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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME II.]

APRIL, 1856.

[NUMBER 12.

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

The Topic for the Month.

REVIEW OF THE PROCEEDINGS OF UNIVERSITY COLLEGE COMMISSION—NEED OF A REFORM.

The Report of the Commissioners in this case, fully and honorably acquitting the President of the College on all and every one of the charges preferred against him, having been approved by His Excellency the Governor General, as visitor, and published in the midst of the zealous and persevering efforts of a section of the *press* to persuade the world that a gentleman of the highest moral purity had been attacked by a clique of demons; and ample time having been allowed those who think themselves the friends of the acquitted, to do their utmost in his behalf; and they, in their own peculiar way of serving him, having seen fit not only to break down every barrier which stood in the way of a full review of the whole subject, but even to challenge it in the most reckless manner; the duty need no longer be deferred of urging upon the Parliament of Canada the necessity which this case proves to exist, for the immediate abolition and prohibition of all Commission Courts not appointed by a special act of the Provincial Legislature, or under a general act that shall give to such courts sufficient control over witnesses, forestalling all deceptive pretensions to power; and that shall, at the same time, confine the commissioners to the duties of their office to be specifically defined, so as to prevent them from receiving illegal evidence of any kind, and from acting the part of counsel on either side by pleadings either general or supplementary; and that shall also provide for the appointment of a prosecuting officer in connection with such Courts to be duly obligated and bound to the faithful and full discharge of his duties; and that shall furthermore, institute the best practical tests, as safeguards against the appointment of unsuitable Commissioners.

I. IN RELATION TO THE DEMAND FOR CONTROL OVER WITNESSES.

Here especial attention is called to the fact, that the Commissioners while speaking in their Report of

a witness who refused to be sworn by them, excuse the matter as follows:—

"In any event we had not the power to enforce her attendance. In our view of the law visitors have no compulsory power over persons called as witnesses. They cannot attach parties for disobeying their subpoenas or citation. We do not possess this power even as regards the Officers and servants of the College. But in respect to the latter they can generally exercise sufficient control in another way. They could adjudge such parties guilty of contumacy for any disregard of their authority and proceed thereupon to sentence of deprivation or dismission."

Thus the Commissioners make the broad confession of having been perfectly aware that they did not possess "sufficient control" even over the College servants! While they knew that over all others they possessed no compulsory power whatever!! In significant contrast with this their confessed impotency, stand the subpoenas which they issued. The following is a copy of one which was actually served omitting the name of the party therein addressed.

L. S. "We the Commissioners appointed under the great seal of the Province of Canada to visit the University College at Toronto in the execution and in virtue of the power and authority to us in this behalf granted, DO HEREBY CITE AND COMMAND you that all excuses being laid aside you be and appear in your proper person before us at University College, in Toronto, on the *twenty-fourth day of January instant*, at the hour of eleven o'clock in the forenoon, then and there to testify the truth according to your knowledge touching and concerning certain matters then and there to be enquired of by us, AND HEREIN FAIL NOT upon such pain and peril as shall fall thereupon.

"GIVEN UNDER OUR HANDS at Toronto aforesaid, this twenty-third of _____ in the Nineteenth year of Her Majesty's Reign, and in the year of our Lord, One thousand eight hundred and fifty-six.

N. O'REILY.
WILLIAM F. COFFIN.
JAMES DANIELL.

It is true that the Commissioners are all spoken of as highly virtuous and honorable men—men of the utmost candor and sternness of principle—gentlemen

every way fitted to be entrusted with the most sacred interests of purity and virtue,—and it is meet that they should have been so spoken of—the simple fact of their appointment speaks of them thus, and points to them as men utterly incapable of guile—men who would turn from the very appearance of dissembling with abhorrence and disgust. How is it then that they descended from their lofty position to issue those deceptive subpoenas? Why did the commissioners thus throw around their court, of “no power,” the Lions skin? Was it not for a purpose? Was it not to deceive? And that they did deceive thereby, more than one are fully prepared to attest. Never would he who preferred the charges, have submitted them to the adjudication of the Commissioners had he not been grossly deceived by their empty show of power. Never would he have committed the mad act of hazarding the interests of morality and virtue in such a case, by intrusting them to the protection of an impotent court—a court destitute of “sufficient control” over witnesses. The extent of control that was absolutely indispensable in this case is clearly indicated by the subpoenas of the commissioners, as it is not to be imagined that they went further in feigning authority, than the case, in their judgment, made it necessary that they should have been actually invested with. Power to “command” witnesses, then, was necessary—and power to enforce obedience by the certainty of “pain and peril”—this amount of power the Commissioners knew to be necessary by their own showing, and knowing well that they did not possess it, why did they consent to act? Why did they not resign and recommend the appointment of a Parliamentary Commission that would possess all necessary power—or that the accused should prosecute his accusers? It would seem, however, that the Commissioners almost succeeded in persuading themselves, that the mere show of power was in their case nearly if not quite as valuable as its actual possession, and that the ends of justice were thereby almost if not fully as well served. That they would have all men believe this, is very evident from the following quotation from their Report:—

“So far as the Commissioners can learn all the evidence that could be brought to bear upon the subject, has been produced and heard. Every witness who has been named to us has been carefully examined, with the exception of the young woman mentioned at the end of the fifth specification of charges, who was ill in bed, and refused to be sworn or to give evidence.”

The meaning to be attached to the word “could,” in the above quotation, is all important. Few would suspect that it had any reference to the impotency of the court. That such, however, is the fact, all must admit who think sufficiently well of the “Leader” to believe that it did not wilfully fabricate the following for the purpose of damaging the Commission:—

“President,” (M. O’Reily),—“I wish we had power to bring him here. If we had we should deal with him very summarily. My impression is that we cannot do so.”

“Dr. Conner,—I am also under that impression.”

“Mr. Cameron,—It is strange that young Lillie was not served before leaving town. I have grave doubts about his having evaded a summons; for he had been seen in public several times after the summons was issued.”

“Mr. Dick,—The truth is just this. It has become known in the city that persons cannot be compelled to attend this Commission; and I feel willing to concentrate the case in this point.”

“President,—I have scrupulously withheld my views on this subject till now, on that account.”

“Dr. McCaul stated that one of the witnesses called by Mr. Dick would not have attended the commission, had not he (the Dr.) persuaded him to do so.”

“Mr. Dick,—It is very generally known that this Commission has no power to compel the attendance of witnesses; and that is the reason why we have suffered the whole matter to concentrate in this case.”

“Mr. Daniell,—You say you have other witnesses; why not give them?”

“Mr. Dick,—I do; but it would be useless for me to give in their names.”

Thus the Commissioners learned most definitely that there were parties other than the young woman who refused to be sworn, who had evidence, and which the Commission “could” not bring to bear, simply because of its own impotency—its utter destitution of power to compel attendance. And then as if something had been wanting to complete the humiliation of the court, it must be told to its face by the party accused before it, that a witness whom it had commanded not to fail in appearing on his “PERIL” had actually mocked their command; and would not have appeared but for the entreaty of him against whom he had been commanded to appear! And this the Commission sat and heard without controversy and without indignantly resigning their appointment till Was ever humiliation more complete?—And finally, after Mr. Dick had told them that he had more names, and they had urged him to give them to the court—did he not tell them it was USELESS?—And certainly nothing could have been more absurd than for him to have continued giving in the names of witnesses after he knew that their appearance depended more upon the willingness of the accused to entreat attendance, than upon the power of the court to command it.

II. IN RELATION TO THE DEMAND FOR GUARDING AGAINST THE RECEPTION OF UNSUITABLE TESTIMONY BY COMMISSION COURTS.

Here let it be noted, that in order to prevent the sanction of an oath from being brought into contempt, the law very properly makes it a misdemeanour to be punished by the judges for any magistrate or other party to administer an oath in matters with which he is not officially connected—declares such oaths wherever taken *extrajudicial*, and hence utterly null and void; rendering it quite impossible to convict any person of perjury on such an oath, though every statement thereby sought to be confirmed was a well known, gross, and deliberately contrived falsehood. Yet the defence in this case presumed to lay three affidavits from one family before the Commission as evidence, all of which proved themselves to be *extrajudicial*. That they were as worthless and as positively illegal as forged bank notes, the commission knew, as every member of it was a lawyer; and in addition to their own knowledge they were definitely told so by competent counsel; and also that the magistrate who administered the worthless oaths had in each case committed a misdemeanour, which subjected him to indictment and punishment. Though told all this in plain and definite terms, which none of them attempted to contradict; this Commission, instead of treating the presentation of the illegal affidavits as a gross insult offered to the court—instead of immediately sending a message down to the Grand Jury, then in session, for the indictment of the magistrate who had presumed to administer the illegal oaths—this Commission—What did it do? IT RECEIVED THE ILLEGALLY EXECUTED AFFIDA-

VITS!—Received them as evidence!!—And as such paraded them in its Report!!! Was this not also for a purpose? Let the many who have thereby been shamefully deceived and induced to view those illegal documents as *bona fide* affidavits make answer.

III. THE NECESSITY FOR INSTITUTING A CHECK AGAINST THE POSSIBILITY OF COMMISSIONERS ASSUMING THE FUNCTIONS OF COUNSEL ON EITHER SIDE, UNNECESSARILY.

The Commissioners, speaking in their Report of the testimony of two witnesses, remark as follows:—

"The only circumstances in all that Fleming and Willard saw calculated to excite suspicion—namely, "the supposed marks on the President's dress, is the "one upon which they are distinctly at issue. If this "difference in their sentiments had reference only to "something irrelevant or collateral to the main "question, it would be of no moment, but it is not "so. And while both witnesses are clear and positive, they fatally differ not only in a material point, "but in the only material point of their whole testimony."

The special pleading involved in the use of the phrase "supposed marks", is rendered flagrantly apparent by the phrase "both witnesses are clear and positive", occurring just five lines below. True, it may be said that both are clear and positive in relation to the marks, yet they fatally differ in their statements respecting their existence, and hence they could only be "supposed." But has this been shown?—Is it possible to show it? Fleming speaks positively—and swears the knee was marked with dust. Willard is equally positive, and says the coat skirt and elbow were marked. Now this is precisely what the Commissioners must have viewed as strongly corroborative details, (as there is no contradiction), proving, as it does, the perfect independence of their testimonies, had they noted the relative position of the witnesses as they approached the recess. Fleming walked in front of Willard and would have a full front view of the party met, while the person of Fleming would naturally conceal the lower portions of that view from Willard; and only the lower, as a somewhat elevated embankment extended some paces from the door of the recess. As the parties who were met, passed the witnesses, the marks on the elbow and skirts were noticed by Willard; who, as there is good reason to believe, might not have seen the marks which Fleming saw, and then in turn the position of Willard would partially obstruct the view of Fleming, and in speaking of these marks to each other subsequently on the same day, each would of course conclude that both spoke of the same marks though the location of them was mentioned by neither at the time; and after this impression had rested on the mind of each for three years, it would be strange indeed, if the understood location of the marks spoken of, had not become identified with the actual facts as expressed circumstances. This divergency touching the parts marked so obviously resulting from the relative position of those who saw them, proving as it does so satisfactorily the statement of both witnesses, that they had never had a mutual rehearsal of the circumstances from the day on which they were first witnessed, instead of being put down by the Commissioners, as it should have been, as greatly strengthening the credibility of the witnesses in their numerous statements so remarkably in harmony, is the only reason assigned by them, for giving the whole of their joint testimony to the winds. This is given simply as a specimen of the manner in which the witnesses are treated whose testimony is adverse. Couper, Cuttell, Langrill, Goady, Fleming, and Willard all share in the de-

rogatory reflections of the Commissioners, while they plead with all the zeal of counsel against them as suspicious, uncandid, or untruthful. In striking contrast with the preceding view stands the following:

Eliza Gordon swears, "I returned at half past eight. As I returned I saw Dr. McCaul. I was at the crossing on Jarvis and Carlton streets. He was within a yard of me. He was coming down from Yorkville. In about ten minutes or a quarter of an hour afterwards I saw him at the nursery door, going into his own dressing room. He keeps his snuff there and I suppose he went in for it. He did not leave the house again that night. He sometimes goes to bed very early. His bed room is adjacent to the dressing room. I saw him go into it shortly afterwards and he did not leave it that night. * * He could not have left his bed room that night without me seeing him. I sleep in the room with the children and keep the door open—it being summer time. I did not go to bed till about ten o'clock. * * * I saw Dr. McCaul pass up and enter his dressing room. After being there a few minutes he went across to his bed room and closed the door."

Mary Anne Milton swears "about nine o'clock, when I went up stairs to settle the rooms, I went to settle Dr. McCaul's room. He was not there. He was walking about in the parlour. * * * I heard him enter the house about nine. He walked out of the hall into the dining room. I think he remained there till I went to his bed room. After leaving the parlour he went to his bed room. The bedroom door was shut when I went to leave water in the room. That was, I think, nearly ten. I am certain of it. When I went up first, near nine o'clock, the door was open. I did not see anything of Eliza Gordon, who was in the nursery, the door of which was shut. It was also shut when I carried up the water. * * * I know Dr. McCaul was in his room, because I heard him shut the door when I was coming up with the water. He went up the front stairs and I the back. I suppose he left the dining room about the same time as I got to the dining room door; but I did not see him in advance of me in the hall. I have not the least doubt about that. It was then about ten o'clock. From the time he came in till he went to bed, I heard him walking all the time. * * * From nine o'clock, when I heard the Doctor's step in the parlour, till I went up with the water was an hour."

Now, had these two witnesses agreed in all the details of their testimony, save in the circumstance that as the Dr. met and passed them in the hall, one of them observed dust on the knee and the other on the shirt and elbow of his apparel, and that while they had mentioned those things to each other in conversation on the same day, and never afterwards, one remained confident that the dust spoken of was that on the knee, and the other that it was the dust on the skirt and elbow; who, if we except the three Commissioners, would ever venture on such grounds to set aside the whole of their evidence? But mark,—Mary Anne Milton can swear that the Dr. came in about nine o'clock,—that from the hall he stepped into the dining room, and thinks he remained there while she was up stairs settling the rooms. She heard him walking all the time, and Eliza Gordon swears that within ten or fifteen minutes after half past eight o'clock, she saw him enter his dressing room up stairs. M. M. swears that it was an hour from the time the Dr. entered the house till she went up with water for his room by the back stair, while he was going up by the front stair, that he then entered his room and she heard him shut the door,

and E. G. swears that before nine o'clock, and a few minutes after he entered the house, the Dr. went into his bed room and shut the door for the night. M. M. swears that she passed E. Gordon's room door about nine o'clock, and saw her not, as her door was shut—that she then went into the Doctor's room, the door being open. E. G. swears that at that time the door of her room was open and the Doctor's shut. M. M. swears that from nine to ten o'clock the Dr. was walking in the dining room and parlour down stairs. E. G. swears that from nine to ten o'clock he was in his bed room up stairs! Yet, in speaking of these witnesses, the Commissioners assert, that they "WERE REMARKABLE FOR THEIR INTELLIGENCE, CLEARNESS OF MEMORY, CANDOUR AND ACCURACY." III

The fact that the Commissioners have attempted to plead against the witnesses in any case, is most conclusive evidence that their testimony remained in force notwithstanding all the efforts of the defence to break it down, and on the other hand the fact that they plead for a witness, is proof that in their judgment his testimony needed their help. That this was true in the case of Patrick Mullaney is shown thus: Mullaney swears,

"Cuttell who was the farthest away from the slaughter-house of any of the witnesses, swore that it was a nuisance, and that he left on that account. I knew that he left in order to go to a house that was a dollar a month less."—*Leader's Report*. The house that Cuttell left was James Orford's; the one he went to was John Jackson's—the time he left the one and went to the other was June 9th, 1853—the amount of rent paid for each house is shown by the following copies of receipts given by their respective owners:

"Toronto, June 9th, 1853.—Received from Mr. J. Cuttell the sum of fifteen shillings, for one month's house rent, "ending June 9th." JAMES ORFORD."

"Toronto, 11th July, 1853.—Received from Mr. J. Cuttell, seventeen shillings and six pence for one month's rent due the 9th. JOHN JACKSON."

All the strange statements of Mullaney respecting the cock fighting, and the cutting of the reins, are declared by both of the Cuttells to be as directly the opposite of facts as are his statements respecting the rent—the falsity of which fortunately admits of the above documentary proof—and that Cuttell fled from Toronto, through dread of being prosecuted for perjury, the Court could not urge, as it had ample proof of its falsehood offered in open court. Yet the Commissioners plead, that the testimony of Cuttell is impeached by that of Mullaney, and that this impeachment is not neutralized—that the credibility of Cuttell is not restored by the subsequent testimony of John Donogh and Thomas Stevenson!—Why not? Why say the Commissioners, Mullaney is a 'respectable tradesman'? True, he is a butcher—which is unquestionably a respectable trade; but surely the Commissioners know that a man might rise to that position without having acquired any marked reputation for either *intelligence* or *virtue*. While they must admit that John Donogh never could have obtained his position had he not enjoyed the reputation of being endowed with both intelligence and virtue in a highly creditable degree. Without such a reputation, it is perfectly obvious that the Wesleyan denomination never would have intrusted him with the management and control of their valuable printing establishment. Against the testimony of Donogh and Stevenson, Mullaney certainly needed help. But surely it was not the province of the Court to furnish that help; especially in the extremely liberal manner in which they so lav-

ishly bestow it, as not only in this case and the others already mentioned, but also in the case of the College servants, the help rendered is very extraordinary and took some who were present completely by surprise. The pleading of the Commissioners, in behalf of the testimony of Morrow, like the whole of their pleadings in every other case is so *exclusively* on ONE SIDE from first to last, that it could not have been more so, had the Commissioners stood before the world, not as judges, but as the colleagues of Dr. Conner.

IV. THE DEMAND FOR A PROSECUTING OFFICER IN COMMISSION COURTS.

The amount of the responsibility and revolting drudgery thrown upon the party who presented information to the University commission, was so great—so unlikely to be *freely* and *voluntarily* assumed by any individual, for the public good, that Mr. Dick has no hesitation in admitting that it stands as a partial excuse for the offence committed by the conductors of those prints which have asserted that he acted under the instigation of others who had agreed to reward him handsomely for his mercenary toil.—The excuse, however, is only *partial*, as all men are bound to know the truth of what they affirm, which in this case was impossible, the statements made by them being thoroughly false; Mr. Dick was neither instigated nor hired to undertake the part he acted in this investigation—the whole arose in a manner very simple and easy of explanation. In a purely incidental manner he happened to hear the positive assertions of an individual who directly charged the guilt of gross uncleanness upon one, whose character the welfare of Canada required should be free from all such imputations. He immediately and from a clear perception of personal duty, and from no other motive, did then and there assure all who were present, that unless the charges were retracted he would most certainly bring them to bear against the party implicated. The charges were not retracted but repeatedly reiterated up to the time that the Commissioners met and advertised, calling for information against the President. Mr. Dick in simple accordance with his pledge given as already explained, appeared before the Commission, and laid before the court the information which he had in THAT ONE, AND ONLY MANNER, in which the Commissioners WOULD CONSENT to receive it. To say that the manner was not honorable is to pronounce the Commission a conclave of villains; as none but adapts in villainy would in so grave an inquiry, leave no door open for the admission of information, but one that would necessarily stamp with dishonor every man that approached it! Suspecting no villainy, anticipating no dishonor, Mr. Dick, as stated, preferred his charges; expecting however that, that as the court was one of inquiry it would actively bestir itself in searching diligently into each charge. But instead of this, as soon as the case was opened, he found himself thrust into the position of a public prosecutor, and the whole responsibility of bringing home the charges thrown upon him, while the Commissioners folded their arms and looked on without offering him the slightest encouragement or assistance. In the light of these revelations he saw his position to be a most extraordinary one, that in addition to all the responsibilities which he had voluntarily assumed in the preferment of the charges and in the employment of counsel, there was thrown upon him the whole burden and toil of the unpleasant drudgery of the investigation—labor more than enough for the undivided attention of any man—while such attention it was impossible for him to bestow, as much of his own daily business was such as did not admit of postponement; and to ask assis-

tance in performing the thankless, reproathful drudgery of the Commission appeared cruel, and therefore no course seemed open to him other than to shoulder the whole burden, and act under it as efficiently as possible, which he did as long as perseverance was of any use. But who can imagine that it is the duty of any private individual to place himself a *second time* in such a position? Or that any person will ever do so who knows the history of this case? No one should do it—every person should be warned against it. And the necessity of doing so, or the part of any citizen, should be at once removed, by a statute provision for the appointment of an officer, to whom may be assigned all the duties of prosecutor, wherever a Commission requires the performance of such services. So that in time to come every private individual shall be viewed as having performed his duty to his country when he shall have fully communicated to the Commission appointed for any purpose, whatever information he may be possessed of, bearing on the objects of its appointment.

The Newspaper charges of conspiracy being perfectly fabulous, and several persons having expressed a desire to assist Mr. Dick in paying the expenses he has incurred, he now gives notice, *as he has nothing to conceal*, that he is prepared to receive and enter in an account, all sums sent by mail or otherwise; the balance of the amount of which sums, after paying the actual cash expenses, to be paid to the Treasurer of the Toronto House of Industry, and by him acknowledged through the *Globe*. Address *bcz 986*.

In promotion of the reform in Commission courts herein advocated, it is suggested that petitions to all the branches of the legislature be immediately put in circulation, that they may be returned and presented as soon as possible. To facilitate this work, the subjoined form of petition is presented; and it is urged that every citizen who perceives the connection which exists between these courts of inquiry and the tone of public morality, and the influence of the latter upon the moral purity of each family circle, be found ready for immediate and efficient effort, to be patiently persevered in, till a basis be established for the future organization and direction of Commission courts in Canada, such as shall entitle them to the respect and confidence of the wise and good of all classes of her citizens.

*The Petition of the Undersigned inhabitants of—
Humbly Sheweth:—*

That your petitioners having ample proof that the investigations of Commission Courts exert a direct and powerful influence upon the tone and standard of public morality, the effects of which upon the moral purity of the family circle are known to be immeasurably great, PRAY, the Canadian Legislature to enact a Law for the future organization and government of Courts of inquiry, such as shall invest Commissioners with all necessary control over witnesses, according to the expressed wish of the chairman of the recent University Commission—prevent Commissioners from receiving illegal evidence—prohibit them from exercising the functions of counsel on either side, by pleadings either general or supplementary—provide for the appointment when necessary, of a responsible prosecuting officer, and establish efficient safeguards, as in Courts of arbitration, against the appointment of unsuitable persons as Commissioners; and that shall in all other respects, as you in your wisdom shall see fit to decree, so constitute and regulate these Courts, as to entitle them to the respect and confidence of the wise and the good of all classes of Canadian citizens.

And your petitioners as in duty bound
will ever pray.

The following article appeared on the cover of the February number. It is now necessary to give it a more permanent location, as an antidote against the evil influences of the erroneous charges of malicious and mercenary motives, made and circulated so industriously against him who performed the thankless drudgery of the Commission Court.

UNIVERSITY COLLEGE COMMISSION CASE.

Pending the decision of the Commissioners, all parties had a right to expect that little would be done by public Journalists to forestall that decision. On the one side, so far as known, this expectation has not been disappointed; while upon the other, statements have been made so affirmative of the clear and triumphant manner in which every charge has been refuted, as to render it a matter of very grave surprise that the Commission did not at once announce the fact to the world. Sixteen days have passed since the examination of the witnesses and the pleadings of counsel were ended, and still the public mind is kept in suspense as to what may be the judgment of the Commissioners. In the meantime, *journal* after *journal* is giving its utterance as already stated.—Now admitting that all the statements of these newspapers, alluded to, are in perfect accordance with truth and propriety; it is certainly a notable circumstance, that they all, without exception, accompany their statements with the most bitter reflections against the individual who performed the *necessary*, though painful, duty of presenting the charges. As the necessity and duty of the act is thus questioned, it is proper to ask—1st, Would the commission have been appointed by His Excellency without the existence of an obvious necessity for so doing?—2nd. When so appointed from such obvious necessity, could the commission have failed to discover that it had a legitimate object?—3d. Having before it a legitimate object, could the commission, if endowed with requisite ability and wisdom, have failed to discover the most appropriate means of procedure?—4th. Is it to be believed, that a commission of *honorable men* would have adopted as the most appropriate means of compassing a legitimate object, a course of procedure, in which it would be literally impossible to advance one step, until one or more of their fellow citizens should be found ready, in answer to their call, to enter deliberately upon the performance of a *low, VILLANOUS, DISHONORABLE ACT?*—!!! If such be indeed the fact, then undoubtedly it is most fervently to be hoped, that Canada has seen the last—the very last of these commissions. Let their existence and name perish with this University Commission.—If it be indeed a fact that no *honorable man* can lay business before these courts, then, assuredly, all may well exclaim, let the just execration of an indignant people blot out their name and their memory together! Or if they *must* be remembered, let it be for an everlasting reproach. If all this is not clearly demanded as the righteous outbursting of honorable indignation against such courts, then is it necessary, that all concede frankly and unreservedly, that it is POSSIBLE for business to be laid before them in an *honorable* manner, and that the man who does so is not necessarily a cowardly assailant of the personal character of pure and unoffending men.

In relation to the necessity which existed for the appointment of the present University Commission, little need be said. That the "*fama*" was of the most obnoxious and pestilential character—also of long standing, as well as progressively accumulative, is now beyond dispute. While the manner in which the *wale* was associated with a particular name, was such as virtually merged a High Priest of

knowledge and religion in a living personification of hypocrisy and lust. All of which, taken together, certainly presented a cause, for the appointment of a Commission of Inquiry, such as no sane man could have had the hardihood to condemn; and such as no candid person can now represent as too trifling to have merited the attention which it has received. So true, indeed, is this, that it will be remembered as having been set forth in the defence, that the allegations rumoured and reported were so revolting and abominable, as to be attributable to none, save the lowest and vilest of mankind. And hence the absolute necessity for the appointment of the Commission may be considered as incontrovertible,—a necessity, moreover, which renders it incontestible, that the Commission, when appointed, must have had a legitimate object—an object for the attainment of which the Commissioners could not, if honorable men, have adopted a course of procedure that could not be so much as entered upon, without the performance of a dishonourable act. But in the course of procedure which they did adopt, the presentation of charges, in answer to their call, is made the absolute prerequisite of all progress in the investigation; and hence all must admit, however reluctantly, that it was possible for charges to have been presented in an honourable manner. If possible, what has been adduced to shew that such was not the case?—Had any of the revolting rumors originated with him who presented the charges? No—this is not pretended. Had any of them reached the public ear through his readiness to spread an evil accusation? Not one of them. Nor can his name be associated with any of the numerous rumors which had been afloat for years (except as hearing them) until the demand for an official investigation became imperative. But had he not been a disappointed applicant for University office or emolument? Never, in any instance—he having never on any occasion either sought or desired any such office or emolument. Well, but is not he the expectant of something of the kind? Has not something of that description been held out to him as an inducement to act as he has done in this matter? No! Never in any form, or in any manner. Nor is there any such office or emolument that he would accept if offered him. His present duties and business occupy his time and attention so completely, that it was only by attending to his personal affairs while he should have been taking rest, that he was able to accomplish his part in the recent investigation. To his present efforts and labors his mind has been directed for the past *twenty-two* years, with so much intensity of interest, that no offer of place or office in the University, would induce him to abandon the work in which he is now engaged. Is it not a fact, however, that Mr. Dick was *hired* to prefer these charges against the President, by the Professors of University College, or by some party or parties in their interest, in order that one of the Professors might obtain his place? Never, either directly or indirectly—neither by these parties nor by any other, was such a proposition ever named to him, or the semblance of it ever mooted or hinted to him, in any shape or form whatever. When the investigation was drawing to a close one gentleman remarked that as he had spent so much time in attending to the case it was but right that those who approved of his course should remunerate him for the time he had sacrificed. To which the reply was *immediately* made that money never induced him to take the position which he had sustained in the proceedings, and for what he had done pecuniary compensation never would be received. Perhaps then it is true that Mr. Dick has, through the whole of these proceedings,

been the disguised confidant of Dr. McCaul; elected by him to present sham charges—conduct a sham prosecution, and thus divert attention from the actual crimes of his friend.—Wrong—still wrong—wrong in every particular, like all the previous suppositions. But even provided it shall be found at last that Mr. Dick did act honorably, and without any corrupt motive; still, what had he to do with it more than others? Why was he the party to present the charges?—In answer to this Mr. Dick wishes it to be understood, that he pledged himself to do all that he has done, when he *first* heard Mr. Cuttle's testimony in the printing-office. He then told him that he never would consent to hear him persist in making the statements he had made, without doing every thing in his power to see that the party implicated by his statements was fairly confronted by them. And thus, before he had the slightest opportunity of consulting with any individual, he committed himself *broadly* and *fully* to do all that he has done in this investigation, so far as the first charge is concerned. The other charges were added, as an act alike due to the accused party and to the public, that subsequent investigations might be rendered unnecessary. Throughout the whole, Mr. Dick is perfectly conscious of having acted in honor and fidelity, and regrets, that in the efforts made to forestall the decision of the commissioners by certain prints, so much should have been done to subvert the truth, in relation to his position, motives and conduct. He holds that in what he has done he has simply discharged an imperative duty. And if it has really resulted in the clear and triumphant exoneration of the accused, from all suspicions of immorality then is Mr. Dick honorably entitled to the warmest thanks of United Canada, and to the special gratitude of the accused and of his friends, seeing that instead of privately retailing stories of abominable immorality, he was dumb in relation to all that he heard *as rumors*; while, the moment he heard a direct charge from one who declared himself an eye-witness of loathsome iniquity, he, at once, and without hesitation, pledged himself to bring the accusations to an open investigation. What could have been more honorable than this? And what more reasonable than to approve of such conduct? Instead of this, however, the most dishonourable motives must be attributed to Mr. Dick.—Newspapers must print them, and talk of storms of public indignation—the saloon must fulminate its threats of assault and waylay, and burly heroes must talk largely of the music of the horse-whip. Very well, gentlemen, if such things suit your taste, you will doubtless continue to glory in them. But if you imagine that you can thereby cause the object of your threats to tremble, or to shrink from meeting all the consequences of the faithful discharge of his duty, you have yet as much to learn of him, as of the principles which guide and sustain him.

The penning of these remarks has been looked upon as due from Mr. Dick to his friends, in order that those who choose to do so, may have the means of rebutting the allegations of his assailants. All observations on the merits of the investigation are purposely withheld, till the publication of the report of the Commissioners renders their appearance justifiable.

As Conductor of the *Gospel Tribune*, the Editor is not in the habit of affixing his name to what he writes; yet, lest his not doing so in this case, should be attributed to any wrong motive, this article is

Signed,

ROBERT DICK.

Toronto, Feb. 23rd, 1856.

Moral and Religious Miscellany.

GOOD PREACHING.

Opinions about sermons and preachers vary as widely as the diversities of human temperament and human taste; but that preaching only can claim to be called good, which accomplishes its object, in impressing upon the hearer a sense of his sinfulness, and his need of Jesus Christ as a Saviour. Robert Morris once remarked to Charles West Thompson, that he liked that kind of preaching which made "the congregation cower in the corners of the pews, and feel as if the devil were after them." M. Bunger, the eloquent author of the "Preacher and the King," has expressed the same idea in more eloquent language: "Earth offers no grander sight than that of the sacred orator chasing before him his fellow-men, narrowing at each step the space in which he permits them to move, till he has hemmed them, breathless, between the law that condemns and the cross that saves." Such scenes have been witnessed in congregations, when a Whitefield has swayed with resistless power a crowd of sooty colliers, or an Edwards, in the wicked town of Enfield, has made his hearers tremble, as if the trump of judgment were about to sound. We fear that such close and searching preaching, pungent without the odium of personality, is too rare in Christian pulpits. Warren Hastings said that when listening to Burke's speech in conducting the prosecution against him, that though he had before thought himself innocent of any grave charges, he then "felt himself to be the most guilty person in the world." Sacred eloquence, productive of similar effects, is greatly needed in our pulpits. The hearers often retire from the sanctuary, admire the learning, or taste, or elocution of the preacher, too rarely beating on their breasts and saying, "God be merciful to me a sinner."—*Watchman and Reflector*.

From News of the Churches.

REVOLUTION IN THE GOVERNMENT OF TURKEY.

The concessions made by Turkey in the late treaty are most complete and satisfactory. It is reported that the ambassadors who proposed them expected at first that only a part would be accepted, and were astonished at the readiness of the Sultan to concede all that was asked of him. The articles are understood to have been chiefly prepared by Lord Redcliffe, though they were presented by the ambassadors of England, France, and Austria unitedly. The obtaining of changes of such vital importance is a fit culminating point to the long and arduous career of a man whose efforts have been unceasing to promote the civilization and the progress of the Ottoman empire. We present a copy of the heads of the articles, as given in the *Journal of Trieste*. Their number is twenty-one:—

1. The maintenance of the Hatti Scheriff of Gulhane;
2. The guarantee of their former spiritual privileges to the Greeks and Armenians;
3. Surrender by the patriarchate of temporal and judicial power;
4. Equality of religious systems;
5. Renunciation of persecution and punishment on account of change of religion;
6. Admission of Christians to offices of state;
7. Establishment of general schools for the people;
8. Introduction of temporal courts of jurisdiction for the rayahs;
9. Arrangement in a code of the existing criminal and civil laws;
- 10.

11. Prison Reform;
12. Police reform;
13. Recruiting of Christians, and their admission to military honors;
14. Change of system in the provincial courts;
15. The power of purchasing property by all freemen;
16. Direct taxation;
17. Improvements of ways of communication;
18. Improvement of the budget of finance;
19. Representation of Christians in council of state;
20. Credit establishments for trade;
21. Reform of the mint.

It is difficult to appreciate the value and importance of such concessions as these. They literally revolutionise the whole system of the Turkish empire. The change that must have passed over the Mahometan mind within the last few years, to admit even of the proposal of these articles, is one of the most striking signs of the times. The fifth point, which renounces all persecution on account of change of faith, is not likely to remain a dead letter in its effects, when already the haughty spirit of the followers of Mahomet has become so much bowed, and their confidence in their own superiority so much shaken. Civil supremacy has, from the very first, been an essential element of the Mahometan faith, except, perhaps, in a few remote mountain districts, or among the wild Arabs. All the ideas of religion which it presents are associated with Moslem dignity and mastership. Even its paradise is a region where the haughty follower of the prophet reposes in dignity and ease, attended by crowds of Christian slaves. It therefore remains to be seen whether Mahometanism can long retain its hold upon the mind of its votaries when bereft of its temporal advantages; or whether this new system of legislation may not become the handmaid of religion in preparing the way for the triumph of the Christian cause.

FUAD PASHA AND THE EVAN. ALLIANCE.

"I have reason to know that when the memorial to the Sultan, from the Paris Conference of all nations and Churches, was presented to Fuad Pasha, the Minister for Foreign Affairs, on a recent occasion, he read the whole document through with marked attention and strong emotion (of whatever kind his feelings may have been), and he stated that the memorial should reach the throne of the Emperor of the Turks. He appeared quite informed of the presentation of similar appeals to other crowned heads. It is a very remarkable fact that such a document should be so presented and so received, since, as they all assert, it amounts to a demand to renounce the fundamental principle of Mohammedanism as based on the Koran and Divine authority."—*Corres. of the Record*.

From the Free Church Record.

ORDINATION OF THREE NATIVE MINISTERS AT CALCUTTA.

Three native Hindus have, after passing, with much satisfaction to the Presbytery, through the regular trials appointed by the church, been ordained to the sacred office of the ministry. The ordination took place in the Free Church, Calcutta, on the 9th September. Another Hindu has been admitted into the church by baptism—a man of middle age, entirely ignorant of the English language. He is, however, well versed in the Scriptures, having studied them carefully in the Bengali translation. This man received his first impressions in favour of Christianity at Dacca, a town about one hundred and seventy miles north-west of Calcutta, from hearing the preaching of the Missionaries there, and from reading the Scriptures and other books in their native tongue. He appears to be much in earnest.

From the Missionary Herald.

MR. UNDERHILL'S JOURNAL FROM CALCUTTA TO AGRA.

You are already aware that we were expecting to commence our voyage to the north-west on the 17th or 18th October. We went on board at day-light on the 18th, and before night had entered the channel which leads to the Sunderbunds. From a slight accident to the paddlebox at starting, we were detained two or three hours at the dock opposite to Nimtollah Ghat. It is at this place the Hindoos burn their dead. Three fires were burning during our detention. We could easily see the whole process; both men and women being engaged in performing this last rite. Around the Ghat were thousands of birds, waiting with solemn mien the departure of the attendants, to pick over and devour the charred remains. The walls and houses around were covered with vultures, and dogs prowled about to share in the horrid feast. I most sincerely trust that this brutalizing usage will never be revived in our land, as is the expressed desire of some of our sanitary reformers.

We were three days in passing through the Sunderbunds, a distance of nearly three hundred miles. These consist of innumerable islands and islets, formed of the alluvial soil brought down by the Ganges, which reaches the sea after passing along the intricate channels thus made. They are one mass of the most luxurious vegetation, partly a tall reedy grass and partly trees. Scarcely a human habitation presents itself. During our passage among them we saw not a single hut or human being, the whole district being under the dominion of the waters and beasts of prey. There is a tradition that some centuries ago these wild regions were occupied with dwellings and with men, but were ravaged and depopulated in the early years of Portuguese maritime adventure. Gradually encroachments are being made from the north, and Government, by grants free of rent for many years, encourages settlers to cut down the jungle, and to bring the fertile soil under cultivation.

We reached Koolnah on the 21st, near to which we have a small station connected with the Jessore mission. Our short stay and the distance of the place, being on the other side of the river, prevented my finding out our converts. I inquired about them, and found that they were all well known. From this point the margin of the river was lined with habitations. Numerous herds betokened a considerable degree of prosperity among the people. Their dwellings consisted of mats and thatch, very fragile, but neat. In every direction ploughing was going on and in some places the early crop of rice was being gathered in.

At sunset on the 23rd, we entered the Ganges, and anchored on this sacred stream. With the earliest streaks of light the next morning I was on deck. The first object I saw was a car for the annual ride of Juggernath, whose temple lay embosomed and hidden from sight in a neighbouring grove. As the sun rose, several men came down to the shore, and busied themselves in forming a funeral pyre; a corpse lay near enveloped in a mat, its feet protruding, waiting the last offices of friends. Thus my first impressions of the Ganges are associated with the idolatry of the people, and their ideas of its sacred and saving power.

At this point the river is about two miles in width, and navigable for large vessels. The native craft conveying merchandize from the upper provinces to Calcutta for shipment to Europe, becomes both large and numerous. Some idea may be formed of the traffic on this noble river from the statistics prepared by Government a few years ago. Tolls were paid at

the entrance of Bhagarutty—the route to Calcutta from the Ganges—by 50,320 boats, carrying 796,213 tons of goods, consisting of rice, wheat, pulse, salt, sugar, indigo, cotton, opium, &c. &c. The number of boats paying toll at the Circular Canal and Tolley's Nullah, other passages to Calcutta, was 125,000, with a tonnage of 1,316,970. Boats carrying less than a ton are not included in this calculation. In many places, quite fleets of square rigged vessels passed us on their way, with tattered sails, and rowers most leisurely bending to the oar. Occasionally long strings of men tracked the boats, especially when going against stream.

The first place of any importance to which we came was Rampere Bauleah. It is a civil station, and the residence of several Company's servants. I walked through the bazaar, which I found populous and well stocked with the usual necessaries for native life. The cottages and houses were superior to those I have seen in other parts of Bengal. An unusual air of propriety pervaded the place. It is very populous, but does not enjoy the ministration of a single missionary. It is an excellent locality for a station. Being situated on the Ganges, access is easy to a very large district watered by that river and its numerous tributaries.

During the next day's voyage we came in sight of the Rajmahul Hills, the scene of the Jantial insurrection. On our way thither we passed on our right the extensive ruins of the ancient city of Gour, all now deserted and waste. The next morning we landed at Rajmahul, and spent a few hours with a very kind friend of the mission, engaged in making the railroad. We found his residence to be an old Mohammedan tomb of noble proportions, and at one time of great beauty. For several miles round the ground is strewn with remnants of mosques, palaces, and tombs. Some covered by jungle, others still visible from the river, but transformed into abodes for soldiers and railway officials. Thus one generation passeth away and another cometh, but how different their ideas of glory!

The banks of the river now became higher, and little could be seen from the ship. At Colyong we passed three small islands of rock. At some time they must have formed a part of the range of hills we had passed. The crevices were filled with vegetation. Higher up we came to Bhanguipore, but the shallowness of the water prevented the vessel from reaching the station. Late in the afternoon the ship grounded, and all the next day was occupied in warping her into deeper water. The next notable point of our voyage was the rock of Janghiru. It is a few yards from the right bank of the river. On every available spot walls are built to enfold in their compass a very noted shrine of the God Narayan. The islet is covered with the pyramidal crown of the temple, while creepers and trees starting from the crevices of the rock give much picturesque beauty to the scene. Alas! that it should be the scene of a worship dishonouring to God and degrading to man.

On the morning of the 30th we reached Monghir. Our dear friend, Mr. Lawrence, was awaiting us at the landing-place, and we gladly spent a few hours with him and our missionary friends in pleasant intercourse on matters pertaining to the kingdom of our Lord. As I expect to revisit this field of our missionary labours, I did not go over the station. It has, however, a very fine effect from the river, the crumbling fort forming a fine portion of the prospect. The next day the river was much encumbered with shoals; on one I counted no less than eleven alligators basking in the sun. At 4 p. m. we came abreast of the town of Bar. There were several small Shiva

temples on the shore. At two places funeral pyres were burning and at two others dogs and crows were regaling on the unburnt remains of corpses left on the river's brink. We were glad to leave this place after a very short stay.

On the 1st of this month we came in sight of Patna. Numerous ruins and ruined villages were seen as we approached this once important city. For miles along the shore the ruins of houses, palaces and temples extend. Here devastation seemed to have made her home. The river, doubtless, is guilty of a portion of the destruction we see, but much more is owing to the state of anarchy which closed the period of Mohammedan power. Many wealthy families have, however, been ruined by the revenue measures of the company's government. Too poor to rebuild their fallen palaces, and too proud to work, they live in shabby grandeur in the halls of their fathers. Patna is a wreck and a ruin; its population haughty and proud; yet are its narrow avenues crowded, and the inhabitants very numerous. Our missionary brother residing here, Mr. Kalberer, kindly met us at Dinapore, the Company cantonment and station, a few miles higher up the river, when we enjoyed some very pleasant converse with him and Mrs. Brice. Here also I met our worthy native brother Nainsukh, the native preacher of Monghir, on his way to a neighbouring mela, to preach the gospel to the crowds that attend it.

• During our next day's sail we met several boats filled with pilgrims, returning from Benares to their homes in Syhet. The country became very low, the river increasing in width and shallowness. On Sunday the 4th, we came upon the Bolinga flats, and were detained in this spot five weary and monotonous days. Warp after warp was made, soundings every where taken, but our progress was by inches, the vessel being literally dragged over the shoal into a deeper channel. At last, on the 9th, we reached Buxar. A few hours' detension to take in coal, allowed us to visit a famous temple near the river, sacred to Mahadev. It was surrounded by some magnificent peepul and neem trees, in which a colony of monkeys disported themselves safe from all intruders, being most carefully watched over and cared for by the Brahmins of the temple. In an open space before the temple we saw, reclining or squatting on their heels, fifteen or sixteen figures; words cannot describe their disgusting appearance; clothes they had none; a small chain round the waist suspended a very small lappet; their hair was plaited in long strings, and wound round the head like a rope turban; ashes were spread over the whole body, giving them a most offensive and dirty look; on the faces of many were the unmistakable signs of debauchery and indulgence. Yet before these nasty and disgusting beings, I saw a most respectable hindoo prostrating himself, passing from one to another, his face to the ground, and his hands lifted in the attitude of worship. Under several of the trees were low square platforms, on which were emblems of the Shiva worship; these were covered with flowers, the offerings of devotees. A Brahmin showed me, on the spot, two stones having the same emblems carved on the top; he said they marked the place where, years ago, a Raneé performed the rite of Suttee. As I found the Brahmins of this temple could read, I fetched from the ship a gospel and several tracts, which they received with pleasure. I was much struck, while standing before the door of the temple, with the resemblance to the intoning practiced in Romish and Anglican cathedrals, of the sounds which came from the interior, emitted by an old devotee performing his devotions in the dark cell where the god receives his worshippers. Could this practice—the sing-song in

which our modern mediævalists delight—have come from pagan precedents, like so many other of the usages of Rome?

The next day, the 10th, we came to Ghazepore. This place is famed for its attar of roses, for the manufacture of which, very extensive plantations of the fragrant flower exist; it has also a depot for the opium cultivation of the East India Company. The population is very large, and numerous temples attest the undisturbed dominion of idolatry. One temple, devoted to Krishna, stands in a beautiful garden, and is reached through a fine court-yard and richly ornamented gnte-ways; in the court-yard are some splendid specimens of the sacred peepul tree. Whilst passing along the narrow streets, which, nevertheless contain many well-built native houses, I was accosted in English by a Hindoo gentleman, and invited to sit down in his verandah; some very interesting conversation followed, in which he showed himself well acquainted with the gospel. He brought to me the Bible both in English and Hindostani. He was not, however, prepared to confess Christ openly. From him I learnt that a German missionary was about to settle in the place, a Mr. Liemen. A house was already purchased for his residence, and he had also taken a rose plantation in order to assist his means. I cannot say that I approve of this combination of commercial with missionary objects; so far as my observation extends, the one is sure to be prejudicial to the other.

Our captain very kindly offered us his gig to visit the monument of Earl Cornwallis, about four miles further up the river. It is a very noble circular edifice of stone, with a marble tomb and sculptures by Flaxman. It stands in a very pretty garden, at the head of an avenue of trees, and is kept in good order and repair by the Government.

The vessel shoaled again the day following our departure from Ghazepore; this delayed our arrival at Benares to Monday, Nov. 12th. The approach to this holy city of Hindostan is very fine; for a long distance the minarets of its mosques are visible; temples of various forms, some most elegantly finished with gilded domes and spires, meet the eye, and in their perfect repair exhibit the wealth drawn from the superstition of the people, who flock from all parts of India to this sacred spot. Arriving at the Ghat, we were speedily boarded by our aged brother, Mr. Smith, and soon after Mr. Heinig came. Mr. Gregson, we found, was gone to Mirzapore. Here we landed, intending to make the rest of the journey to Agra by land, for there was little hope of the steamer reaching its destination at Allahabad, the highest part of the river to which steamers ascend. We were soon most comfortably and hospitably settled in the Mission-house, which is a large and most commodious building, containing a large hall used for a chapel, with the residences of two missionaries. Early arrangements were made to start next day for Agra, a distance of 380 miles. This we accomplished in four days, generally travelling by night. The carriages are so constructed as to admit two persons lying down at full length. By travelling at night the heat of the day is avoided, and the dust also, which rises from the roads in perfect clouds by day, but is kept down by the heavy dew at night.

We stayed at Allahabad for several hours, and received very kind attention from the members of the American Presbyterian Mission. The next day we reached Futtehpoore, where we were entertained by our excellent friend, G. Edmonstone, Esq. Thence we pushed on, only staying a few hours for rest and food at Kanonge, and reached Agra on Saturday afternoon, Nov 17th. The hours of daylight exhibited

on this route an enormous quantity of ruins, generally of Mohammedan origin. Once we came upon some statues and walls of mud which wore the unmistakable aspect of Egyptian conception. I have not been able to ascertain any clue to the mystery of their appearance in this district. Tanks are very few, but wells were dug in almost every field, and in numerous places at the roadside. The fertility of the land depends on irrigation obtained from these wells. Generally the country is well cultivated, and the appearance of the people good. But the rapid decay of the mud walls of which the houses are built, gives a very ragged, untidy, and ruinous appearance to the towns and villages. The impression is everywhere produced that new lords rule over a land which was richly adorned with mosque and temple, minaret and oratory, palaces and tombs. All is now a ruin. Bungalows of thatch, ugly cantonments, with here and there a church tower, displace these picturesque monuments of the past. They each bear the emphatic sign of the different characters of the conquerors and conquered.

KEEP YOUR PROMISE.

The man in the Bible, who said, "I go sir," and went not, has his counterpart, at the present day, in almost every department of life. Nothing is more common than for persons to make promises or excite expectations which are never realized. It is an easy thing to give one's word, but a harder thing to keep it. An unwillingness to disoblige, a disposition to keep on good terms with all, a desire to get rid of importunity, together with a carelessness and indifference as to what constitutes an obligation, lead many to say they will do a thousand things which are never done, and which, indeed, if they had looked into their hearts, they would have discovered they had no intention of doing. Some amiable people seem to lack the nerve and moral courage to say "No," even when the contrary involves them in an untruth. One is asked to be present at a public meeting where important measures are to be discussed and his counsels and coöperation are regarded as important. He is not cordially in favor of the object, or is pressed with other engagements, or prefers enjoying his evenings with his own family circle, or over his books, and in his heart has no purpose to accede to the proposition. Unwilling, however, to avow his real sentiments, or to appear disobliging he either gives his word to be present, or so frames his speech as to leave that impression upon the mind of his friend. Virtually he has given his promise; but the occasion comes and passes without his ever having harboured a serious thought of cheering it with his presence. A mechanic is engaged to do a piece of work. It is important that it shall be attended to promptly; arrangements involving the convenience and comfort of the family depend upon it, and except for the positive assurance that it should be done at the appointed time, some other person would have been engaged. But the appointed day comes and goes, and notwithstanding repeated applications and new promises, weeks pass on before the first blow of the hammer is struck, or the first nail driven.

The result of this looseness of speech and conscience is, first, great vexation and disappointment. The party to whom such promises were made relied upon them. But the faithlessness of the other party has deranged all his plans and subjected him to much inconvenience. He is impatient and vexed, gives way to unpleasant temper, says many hard things, and perhaps commits much sin.

Then, also, confidence is destroyed in the person

who made the promise. The word of the latter has been pledged, and if he has failed to keep it once, he may fail again. The victim of his deception, having discovered that he is not to be relied upon, fixes a mark upon him, and takes care not to put himself in the way of future disappointments, and advises his friends in like manner. Hence, too, the man who makes and breaks promises is a looser in the end, so far as mere self-interest is concerned. In order to keep his business, or not disoblige customers or friends, he pledged himself for what he knew, or might have known, would not be done. Instead of promoting his end by this deception, he has frustrated it. The loss of customers, and their adverse advice and influence, does him a hundred fold more harm than frankly to have told the truth at the outset.

The worst result of all, however, is the injury done by the faithless promiser to his own moral principles. Whatever interpretation he may put upon his language, and however he may endeavour to excuse himself, he has uttered a falsehood. The repetition of such obliquities deadens his moral sense, so that, after long practice, he thinks nothing of giving and breaking his word. At last he can tell an untruth every day of his life, and not even be conscious of impropriety.

The lessons to be drawn from this subject are, 1. that we should weigh well our words. Strictly interpreted, perhaps, your language may not necessarily have implied an absolute obligation; but if such an impression was made, the injury is done. And 2. That in all transactions it is best, in every sense of the term, to be honest. If a request cannot be complied with, say so. You may fail, for the time, to please a customer or friend, but in the end you will have gained his respect and confidence. It is a great thing to have men say of you, "His word is as true as steel. If he has said it, it will be done." "A good name," says the wise man, "is rather to be chosen than great riches."—*Christian Advocate & Journal*.

MOVEMENTS AMONG THE MAHOMETANS.

The different missions in Asiatic Turkey continue all to exhibit a state of prosperity. The movement among the Mussulmans especially is becoming more marked. This may be influenced by many secondary causes, such as the presence and recognized superiority of the allied armies, and the consequent degradation of Mahometanism from its seat of supremacy, though it must be traced immediately to the gracious purposes of God towards these long-deluded worshippers of the prophet.

In its summary of the proceedings of the past year, the *Missionary Herald*, of the American Board dwells with satisfaction upon this cheering aspect of affairs:—

"The past year has been one of healthful prosperity. The apprehensions entertained at the outbreak of the war between Turkey and Russia, that the operations of the missions would be endangered, have not been realised. The conflict of physical force goes on. The judgments of God are poured out upon the nations in the most awful forms,—carnage, pestilence, conflagrations, tempests, earthquakes—but in the midst of these woes God is working, manifestly and wonderfully, for the advancement of the kingdom of his Son. 'Whatever else God has taken from us,' say the missionaries at Constantinople, 'his Holy Spirit he has not taken.' The female boarding-school on the Golden Horn, and the seminary on the Bosphorus, have been visited with refreshings from on high. A necessary reduction has been made temporarily in the number of pupils; and four

of the Greek students from the latter have gone to Athens to study theology with Mr. King. At Tocat and Aintab, classes receive instruction for the work of evangelists; and at Arabkir and Ezroom an earnest desire is felt for the employment of a similar instrumentality.

"The undisturbed residence of Mr. Dwight in the city proper, the publication of a bi-monthly religious newspaper, and the printing of the mission done there, the erection of a Protestant church at Aintab (the first edifice built for Christian worship since the beginning of the Ottoman empire, with the sanction of the government, on ground not so occupied before), with numerous other facts of interest, denote the commencement of a new era in Turkey. Many thousands of copies of the Scriptures, or portions thereof, have gone into circulation in the Armenian, Greek, Turkish, Hebrew, Spanish, French, Italian, English, Russian and other languages. From the depository of the mission, more of its publications were sent forth in four months than during any previous twelve months; and among the Mahometans more were issued during 1855 than in all the previous years of its existence. A wide-spread spiritual reformation is in progress. Regular out-stations are multiplying. Sixteen churches were reported in 1854, now we have to speak of others in Tocat, Thyatira, Arabkir, Divrik, Mashkir, Adana, Baghchejuk, making the present number twenty-four; and materials exist for such organizations in other places.

"The spread of evangelical light and influence among the Koords east of the Euphrates, is among the striking features of this advancing reformation. The disposition of the Kuz-zel bash, a heretical sect of Mahometans in Mesopotamia, to receive the gospel of Christ, is a fact bright with promise. The friendliness of Turks, their readiness to read the Christian Scriptures, their inquiry into the grounds of our faith, the knowledge of the truth which they are gaining, and the fruits of the Spirit manifested in certain cases, are also facts full of significance.—It is not for the Armenians, nor for other nominal Christians and Jews only, that we must now care in Western Asia. Many signs indicate that religious liberty may soon be secured for all the subjects of the Turkish Government, and that doors will be opened which will add an almost appalling weight to our present responsibilities."

In a letter from Mr. Everett of the American Board, dated Constantinople, October 19, 1855, the interest of the Moslems in the Bible is thus alluded to,—

"There is a wide door open among the Turks of Constantinople for the sale of the Scriptures. I was interested some months ago in the fact that the Turks, more frequently than usual, were calling at our book magazine to purchase the Bible in the Turkish language and character. A man has been employed to sell Turkish Scriptures on the bridge between Galata and the city where there is a ceaseless throng of individual passing to and fro. His success is beyond all our expectations. He keeps no other books but Turkish in sight; and he cries out to Moslems passing by, 'Holy book! Take it; take it!' They often turn around, and look at the book,—always with respect. I encouraged another colporteur to take along with him Turkish Testaments in the Turkish character; and he soon found that he could do better with these than with any other books. For two months past he has sold scarcely any thing else. A Moslem, moreover, came and requested that he might be allowed to open a stall for the sale of Turkish Scriptures in the great bazaar of the city.—Leave was granted, but he has not succeeded so well. Whilst the Testament is given to the allied

troops, the Turks support two men by their purchases; and a book sold is worth dozens received without compensation.

"Many other incidents show that there is a waking up of the Turkish mind. No one can appreciate the change except those who have known Turkey for years. Even when I first came here, in 1845, nominal Christians trembled before the Moslem race, and with fear alluded to their religion; now discussion is quite free. The other day, as a Turk asked a brother what he thought of the Koran, the latter frankly answered that it was false. This was said to a noble-looking, tall, white-turbaned, grey-bearded Turk! He first came to the magazine, and inquired for the Testament that the English priests were selling all over Constantinople. I gave him a New Testament. 'Ah,' he said, 'that is it.' He put it under the folds of his garments, saying that he should read it carefully. He then inquired for a 'philosoph,' or learned man, not taking me for such an one, owing, perhaps, to my imperfect knowledge of his language. He then took out his Testament, and read from the first chapter of Matthew, respecting the conception and birth of Christ, which he received as truth; but that the virgin was afterwards married he could not believe; and the narrative of the fact, he thought, should be erased from the Testament. I directed him to Mr. Goodell as the 'philosoph' he wanted to see. He afterwards politely, and somewhat urgently, invited me to his house, giving me the direction, near such a mosque. He has called often since in my absence."

Tidings of a similar character greet us from Mosul, far in the interior, on the river Tigris. Mr. Marsh, also of the American Board, writes from this station, October 12, 1855:—

"At no time heretofore have we had such free access to the people in their houses, or found them so willing to frequent our houses, where they expect to hear the gospel at every call. As many as thirty or forty women have sometimes come together, to visit our ladies and receive instruction from them; and this change is so marked as to attract the attention of our native friends.

"Never before in Mosul has the gospel been declared, especially by our native brethren, with such boldness to Moslems. In illustration of this remark I will state, that in the palace the Pasha's prime agent, Kihya Bey (who, as well as his Excellency, now appears very friendly to our work), recently asked the Protestant Wakil, 'What will you do when you have made all the Jacobites and Papists Protestants?' He replied, 'Then we must convert the Moslems.' A long dialogue ensued, during which the Protestant Wakil clearly presented the doctrine of the cross, and called upon the Jacobite Wakil, who was present, to assist him in upholding the Christian religion before the Mahometan dignitary; but the worldly Ibn-Abd-In-Noor (Son of the Serpent of Light) utterly declined. At a later date the same Kihya Bey asked the papal agent, Priest Butrus, 'Do you wish to proselytise the Moslems?' The artful Jesuit, with the expressive oriental sign, shook his garments clean of any such imputation, and asked, 'Have you not the book of God?' But the Moslems appear more friendly to the frank truth-speaker than to the smooth disciple of Rome.

"The difficulty in regard to the cemetery has been adjusted, and our brethren are now in quiet possession of the place. They have been obliged to rebuild the wall, however. The American Minister at the Porte recommends this course."

Mr. Kruse, a missionary of the Church of England at Jaffa, refers also to a prevalent spirit of inquiry

among the Moslems of that part of the empire, as well as among the members of the Greek and Romish Churches. In a letter dated October 27th, 1855, he states—

"The Roman Catholics have made another attempt to put down Protestantism. A good number of them gathered together in the book-shop, where they met two Mahometans. They found the Scripture reader with a rabbi, engaged in reading the Word of God. They began at once by endeavouring to show that the Protestants are out of the pale of the true church. After a long debate, they appealed to the Mahometans, but the Mahometans answered, 'The Protestants must be right; they do not worship images.'—They then turned to the Jewish Rabbi, and said, 'If God commanded Moses to make cherubim, can it be wrong in us to make pictures?' 'Yes,' said the rabbi, 'it is decidedly wrong, for God has said, "Thou shalt not make to thyself any likeness;" and as to the cherubim, they were not made to be worshipped: they were hidden within the veil, and no Israelite ever thought of worshipping them.' They were defeated on all sides, but not convinced."

And on the 12th, 20th, and 27th November,—

"Yesterday, before service, we had a violent storm, with thunder and lightning, and much rain. I thought this would prevent our people from attending, but they all came in due time; even the Protestants of the Anglo-Turkish Contingent attended. These men seem anxious to use the means of grace as long as they can. They will soon be sent to the Crimea.

"The poor soldiers came to take leave. I gave them an exhortation to act faithfully, not as worldly soldiers merely, but as soldiers of the cross. During their stay here, two Mahometan soldiers were convinced of the truth through their instrumentality: they wished to be baptized, but the time was too short to prepare them. However they are determined to embrace the first opportunity to enter into the fold of Christ's flock. I gave them a general letter of recommendation to the chaplain of the army, and other pious soldiers in the Crimea.

"Our mission seems to bear a more encouraging aspect. After the boys had been dismissed from school to-day, two of them were walking home together with their books under their arms. A Catholic priest met them. He stopped, and took hold of one of their books, it was the new Testament. Then looking at the boy, he said, 'But are you a Christian?' The boy replied, 'No, I am a Jew.' Then, turning to the other, he asked, 'And what are you?' 'A Mahometan,' was the answer. By this time the teacher had come up, and the priest said to him, 'If I had not seen this with my own eyes, I could not have believed that Jews and Mahometans would read the gospel.' 'Yes,' said the teacher, 'it may well appear marvellous in your eyes; in our school they all read the gospel.' 'This is God's work.'"

Thus in many different parts of Turkey; in districts far separated, both as regards distance and sympathy of feeling, a spirit of inquiry is gaining ground amongst the formerly immovable and haughty Mahometans.

RELIGIOUS INSTRUCTION IN LUNATIC ASYLUMS.

Our experiment, in relation to regular Chapel services, on the afternoon of every Sabbath, which was commenced about the 1st of November, 1853, has resulted very satisfactorily. And we take great pleasure in rendering to the ministers connected with Oglethorpe University, and those in charge of the Presbyterian, Baptist and Methodist churches in Mil-

ledgeville, our most sincere thanks for their great kindness, in the regular performance, alternately, of the services of the chapel, gratuitously. These services have been attended uniformly, by a considerable number of the patients, and it has been a source of much gratification to many of them to be allowed this privilege.

Religious services are of great value to many insane persons. They are, in many instances, no more insensible to the benign and soothing influences of the Gospel than other persons. And they will often make extraordinary efforts to control themselves, to secure the enjoyment of the privilege of attending upon the services in the chapel, where no other motive is adequate to produce such influence. All those who are familiar with the subject, understand the value of every successful effort on the part of an insane person, towards self-control. We would gratefully render most sincere thanks to the good and wise Being, who has put it into the hearts and minds of men, to search after all possible instrumentalities for mitigating the sufferings of this peculiarly dependent class of our fellow-beings, whose claims to our sympathy are stronger and more urgent than those of any other class.—*Dr. J. F. Green.*

From News of the Churches.

MISSIONS AMONG THE ARMENIANS AND SYRIANS.

Dr. Anderson, senior secretary of the American Board, is engaged at present in visiting the stations in Syria and Armenia. We extract from the *Herald*, and from the letters kindly forwarded to us by the Rev. Cuthbert G. Young, the following particulars of his visit to some of the most interesting fields of labour:—

AINTAB.

"What hath God wrought! The church now numbers one hundred and fifty-seven members, forty-nine of them females. The usual congregation is six or seven hundred. The Protestant community, which had only fifty adult members or tax-payers in 1848, now numbers 249; and there are 203 families, with 840 persons. The adults are 473, and children 376. Intemperance, once a prevailing vice, is excluded from this community. The extravagant expenses of marriages, entailing debt and misery on families, are shut out by rule. It is becoming more and more evident that Protestantism is favorable to intelligence, honesty and thrift. Great pains have been used, and successfully, I should think, to preserve the church pure. Considering its numbers, intelligence and property, it is one of the most efficient of churches. Five of its members are nearly or quite prepared for ordination as pastors; and a score of preaching members have been employed the past year in Aintab, Marash, Adana, Killis, Bitias, Antioch, Kessab, Aleppo Oorfa, and Birijik. And this in a church so lately gathered out of the deepest spiritual darkness! How I shall be affected by my contemplated visit to Constantinople, I do not know; but with my past opportunities for observation, which have not been limited, I have seen no such manifestation of the grace of God as I find here. I feel, as Mr. Calhoun says he does, that 'the half was not told me.'

"With one practice on the Sabbath I am specially pleased. It is the reading of the Scriptures aloud in the church, by a good reader, to such as are present to hear in the interval of worship. Among the notices given from the pulpit, Sabbath afternoon, was one for a meeting of the women who have learned or are learning to read, and of the school children, to

be held on Friday. This meeting presented the work in another of its phases. One hundred and fifty women were present, chiefly wives and mothers, some of them from the old Armenians; and to these were added more than two hundred children of both sexes from the schools, about one-third of whom are from the old community. I did my best to encourage the women in their upward progress to their proper place in the great Protestant family. For the special benefit of the children, I also stated some facts illustrative of idolatry in India; and an Armenian woman, not numbered with the Protestants, came to Mrs. Schneider in tears after the meeting, saying that she had never heard of such things before.

"The select men of the Protestant community, the officers of the church, and the advanced class in theology, called at different times; but I content myself with mentioning the fact. Calls were made by us on the present and former governors of the city, and on the leading man in the council, which were well received. Two half days in the week were devoted to an examination of five of the more advanced theological students for licensure as preachers of the gospel. It was virtually an examination of candidates for the pastoral office, each being really in view for some particular church. We all took much delight in this; for some of those churches are even now suffering for want of pastors. Each man seemed raised up by Providence for his several post. The religious experience of most of them was in some respects worthy of particular notice. Among the prevailing vices of the Armenians of this region is intemperance; and one of the most promising of these young men had been a drunkard. I have already remarked that the Protestant community, as such, is a temperance body; and the manner of this young man's recovery, by means of the gospel, furnished a thrilling narrative. Their convictions of sin, and indeed their general experience, accorded with the Calvinistic standard.

"The earliest convert among them possesses a strong mind, and became an enthusiastic student of the Epistle to the Romans, under Mr. Johnston's guidance. That epistle is now a favorite with all.— They appeared to have a strong relish for the 'strong meat' of the gospel, and answered well on decrees, election, redemption, and justification. When new ideas were suggested on these subjects, in the course of the examination, they seized upon them with intelligent discrimination and evident pleasure. Their education having been wholly in this inland country, they are saved from new and unsuitable habits, and their humility and good common sense give promise of long-continued usefulness. They have a good foundation, in their religious experience and the direction which has been given to their minds, for becoming sound practical theologians and preachers. None of us doubted that the Holy Ghost required them to be separated for the work of the ministry. Their names are Kara Kricor, Polat Avadis, Nazar, Adadoor, and Nerso. The less advanced classes contain eight students, and the churches of this region may easily supply more.

"Yet the horizon, even here, is not altogether without clouds. Prosperity has its dangers. The Aintab congregation is five or six times larger than the church, and it is generally regarded in the congregation as honorable to belong to it. Then there are remains of old ideas and feelings, as to the mysterious efficacy of baptism and the Lord's supper.— The church, therefore, is like a dam pressed by a flood of waters; and one of the tasks and trials of missionary life here is to keep out unworthy persons; and it requires no small amount of judgment and

firmness to do this. I apprehend, also, that some difficulties may arise before the rights of property in the new church edifice are finally and satisfactorily settled. Our conferences on these and other subjects were full of interest, and led to results which the brethren regarded as ample compensation for the expense of time and money occasioned by our visit.

"The city of Antioch, once numbering its hundreds of thousands, was long one of the grand centres of the Christian world. For ages past, Aleppo has been the prominent city of northern Syria. But the present Christian centre of this part of Syria is Aintab. For this section of country, it is the Antioch of our day. The members of the church would perhaps be lightly esteemed by the more polished Aleppines, and still more in the great metropolis; but they are chosen of God, a royal priesthood, and are a blessing to thousands."

BEIRUT.

"Beirut has increased much in size since I was there eleven years ago. The swell of land, occupied by houses and gardens, forms a large segment of a circle; and a rare scene of quiet beauty, as our vessel lay in the centre of the arch, spread out around us. The mission families had not yet returned from the mountains; but Dr. Smith was there, to receive me with the cordiality of an old acquaintance, as was Mr. Ford, from the Aleppo station, who had come in anticipation of my arrival to attend the mission meeting. The afternoon of Tuesday, September 18, saw us all on horseback, climbing the rough sides of Lebanon to Bhamdun, some four thousand feet above the sea. It was too high and cold for me, just come from the torrid zone; and I was glad, after a day or two, to descend a thousand feet to Abeih, where our meeting was to be held.— There we devoted a week to business, all the members being present except Mr. Eddy, who was too far north to come.

"It was an excellent meeting. The brethren acted with entire unanimity; and the results were important. I was specially struck with the ripeness of the field, as compared with the time of my former visit. The whole of Lebanon south of Kesrowan, the Maronite country, is ready for occupation; and the mission actually divided into seven districts, each with its meets and bounds, and each to be occupied and cultivated by a missionary, with the help of native preachers and pastors. Tripoli, north of Beirut, and Homs, between Damascus and Aleppo, form the centres of two other districts. These will each require two missionaries for the present; so that our complement of missionaries for this mission will be eleven, besides Mr. Calhoun, the principal of the seminary for preachers; Dr. Smith, whose chief responsibility is to be for the Arabic translation of the Scriptures; and Mr. Hurter, who has charge of the printing establishment."

ANTIOCH.

"What shall I say of Antioch? Its population is twenty thousand. Perhaps two thousand are Christians; the rest are Moslems and Nusaireyeh. The site of the ancient city south of the Orontes, where it is not occupied by houses, is covered over with gardens; and, surveying it from the hill above, I thought it the finest in Syria. It is reputed healthy; and now, as in primitive times, it ought to be a missionary centre for Kessab, Bitias, and other villages, not easily looked after from Aintab, Aleppo, and Homs. Indeed, following the indications of Providence in relation to Kessab, we ought perhaps to place a missionary here before we locate one at

Aleppo. In the evening we met some eighteen or twenty Protestants for conference and devotional exercises. Only four of them were residents of Antioch. What a contrast to that meeting, in this same city, when there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul!"

PERILS OF ROBBERS—HENRY MARTYN'S TOMB.

Mr. Lennep of Tocat, writes Dec. 20, 1855:—

....."My associate, Dr. Jowett, has been compelled to spend much of his time since September 27 in Sivas, on account of sickness in the mission families; and he is there now. On one of these journeys he was attacked by six armed robbers, who deprived him and his companions of everything valuable they had with them, but (an act of almost unheard-of lenity with them) let them keep their horses and most of the clothes they had on. It will give you an idea of the sort of government we live under when I add that, in spite of all our representations, the authorities have not moved a finger to have them apprehended. They rarely do it for their own people, and they hate Franks too much to do it for them, unless under the influence of fear, which here cannot be brought to bear, on account of their being no consul in all the province, and the capital is too far for them to care much for anybody there.

"I enclose a receipt for the £50 (granted by the Hon. East India Board, to erect a new tomb to Henry Martyn). The monument is slowly progressing, after the manner of the country. I had to send men to cut the marble out of the mountain, and they were very long about it. It is now all here on the premises, and the men are at work upon it. It is likely to turn out even handsomer than I had dared to hope. I have taken note of the new inscription.* As to the languages, I would suggest that no one understands Arabic about here, or in Asia Minor, whereas all the Mussulmans know, and many read, Turkish with the Arabic character. I propose, therefore, that the inscription be in English, Armenian, Turkish, and Greek, one language to each face; and that the first part be carved out on a shield, on the face of the obelisk, and the second on a frame in the centre of the base."

"I am much interested in the history of this good man; and could you briefly inform me respecting any surviving friends or relations of his, I should deem it a favor."

THYATIRA.

A TURK AND AN ARMENIAN.—Mr. Ladd of Smyrna, relates the following characteristic incident which took place in Thyatira:—"Our friend happening to meet one of the Armenian primates and a Turk on business, the primate requested the Turk to rebuke him for his perverseness in embracing Protestantism, wishing to prejudice the Mahometan against him.—This man according to the primate's wishes, began to speak to him in the way of reproof. The young man mildly but decidedly answered, "Do you know what you advise me to do, when you advise me to

remain in the Armenian church? It is that I light candles, and make the sign of the cross before the pictures of the saints; that I offer prayer to the Virgin Mary; that I confess my sins to a priest to obtain from him forgiveness; and if I have a mother or a sister, that I send them to him also to obtain the forgiveness of their sins." "Oh," said the Turk, "that will never do; I by no means advise that."—And thus the interview ended. But the Turk, instead of being prejudiced against the young man, as the primate wished, from that time became his warm friend; and he does not hesitate to ask him to sit and drink a cup of coffee with him, in the presence of everybody in the market.

THE NESTORIANS.

A recent letter from Mr. Cochrane of the American Board has the following interesting statements:—

"Our mission has just enjoyed another refreshing season, in connection with the little band of hopefully pious Nestorians. About eighty came around the table of our common Lord, and, apparently with more than ordinary self-examination and prayer, united in commemorating his dying love. It was a memorable occasion; and we trust that the savour of its influence will long remain with us. Notice was given that, hereafter, instead of our issuing personal or select invitations, the door would be thrown open for all who may consider themselves worthy, and may choose to present themselves as candidates. Thus the responsibility will be thrown where it belongs; and the uniting with us will have more of the character of a voluntary and public profession of religion. The adoption of the usual covenant and vows in public has not as yet been deemed expedient; but the careful examination of the candidates in private is intended as the best available substitute."

The *Missionary Herald* proceeds to state—

"The relations of the mission to the Persian government have not improved. Askar Khan, the Nestorian agent, has intimated to the native assistants that he has orders from those above him, which must be enforced against our brethren, unless they shall be revoked. The precise character of these orders is not known. It is not to be supposed, however, that He who has watched over this mission so tenderly in past years will now suffer its work to be materially injured. We may find that a certain amount of trial will operate for its furtherance."

From Papers for the Schoolmaster.

THE BIBLE IN SCHOOL.

The followers of Mahomet are said scrupulously to avoid stepping upon any written scrap of paper, lest perchance they should tread upon the sacred name of Allah. It would not be amiss if a somewhat kindred reverence were more exhibited in our school-rooms, and we think that a useful lesson might sometimes be learned from the conduct of the readers of the Koran. A tattered Bible, tossed into a dusty school box, or left neglected on a cup-board shelf, in company with dilapidated ink-wells, and odds and ends of school materials, to say nothing of a stray leaf occasionally to be found upon the floor, gives a practical example of indifference and irreverence, which the most careful verbal teaching fails to counteract. In treating upon the use and abuse of the Bible in school, we would give the preliminary hint, that the very volume, without inculcating a superstitious reverence for any amount of sheep-skin, paper, or typography, might be advantageously placed in its treatment,

* This inscription, suggested by the Court of Directors of the East India Board, is as follows: "Here lies buried Henry Martyn, a Chaplain in the service of the East India Company. Born at Truro, in England, on the 19th February, 1781. Died at Tocat, on the 16th October, 1812. He laboured for many years in the East, striving to benefit mankind both in this world and in that to come. He translated the Holy Scriptures into Hindostanee and Persian, and made it his great object to proclaim to all men the God and Saviour of whom they testify. He will long be remembered in the countries where he was known as a man of God. May his grave be honoured."

above the level of an ordinary school-book. Not many years ago, the Holy Scriptures formed the sole matter of school-reading, and for some mysterious and occult reason, "getting out of the Testament," and "getting into the Bible," was assumed to be a mark of superior scholarship, if not indeed a sufficient proof, that further "schooling" was a superfluity. But it is this very use of the Scriptures, as the means of acquiring the mere art of reading, which must assuredly be the very opposite of the proper position of the Bible in school. Can it be in accordance with the reverence due to revelation, or with the fit use of inspiration, to place it upon the level with the first, second, and third books in the lists of our school series? Or, is there nothing repulsive to a religious mind in making the highest truths and deepest mysteries the vehicle of a spelling lesson? When, for example, the first chapter of Genesis is split into monosyllabic fragments, each with its solemn prefix, we cannot fail to recall how awful is the denunciation, that they shall not be held guiltless, who take Thy name in vain. The mistake, for such it is, has perhaps originated in the grand simplicity of truth. The phrase "simple truths," is a misapprehension; truth is ever the deepest mystery; but the language in which it clothes itself is most frequently pre-eminently simple—the reverse of "a tale of little meaning, though the words are strong." The highest mysteries of our faith, as a little reflection and memory may convince us, may be conveyed in our Saxon phrasology, in the most simple, and for the most part in monosyllabic language. But, if from the mouth of babes we would perfect praise, it will be by teaching these truths, as truths, orally and memoriter, it may be, and not by dissecting them by a bewildering process, into the component parts of consonants and vowels. There may be something sentimentally religious, and greatly in accordance with the use of lithographic pictures, and plaster images of "infant Samuel," in the scene imagined by a warm fancy of a group of little ones engaged in lisping out the truths of holy writ; we would not deny the reality, or the moral healthiness of such an effort made by some little one at its mother's knee, but when the scene changes to the school-room, when the stumbling efforts at pronunciation of the puzzled reader, are the occasion of stirring up childish ambition, temper, or pride, the pleasant illusion dissolves into an unpleasant reality. Is then the Bible never to be used as a reading book in school? Never. But remember, a wide difference exists between such a query and answer, and the question, is the Bible never to be read in school? Most certainly it is, but to be read as Holy Scripture; mistakes are to be gently corrected, faults to be amended, rather by correct example, than by a direct reproof; it is to be read, not as subject matter compiled for a lesson book, but that we "may know the certainty of those things wherein we have been instructed," and be made "wise unto salvation." It is too often, we fear, otherwise, and thus the right name for much mis-called "religious instruction," is "secularized religion." Holy Scripture should be read daily, but not as if a charm were attached to the enunciation of a certain number of verses, nor a mere preamble to the more earnest business of the day. Portions of it may be required to be committed to memory, but it is not to be regarded as a mere subject for the exercise of the faculty; dogmatic teaching must necessarily be enforced by recurrence to its pages, to search and prove whether or no these things be so. Its truths and mysteries are not to be evaporated into a mere series of pictorial gallery lessons, but to be brought to bear upon principle and action, and daily life, that its readers and students may be

more and more "thoroughly furnished unto all good works." We have hinted at the place which the Bible in school should not, and have indicated the position which it should hold; nor can we surrender it, unless in place of being educators, we are content to become mere instructors. The religious ignorance, of our "home-heathen," demonstrated the futility of trusting to the parents for that teaching of faith and practice, which we are assured we may on that ground of reliance, safely eliminate from the school-room. We are compelled to conclude, either that religious parents are the exception and not the rule among our masses; or, that their unaided efforts are utterly ineffectual. But the Bible in school, we are again told, has a school day of its own. Far be it from us to decry either the efforts made, or the result produced, by the labourers in the Sunday School. Large, earnest, and successful is the band of Sunday school teachers, and not unfrequently are they the only channels through which religious knowledge reaches a large portion of our juvenile population. Kind are the sympathies, and beneficial the intercourse between the teacher and the taught. The work possesses all the zeal characteristic of voluntary effort, and is carried on with the ardour of a labour of love. Individual knowledge, personal example, the undefinable out-going of personal influence, all do their work, and not seldom, well; and the teacher becomes often in after years the friend and counsellor through life. But, should we accept this as an equivalent for our interpretation of the "Bible in School," we surrender at once the entirety of education. As a lesson book we dare not use it, and if it is merely to be read in our ears, however diligently and reverentially, we are painfully reminded of an old conversation which commenced with the enquiry, "Understandest thou what thou readest?" Education cannot, we believe, be by any subtlety served from religion, and consequently from the use, the influences, the teachings of Scripture. The more profound the mystery which the educator discovers in its pages, the deeper the faith which he places in its truths, so much the more will he strive to use its influences in his teaching. It is true that this may create a difficulty in the extension of education; but is one which must be met honestly, and it may have this beneficial influence, to raise in some the inquiry whether "religious teaching" may not have been hitherto little more than a teaching of religious common-places; whether that which has been theoretically religious, has not been practically secular; and whether save as the watch-word of party, the pre-eminent place which it demands has really been assigned to the Bible in School.

From Correspondence of Christian Advocate.

METHODISM IN NEW MEXICO.

The Rev. B. Cardenas has been the representative of Methodism in this territory for about two years past. His history, we suppose, is generally known to the Church,—that he was a Romish priest, had some difficulty with his bishop, appealed from his decision to the Pope, carried up his appeal to Rome in person, got the order against himself reversed, obtained his secularization from the office of friars to which he belonged, and then renounced his connection with Romanism entirely. He embraced Protestantism, and, in London, fell into the company of the Rev. Dr. Rule, a Wesleyan Minister, and thorough Spanish scholar, having been a missionary at Gibraltar for many years. Dr. Rule more thoroughly instructed him in the doctrines and practices of the pure gospel; and, when he returned to the United

States, he connected himself with the Methodist Episcopal Church. The Missionary Society sent him as missionary to New Mexico, where he had been known in the character of priest, and where he has been employed, as above stated, for about two years.

During this time he has preached in a large number of the towns in this territory, declaring his conversion, and denouncing Romanism—many times with much opposition, and at considerable hazard to his personal safety. Only two weeks since, a man died in this town from a gunshot wound, to whom the Romish priest offered \$100 if he would shoot Padre Cardenas. On the day that he was buried, Cardenas preached in the same place to a company of Protestants, gathered and converted by his own exertions, among whom was the sister of the very man whom the priest sought to employ to kill him. Cardenas says that he was fired at, and heard the ball whistle past him!

Cardenas's ministrations were the first efficient Protestant teachings in the Spanish language. He made the first impression in this way upon the native mind. And, indeed, he is still the only efficient preacher, in Spanish, in the territory. Cardenas has succeeded in gathering small congregations in four towns, who call themselves Methodists.

At Peralta there are about twenty hearers. Some twelve of these profess conversion, not in opinion merely, but a change of heart. In Jarales, where the padre resides, there are some four or six adherents. In both of the above places the flock was larger, but the fold has been robbed. At Polvidera there are some half-dozen professing Methodists, and quite a number of hearers. In Sorocco there are about twenty hearers and some ten converts. Thus it will be seen that there are, in all, about thirty persons who call themselves Methodists, as a beginning of a Spanish Methodist Church.

LETTER ON SARDINIAN AFFAIRS.

TO THE EDITOR OF THE NEWS OF THE CHURCHES.

BISHOPSTEIGNTON, TEIGNMOUTH,
Devon, 16th Feb., 1856.

DEAR SIR,—If the following fact should seem worth insertion in the *News of the Churches*, it is much at your service. To me it appears deeply suggestive.

Hitherto the Municipal Council of Saluzzo, a considerable Piedmontese city, bordering on the Valleys, has been accustomed, before each Lent, to apply to the Pope for the Indulto,—the permission by which he sanctions the eating and drinking that which, during Lent, would otherwise be forbidden. This year, however, the Council adopting *unanimously* a proposition made to the effect by one of its members, has decided henceforth to make no such application. I translate literally the grounds on which the motion was based, the motion itself, and the note and comment of the *Gazetta del Popolo*, the most popular, if not the most moderate of the Turin journals:—

"1. Whereas, in the face of the liberty of conscience, those actions which do not go counter to the love of God, and our neighbour, cannot morally or religiously be hindered by any one:

"2. Whereas the truths which flow from the same source are all sister truths, and that which is true hygienically (as a principle of health) cannot be contradicted by the gospel, since a regard of health suggests the use of flesh meat, assuredly such use cannot be opposed by the gospel or the Papal commandment:

"3. Whereas according to the same divine code, no one may be judged whether as to what he eat or

drink, it being that which cometh forth of the mouth, and not that which goes in that defiles a man: Further,—

"4. Because the occupying itself with certain matters belonging to religion, would be to imitate the deliberations of a well-known municipality which have been so deservedly and loudly ridiculed, and because,—

"Lastly, it would be to handle matters altogether and evidently extraneous to the attributions of this Council:

"The undersigned (the mover) reiterates his proposition, that the custom of applying to the Pope for a Lent Indulto, be discontinued, and such appeal be left to the individual consciences of our fellow-citizens.

(Signed)

"G. B. BUTTINI."

In reference to this decision of the Council of Saluzzo, the *Gazetta del Popolo* adds.—

"In the development of his proposition, Councilor Buttini brought forward also two texts of St. Paul; which we think it well to reproduce here, to show how that written by the apostles differs from that which the priests of our day teach." It then quotes at length the texts 1 Cor. x. 25, 26, and 1 Tim. iv. 1, 4.

I am well aware of the irreligious principles of the *Gazetta*, for which, however, Romanism itself is in a great measure accountable.) I know well, too, that what is lost to superstition is not necessarily gained to true religion; but the fact I transmit you still seems to me very suggestive.

I remain, sir, with very earnest wishes for the success of your most valuable periodical,

Yours very truly,

JAMES CURRIE,

Rector of Rusholme, near Manchester.

BAPTISM OF A HINDU OF HIGH CASTE.

The Rev. E. Storrow of the London Missionary Society gives the following narrative of the baptism of a Hindu of high caste, in a letter dated Calcutta, August 21st last:—

"Our convert, Kedernath Burmon, belongs to one of the wealthiest families in Bhowanipore, and is allied by family ties to one yet more wealthy. He belongs to the second great division of the Hindu castes, the Khetriya, or warrior caste, and to the highest rank of that once noble and powerful race. His friends, being very rigid Hindus, sent him to the Oriental Seminary to be educated, a school entirely under native management, and chiefly patronized by the more wealthy and rigid members of the native community. Though kept as far as possible from any Christian influence, God had thoughts of peace towards him, and when it is thus, the most unlikely means and the most unlikely agents are often employed to accomplish the purposes of Him whose ways are past finding out. Kedernath has an elder brother, also educated in the Oriental Seminary. He learned enough to condemn popular Hinduism, and to effect great liberality of opinion. In his father's house he often disputed with Brahmins and others, ridiculing the worship of idols, the worldliness of priests, and holding that Christianity was a far more pure and reasonable religion than Hinduism. Grude though his reasonings must have been, and characterised, too, by a love of banter and of disputation rather than by any deep religious feeling, they wrought very powerfully on the inquisitive, clear, and penetrating mind of his younger brother. He heard these dis-

putes about religion; he saw, even without communication with a single Christian, that the faith of Christ was professed by wise, civilized, and powerful men; and there was that working in his own heart which made him dissatisfied with Hinduism; he was a sinner, and it gave him no consciousness of pardon, though he sought for it. During three years he remained in a state of doubt, dissatisfied with the faith of his fathers, hoping that in the religion of Christ there was salvation and truth, but having only the slightest opportunities of learning any thing about it. Occasionally during this period he went to our bazaars, where he heard Mr. Lacroix, Mr. Mullens, and some four theological students. His attachment to the Gospel increased, and his views of it became more intelligent; as a consequence he wished to have intercourse with us, and begged permission of his father to be allowed to enter our institution. Immediately on this being granted, he professed himself an inquirer, and Mr. Mullens and I saw him as frequently as his circumstances would permit. These interviews were always satisfactory to us, although his opportunities to learn about Christians were confined almost to those interviews and such as he had with our theological students. At home he could read no Christian books; even the New Testament, which he used as a class-book, he was obliged to read in the house of a poor class-mate, who, suspecting his partiality to Christianity, threatened to tell his brother if he did not purchase his silence by gifts of money; and at length one of his father's servants seeing him in our mission compound, we were obliged to receive him a day earlier than we intended, lest he should be removed for ever beyond our reach. It was not safe to keep him in Bhowanipore before his baptism; we therefore removed him to the house of a very kind friend in Calcutta. As we expected, his friends made every effort to get him from us. They made affidavit before the magistrate of the district in which we reside that he was a minor, and was detained by force. He very kindly visited Kedernath, and, on finding that he possessed a competent knowledge of Christianity, and a strong wish to remain with us, he refused to interfere. They then laid a complaint of a similar nature before the magistrates in Calcutta, before whom Kedernath appeared, and the case was again dismissed. They now threatened to bring the case into the Superior Court, on the ground that he was a minor, though we have reason to believe he is about eighteen years of age; but the failures they had experienced probably deterred them from such a course. His friends during this time were permitted to see him; but God enabled him to resist all their offers and all their entreaties. I had the happiness of baptizing him in Union Chapel on Sabbath evening, August 11.

"I regard the conversion of such a youth with unusual emotions of gratitude and hope. His family connection causes his reception of the gospel to be a heavier blow to Hinduism than conversions usually are. He is, moreover, possessed of those qualities which, if sanctified and consecrated to the service of Christ, usually produce great results. He is bold, courteous, and affable; and his mental powers are unusually clear and strong. As we rejoice over his conversion, I trust we shall have reason to rejoice over his future career."

MADRAS.—CONTROVERSY RESPECTING CASTE.

A fierce controversy has arisen in Madras, of which the immediate occasion was the apostasy of a convert to Christianity, Soondrum Moorthee, whose baptism we announced in a recent number of the *Record*.

The uncle of this young man has distinguished himself by the peculiarly embittered and indefatigable spirit in which these twelve or thirteen years back he has opposed our missionaries. He founded a gymnasium, where heathen preachers are trained to attack and ridicule Christianity; and he conducted a printing-press, from which have issued numerous tracts against the Bible. The question of caste was raised by the return to Hinduism of the nephew of this man. His relatives are naturally desirous to effect his re-admission, and they have been joined by others, who seek the relation of caste, in the hope of winning back from the church of Christ those of their countrymen who have entered it, or may yet enter it. A large and influential public meeting was held in Salay Street,—the focus of idolatrous feeling in Madras,—at which learned pundits argued that excommunication might be removed, and the wanderer received back into the Hindu fold, quoting passages from the Shastras in support of their opinion. The practical resolution to which the meeting came was that if a Hindu has not been more than twenty years a Chandaly (a man who has forfeited caste) he may be re-instated; and various besmearings and washings were appointed to be gone through in order to the purgation of such a one.

Such, however, are not the sentiments of the great body of the Hindus. The doctrine which they maintain is, that the laws of caste are immutable; that the man who has once forfeited its privileges has forfeited them for ever; and that no purgations or repentance can avail to replace him in the position and rights from which he has fallen. The supporters of the old regime have circulated a public protest against the opposite party, whom they stigmatize as rationalists and radicals; and they have further issued mandates to the wardens of the temples, requiring them not to admit the holders of such opinions within the sacred precincts, otherwise the temples will be defiled.

So stands the matter at present. Neither party seems willing to give way to the other, and how the war may terminate it is impossible to say. We look for no interruption from it to the work of evangelization; on the contrary, we are inclined to think that it will inflict no little injury on the power of caste. It divides the friends of idolatry. It tends to strip the laws and usages of Hinduism of the prestige they have long enjoyed in the popular mind as sacred and immutable, and it is plainly one of those things which an overruling Providence makes use of for bringing down a false system, and opening the minds of those whom that system has enslaved to the reception of the truth. We know who has said, "And if Satan has cast out Satan, he is divided against himself; how shall then his kingdom stand?"

TRUE PRAYER.

Would you see true prayer—would you know what prayer really is? Step into the Egyptian palace where Benjamin stands bound,—his amazing and trembling brothers grouped around the lad. Judah advances. He bows himself before Joseph. His heart is full. His lip trembles. The tear glistens in his manly eye; and now, with tenderness thrilling in every tone, he pours forth this plea of surpassing pathos:—"Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: my lord asked his servants, saying, have ye a father or a brother? and we said unto my lord, we have a father, an old man, and a child of his old age, a little one; and his brother is dead; and he alone is left of his mother, and his

father loveth him." Thus on he goes; and every sentence goes like a knife into Joseph's heart. And then he closes and crowns his appeal with this most brave and generous proposal: "Now, therefore, I pray thee, let thy servant abide instead of the lad, as bondsman to my lord; for how shall I go to my father, and the lad not with me, lest I see the evil that shall come upon my father." Joseph's heart, which has been swelling with emotion, is now ready to burst. He can stand it no longer; nor any wonder. That is prayer; and could we bring such earnestness to Jesus, oh, how would his tender, much more tender heart, melt like wax before it. Did we approach him with the fervor that glowed and burned in Judah's speech; did we plead for our own souls or those of others, with such tears, in such tones, as Judah's when he pled for Benjamin, how would a divine brother discover himself to us? Now turn from that Egyptian to this Hebrew palace. There also is prayer. Two women stood before King Solomon. In the darkness of the night, one has crept, with noiseless step, to her neighbour's bed, and while the mother slept, and the babe slept in her bosom, softly, cautiously, she steals the living child, and leaves her own cold, dead infant in its place. They carry the dispute to Solomon,—each claiming the living, and each repudiating the dead. With a skill that earned him his world-wide fame, the wise monarch summons nature as a witness. Horrible to hear, he orders the living child to be divided. The sword is raised,—another moment, and each mother gets a quivering half,—another moment, and interference comes too late. One stands calm, firm, collected, looking on with a cruel eye. With a bound that carries her to his feet, and a shriek that rings wild and high over all the palace, the other—the true mother—clasps her hands in agony, and cries, "Oh, my lord, give her the living child, in no wise slay it." That is prayer. That cry, that spring, that look of anguish,—all these proclaim the mother,—how different from the cold, callous, unimpassioned frame in which, alas, the best too often present themselves at the throne of grace, as if, when we are seeking pardon, it were a matter of supreme indifference, whether our prayer were or were not answered. Oh, how should we pray that God would help us to pray, and touch our icy lips with a live coal from off his altar.—*Dr. Guthrie.*

C I R C U L A R .

ADDRESS OF THE KINGSTON SABBATH REFORMATION SOCIETY TO THE PEOPLE OF CANADA.

The time has arrived when we feel it to be our imperative duty again to draw your attention to the claims of the Christian Sabbath.

As a Society, we have repeatedly addressed you on this important subject; but at no time in the history of Canada, have your united, strenuous, and unremitting exertions been so much required as at present, when our object is to obtain the entire abolition throughout the Province, of all Post Office, Canal, and Railway Labour upon the Lord's Day.

We seek no more than the Bible warrants, and without compromising our principles, we could not rest contented with less.

The Sabbath was given to man, by God the Creator, the Sovereign and the disposer of all things, and we feel satisfied that all who view the subject in its proper light, will be forced to come to the conclusion, that no government can be justified in depriving us of its privileges, or in infringing upon them in any way whatever.

The law of God is our rule. "Six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work." The arguments of man, based upon expediency, even were that expediency clear, ought not to influence us, human opinions when opposed to the law of God, should not affect us. We seek to serve God for his own glory, and also for the benefit of man, being assured that "the law is holy, and the Commandment holy, and just, and good;" that the interests of mankind will ever be best promoted by strict adherence to the ordinances of God, that "Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning," and that this is applicable in the case of nations as well as that of individuals. "Righteousness exalteth a nation, but sin is a reproach to any people."

Remember we solicit no impossibility, we press no impracticable scheme. What has been done in London and in Nova Scotia, can be done in Canada, and that even without detriment to her commercial interests.

We would therefore sincerely and most urgently entreat prompt, united and persevering action on the part of all who revere the word of God, and value Sabbath privileges, to obtain by every lawful means, the entire cessation of Sabbath labour in all departments above referred to.

Let the voice of the people be only heard, and our government will not refuse to grant what they solicit, if there be unanimity and persevering action. If Canada venerates the Word of God, and desires to have a Sabbath undesecrated, undisturbed, and altogether exempt from secular labour, let her but speak the word and she will obtain it.

We therefore earnestly invite you, to shew that you do venerate the ordinances of God by bestirring yourselves. The time for deliberation is past,—the period for action has arrived.

We know from the most reliable sources, that a Bill for the better observance of the Sabbath will be introduced into the Parliament which has just met. See then that you, without delay, send to the several branches of the Legislature, numerous petitions in favour of it, and let every man press on his own representatives, the imperative duty of bringing the law of the land into harmony with that of God, in a matter on which His Holy Word is so explicit.

The noble and cheering example of the neighbouring province of Nova Scotia, where since 1852, there has been no such thing as secular labour in the Post Office, and that of London, the greatest commercial city in the world, where an attempt to re-open the Post Office on the Lord's Day has been successfully resisted by the almost unanimous voice of the mercantile community, should animate you to persevering exertion, and give you confidence in anticipating the success of your endeavours.

While, however, you solicit your earthly rulers to accede to your desires, we would most earnestly and affectionately recommend to all clergymen, and ministers of the Gospel of every denomination, the propriety of setting apart at least one Sunday for the purpose of bringing prominently before their respective congregations, God's commandments regarding the Sabbath, and let them and every Christian throughout the Province, offer up their earnest and united prayers to the King of Kings and Lord of Lords, that he may pour out his effectual blessing on all your endeavours. Remember that all human instrumentalities and expedients will be fruitless unless countenanced and approved by Him. It is His government over the nations you are endeavour-

ing to establish. It is His holy law you wish to see administered.

If you are earnest and importunate at the Throne of Grace, if you go there in the spirit of those who are thoroughly alive to the important interests at stake, and under a deep felt consciousness of your own responsibility in the cause you are seeking to advance, then will Jehovah hear you because it is His own work. And ere long you may expect such an answer as will gladden your hearts, even the accomplishment of that blessed thing for which you pray, the obtaining of a Sabbath undesecrated, and undisturbed by secular and worldly pursuits, "a delight, the holy of the Lord, honourable." And then, when as a people and as individuals, your laws, your actions and your wills are brought into subjection to the Holy Law of God, may you expect in terms of His unalterable promises, that He will "open to you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

On behalf of the Society,

R. V. ROGERS,

Kingston, 18th February, 1856. *President.*

THE SNOW FLAKE.

RY H. G. ADAMS.

Where art thou going, thou little snow-flake,
Quivering, quivering down the sky?
What would'st be doing, thou little snow-flake,
Leaving thy home in the regions on high?
Earth is no place for a fair thing like thee,
Fragile as beautiful, graceful as white—
Meet for an angel to place on his brow,
When he stands by the throne of the Father of light.

I am but one of a sisterhood fair;
We have a work to perform upon earth;
So we come quivering down through the air,
Leaving the fleecy clouds where we have birth.
We are commissioned to shelter and shield
From the sharp frost and the keen-nipping wind,
The roots and the seeds in the garden and field,
That fruits in due season may grow for man-kind.

But dost thou know, O! thou little snow-flake,
Leaving thy home in the regions of air,
That when brought low, O! thou little snow-flake,
Dark will thy lot be, and sad wilt thou fare?
Dash'd into pieces, and whirl'd to and fro,
Tro'd on, defiled, and soon lost in the mire:
Never again to thy home shalt thou go,
Ne'er see the clouds with their-edges on fire.

Light-hearted questioner, we have no fear,
We have no care for what'er may betide;
God hath commanded, our duty is clear,
What shall befall us 'tis He must decide.
Although on earth we be melted, defiled,
Forms yet more beautiful we shall assume;
E'en like the soul of a dutiful child
By the Son of Salvation called out of the tomb.

From News of the Churches.

THE OPERATION OF THE AUSTRIAN CONCORDAT.

The question as to the proper interpretation of the concordat remains still unsettled. The Archbishops of Milan and Venice, in attempting to rule absolutely over the press, were too rash in testing the extent of their newly-created power to suit the purposes of the Austrian Government. The *Milan Gazette*, in an

article which was, of course, sanctioned by official authority, put forth such independent principles as must have startled the ultramontane guardians of church power. In the conclusion of this celebrated article it was asserted broadly,—

"Ecclesiastical authority can effect little, if justice is not with it, and the people behind it. The times are past in which a clerical ordinance, or the stake, could annihilate a book or an idea. The press can produce thousands and thousands of copies of a work; and if it is suppressed in one place, it is sure to appear in another. As the dungeon and the rack cannot now be weapons in the hands of the church, thoughts must in future be combated by thoughts, and arguments by arguments."

Such sentiments as these, when adopted in a government organ, would indicate an independent policy in almost any state but Austria. Here, however, the tricks of diplomacy are so numerous, that "it is likely enough," as the Vienna correspondent of the *Times* supposes, that the censures of the civil government are uttered merely "to lull the people into a state of security." The boldness of the bishops has, however, been at least inconvenient, since strong measures have everywhere been taken to keep them in check. They have not only not been allowed to interfere with the press, but latterly they have not been permitted to publish circulars themselves without submitting them to the censorship. The *Civiltà Cattolica*, the organ of the Jesuits at Rome, is exceedingly indignant at the course which has been adopted by the Austrian authorities, and attacks vehemently the article of the *Milan Gazette*. The Pope himself is also said to have remonstrated with the imperial government.

Though it is in Italy alone that the clergy have ventured to put forward so prominently their pretentious claims, the concordat has been exciting also considerable indignation in its operation in other Austrian dependencies. In Bohemia, especially, there appears to exist still a little of the old fire of independence which burned at one time so brightly, since it is reported on good authority, that if the police were to undertake to arrest all those individuals who raise against the concordat, they would have to imprison half the population. In so far, therefore, as its results can yet be judged of, the concordat seems likely only to engender a worse feeling than ever between the government and the people, and to originate a series of heart-burning contests between the civil and ecclesiastical authorities.

From the New York Christian-Intelligencer.

A PROTESTANT CHURCH FOR CARTHAGENA.

An agent of the American Bible Society, who visited Carthagen, in South America, last summer, was instrumental in awakening much interest, in favour of establishing a Protestant Church at that place. He has returned to this city, bringing letters and other documents attesting the earnestness expressed by hundreds in favour of the above enterprise. The civil authorities openly advocate it; and all classes, including some of the native clergy, are warmly in favour of having the entire religious liberty, which is secured by the constitution and laws, practically enjoyed by all. The Bible Society recently submitted an interesting appeal to a meeting of different denominations—laymen and clergy; and the result has been, the adoption of a plan for raising \$5,000 by subscription, to be appropriated to the erection of such an edifice as is required, under the direction and responsibility of a committee of three distinguished residents.

Views and Doings of Individuals.

For the Gospel Tribune.

MEMORY'S CHIMES.

BY THE FOREST BARD.

Slowly, dearest slowly, they are coming up before us,
The gentle chimes of childhood's times like spirit-dreams come
o'er us;

The old log hut, a cozy cot,
The rill-side and the dingle,
Loved links by all but us forgot,
In thoughts their threads commingle;
Forever dear each cherished scene,
The play-ground and the village-green.

Lowly cold, and lowly are the faces then so smiling,
Whose love we found our hearts around our first-born cares
bezzling,

The mother dear, the father kind;
But slowly now is creeping
The ivy o'er the tombs entwined
Where they are calm'y sleeping;
And every relic hiding fast
That can recall the fading past.

Gladly, ever gladly must the heart in fond emotion
Look back along the vista pass'd, with love's own deep devotion;
Nor wish one drop of Lethe's stream,
Should on the past its mildew sprinkle;
To breathe forgetfulnesses dream,
On hoary lock or sagged wrinkle,
Or shade the mind from all we loved,
That time's rude transit has removed.

Lovely, dearest lovely is the vista now we're viewing,
Back o'er her way doth memory stray her once bright steps re-
newing;

The silver rill, the woody dell,
Where oft at eve reclining;
Love wove a chain, a magic spell,
Around our hearts entwining;
The heart—the hours spent in love's glen,
Would live ten thousand times again.

Sweetly, oh, how sweetly, like a vesper chime its knelling,
Come cherish'd names from dear old fanes o'er memory's bosom
swelling;

The home ones all the mother dear,
The sire that loved us ever;
The school-mate—but to meet them here,
The heart aspireth, never!
Yet ever o'er the vale of death
Affection breathes a balmy breath.
But dearest loved one, dearer, than with wealth and these beside,
Come the gentle claims of by-gone times when I wooed thee for
my bride;

Thy friendship pure, thy love sincere,
Thine own sweet smiles carressing;
Thy calm affection ever dear
Hath been my spirit's blessing;
And many a holier thought of life
Thou'st given me my gentle wife.

B.... April, 1856.

HADES, WITH ONE EXCEPTION, ALWAYS TRANSLATED HELL IN OUR VERSION.

BY THE REV. JOHN GILMOUR.

However much the present may engross the attention of the children of men, the state beyond the grave is sometimes a subject of anxious thought. When we have finished the first stage in our history, the body is still left in the hands of our friends to

commit to the narrow house appointed for all living. In committing the mortal remains to the silent tomb, survivors cherish the conviction, that all of their departed friend is not left in their hands, but that which was emphatically *he* or *she* is not here, but is gone elsewhere, and lives a conscious being; having, however, hitherto acted through the material organization, now defunct, strong affection obtrudes the question, What if my friend survives? Where does my friend reside? and how is my friend employed; questions to which we can receive no answer except such as revelation yields. The object of the present remarks is, where resides the departed in the intermediate state. Some think neither in heaven nor hell, but a place called, in Scripture language, *hades*, a word which neither expresses misery nor happiness, but simply a state unseen. Whatever may have been the meaning of a word among the poets or pagans, if adopted by the sacred writers, the best way to ascertain its import, as used by them, is carefully to examine it in its varied connections.

Now, the word *hades* occurs eleven times in the New Testament, but never, as it appears to me, is it employed to describe a state of happiness; nor *uniformly* a state of misery, but *sometimes* I think it does. In the English version it is translated by the words *grave* and *hell*. The common use of the word *hell*, in the English language, is the place of final suffering. Now, though the word *hades* does appear to describe that place sometimes, we think it never conveys the idea of the place of happiness. We subjoin the places in which it occurs, with a passing remark. Ten times it is translated *hell* in our version; once it is rendered *grave*.

Matt. ii. iii. "And thou Capernaum which art exalted unto heaven, shalt be brought down to hell." Here, we apprehend, the misery of the lost is evidently alluded to. The word cannot mean *grave*; it is judgment and punishment to which reference is made. "That city was not destroyed; its edifices were not prostrated to the level, nor its foundations crumbled to the dust of the graves. No uncommon mortality seized upon its inhabitants. It still survives on the shores of the Galilean lake. It remaineth unto this day. No depopulation is written against it. The trace of such an infliction cannot be recalled or discerned. It was in the day of judgment that the intolerableness of the doom was to be felt. Only can the doom light upon them who inhabited it, them who did not believe nor repent, notwithstanding the mighty works done in it. They were to be brought down to the place of retribution. The doom was at their death: in the day of judgment it shall be confirmed and aggravated.

Matt. xvi. 18. "On this rock I build my church, and the gates of hell shall not prevail against it." There may be some uncertainty whether the reference in this passage is to the rage of the powers of darkness against the religion of Christ, or the assaults of

mortality through persecution to which it would be exposed. In either case the allusion is to evil, and the assurance of the Saviour is, that no kind of evil, seen or unseen, shall subvert his kingdom. The word occurs only twice in the Gospel of Matthew, never in Mark nor John.

Luke x. 15. In this passage reference is made to Capernaum, as already explained in Matt. xi. 23.

Luke xvi. 23. "And in hell he lift up his eyes, being in torments." Something more is meant here than the grave. He was buried. What torments were in his grave? Then whatever the place to which he was consigned, there is nothing in it alien to these torments, nor forbidding them. They found there a native scene. Though some may say the word *hades* itself does not convey the idea of punishment, yet it is connected with punishment, but never with the happiness of heaven. Nor should it be overlooked that heaven and hell are sometimes contrasted with the idea of conveying misery endured, and happiness enjoyed. Now it is not likely a word which, *per se*, describes the place of punishment, would also, in certain connections, convey the idea of bliss. In such a sense it is never used in the New Testament.

Acts ii. 27. "Because thou wilt not leave my soul in hell." Did the word *hades*, as used by the sacred writers of the New Testament in every other place, mean the state of punishment, we should have been constrained to consider it meant so in this passage; but we shall find it does, in some connexions, obviously mean the grave. The grave being a result of human transgression, the transition is very easy, when using the word *hades*, from the grave to the place of misery, or vice versa the grave. There seems, however, a much greater difficulty in passing from the use of the word *hades*, as descriptive of penal suffering, to that of gracious reward, hence we apprehend the word is never employed when the state is one of happiness or enjoyment. Now in this passage we think the word refers to the grave—the body in its unseen state. Two things would induce us to this conclusion.

1. The topic on which the Apostle is dwelling. It is the resurrection of Christ to which he refers; and then to prove this, he shows that David in the prophecy did not refer to himself, for his sepulchre was with them until that day. Now it was the body of David that was buried and was left to see corruption; hence we conclude that *hades* was the place where the body of Christ lay, and his resurrection prevented it from seeing corruption.

2. It is no objection to this that it is said, his *soul* was not left in the grave; for though the word *ψυχή* (*psuchē*), here rendered *soul*, does not necessarily mean the soul *proper*, but the soul connected with the body, and is therefore employed to describe the whole person. Acts vii. 14, and xvii 37, &c. Whereas the word *πνεῦμα* (*Pneuma*) applies only to the soul proper as distinct from the body, it is never, we

think, used to describe the whole person, but only his spiritual nature. We purpose writing a paper on this distinction, and need not, in consequence, enlarge. For these two reasons we conclude that *hades*, in Acts ii. 27, 31, means the grave, and is, as if it had been said, Christ was not left in the state of the dead, but rose again according to Ps. xvi. 10; for when David, under the prophetic impulse, uttered this prophecy, he did not refer it to himself but to the Messiah.

1 Cor. xv. 55. "O grave (*hades*) where is thy victory!" Throughout this chapter the apostle is descanting on the resurrection. That glorious event having transpired, the apostle triumphantly challenges the grave bereft of its prey. This is the only passage, out of the eleven, where *hades* is rendered grave; nor could it well be otherwise rendered.

Rev. i. 18. "Have the keys of hell (*hades*) and of death." In this passage the Lord is evidently fortifying the mind of his servant against the opposition with which the Church was afflicted, or might be farther afflicted, and assures him that neither visible nor invisible influence would prevail. We therefore conclude that *hades* in this passage refers to the place of misery, the abode of the powers of darkness.

Rev. vi. 8. "And I looked and beheld a pale horse, and his name that sat on him was death and (*hades*) hell followed with him." As this prophecy refers to the great mortality which was to take place under the fourth seal, *grave seems to be the most natural rendering in this connection.* Hell, in our language, means the place of misery; now it does not follow that all subject to the mortality referred to, really entered the place of woe. The remark of a celebrated critic may, however, be very properly subjoined here. "In the Revelation (and generally) *hades* is brought into notice only in respect to *dead sinners*. This renders it manifest that natural death is here to be thought of not simply in itself, (since it may be a great good, a passage unto life,) but in so far only as it is the punishment of sin, and is associated with the second death. From this Christ keeps his own by keeping them steadfast amid the trials and persecutions which Satan and the world bring upon them, so that they are not tempted above measure."

Rev. xx. 13, 14. And death and hell (*hades*) gave up the dead which were in them, and death and hell (*hades*) were cast into the lake of fire, which is the second death."

The final judgment of the wicked is the same before as in the whole of this passage; a passing allusion is made to the opening of the book of life, and resumed in the 21st chapter; but the wicked dead are those who are judged out of the *books*. This kept in view, will help us to the proper meaning of the terms employed: death the mortal repository—hell (*hades*) the repository of the soul. The resurrection of damnation—see John v. 29—having taken place, the wicked are now finally adjudged. They are soul and body cast into the lake of fire, which is

the second death. Hence we infer that hades, in this passage, refers to the intermediate state of misery, or the soul in hell. We close with a few remarks:—

1. That hades (rendered hell in our version) never in the New Testament embraces the idea, in any connection, of intermediate happiness, or its possibility in hades.

2. It does sometimes point out a state of actual misery—the state of penal suffering of the wicked. It conveys the same idea to the mind which the English word hell does, and into which it is so frequently translated.

3. It does not always describe a state of actual suffering, but may simply refer to the grave, the state of the invisible dead—the dead buried out of our sight.

4. But when it does not refer to the grave, it does refer to the state of penal misery. What a doom! and yet to wax worse! If the prelude of our being is so responsible, and liable to such issues, how desirable that it be suitably occupied and turned to account.

Dear reader, natural death and the grave you cannot escape, but from the misery of hell you may be saved, and ultimately also from the tyranny of the grave. To accomplish this, Christ made expiation for sin; that expiation has become a propitiation; for God the offended has signified his approval by raising Christ from the dead, and now by faith in Jesus make it in your case an atonement. "Be ye reconciled to God," and thus escape the depths of woe which hell suggests, and prepare for those progressive ascensions of glory which immortality unfolds. Man in Christ is destined to future glorifications. All around us seem to be germs of the future. The seed swells and bursts into life. The well-known larva sinks in mortal throes, and again rises and soars a beautiful and lovely object in the summer's sky. The child is but the germ of the man, and the christianized man is the germ of a higher intelligence. The future—the future is every thing to man. We can almost span the past. We look at our infancy and find it blank; at our children and our youth, and we are pained at their follies and perversities. But we cannot span the future; our long-wished perfectability is there; our God is there; it is our heaven. Hail! hail to the glorious future! "Blessed are the dead who die in the Lord."

THE "CHRISTIAN BANNER" AND BETHANY PROSCRIPTION.

The *Christian Banner*, for some good reason, no doubt, desires the *Gospel Tribune* to reproduce the evidence that Bethany College and its President proscribe the liberty of speech in Bethany. In condensed form the evidence stands thus:—The President of the College speaking in the name of the Faculty, i. e., in behalf of himself and the Board of government, in relation to what was required by them, of certain abolition students in order to their remaining members of the college, thus writes:—

"The past we overlooked, and demanded only that they would resume their duties and **ABANDON THEIR EFFORTS OF FACTION AND DISTURBANCE.** This was all, but this was **ABSOLUTE-
LY NECESSARY.**"

Thus Bethany College and its President made it as absolutely necessary that these abolition students should "abandon their efforts of faction and disturbance," as, that they should "resume their duties." To understand what is here intended by efforts of faction and disturbance, the following, written by the President, gives the key:—"He spoke in very contemptuous language of the morality, &c., of the "oldest and most favoured churches of the reformation, and though in general terms, in such a style as to produce the almost universal impression, that he was all the time referring, under this covert of generalities and remote cases, to American slavery and the church at Bethany, or to a certain class of its members." The meaning of which doubtless is, that he spoke of slavery as a sin, and the slaveholders in Bethany Church as sinners. The sermon in which these remarks were made, is called an *Anti-slavery Lecture*. And speaking of what occurred before it was delivered, the President says it was "suggested to me that it was designed to be an Anti-slavery Lecture. I could not believe it; yet as a matter of prudence, I requested a brother elder to call upon him and let him know that such a course would not be allowed. Notwithstanding this (whether from some misunderstanding of Mr. Burns or not I cannot say) but he did speak as appointed; and it was this 'Lecture' that led to the disturbance." The President "could not believe" that Mr. Burns would preach an anti-slavery sermon in Bethany, and yet he sent an elder to him to "let him know that such a course WOULD NOT BE ALLOWED!" "Prudence"—amazing prudence this! "A matter of prudence" indeed! It may pass for this in Bethany; in Toronto it is called a matter of proscription! and Alexander Campbell, President of Bethany College, is charged with it as an offence; for he sent a message to a preacher of the gospel, when about to enter the pulpit, telling him that if he intended to preach abolition sentiments against American slavery, it "would not be allowed."

Let it be supposed that when the President was in this city last autumn, and about to enter the pulpit of Bond Street church; and that Dr. Pyper had sent a message to him, telling him that if he intended to preach abolition sentiments in relation to sectarianism it would not be allowed;—what would the President have called this? Would he have given it a softer name than proscription? Would he not have pronounced it a denial to him of the freedom of speech? And would he not have administered a castigation such as he knows well how to inflict?—Should he plead in palliation of his offence, that to allow slavery-abolition preaching in Bethany would be the destruction of the College, he is reminded that the world can much better afford to dispense with his college than with the freedom of speech.—And had he been told that to allow sect-abolition preaching in Bond Street, would be the destruction of the church, would he not have met the proscriptive pretext in like manner? Whatever must fall before the power of the freedom of speech, let it sink and perish forever.

This calls to mind the kind remembrancer of the "Banner" in relation to his review of some of the *Tribune's* positions that still remain unnoticed—"for this simple reason," says the Banner, "that doubtless our neighbor feels that his feet are on a moist spot where we reviewed him." Now if the *Banner* will be so kind as to endeavor to make this appear in his next, or at his convenience, immediate attention will be given to his efforts, lest he should again attribute silence to so erroneous a motive.

Movements of Organizations.

From the Evangelist.

A STATEMENT OF THE CONSTITUTION, ORDER AND DISCIPLINE OF THE EVANGELICAL UNION CHURCH, MIDDLETOWN, CONNECTICUT.

PREFATORY NOTE.

The Evangelical Union Church of Middletown was organized on the 16th day of September, 1855. The following statement of the principles was, after careful consideration, adopted by all the brethren of which the church was composed at its formation. It is our sincere desire and earnest prayer that the union love, cordiality, and Christian spirit which have been manifested by the founders of this Christian Church, will be exhibited by all who, in future years, may become members of it.

H. M.

It is necessary to state that our object in giving an outline of the Constitution, order and discipline of a Christian Church is principally, if not solely, for the information of applicants for membership.

I.—CONSTITUTION OF THE CHURCH.

Without entering into details, the following appear to us to be the leading features of the Constitution of the Church of Christ.

1. *In its external relations the Church is independent.* It is complete within itself. It manages its own affairs; elects its own office-bearers, and if need be calls upon any of them to resign, without interference from other churches beyond the fraternal liberty of tendering counsel and warning when required. This is one of the fundamental principles of Congregationalism, and we believe it to be an essential element in the Constitution of a Christian Church. Each church in the New Testament is spoken of and addressed as separate and distinct from all other Churches. See 1 Cor. i. 2; 1 Thess. i. 1; Rev. ii. 1, 8, 18; iii. 1, 7, 14.

2. *In its internal constitution the Church is Presbyterian.* It has a plurality of presbyters or elders, (including the monitor), who are also in the New Testament called Bishops and Pastors, that is Overseers and Shepherds, Acts xiv, 23, xv. 4, xx. 17-28; Phil. i. 1; Titus i. 5; 1 Tim. v. 17; Heb. xiii. 17. These elders are invested with the oversight of the Church. They attend to cases of admission and of discipline, and exercise a watchful care over the spiritual interests of the Church. They meet as often as circumstances require for consultation and prayer. They discharge their duties without interference from church members so long as they retain the Church's confidence, and remain in office. But they avail themselves as far as practicable of the co-operation of their brother members; and they never admit, suspend, or expel members, or decide on anything important without communicating it to the collective brethren, with the requisite particulars, at a regular meeting of the Church.

3. The Church equally recognizes the scripturalty of the office of Deacons to attend to the temporal concerns of the Church when their services may be required. Acts vi. 1-4; Phil. i. 1; 1 Tim. iii. 8, 15.

4. The Church is composed of those who give evidence of having peace with God, and of being new creatures in Christ Jesus, and who can yield a cordial and practical submission to its recognized Order and Constitution.

5. The only standard of doctrine recognized as infallible is the Word of God, as that Word is revealed in the Old and New Testaments.

II.—ORDER OF THE CHURCH.

1. The public services of the Sabbath are conducted in the usual manner, at the usual hours.

2. The members of the Church hold the practice of infant baptism.

3. The Church stately observes the Lord's Supper every three months, and more frequently, if deemed expedient by two-thirds of the members.

4. The Church being bound to honor and worship God in their public collective capacity and to do all things decently and in order, with a view to maintain uniformity of worship, to foreclose strife and division and to prevent any ordinance which they may deem Divine from falling into contempt or neglect; receive none into church membership but those who, besides giving evidence of being Christians and of one mind with them in their evangelical views, are able conscientiously and in good faith to observe the various religious ordinances and ecclesiastical regulations, recognized and established in this Church.

5. The Church see it to be their duty, and feel it to be their privilege to admit to the communion table (which is not theirs but the Lord's) and to welcome to their fellowship, at their various meetings for prayer and exhortation, all brethren in whom they have confidence, as Christians who desire their fellowship, and who are willing in peace and love to unite thus far with the Church. The roll of communicants accordingly is not regarded as identical with the roll of members; and on this ground the church and such brethren as those referred to can enjoy each other's fellowship without compromise, dissimulations, division, or restraint. The Pastor of the Church will deem it a duty and a privilege to care for and visit such brethren though not members of the Church.

6. The church meets stately on some convenient evening, duly intimated, for devotional exercises, church business and mutual exhortation, previous to each communion season.

7. A special meeting of the Church may be called by the elders as often as they deem it necessary, either at their own instance or at the suggestion of other office-bearers, or members; the meeting to be publicly intimated from the pulpit on the Lord's day.

III.—ADMISSION INTO THE CHURCH.

1. Application for church membership is made to the Minister, or in his absence, to one of the Elders, who mentions it at the first elders' meeting.

2. It is then mentioned at the first meeting of the Church, thereafter, in order that members may have an opportunity of conversing with the applicant, inquiring into his condition and character, and furnishing the elders with any information that may affect his fitness for membership.

3. Each applicant converses privately (1) with the minister (2) with at least one elder—the elder residing in the district where he lives; and (3) with some of the members belonging to the same district specified by the minister or elder; and then the reports of these members and elders, and the minister, are simultaneously given in at the elders's meeting.

4. Any member having objections to the admission of an applicant into membership, or desiring delay in his admission, makes his mind known to some one of the elders previously, and the information thus communicated is taken into consideration at their next meeting.

5. Should no one object to the applicant's admission, or desire delay, and should both elders and minister be satisfied with the case, the applicant is reported to the Church as approved of, and actually and solemnly received into fellowship. New mem-

bers are thus reported, recognized and received at the quarterly meetings of the Church, at which the Lord's Supper is observed, when the minister, if time permits, give them an appropriate address; and along with the elders, and in the name of the entire Church, welcomes them into it by giving them the right hand of fellowship.

6. As a Church, we have no sympathy with the legalized system of Slavery, as it exists in this country. We have no confidence in the Christian character of those who buy and sell the bodies and the souls of their fellow men. Neither can we receive into the membership of the Church, or hold any Christian fellowship with those who hold their fellow men in bondage. And we have good reason to suspect the Christian character of those who have any sympathy whatever with the system of slavery.

7. In reference to the admission of members into the Church, we deem it only necessary to add that we do not feel warranted by the principles of Christianity to hold Christian fellowship with those who manufacture or sell intoxicating liquor as a beverage.

IV.—DISCIPLINE OF THE CHURCH.

1. The elders suspend from Christian privilege any member walking disorderly, and inform the church, giving at the same time such particulars as they consider advisable.

2. In a case in which the Elders may deem expulsion to be necessary, they state the matters of fact to the Church, at one of its stated meetings, and then delay decision for at least seven days; thus affording an opportunity to members who may object to the contemplated excommunication, to state their objections privately to the Elders. Should no objection be lodged with the Elders it is understood that the whole Church agrees to the contemplated expulsion. Silence is understood to mean consent. Should objections be made, the Elders, prayerfully and carefully consider them, and give them the fullest weight in their deliberations, and then pursue the course which appears to them most likely to glorify God, and to advance His cause.

3. In the case of suspension, the Elders affectionately interest themselves in the individual, and take opportunities of dealing with him in order to bring him to a satisfactory state of mind. If they have reason to believe that they have been successful in their dealings, they state their opinion to the Church and delay for seven days, and after that, provided no objection be lodged with them, restore him to communion. If objections be lodged, they proceed in the manner indicated under the preceding article.

4. In the case of expulsion, should the individual expelled ever afterwards desire to be restored to Church membership, he must go through the same process as an entirely new applicant.

The brethren, after unanimously adopting the above statement of the Constitution, order and discipline of a Christian Church, agreed that said Constitution be amended, enlarged, or altered when such amendment, enlargement, or alteration is desired by three fourths of the members of the church.

From the Christian Guardian.

WESLEYAN AND ANGLICAN CHURCHES.

It appears that considerable anxiety is manifested by some of the ministers of the Episcopal Church in England to devise some plan to unite the different sections of the church with that body; and it is thought that this movement has a particular reference to effect the union of the Wesleyans with the

Established Church. The bad policy, ecclesiastically of the course pursued by that church in its treatment of Mr. Wesley has long since been discovered and acknowledged, and now that the people who have been raised up through his instrumentality, have obtained a commanding influence which gradually lessens the power of the state church, a particular desire is felt that the co-operation of the Wesleyan body with the "established church" be secured. This subject engaged the attention of the two Houses of Convocation at a recent meeting at Westminster.—An English correspondent of the *Christian Advocate and Journal* in giving an account of the meeting of the Convocation, says that the Rev Mr. Massingberd, Archdeacon of Coventry, presented a memorial, praying the Convocation to consider "whether any and what steps might be taken toward the reunion of the divided members of Christ's body in our country; and, with this view, whether some communications might not be made to the Wesleyans on the subject." This idea is not wholly new, various excellent and catholic-spirited clergymen of the Established Church having at different times propounded plans for gathering into one vast Christian communion all the sections of the Evangelical Protestantism of the country. In every such scheme the Wesleyans have been indicated as a body, outside the pale of the Establishment, whose co-operation might be most hopefully looked for; the anti-state Church prejudices of the extreme dissenters being taken to indicate the probability of a very frigid reception of the proposal in that quarter, if not a downright hostility to it. But, with the utmost respect for the amiable and excellent individuals with whom such proposals have originated, it is impossible to regard the scheme as of any other than a purely utopian and impracticable character. Whenever the projectors have gone into details, it has been found that the essence of the plan was the absorption of the Wesleyan body into the Establishment, the Wesleyan ministers, or a selection from them, to be ordained clergymen in accordance with the ritual of the Anglican Church. Mr. Massingberd did not found a motion on the memorial which he presented, and as the Convocation, on the same day, adjourned to the 15th of April, nothing further was then done in the matter. It may be safely predicted that the affair will lead to no substantial result, beyond the good arising from the expression it conveys of kind and Christian feeling on the part of Mr. Massingberd, and those whom he represents.

A CLERGYMAN CAN MARRY HIMSELF.

A curious case has just been decided by the Irish Court of the Queen's Bench, in which the question arose as to the legitimacy of the children of a marriage, where the father was a clergyman and he married himself.—The Rev. S. S. Beamish was duly ordained a clergyman of the United Churches of England and Ireland, and it appeared that on the 27th of November, 1831, being then in holy orders, he went to the house of Anne Lyons, in the city of Cork, and there performed a ceremony of marriage between himself and Isabella Fraser. The special verdict described the manner in which the ceremony took place, and the general form of solemnization, was that set out in the book of Common Prayer, of the United Churches of England and Ireland. Mr. Beamish then declared that he took the said Isabella Fraser to be his wedded wife, she taking him to be her wedded husband. The wedding-ring was then placed upon her finger and the blessing pronounced. Judge Crampton delivered judgment in favour of the validity of the marriage.