiate upon the blessings of Christian union in its bearing upon the Jewish people, leading them to believe that after all Christianity in its essential elements is not the sectarian thing they have been led to believe, but catholic and brotherly. He would rejoice, moreover, to see all the various societies which are seeking the conversion of the Jews so closely united as to meet on the same platform, and acknowledge each other as in reality but one society having no separate object; the one aim of each and all being the salvation of men and the glory of the Redeemer. (Cheers.)

PRIMITIVE METHODIST CHURCH.

The Conference of this denomination was held at Brampton, and was distinguished for its kindly feeling and brotherly love. Here was a large concourse of minister and laymen present. The following are a few of the statistics: Members, 2671; being an increase of 345. Ministers, 35—increase 7. Chapels, 59: other places, 134. Sabbath-school children, 1,641. Teachers, 284.

The Conference appointed some new Missions to be taken up, and expressed a strong hope that, with the Divine blessing, there will be much good done through their instrumentality during the next year.—(Com.)

WESLEYAN CONFERENCE.

From the Christian Guardian.

Our report of last week brought down the proceedings of the Conference to the close of the religious services of the Sabbath. On Monday forenoon, the Report of the Book Committee was considered and adopted; and in connection with the reception of the Report, the ballot for Book Steward and Editor took place. The elections resulted as stated last week. By the election of the Rev. G. R. Sanderson as Book Steward, the Rev. Dr. Green retires from the office, which he has filled the last ten years, during which period, and under his management, the business of the establishment has greatly increased and prospered. His successor in the office will enter immediately upon his duties; and we hope that his labors may be equally successful in carrying out the objects for which the Book-Room has been established. The Rev. Dr. Green was subsequently appointed the Representative of our Conference to attend the ensuing session of the British Conference.

On Monday afternoon communications from the Rev. Dr. Ryerson were read, tendering his resignation of membership in the Conference. The consideration of these communications was deferred until Wednesday afternoon, when the resignation of Dr. Ryerson was accepted, and he thereby ceases to be a member of the Wesleyan Conference.

On Tuesday morning the report of the Committee for the final adjustment of the matters involved in the Union of the Canada East District with the Conference, was received and adopted by a unanimous vote. The union of that District with the Conference gives a large increase of territory, and opens a large and inter-

esting field of enterprize for the united body, and we trust, will yet result in greatly extending the evangelical labors of Methodism in that part of the Province.

In the forenoon of Thursday a discussion took place on a resolution that was introduced on the Clergy Reserve question. The result was the adoption of an amendment to the original resolution, setting forth the reason for which the Conference declines taking any further action on that subject. The amendment expressing the judgment of the Conference will be published in the forthcoming Minutes of the Conference.

Various items of the ordinary business were disposed of in the afternoon, and the whole was concluded at an evening session, by the reading of the Stations about nine o'clock.

By the reports from the Districts it was ascertained that twenty-three candidates for the Ministry had been recommended, and were received on trial with the Conference. This is much the largest number ever received in one year. Several of these had been employed by Chairmen, during the past year; but, notwithstanding the large addition of candidates for the ministry, more than an equal addition are still required to supply the places still left vacant. There was no session of the Conference in the forenoon of Wednesday, in order to afford time for the various committees to meet and prepare their reports. The afternoon was principally employed in the regular business of the Conference. In answer to the question, Who have died this year? Two aged and respected ministers were reported as having passed away during the year, from their labors on earth to the enjoyment of a rest in Heaven. These were the Rev. George Poole of Brantford, and Rev. Jas. Booth of Kingston. They both died in the peace and triumphant hope of that Gospel they had so long preached to others.

We are happy to state that, throughout the entire sessions of the Conference, the spirit of love and unity prevailed. Whatever difference of opinion existed on some of the minor matters that engaged the attention of the Conference, in all the essentials of Wesleyan doctrine and discipline, there was manifested an united determination to hold fast whereunto we have attained, and to "walk by the same rule, and mind the same things," that have rendered Methodism an instrumentality so signally successful in spreading Scriptural holiness. And in this high and holy purpose we confidently rely upon the cordial co-operation of our people; and hope, as the aspects of our Zion indicate, that the year upon which we are now entering will be as the former, and more abundantly crowned with the mighty outpourings of the "Spirit from on high."

Political and General Miscellany.

TOBACCO AND ITS EFFECTS.

From a little work by Rev. Dwight Baldwin, entitled "The evils of Tobacco," we extract the following:

We are told that in 1840, 1,500,000 persons, one-tenth of the entire population of the United States, were engaged in raising and manufacturing tobacco, and that at the present time not less than 2,000,000 are thus employed. The tobacco crop of the United States in 1850 was nearly 200,000,000 pounds. And if we take into consideration the waste of land and labor in raising it; the expenses attending the manufacture and traffic, with the loss of time occupied in smoking and chewing it, and the consequent idleness and indolence it begets, \$30,000,000 would be a low estimate of the present annual loss to the nation; a sum sufficient to provide every district of our country with a free school, every hamlet with a free church, and every pauper with a free home.

The consumption of cigars alone, in the city of New

York, in 1851, was computed at \$1,000 a day; while the whole city paid but \$8,500 a day for bread; this would be \$3,650,000 a year, for cigars alone. The Grand Erie Canal, three hundred and sixty-four miles long, the longest in the world, with its eighteen aqueducts, and eighty-four locks, was made in six years, and cost \$7,000,000. The cigar bill of New York city would have paid the whole in two years. If a line of Atlantic steamers, the pride of the ocean, were all sunk, how soon would the cigar money of that one city rebuild the whole? It is a very moderate cigar-smoker who spends only six cents a day; and yet it amounts to \$21.90 a year; a sum which would be called an enormous tax, if laid on one young man for the purposes of government, or the support of religious institutions. The same trifling sum, if put to annual interest, would, in thirty years, amount to \$3,529.30; and who does not wish that cigars were banished from the world, when he thinks in how many hundred ways this sum might have been contributed to the real comfort and improvement of a man in moderate circumstances; or how much good it might have done, if laid out in educating and elevating his children?

If the tobacco consumption of the United States goes on in future, increasing as it has for twenty years past, have we not reason to fear that the nation of active, inventive, enterprising, efficient Yankees, flying all over the world, will be actually smoked down to a nation as phlegmatic and stationary as the smoking Dutchmen of Holland?

In the United States, intelligent physicians have estimated that 20,000 die every year from the use of tobacco; and in Germany, where the streets as well as the houses are literally beset with tobacco smoke, the physicians have calculated that, of all the deaths which occur between the ages of 18 and 35, one-half originate in the waste of the constitution by smoking! Tobacco exhausts and deranges the nervous powers, and produces a long train of nervous diseases. It is peculiarly calculated to produce diseases to which the stomach is liable; and especially those forms which go under the name of *dyspepsia*, with all their kindred train of evils. It also exerts a disastrous influence upon the mind, and frequently produces an enfeebling of the memory, a confusion of ideas, irritability of temper, want of energy and steadiness of purpose, melancholy, and sometimes insanity. These are the ultimate effects of the use of tobacco, and though any one may not perceive them in his own case, we are assured that the tendency of the drug is always towards disease.

All writers agree that the only remedy for the ruinous effects of tobacco is, "to touch not, taste not, handle not." Dr. Shew says, "Charlatans may go about, as indeed they have done, pretending to have some secret remedy by which the tobacco appetite may be permanently destroyed. But all such pretence is from the father of lies." If, through reason, conscience and religion, a man cannot break off this habit, his case is forever a hopeless one. A season of sickness is an excellent time in which to commence the reform; because, under such circumstances, nature, ever true to herself, takes away all the longing for the accursed drug. True, no one should wait for such an opportunity; but when it does occur let it be improved. The slaves of tobacco who have undergone a course of hydropathic treatment, tell us that the healthful stimulation afforded by the water processes enables them far more easily to rid themselves of any pernicious habit. This it is well for every one to understand, for hydropathy cures by its power in invigorating the general health.

To keep one's self employed in some useful occupation, physically and mentally, to the fullest extent, is a great aid to any personal reform. That an "idle man's brain is the devil's workshop," is no where more true than in regard to the user of tobacco, when he is attempting to change. He further insists that one must desist from the use of all stimulants, or he is never safe.

Chris. Advocate.

A NEW INVENTION—GAS FOR COUNTRY USE.

By a new invention, people living in country towns where no coal gas is or can be profitably formed, may still obtain the luxury of a brilliant home-made gas light, at a cost cheaper than that of ordinary oil or fluid. We witnessed this important improvement in complete operation, a few evenings since, at the residence of a well-known literary and scientific gentleman on Spring Hill, Somerville—being the first house into which it had been introduced in this section of the country. The light produced is superior to that of coal gas, being clearer and more powerful, as the flame is of fuller volume and burns with greater steadiness, while the expense is about the same as that of coal gas at \$2.50 per one thousand feet. It is the combustion of benzole, a resinous liquid, sold at \$1.50 per gallon, mixed with atmospheric air—the gas being generated by an ingenious and not inelegant apparatus, which may stand in the house entry-way, or even be placed on a closet shelf, and from which common gas fixtures may extend in all directions and give the light in any or every room at pleasure. The apparatus generates no more gas than is immediately consumed, and requires for the purpose only the heat of one of the burners used as a light—so that the whole cost of the gas is that of the apparatus and benzole.

An apparatus of sufficient capacity for a good sized dwelling house is offered for \$150. It is so constructed that by means of a rotating air pump, which is revolved by a cord and a weight wound up by a crank, a stream of air is forced into a generator, which is partially filled with benzole. The generator contains a vaporator exposing a large surface of benzole to the action of the air as the latter is forced through both apartments by the pump and the weight—and thus vaporated benzole combining with the air produces a gas of the highest quality for illumination. The apparatus is so perfectly simple, safe and durable that it may be managed by the dullest domestic, only requiring the weight to be wound up before use, and the generator filled twice a month, or not as often unless all the lights are employed.

This beautiful invention was patented in August last, by Mr. O. P. Drake, a practical electrician of Boston, and must be regarded as one of the most utilitarian improvements of the times. It is applicable to houses, shops, hotels, factories, or other places in the country, even on ship board. Hereafter the dwellers on the remotest hill-tops, or in the deepest shades of the "backwoods," may enjoy as much as those of the cities, in the way of artificial "enlightenment" in their domestic arrangements.—*Boston Trans.*

MEDITERRANEAN TELEGRAPH CABLE.—The first portion of the Great Mediterranean Cable, the largest ever made, and in point of circumference also the largest at present existing, is just completed at the yard, near Greenwich, and ready for shipment. The screw steamer "Persian," destined to carry it, will receive her singular cargo the moment she arrives from Alexandria, and the subterranean works on the island of Corsica, etc., will be ready to be connected to the cable on its being laid down. The cable is about 110 miles in length, and weighs somewhere about 800 tons. It contains six copper wires, or conductors, for the electric fluid to traverse, protected by a gutta percha covering, secured in a hempen rope, and finally surrounded by twelve iron wires of No. 1 gauge. The projector and originator, Mr. John Watkins Brett, profiting by experience, has allowed 20 miles for what is technically termed slack and way, and for depths of the ocean. The moment it is laid, London will be in immediate communication with Cagliari through the cable and about 400 miles of subterranean wire. Extensions to Malta, Turkey, etc.—[*Ch. Ad.*]

FRESH AIR.—Man acts strangely. Although a current of fresh air is the very life of his lungs, he seems indefatigable in the exercise of his inventive powers to deprive himself of this heavenly blessing. Thus he carefully closes every cranny of his bed chamber against its entrance, and he prefers that his lungs should receive the mixed effluvium from his cellar and larder, and form a patent little modern aquarius in lieu of it. Why should man be so terrified at the admission of the night air into any of his apartments? It is nature's overflowing current, and never carries the destroying angel with it. See how soundly the delicate wren and tender little robin sleep under its full and immediate influence, and how fresh, and vigorous, and joyous they arise amid the surrounding dew drops of the morning. Although exposed all night long to the air of heaven, their lungs are never out of order, and this we know by the daily repetition of their song. Look at the newly born bear without any nest to go to. It lives and thrives, and becomes strong and playful, under the unmitigated clemency of the falling dews of the night. I have here a fine male turkey, full eight years old, and he has not passed a single night in shelter. He roosts in a cherry tree, and is always in the prime health the year throughout. Three dunghill fowls, preferring this cherry tree to the warm perches in the house, took up their airy quarters with him early in October, and have never since gone to any other roosting place.

The cow and the horse sleep safely on the cold damp ground, and the roebuck lies down to rest in the heather, on the dewy mountain top. I myself can sleep all night long, bare-headed, under the full moon's watery beam, without any fear of danger, and pass the day in wet shoes without catching cold. Coughs and colds are generally caught in the transition from an over-heated room to a cold apartment; but there would be no danger in this movement if ventilation were attended to—a precaution little thought of now-a-days.—*Waterton's Essays on Natural History.*

FINANCES OF THE POPE.—From the large sum of forty millions of dollars, the debt has now swelled, it is said, to the enormous one of a hundred millions; so that his extrication is morally impossible. The interest of the debt alone is stated to be about twenty millions of dollars a year, a sum which his ordinary revenue would be quite unable to meet; so that it is altogether a helpless, hopeless case. It is said that if the whole Papal territory were brought to the hammer to-morrow, the proceeds would scarcely realize enough to pay a dividend of twenty per cent of the debt.

THE BURIAL PLACE OF GEORGE WHITEFIELD.

George Whitefield, one of the apostles of the eighteenth century, died Sept. 30th, 1770. He had preached two hours in Exeter, N. H., the day before, and thence went to Newburyport, where he was to preach the next morning, but before the time of worship arrived, his work was done, and he had entered the spirit world. The church in which he was to preach, and where he was interred, is the first Presbyterian; Jonathan Parsons was the pastor at that time; the Rev. A. G. Vermilye being the present pastor. The church is on Federal street, is of wood, and will seat about 1000 persons. It has galleries on three sides, and was erected in 1746. At the back of the pulpit is a stone slab, recording the deaths of George Whitefield, in 1770, Jonathan Parsons, 1776, and Joseph Prince, 1791. In the

corner of the church to the right of the pulpit, stands a cenotaph to the memory of Whitefield. It is of black and white Egyptian marble, is approached by three marble steps, which surround it, and is surmounted by a flame. It was erected in 1829, at an expence of \$1,600, by the Hon. Wm. Bartlett, who died in 1841, aged 93. He was therefore 22 years of age when Whitefield died, but the writer is not aware if he was personally acquainted with him. The cenotaph has been much injured by relic hunters, who have chipped numerous fragments from it.

Having viewed the interior of the church, we next descended to the small vault under the pulpit, and viewed the bones of Whitefield, and of the two honored ministers who repose by his side. The arm bone which was stolen and carried to England, and afterwards returned, is also there; as is the box in which it was sent back. A hint to visitors,—the sexton stated in reply to some remarks, that many persons took up his time in examining the church and vault, and then instead of paying him left him with a "Thank you."

While there should not be the slightest approach to relic worship, some important lessons may be suggested to the mind by visiting the grave of a good man, especially of such a man as Whitefield. He should be especially endeared to Free Baptists, as the instrument of the conversion of Benjamin Randall.—*Morn. Star.*

A TRAVELLER.

MURDER IN POPISH COUNTRIES.—At the last Annual Meeting of the Protestant Alliance, in London, the Rev. Hobart Seymour gave the result of his own examination of authentic returns, made by public authority in nearly all the so-called Catholic States of Europe, as to the single crime of murder. We merely extract the numerical statement from a report of his speech, and leave readers to their own conclusions. Let the plain question be put: "How many persons in every million of population are taken up and prosecuted for murder every year?" In order to answer this question, Mr. Seymour has examined the judicial returns, in each country, for several years, and struck the average. This done, he answers thus:—

In Protestant England, there are *prosecuted every year for murder, in each million of the population, 4.* (It is gratifying to hear him say that only one out of the four is convicted.) In Ireland, *before the great emigration, there were 45.* In Ireland, *after so many Romanists left the Island, and the proportion of the Protestant population became larger, the number fell to 19.* In Belgium, *least immoral of Popish countries, 18.* In France, where murder is classified rather scientifically under the heads of assassination, infanticide, parricide, poisoning, and military cases, *31.* In Austria, the like varieties of murder, *36.* In Bavaria, *now become purely "Catholic," 68.* In Sardinia, where there has been for ages (in one part of that kingdom) some Protestant influence, the number drops to *20.* In Lombardo-Venetia, it is up again to *45.* In Tuscany, where a British Christian, if in earnest, may not live, *84.* In the Papal States, where the "Holy, Catholic, Apostolic, Roman Church" has everything her own way, the number is *100.* In Sicily, not quite so intensely demoralised by the Church, it comes down to *90.*

In Naples, where the have a taste for blood, and publicly exhibit the blood of one St. Januarius every year, there is made an exquisitely careful classification of murder into parricide, husband-murder, wife-murder, murder of other relatives, infanticide, poisoning, murder premeditated, murder intentional, assassination, murder with robbery, and murder with adultery. Of all sorts of murder the dreadful proportion to each million in Naples is no less than *200.* But in England, let it be once more noted, only *4.* Considering that all crimes flourish together under the Papal shadow with correspondent luxuriance, but for the present, only setting the scale by murder, we ask the advocates of Popery to account for this vast difference in favor of Protestant England.—*Christian Miscellany.*

(From the Christian Advocate and Journal.)

A ROUND OF CARLISLE CIRCUIT.

THE PATENT WATER-BEARER.

Passing along the public road, in the township of Newbury, York County, Pa., a novel-looking work of art was seen., whose general appearance was that of a telegraphic wire, but some of its circumstances and appendages seemed strange and unaccountable. The posts were short and numerous, and had, about midway of their height, large frame hooks, somewhat resembling those on which ropemakers lay their twine while making other twine for the same rope, and at the top iron hooks of a similar shape, in the top of the perpendicular part of which was a groove sufficiently large to grasp the wire and hold it firmly when the edges were pressed down upon it. In one direction these fixtures could be seen only a short distance beyond the road, where they went down behind a hill. In the opposite way they went toward a dwelling house. Pursuing the way toward the house, it ended on a high platform, without any galvanic arrangement for the transmission of intelligence, or any remarkable thing to bring about motion, other than a large draw-wheel or windlass, on which a quantity of twine was wound.

The people were pleased to exhibit the design of the instrument. It was not exactly a telegraph, but a telegraphic wire used as a railroad; not, indeed, to bear news, nor men, nor goods of any man's manufacture, but it was simply a contrivance for saving labor in carrying water. On this railroad a car was despatched, bearing a messenger, whose motion and speed it was pleasing to a spectator unacquainted to watch as it ran down the track toward the swamp, till it went down the hill. It soon appeared in sight again, and after approaching awhile, was near enough so that its roar became distinct; afterward its angular motion was rapid, and finally it arrived at the station or depot with a bucket of water.

The arrangement is this. The wire being fixed firmly at both ends, and so held and supported at the intermediate posts, by the iron hooks, as to leave the upper side without obstacles to the passage of small wheels grooved like those of tackle-blocks, it is used as the track for a little car with two wheels, one running before the other on the wire, the car being held in its position by having the weight principally below the wheels, where also is the attachment of the bucket, the iron hooks or clasps being sufficiently long, horizontally, to let the bucket clear the posts, and, perpendicularly, long enough to allow the car to pass freely over the horizontal part, while sufficient projection downwards on the post side of the wheels is given to the car to keep it from being precipitated to the ground, should its wheels otherwise run off the track. The bucket is a tin pail, loaded with lead on one side, to facilitate its dipping. The wire having an inclination sufficient, the car, by its own weight, rolls down

the hill from the operator's station to the spring, when the bucket plunging into the water, retards the velocity of the car, which now comes in contact with the post of the wire's final attachment; and all being still is ready for the operator's will.

As the car rolls down the hill, it carries along with it one end of the twine, which is now unwound from the drum to give freedom to the car, and which, resting upon the twine-holders or frame-hooks spoken of, is thus, in some measure, held in from the violence of the winds. The crank now being turned, the twine is wound on the drum, and the car drawn up the track, bearing the bucket of water; and this operation might be performed perhaps three or four times, or more, while a man would be going to the spring and back. From the house to the spring it is a hundred and fifty yards, and some part of the way steep, making it an unpleasant journey for weary limbs, especially in a muddy or stormy time, or when the way is dark and slippery.

J. A. BALDWIN.

THE EDICT OF NANTES.

The Edict of Nantes was a large and equitable measure. It confirmed the treaties formerly made between the belligerent parties, gave liberty of conscience to the Huguenots, and re-established the Roman religion throughout the entire kingdom; but, while it compelled the Protestants to pay tithes to the Popish church, it forbade them to speak, write, or act contemptuously against the ceremonies of that church, allowed them the exercise of family worship, and opened to their sick and poor the national hospitals and institutions. This memorable edict not only put an end to the civil wars, but it commenced a new era for France, by elevating the power of the State over that of the Church. After the assassination of Henry IV., the edict remained in force, confirmed not only by the regent, Mary of Medici, but both by Louis XIII. and by Louis XIV. The Protestants formed no inconsiderable portion of the French people. In the year 1806, there were as many as 806 of their churches in France, composed not merely of the lower and trading classes—but of many of the aristocracy of the kingdom, who, admiring the philosophical dogmata of the Geneva reformer, had given a hearty adhesion to the Huguenot cause. These were persons who, to use a modern phrase, were attached to the liberal side in politics. The constitution of their churches was democratic and representative; and the subsequent action of the French court against them proceeded probably as much from fear of their supposed revolutionary tendencies, as from hatred to Protestantism. On the publication of the edict of pardon, in 1629, the most industrious and flourishing communities in France were Protestants. The manufactures and trade of the state were for the most part in their hands. In some departments they alone had held the monopolies of salt and wine; and the commerce of foreign states was carried on chiefly by their vessels. So that even so late as 1699, Baville wrote: "If the merchants are still bad Catholics, at any rate they have not ceased to be very good traders." Had they been permitted to continue in France, in the free exercise of their religion—a religion, too, which so happily guided their social and commercial life—they would, without doubt, have completely changed the character and, probably, the for use of the kingdom. In their hands, the maritime trade of France was being rapidly developed, and on a scale which was

surpassed only by the wealthy Netherland burghers. The French Protestant merchants were acknowledged by the whole commercial world, to be men of the strictest morals, and of unimpeachable mercantile integrity, on whose word perfect reliance might be placed in every transaction. By the avowal even of their enemies, it is remarked, "they combined the qualities of the citizen—that is to say, respect for the law, application to their work, attachment to their duties, and the old parsimony and frugality of the burgher classes, with those of the Christian, namely, a strong love of their religion, a manifest desire to conform their conduct to their conscience, a constant fear of the judgments of God."—*Eclésiologie Review*, June, 1854.

SABBATH QUESTION.—COMING ELECTION!—At the present crisis in the history of our Province, it behoves the friends of the Sabbath not to slumber. While a natural desire is being expressed to have returned to Parliament men sound on those great questions which have so long agitated our country, and sworn to secure their speedy and satisfactory settlement, let us see to it that we allow not to be shoved into the background a question which will yield to none of them in interest and importance.

Facts convincingly attest that individual prosperity materially depends upon the mode in which the Sabbath is kept. What holds good in regard to the individual, holds equally good in regard to the nation. God has invariably blessed those nations that have honored his day, and has invariably, in the long run, blasted those that have kept not their foot from polluting it. Consult the page of history—it is crowded with illustrative proofs. Not scientific discovery, or commercial activity or intellectual culture, or the graces of modern accomplishments, merely or mainly, but "*Righteousness exalteth a nation.*" It matters not that our noble Province is making such rapid strides in material wealth, and that such a bright prospect is presented of the development of her vast resources, if she be not regardful of an institution so sacred and salutary, on which the broad seal of Heaven has been fixed. Then, sooner, perhaps, than we are aware, may her name be added to the catalogue of those on whose sepulchre the epitaph has been inscribed—"The nation and kingdom that will not serve thee shall perish—yes, those nations shall be utterly wasted."

To avert such a catastrophe, it is a very true patriot and christian to do what in his lies to prevent the desecration, and to promote the observance of this holy day. To every one in whom the elective franchise is vested, an opportunity is furnished for doing something in this way. *Send men to Parliament pledged to the passage of a Bill for the immediate abolition of all Sabbath labors in the public departments.* Closely examine all candidates for your suffrages on this question. Let it form a prominent plank on your platform. Be not satisfied without a direct and plain answer. Remember that a single vote is of immense consequence. It was *one* turned the scale against us last time the question came up. This is enough to show how responsible is our position, and how great is your curbagement. Only one of a minority with all the influence of the Head of the Government, and the pliant tools of a rampant Priesthood ranged on the opposite side, we not confidently look for victory in a new House where much fresh blood must necessarily be infused, if we only prove faithful to the cause which we advocate, and the Lord of the Sabbath whom we profess to serve? By order of Com.

ROBERT F. BURNS, Sec.
Kingston Sab. Ref. Society.

P. S. Papers favorable to the Sabbath cause would confer a favor by inserting the above.