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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME II.]

SEPTEMBER, 1855.

[NUMBER 5.

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

Moral and Religious Miscellany.

From the Rev. J. A. James.

A MODEL FEMALE BIBLE CLASS.

"In connection with the Sunday school belonging to my congregation, there has been for the last nineteen years, as I presume there is in all well conducted institutions of a similar nature, a female Bible Class, to which are transferred most of the great girls who are grown too old for the ordinary class of the school, and who, but for such an arrangement, would be sent away at an age when they most need watchfulness, and would, under proper care, be most likely to profit by instruction. The class in our congregation has been singularly happy in the ladies who have superintended it: their ability being equal to the deep interest they take in it, and their intense solicitude equal to their ability. Their heads and hearts are admirably balanced in the work. Having, as their pastor, for many years seen the value of their labors, in the transfer of many of their pupils to the church, I have felt it to be equally my duty and my privilege to encourage them in their work; and, as one way of doing this, I have once or twice authorised them to invite, in my name, and at my expense, all that were then, or ever had been, in their class, to a tea-meeting in our school-room. Five years ago, we had a meeting of this description, a detailed account of which was sent to the *Christian Witness*.

"I gave the second meeting of this kind on Jan. 16, and a beautiful scene it exhibited. Nearly 150 invitations were issued. There were 117 present, some of whom came from towns eight, nine, and twelve miles distant, and one, I was told, sixteen miles, to be present at the meeting. Of those who were not with us, twelve were detained by illness or peremptory domestic claims, three could not be spared by their employers, two did not receive their tickets in time, twelve have not as yet assigned any reason for absence.

"I have said it was a beautiful scene; how could it be otherwise? The guests, whether single or married, were all well-dressed, and, if somewhat *a-la-mode*, yet with no excess of finery unbecoming their circumstances. There were young married women, bringing their first child in their arms, and others,

with little children of older years, there, as pleased and happy as many a modest and lovely girl that sat by their side. Each seemed delighted to meet all, and all delighted to meet their pastors, and especially their teachers. A queen might have envied the serene and holy raptures of the latter, as they silently, but not tearlessly, surveyed this collected result of their labor of love. We sang, we prayed, we rejoiced. Solemn addresses were delivered by my colleague, Mr. Dale, and myself, and some most impressive facts were related by Mr. Manton, one of the deacons of the church under the pastorate of the Rev. A. Vaughan, and the superintendent of the Sunday school in Ebenezer Chapel. It was a season of unusual solemnity, and yet there was joyousness. It was not a merrymaking, yet every thing was sacredly festive. We ministers made them happy, but we also endeavored to make them holy.

"At an early stage of the evening, the following report was read:—

"REPORT OF THE CARR'S LANE BIBLE CLASS.

"Established January 10, 1836.

"In nineteen years some changes have taken place in the construction of the Bible Class. For sixteen it was instructed in two divisions each Sabbath, but in June 1852, it was found necessary to unite them under two teachers, who since have attended alternate Sabbaths.

"In January 1854 it was determined, with the approval of the Rev. J. A. James, to alter in some degree the character of the class. It had previously depended for its supply principally upon those honorably dismissed from the Sunday school; but of late years, as the last two dismissions proved, the young people had continued in the school till their age, and the prospect of forming other connections, prevented their attachment to a new class and a new teacher. It was, therefore, resolved, that the Bible Class should be formed and supplied by young people in retail shops, many of whom are strangers in Birmingham, and are connected with our congregation. The class is also open to any young people who desire religious instruction, not excluding those from the school who wish to enter it.

"It is satisfactory to be able to state that those married, with very few exceptions, are in comfortable domestic circumstances,—this applies, as far as can

be ascertained, to those who have left the town and country, as well as to those who remain in it; only a small number are required to leave their homes for employment elsewhere.

"The unmarried are, with but one exception, all respectable and respected.

"Of the thirteen not invited, four did not remain long enough in the class to be entitled to the privilege; the other nine, from impropriety of conduct, lost the respect of their teachers, though most of them are far removed from poverty.

"Of those who are members of the church, it will be seen that sixteen entered into Christian fellowship while unconnected with the Bible Class. In reference to those who have joined while under their care, in many cases their teachers gratefully acknowledge that "others have labored, and they have entered into their labors;" and, while they mourn over the loss of spiritual life in some who "did run well," they are thankful for the number whose Christian consistency "adorns the doctrine of God their Saviour."

STATISTICAL REPORT OF THE CARR'S LANE BIBLE CLASS, PRESENTED JANUARY 16, 1855.
Established Jan. 10, 1836.

Total number admitted,	211
Of these married,	116
Unmarried,	95
OF THE MARRIED,	
Dead,	7
Emigrated,	12
Left Birmingham,	12
Not traced,	1
Not invited,	9
Invited,	75

Total as above,	116
Six have been widowed, three of whom are re-married.	95
UNMARRIED,	
Dead,	5
Emigrated,	2
Deranged,	1
Left Birmingham,	10
Not traced,	4
Not invited,	4
Invited,	69

As above,	95
OF THE INVITED,	
In domestic service,	9
Employed at home,	18
In warehouses,	14
In retail shops,	17
Dress and bonnet-makers,	10
Infant-school teacher,	1

As above, 69
Seventy have joined the church, and of those sixteen while unconnected with the Bible Class.

GENERAL SUMMARY.

Admitted,	211
Died,	12
Deranged,	1
Emigrated,	14
Left Birmingham,	22
Not traced,	5
Not invited,	13
Invited,	144

Twenty-six now in the class.

SUSANNA MARTIN.
MARY MARTIN.

January 15, 1855.

"Upon that report I will now make a few remarks.

"1. What an incalculable and inconceivable amount of usefulness must have been effected of a personal and domestic kind, apart from religion, by the instruction of these 211 young women. Here they were, not all truly pious, but all truly respectable. What might they have been, and what probably some of them would have been, but for the care exercised over them in this class! It should not fail to strike the reader as proof of the moraliz-

ing tendency of such means, that out of the whole 211, only 13 were not thought worthy to be invited, nor was this want of invitation to be traced in most of the cases to actual sin. This, when it is considered in what rank and employment these young women are placed, will surely be deemed a very small number.

"2. The next thing that strikes us is, the diligence, devotedness, vigilance, and ability of the teachers, who, through a period of nineteen years, could, at the expiration of that term, send in such a report as that just presented. How they must have cared for each as well as for all; how they must have followed them, and with what anxiety and inquisitiveness, after they had left the school, to be able to give in detail such a history of each one of them! Ah! these are the teachers we want for our schools, and for the young women of our congregations. And there are some such in most of our schools. I have at this time, at the head of one or two of our ordinary classes, teachers who have furnished me with the history of their class for twenty-five years, and who have as minutely and accurately traced the career of those pupils as the ladies who have sent in the above report. If all our teachers acted thus, we should no longer hear the question asked, 'What have Sunday schools done?'

"3. What helps such classes are to ministers, and what a blessing to the churches. Of those who have been in this class, seventy have joined the church; sixteen of this number being now in the class. This speaks for itself; no comment is necessary. I have heard of a case in which a pastor became jealous of his Sunday-school teachers because more were converted by their instrumentality than his own. I am of opinion that if all our teachers were such as I have described in this paper, the school would in many, if not in most cases, send a greater supply into the church than the pulpit. Surely every right-minded, right-hearted minister, when reflecting on his own want of usefulness, will rejoice to find his deficient service thus, in some measure, supplied by his judicious and zealous, 'helps' in the Sunday school.

"4. Do we not see in this instance, as well as in all similar ones, an answer to the question, "How can the church and its ministers lay hold of the masses of the laboring classes?" How? By Bible Classes, sustained by the intelligent members of our churches, of both sexes. How many persons are there in most of our congregations who, if they would give their Sunday afternoon to a class at their own houses, if not at the school and class-rooms connected with their place of worship, might render incalculable benefits to the community. One of my deacons frequently did this; and there are many now in respectable circumstances who date their start in life from his instructions.

"As I have made five years the interval of these gatherings, it is very probable I shall be alive only at the next convocation, if it be postponed so long; and I shall, therefore, shorten the term, being deeply convinced of the benefit likely to result in the way of encouragement to the teachers, who deserve such token of approval, as well as in the way of real spiritual good to be taught."

NOT ASHAMED OF RIDICULE.

I shall never forget a lesson which I received when quite a young lad at an academy in B—. Among my school-fellows were Hartly and Jemson. They were somewhat older than myself, and the latter I looked up to as a sort of leader in matters of opinion.

as of sport. He was not at heart malicious, but he had a foolish ambition of being thought witty and sarcastic, and he made himself feared by a besetting habit of turning things into ridicule, so that he seemed continually on the look-out for matters of derision.

Hartly was a new scholar, and little was known of him among the boys. One morning as we were on our way to school he was seen driving a cow along the road toward a neighboring field. A group of boys, among whom was Jemson, met him as he was passing. The opportunity was not to be lost by Jemson. "Halloa!" he exclaimed; "what's the price of milk? I say, Jonathan, what do you fodder on? What will you take for all the gold on her horns? Boys, if you want to see the latest Paris style, look at those boots?"

Hartly, waving his hand at us with a pleasant smile, and driving the cow to the field, took down the bars of a rail-fence, saw her safely in the enclosure, and then putting up the bars, came and entered the school with the rest of us. After school in the afternoon he let out the cow, and drove her off, none of us knew where. And every day, for two or three weeks, he went through the same task.

The boys of — Academy were nearly all the sons of wealthy parents, and some of them, among whom was Jemson were dunces enough to look down with a sort of disdain upon a scholar who had to drive a cow. The sneers and jeers of Jemson, were accordingly often renewed. He once, on a plea that he did not like the odor of the barn, refused to sit next to Hartly. Occasionally he would inquire after the cow's health, pronouncing the word "ke-ow," after the manner of some of the country people.

With admirable good nature did Hartly bear all these silly attempts to wound and annoy him. I do not remember that he was even once betrayed into a look or word of angry retaliation. "I suppose, Hartly," said Jemson, one day, "I suppose your lady means to make a milkman of you." "Why not?" asked Hartly. "O nothing: only don't leave much water in the cans after you rinse them—that's all!" The boys laughed, and Hartly, not in the least mortified, replies, "Never fear; if ever I should rise to be a milkman, I'll give good measure and good milk."

The day after this conversation, there was a public exhibition, at which a number of ladies and gentlemen from other cities were present. Prizes were awarded by the Principal of our Academy, and both Hartly and Jemson received a creditable number; for, in respect to scholarship, these two were about equal. After the ceremony of distribution, the Principal remarked that there was one prize, consisting of a medal, which was rarely awarded; not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last boy who received one was young Manners, who, three years ago, rescued the blind girl from drowning.

The Principal then said that with the permission of the company, he would relate a short story. Not long since, some scholars were flying a kite in the street, just as a poor boy on horseback rode by on his way to mill. The horse took fright and threw the boy, injuring him so badly that he was carried home, and confined some weeks to his bed. Of the scholars who had unintentionally caused the disaster, none followed to learn the fate of the wounded boy. There was one scholar who had witnessed the accident from a distance, but stayed to render services.

This scholar soon learned that the wounded boy was the grandson of a poor widow, whose sole sup-

port consisted in selling the milk of a fine cow of which she was the owner. Alas! what could she now do? She was old and lame, and her grandson, on whom she depended to drive the cow to pasture, was now on his back, helpless. "Never mind, good woman," said the scholar, "I can drive your cow!" With blessings and thanks the old woman accepted his offer.

But his kindness did not stop here. Money was wanted to get articles from the apothecary. "I have money that my mother sent me to buy a pair of boots with: but I can do without them for awhile." "O no," said the old woman, "I can't consent to that; but here is a pair of cowhide boots that I bought for Henry, who can't wear them. If you would only buy these, giving us what they cost, we would get along nicely." The scholar bought the boots, clumsy as they were, and has worn them up to this time.

Well, when it was discovered by the other boys of the Academy that our scholar was in the habit of driving a cow, he was assailed with laughter and ridicule. His cow-hide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day after day, never shunning observation, and driving the widow's cow, and wearing his thick boots, contented in the thought that he was doing right, caring not for all the jeers and sneers that could be uttered. He never undertook to explain why he drove a cow; for he was not inclined to make a vaunt of charitable motives, and, furthermore, in his heart he had no sympathy with the false pride that could look with ridicule on any useful employment. It was by mere accident that his course of kindness and self-denial was yesterday discovered by his teacher.

And now, ladies and gentlemen, I appeal to you. Was there not true heroism in this boy's conduct? Nay, master Hartly, do not slink out of sight behind the black board! You are not afraid of ridicule, you must not be afraid of praise. Come forth, come forth, master Edward James Hartly, and let us see your honest face!

As Hartly, with blushing cheeks, made his appearance, what a round of applause in which the whole company joined, spoke the general approbation of his conduct! The ladies stood upon benches and waved their handkerchiefs. The old men wiped the gathering moisture from the corners of their eyes and clapped their hands. Those clumsy boots or Hartly's feet seemed prouder ornaments than a crown would have been on his head. The medal was bestowed on him amid general acclamation.

Let me tell a good thing of Jamson before I conclude. He was heartily ashamed of his ill-natured railery, and after we were dismissed, he went with tears in his eyes and tendered his hand to Hartly, making a handsome apology for his past ill-manners. "Think no more of it, old fellow," said Hartly, with delightful cordiality; "let us all go and have a ramble in the woods before we break up for vacation." The boys, one and all, followed Jemson's example; and then we set forth with huzzas into the woods. What a happy day it was!

From the Morning Star.

RELIGIOUS PROSPERITY.

Much has been said and written within a few years about the decline of religion. One who had his eye simply on these accounts might suppose that by this time our churches were forsaken of the people and given up to the moles and bats, the Sabbath and Bible obsolete, and religion unknown on earth. But

so it is not yet. We will not assert that there has been no decline in religion. On the other hand, there is abundant evidence in numerous instances of departure from the Lord and his ordinances, sufficient to awaken deep apprehension. And as there is no necessity for declension in religion, any more than there is for sin, and as all religious declension is sinful, it becomes Zion's watchmen to sound the alarm when such declensions appear, or are justly apprehended.

But mistakes are sometimes made on this subject. Some regard a prevalence of certain doctrines as synonymous with religious prosperity. But these doctrines may not be the most essential; or circumstances may make others more prominent. And such a change does not prove a declension in religion. With others, certain frames of feeling or excitement are synonymous with a good state of religion. But our sensibilities, by a law of our natures, vary. Hence a change in those does not prove a deterioration in religion. Others are attached to particular forms and ways. To their minds they may be consecrated by experience and association; but as generation succeeds generation, customs and forms change in everything, religion included. Those, therefore, do not always speak wisely who affirm that the former times were better than these.

We are not here discussing the question whether the world is better morally now than it was twenty, a hundred, a thousand, or two thousand years ago. The point is that what is often called religious declension is not always such. There are, doubtless, some changes in religion that are unfavourable, but it is not wise to consider every change a change for the worse.

Almost every age and generation has its characteristics, its peculiarities with reference to religion. One is an age of intellect, another of feeling, one of controversy, another of research, one conservative, another radical. The present age is one of enterprise, investigation, progress, reform. Moral questions of great moment, but long neglected, are brought into great prominence. The subject of temperance, in its various applications, human rights, reciprocal duties, practical benevolence, engage a very large share of the popular attention. And they take a deep hold upon the ministry and the church.

Now it is a very stale remark, that these subjects ought not to interfere with religion, or take the place of religion—that a minister should preach the Gospel, and leave temperance, freedom, &c., to others. Such subjects constitute the Gospel. What is religion but love? Love to God and love to man. What is religion but doing our various duties?

The subjects above named have in a degree been neglected by some preceding ages, but circumstances have brought them into the foreground. Religion must have to do with them when thus brought into notice. What would be thought of me, if, when on my way to church, I should pass a man drowning, and refuse to give him succour, because it would make me late to meeting? Why, that I was a hypocrite, and justly. So if the church stands aloof from the calls of humanity, because she will thereby be diverted from the work of the Gospel, she most pointedly condemns herself as apostate from him who went about doing good.

Not that some may not have gone too far. There is, and always has been, a tendency to extremes. Some can do nothing for any cause without making it a hobby, and devoting themselves to it exclusively. Such have not well balanced minds, or at least lose their balance. Every thing should receive appropriate attention at the appropriate time.

The more attention is now given to benevolent and reformatory subjects by the church, than in some other periods of her history, is no just ground of alarm; that the aspects of religion are somewhat modified by this change should cause no alarm.—Should evidence appear that the church is falling into iniquity, departing from principle, losing her spirituality, becoming forsaken of God, then there would be ground for alarm. And with the besetments around us, and the tendencies to evil remaining within us, we cannot be too vigilant, that we follow the leadings of Providence, directed by an enlightened conscience and the Holy Spirit.

The fundamentals of religion are the same in every age. The essentials of religious prosperity are ever the same. But non-essentials and circumstantials differ. Hence there is need of the exercise of large charity, lest we needlessly fret ourselves and disturb others. Rejoice in all the progress made, in all the good done, if it is not in the precise way we have marked out, or have been accustomed to. Before you complain much of your neighbours, or the church, or the times, see that your own heart is largely pervaded with charity.

A DISCIPLE IN A BLAZE.

I knew that the cruel Nero wrapped many a Christian in a garment of pitch, and then set him on fire. But I fell in lately myself with a disciple in a blaze. Sure enough, he was all on fire! There was little or no snow; it was too hot for that. I looked about for some Nero who had done this, but I did not see any.

It was a very sad sight. I do not know how long the fire had been burning, when I saw him; but I was afraid it had been some time, or else it had burned with great fierceness, for there never were more decisive and painful marks of fire on a human being. He had been very handsomely dressed up to the time he took fire; but when I saw him, the beautiful robe of charity was burned to a cinder. It had been the "bond of perfectness;" but all was ashes when I saw it. A very valuable girdle, called truth, was shockingly scorched. And you can judge of the severity of the heat, when I affirm that the breast-plate of righteousness, which he had worn, was melted down, and totally disappeared. He had before been "shod with the preparation of the gospel of peace," and capital shoes they are which are made of that article, but they were all crisped by fire.—You would not suppose anything like peace had ever had anything to do with them. And I could not but notice, too, that the shield of faith I had often seen him have, was pretty much reduced to a nonentity. It had been given "to quench the fiery darts of the wicked," which made it the more pitiful to see it perish in the flames. And the "helmet of salvation" had grown brittle in the heat, and was shivered; and the "sword of the Spirit" shared the same fate. In short, there was next to nothing of that comely array in which, as "a strong man armed," he was wont to move in the various scenes of the community. The fire had made such havoc there was scarcely any appearance of a man about him; certainly very little likeness to a Christian man. I did think, on close inspection, that there were some faint outlines of such a likeness. I did not quite like to give up that there were none.

The active use of an engine famous for putting out fires of this kind, called the "lively oracles," soon subdued the flames. The disciple had not suffered much up to this point, for the heat had very much blunted his sensibilities; but as he now began to

look about him, and especially upon himself, and began to see in what a blaze he had been, and what little there was left of his goodly apparel, then did sensibility return, and it was clear that some of the finest and most tender nerves of his moral nature had felt the violence of the fire; and he wept bitterly.

Inquiring about the matter, I learned that he had a fortnight carried a large quantity of explosive powder about him called Passion, but he had not obeyed the Great Captain's orders to pitch the whole of it overboard, and there was enough for a stray spark to fall upon and do mischief. Such a spark came that way, hence the blaze above described.

I trust I shall not soon see another disciple in a blaze—such a blaze as the one I have been describing, and whose apparel was so sadly ruined; but I should like to see more frequently such a blaze as Holy Love can kindle in the human heart. This is even a better sight than the burning bush Moses saw, which burned and yet was not consumed. It is the best possible evidence that they shall live and be blessed forever.—*N. Y. Observer.*

A PENNY.

Thirty years ago there was seen to enter the city of London a lad about fourteen years of age. He was dressed in a dark smock-frock, that hid all his under-apparel, and which appeared to have been made for a person evidently taller than the wearer. His boots were covered with dust from the high road. He had an old hat, with a black band, which contrasted strangely with the covering of his head. A small bundle, fastened to the end of a stick and thrown over his shoulder, was the whole of his equipment. As he approached the Mansion house he paused to look at the building, and seating himself on the steps of one of the doors, he was about to rest himself; but the coming in and going out of half a dozen persons before he had time to finish untying his bundle, made him leave that spot for the open space, where the doors were in part closed.

Having taken from the bundle a large quantity of bread and cheese, which he seemed to eat with a ravenous appetite, he amused himself with all the eager curiosity of one unaccustomed to see similar sights.

The appearance of the youth soon attracted my curiosity, and gently opening the door, I stood behind him without his being in the least conscious of my presence. He now began rumaging his pockets, and, after a great deal of trouble, brought out a roll of paper, which he opened. After satisfying himself that a large copper coin was safe, he carefully put it back again, saying to himself, in a low tone, "Mother, I will remember your last word; 'a penny saved is two-pence earned.' It shall go hard with me before I part with you, old friend."

Pleased with this remark, I gently touched the lad on the shoulder. He started, and was about to move away, when I said:—

"My good lad, you seem tired, and likewise a stranger in the city."

"Yes, sir," he answered, putting his hand to his hat. He was again about to move forward.

"You need not hurry away, my boy," I observed. "Indeed, if you are a stranger, and willing to work, I can perhaps help you to get what you require."

The boy stood mute with astonishment, and colouring to such an extent as to show all the freckles of a sunburnt face, stammered out,

"Yes, sir."

"I wish to know," I added, with all the kindness of manner I could assume, "whether you are anxious

to find work, for I am in want of a youth to assist my coachman."

The poor lad twisted and twirled his bundle about, and after only placing his hand to his head, managed to utter an awkward answer, and said he would be very thankful.

I mentioned not a word about what I had overheard with regard to the penny, but inviting him into the house, I sent for the coachman, to whose care I entrusted the new comer.

Nearly a month had passed after this meeting and conversation had occurred, when I resolved to make some inquiries of the coachman regarding the conduct of the lad.

"A better boy never came into the house, sir; and as for wasting anything, bless me, sir, I know not where he has been brought up, but I really believe he would consider it a sin if he did not give the crumbs of bread to the birds every morning."

"I am glad to hear so good an account," I replied.

"And as for his good nature, sir, there is not a servant among us that doesn't speak well of Joseph. He reads to us while we sup, and he writes all our letters for us. Oh, sir, he has got more learning than all of us put together; and, what's more, he doesn't mind work, never talks about our secrets after he writes our letters."

Determined to see Joseph myself, I requested the coachman to send him to the parlor.

"I understand, Joseph, that you can read and write."

"Yes, sir, thanks to my poor dead mother."

"You have lately lost your mother, then?"

"A month that very day when you were kind enough to take me into your house an unprotected orphan," answered Joseph.

"Where did you go to school?"

"Sir, my mother has been a widow ever since I can remember. She was a daughter of the village school master, and having to maintain me and herself with her needle, she took the opportunity of her leisure moments to teach me not only how to read and write, but to cast up accounts."

"And did she give you that penny which I saw you unroll so carefully at the door?"

Joseph stood amazed, but at length replied with emotion, and a tear stood in his eye,—

"Yes, sir, it was the very last penny she gave me."

"Well, Joseph, so satisfied am I with your conduct that not only do I pay you a month's wages willingly for the time you have been here, but I must beg of you to fulfil the duties of collecting clerk to our firm, which situation has become vacant by the death of a very old and faithful assistant."

Joseph thanked me in the most unassuming manner, and I was asked to take care of his money, since I had promised to provide him with suitable clothing for his new occupation.

It will be unnecessary to relate how, step by step, this poor country lad proceeded to win the confidence of myself and partner. The accounts were always correct to a penny; and whenever his salary became due, he drew out of my hands no more than he absolutely wanted, even to a penny. At length he had saved a sufficient sum of money to be deposited in the bank.

It so happened that one of our customers, who carried on successful business, wanted an active parter. This person was of eccentric habits, and considerably advanced in years. Scrupulously just, he looked to every penny, and invariably discharged his workmen if they were not equally scrupulous in their dealing with him.

Aware of this peculiarity of temper, there was no

person I could recommend but Joseph; and after overcoming the repugnance of my partner, who was unwilling to be deprived of so valuable an assistant, Joseph was duly received into the firm of Richard Fairbrothers & Co. Prosperity attending Joseph in his new undertaking, and never suffering a penny difference to appear in his transactions, he so completely won the confidence of his senior partner, that he left him the whole of his business, as he expressed in his will "even to the very last penny."

REMARKABLE SPECIAL PROVIDENCES.

A correspondent of the New York *Observer* furnishes the following remarkable cases of special providence:

It is an authentic fact that during the terrible massacre in Paris, in which many eminent Christians were cruelly killed, the celebrated preacher, Peter Moulin was preserved for further usefulness, to the cause of the Gospel in a most remarkable manner.—He crept into a brick oven to conceal himself but had little hope of remaining undiscovered in the ferreting search for slaughter that was carried on. In the kind providence of God a spider immediately crawled to the opening of the good man's retreat, and wove a web across it. The dust blew upon the airy screen, and made it dingy; so that the place appeared to have been long unvisited. The enemies of the Christians soon passed by, and one of them carelessly remarked, "No one could have been in that oven for several days!"

What a touching idea does this incident give of our heavenly father's love for his children!

An anecdote similar in character is related of Mr. Churchill, a native of England who had taken up his abode in India, about two miles from Vizigapatam. Soon after sunset on one occasion, while he was sitting in his dwelling, of which the outer door was thrown open, meditating with deep sorrow upon the recent loss of his wife and the helplessness of his little children, who were lying asleep near him, he was suddenly thrilled with terror to observe a monstrous tiger cross the threshold of his house, and enter the room, with glaring eyes and a ferocious howl. But the animal caught sight of his full-sized image reflected in a large mirror opposite the door, and rushing at it with all his fury, breaking it into a thousand fragments, he suddenly turned and fled from the spot. Thus providentially did God preserve two little children and their father from the jaws of a wild beast!

Less thrilling, but not less remarkable, is the incident related in the following epitaph, which is copied from a tomb near Port Royal in the Isle of Jamaica.

"Here lieth the body of Louis Calda, a native of Montpellier, France, which country he left on account of the revocation. He was *swallowed up by an earthquake* which occurred in this place in 1692, but by the great providence of God, was by a second shock *flung into the sea where he continued swimming till rescued by a boat*, and lived forty years after."

It is said of John Knox the great Scottish reformer, who had many friends and many enemies, that it was his frequent custom, while in his own house, to sit at the head of a table with his back to the window. On one evening, however, he would not take his usual seat, and gave a positive order that no one of his family should occupy it. He took another chair in a different part of the room and shortly afterward a gun was fired, the bullet of which passed through the favourite window, grazed the top of his vacant seat, and shattered a candlestick that stood upon his

table! This was not the only wonderful escape he had from his malicious and determined foes.

In the Bartholomew massacre, which we have already mentioned, at the order of the King of France, the Admiral de Coligny was put to death in his own house. His chaplain, the pious Merlin, fled from the murderers, who designed also to take his life, and hid himself in a loft of hay. After the days of blood were over, and the Protestants were suffered to keep their lives and their religion, a Synod was convened of which he was Moderator. In this assembly, when it was stated that many who had taken refuge in similar retreats perished from starvation, he was asked how he contrived to keep himself alive. He replied—giving thanks to God while he said it—that a hen had laid an egg every day during his concealment, in a nest, which he could reach with his hand!

The celebrated Dr. Calamy, in his "Life and times," relates that he knew a sea captain named Stevens, of Harwich, England, who was once by a wonderful providence, preserved from drowning, together with his whole crew. While on a homeward passage from Holland, the vessel sprang a leak, and the water gained in the hold so rapidly that, in spite of the pumps, which were worked with the energy of despair, all on board soon gave themselves up for lost. Suddenly, however, and to the surprise of all, the water ceased to gain in depth, and the pumps being again plied, the ship safely reached her harbor. After her arrival it was discovered, on examination, that the body of a fish had become so firmly wedged in the leak, that it could with difficulty be taken out whole! It is of but little consequence, though it is an established fact, that the fish was preserved in alcohol, and kept as a curiosity in the family of Captain Stevens.

In view of these striking evidences of Divine providence, how can we think of our Father in heaven and not be touched with the thought of that tender love which leads him to take such wonderful care of his children. Truly, we may "cast all care on him, for he careth for us."

From a Nantucket Paper.

LIGHTS AND SHADOWS OF A SAILOR'S LIFE.

A few days ago a man was speaking to me of the emotions with which he was overwhelmed when he bade adieu to his family on the last voyage. The ship in which he was to sail was at Edgartown, on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea-stores packed away in the sloop, and then returned to his home to take leave of his wife and children. His wife was sitting at the fireside, struggling in vain to restrain her tears. She had an infant a few months old, in her arms, and with her foot was rocking the cradle, in which lay another little daughter about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprinted a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse before he cross that threshold again.

A lady said to me, a few evenings ago. "I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days. He is

now absent, having been gone fifteen months; and two years and two months must undoubtedly elapse before I can see his face again; and when he does return it will be nearly a visit to his family for a few months, when he will again bid them adieu for another four years absence."

I asked the lady the other day, how many letters she wrote to her husband during his last voyage.

"One hundred," was the answer.

"And how many did he receive?" "Six."

The invariable rule is to write by every ship that leaves this port of New Bedford, or any other port that may be heard of, for the Pacific Ocean. And yet the chances are very small that any two ships will meet on this boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. Imagine, then, the feelings of a husband and father who returns to the harbor of Nantucket after the separation of forty-eight months, during which time he has heard no tidings whatever from home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or woe. Pale and trembling he paces the deck with emotions which he in vain endeavours to conceal. A friend in the boat greets him with a smile, and says "Captain, your family are all well." Or, perhaps, he says, "Captain, I have heavy news for you—your wife died two years and a half ago."

A young man left this island last summer, leaving in his quiet home a young and beautiful wife and infant child. The wife and child are both now in the grave. But the husband knows not, and probably will not know it for some months to come. He perhaps falls asleep every night, thinking of the loved ones left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon the telegraph announces that Cape Horn ship has appeared in the horizon, and immediately the stars and stripes of our national banner are unfolded from our flagstaff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced; and then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain, for which service a silver dollar is the established and inevitable fee.

Who can describe the feelings which must agitate the bosom of a wife? Perhaps she has heard no tidings of the ship for more than a year. Trembling with excitement she dresses herself to meet her husband. "Is he alive?" she says to herself, "or am I a widow, and the poor children orphans?" She walks about the room, unable to compose herself sufficiently to sit down; eagerly is she looking out of the window, and down the street. She sees a man with hurried step turn the corner, and a little boy holds his hand. Yes it is he. And her little son has gone down to the boat and found his father. Or, perhaps, instead of this, she sees two of her neighbours returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. They rap at the door. It is the knell of her husband's death; and she falls senseless to the floor, as they tell her husband has long since been entombed in the fathomless ocean.

This is not fiction. These are not extreme cases which the imagination creates. They are facts of continual occurrence, facts which awaken emotions to which no pen can do justice.

A few weeks ago a ship returned to this island bringing the news that another ship that was nearly

filled with oil, that all were well, and that she might be expected in an neighbouring port in such a month. The wife of the captain resided at Nantucket, and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return. At length the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had so long been separated. Soon they sadly returned with the tidings that her husband had been seized with the coast fever upon the island of Madagascar, and when about a week out, on his return home he died and was committed to his ocean burial. A few days after, I called upon the weeping widow and little daughter, in their home of bereavement and anguish.

A HIGH EXAMPLE.

"His aim was not to do great, startling, wonderful things, but to do a little every day, retired things, wisely and well. Just the opposite was he of many, in this as in some other respects. What numbers there are who think they cannot serve without doing some deed which shall excite attention, and be largely and loudly talked of? They think they must produce a *sensation*, or do nothing. They mistake. It is not by accomplishing now and then a brilliant enterprise, but by steady, persevering, pains-taking endeavours to do God's will at home, in the family, among neighbors and fellow-citizens, that his servants most eminently glorify him.—What is most talked of at present, perhaps, will be least thought of at the last day? What the world, and perhaps the church, now recognize as common-place piety, mere every day doings, will shine out with sun-like lustre at the final day of reckoning. He is a wise man who had rather be like Leighton, or like the plainest minister and humblest Christian, than like some who were looked up to in their day as wonderful oracles, before whom princes bowed down, and nations did their bidding. Important is it (in these times, perhaps, above all times, when there are so many temptations to confound usefulness with publicity, success in service with conspicuousness in service,) to enforce and encourage the performance of the simple, retired home duties of society. Nor is it necessary to be a minister at all even of the humblest rank, to imitate Leighton. The tradesman, the mechanic, the laborer, the wife, the mother, the mistress, the daughter—each will be just like that good man in one of the most beautiful features of his character, if they will only do one thing—fulfil their course, and serve their generation day by day in their own humble walk of life, according to the will of God. The river, while it flows in its channel, fertilizes all around. When it bursts its banks and wanders does mischief. The former, no one remarks; the latter, every one talks of. The oblivion is incomparably better than the notice. How true this is of many noisy, ambitious professors in reference to duty, that 'in returning and rest, they shall be saved; in quietness and confidence shall be their strength.'"—*Leighton*.

ORIGIN OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At the recent meeting of the Edinburgh Bible Society, the President, Lord Panmure, is reported to have said:—

"Before proceeding to the special business before them, he wished to be permitted to say a word or two with reference to Bible Societies in general, and in reference to the great British and Foreign Bible

Society, whence all the other branches had sprung, as communicated to him by his revered friend on his left (Dr. Guthrie.) In the district of Merionethshire, in Wales, is situated the town of Bala, and it so happened that upon a winter day, when storms had enwrapped that mountainous region in winter's robe, the Rev. Thomas Charles preached in his place of worship in Bala on the Sabbath. While making his rounds in the town the following morning, he met a little girl, one of his hearers, and, laying his hand on her head, he asked her if she could tell him from where his text of the previous day was taken. After some little delay, she answered in a flood of tears, that though she had heard the text, the storm had prevented her from travelling some seven miles as was her custom every Monday morning, in order that she might read the chapter whence it was called. This information astonished Mr. Charles, and he was led to make some inquiry upon the subject; and the result was the astonishing fact, that the circulation of the Scriptures within his own district extended only in the proportion of one copy to eight families. Mr. Charles having pondered over this startling discovery, determined to proceed to London, to see what could be done to repair such a grievous dearth of the Word of God. He accordingly proceeded to the metropolis, and, within the precincts of a retired place, where the Religious Tract Society Committee held their meetings, brought the matter under the consideration of some kindred spirits like himself. They talked over this destitution, and agreed among themselves as to the absolute necessity of something being done to meet the evil. At first one man proposed that there should be a Bible Society for Wales, but another improved upon this, and suggested that there should be a Bible Society for England. It was, however, felt that they must reach a higher stage, and Mr. Hughes, to his honour, said, 'Let us have a Bible Society for the world.' And from that moment that Bible Society for the world was constituted, the noble tree took root downwards, and bore branches upwards, and upon the upward branches they now saw that Sun of Righteousness had shed his beams, and that the dews of the Spirit had descended, and they saw the fruits which annually dropped from these boughs. Such was the history of the origin of Bible Societies. Through the exertions of these noble institutions, and of those connected with them, the Scriptures had been circulated, not in hundreds, not in thousands, not even in hundreds of thousands, but in millions of copies throughout the universal world. These Scriptures which were formerly translated into but a few languages of the earth, were now translated into more than 150 languages and dialects; and they were able to say, that at this moment six-sevenths of the whole population of the habitable globe might gather under the boughs of that noble tree which he had described, and might either hear, or read if they had been thought, of the wonderful works of God in their own peculiar tongue. This was, he thought, a subject of congratulation.

MAINE LAW IN THE HOUSE OF LORDS.

LORD HARRINGTON'S SPEECH—JULY 6th.

My Lords:—The question I am about to put to Her Majesty's government concern the enactment of the Maine Law in Canada and New Brunswick. What is the Maine Law? It is the prohibition of the common sale of alcoholic drinks. The poor and the rich may *drink* what they please, from small beer to imperial Tokey, but the publicans of all denominations are prevented from *selling* these beverages. The promoters of this law have nothing to do with

Puritans, Sabbatarians, or Teetotallers. They are all no doubt honorable men, but we are independent of them. Some say this is a democratic movement. No. The democrats of America are the chief opponents of the law. I shall now read the four questions:—

1st. Whether the Maine Law has passed the legislatures of Canada and New Brunswick? A somewhat similar prohibition of the sale of alcoholic spirits was advocated by the foremost statesmen of this house in 1743, led by the Earl of Chesterfield, who said, "Luxury, my Lords, is to be taxed, but vice prohibited, let the difficulty of the law be what it will. Would you put a tax on the breach of the Ten Commandments? Would not such a tax be wicked and scandalous?"

2nd. Whether the enforcement of the Maine Law in Canada and New Brunswick is approved or disapproved by the parent state?

3rd. Whether both those acts have received Her Majesty's sign manual?

4th. Whether the Maine Law can be put in force in Canada and New Brunswick without the Queen's sign manual?

Now, my Lords, permit me to remind you that all the venerable judges have, on different occasions, declared that inebriety is the prolific source of *crime*—that two thirds of the crimes committed owe their origin directly or indirectly to it. One of the learned judges went still further and said "Gentlemen of the Grand Jury, if it were not for the drunken habits of the people, you and I should have nothing to do." My Lords, if I have said ought that is not true, or exaggerated anything, which would be a degree of untruth, I have said in the presence of some of the most distinguished judges that ever adorned the bench, or graced the seats of this house by their profound statesmanship and forensic eloquence. Let them contradict my statement if they can.

My Lords, one of the greatest writers on criminal jurisdiction—Boccaria,—has said—"Preventive justice is far better than punishing justice." Now my Lords, if that "preventive justice," recommended more than a century back by the Earl of Chesterfield and some of the greatest luminaries of this house, had been put in force, so as to prevent the distillation of spirits, thousands—nay, I may say millions of persons would have been saved from disease, physical torments, and death—from pauperism, madness, and endless crimes.

My Lords,—I crave your pardon for having trespassing on your attention on a question I fear is opposed to the feeling of this house. I have, however, the consolation to think that the great majority of the people of England and the world are in favor of the Maine Law. So I hope to see that feeling reflected in this house. I venture to prophesy when that will take place. It will take place when the voices of the people are in favor of the law.

My Lords,—I will now mention a memorable event which occurred yesterday. *Ten thousand persons* were congregated in my gardens at Elvaston Castle, to commemorate the passing of the Maine Law at New York.

DO IT YOURSELF, BOYS.

Do not ask the teacher or some classmate to solve that hard problem. Do it yourself. You had better let them eat your dinner than "do your sums" for you. It is in studying as in eating; he that does it, gets the benefit, and not he that sees it done. In almost any school, I would give more for what the teacher learns, than for what the best scholar learns,

simply because the teacher is compelled to solve all the hard problems and answer the questions of the lazy boys. Do not ask him to parse the difficult words and translate the hard sentences in Latin. Do it yourself. Never mind, though they look as dark as midnight. Don't ask even a hint, from any body. Try again. Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in the effort, even though at first the problem was beyond your skill. It is the study, and not the answer, that really rewards your pains. Look at that boy who has just succeeded after six hours of hard study, perhaps; how his large eye is lit up with a proud joy, as he marches to his class. He treads like a conqueror. And well he may. Last night his lamp burned late, and this morning he waked at dawn. Once or twice he nearly gave up. He had tried his last thought; but a new thought strikes him, as he ponders over the last process. He tries once more and succeeds, and now mark the air of conscious strength with which he pronounces his demonstration. His poor, weak school mate who gave up that same problem after the first faint trial, now looks up to him with something of wonder, as to a superior being. And he is his superior. That problem lies there a great gulf between those boys who yesterday stood side by side. They will never stand together as equals again. The boy that did it for himself has taken a stride upward, and what is better still, has gained strength to take other and greater ones. The boy who waited to see others do it, has lost both strength and courage, and is already looking for some good excuse to give up school and study forever. The one is on the high way to a noble and masterly manhood; the other has already entered upon a life of defeat, disappointment and disgrace.—*Michigan Journal of Education.*

The following article from the *Christian Advocate*, is inserted with much pleasure. Every friend of the journal and of the staunch and true Christian Body, of which it is the organ, must rejoice in the happy termination of the unpleasant differences which of late threatened the peace and harmony of the denomination.

From the *Christian Advocate*.

THE BELLEVILLE SEMINARY.

The Board of Managers of the Belleville Seminary, held their first meeting in Belleville on Wednesday and Thursday, the 8th and 9th inst. The members present were the two Bishops, Reynolds and Smith, the Revs. James Richardson, Thomas Webster, I. B. Richardson, W. Brown, S. W. LaDu, and Benson Smith; and John Cummer, John Campbell, C. R. Mallery, and Philip Carman, Esqrs. Bishop Smith occupied the chair, and the Rev. W. Brown was chosen Secretary. The meeting being held with open doors, a number of spectators were constantly in attendance. The Buildings for the Institution were examined by the Board, and declared to be, in the main, of the most satisfactory character, affording ample accommodation for four hundred students. Considerable praise was lavished upon the Finance and Building Committees, especially the former, for the great sacrifices made in order to bring the Buildings to such a satisfactory completion. Steps were also taken to procure suitable furniture, to prepare the grounds, and to secure suitable Teachers so as to have the Institution in operation next Spring. Great harmony characterized the action of the Board, although some discussion was required to

bring about the result. In reference to the subject which has agitated the public mind concerning the Institution for the last few weeks, the Board came to a *unanimous decision* in the following resolution, which has been sent us for publication. It expresses substantially our views upon the subject, and we trust will give general satisfaction:—

Moved by the Rev. James Richardson, seconded, by the Rev. S. W. LaDu, and *unanimously*

Resolved, That this Board has observed with much surprise in the published Estimate of expenditure of the public funds in behalf of Education, the sum of £500 in aid of the "Episcopal Methodist College, Belleville;" inasmuch as the Methodist Episcopal Church in Canada has no such Institution, neither has it ever contemplated the erection of such—therefore, so far as said church is concerned, said appropriation has no object. And further, we deem it proper now to declare that we could not have approved of the reception of such grant by our church, or by any of its agents, had it been made to the *Belleville Seminary*, or any other institution holding the same relation to us; as such grants render the institutions which receive them dependent on the Government of the day, or a dangerous exercise of patronage, and an unjustifiable and often invidious distribution of the public funds. While we are in favor of Legislative aid to higher Seminaries of learning, not intended to impart a sectarian education, we disapprove of such aid, unless it be given under some general system, similar to that regulating the distribution of the "*Literature Fund*" in the State of New York, which makes provision for all, but confers a special favor on none, and moreover is free from the influence or control of any Executive Government.

PHILANDER SMITH, *Chairman.*

W. Brown, *Secretary,*

Belleville, August 9th, 1855.

The Board also appointed a Committee, to consist of the Rev. James Richardson, Rev. S. W. LaDu, and John Cummer and C. R. Mallery, Esqrs., to draft an Act of Incorporation for the Seminary, in time for the next session of the Legislature.

THE FOLLY OF DOING WRONG.

The man who cheats in trade is not merely a cheat, he is a fool; and the mean pleasure of the knave who passes off a counterfeit bill is the shabbier counterfeit of the two.

When Benedict Arnold betrayed his country, because he wanted money to minister to his vices, he was on no higher an intellectual level than the monkey who excoriates his throat with scalding water because he is thirsty. The man who anxiously avoids the shadow of a granite post, but dashes against the post itself, is not a whit more witless than he who fears the appearance of doing wrong but is not afraid to do the wrong he thinks will not appear.

When Lord Chesterfield counselled hollow-hearted politeness, and advised the forms of courtesy and graciousness instead of the things themselves, he must have seemed to any superior order of mortal beings as silly as the ape, who puts a wig upon his head and expects to be revered as a judge.

When Spain kindled the fires of the *auto-dafe*, and stretched victims on the rack, those fires dried the blood out of her own heart; and, through the crippling and mangling of others limbs, she herself has never since been able to walk erect.

The bigotry of the Roman pontiff, which forced Galileo to deny the motion of the earth, did not stop that motion, but it did stop the intellectual activity—

and progress of all Italy, so that she has never been able to set herself in motion again.

The so-called statesman, who barter human liberty for money or for office, and the priest, who hopes to save souls by jesuitical pretences, are but the figures in a puppet-show played by a fiend. Every wrong done is a weight which the wrong-doer throws above his head, which is as sure as gravitation to fall back upon, and wound or crush him. HORACE MANN.

AMERICAN PROHIBITORY LIQUOR LAWS.

The rise and progress of laws in various States, prohibiting the sale of intoxicating drinks, are to be seen in the following abstract:—

- 1851—Passed by the Legislature of Maine.
 - 1852—Passed by the Legislature of Minnesota.
 - 1852—Passed by the Legislature of Rhode Island.
 - 1852—Passed by the Legislature of Massachusetts.
 - 1852—Ratified by the people of Minnesota.
 - 1852—Passed by the Legislature of Vermont.
 - 1852—Passed by the Legislature of Michigan.
 - 1853—Ratified by the people of Vermont.
 - 1853—Ratified by the people of Michigan.
 - 1853—Its submission to the people pronounced unconstitutional by the Supreme Court in Minnesota.
 - 1853—Pronounced unconstitutional by the United States Supreme Court in Rhode Island.
 - 1853—Supreme Court equally divided in Michigan.
 - 1854—Pronounced unconstitutional in Massachusetts.
 - 1854—Passed by the Legislature of New York.
 - 1854—Vetoed by Governor Seymour of New York.
 - 1854—Passed by one branch of the Legislature of New Hampshire.
 - 1854—Passed by one branch of the Legislature of Maryland.
 - 1854—Passed by the Legislature, but the two branches failed to agree in Pennsylvania.
 - 1854—Passed by the Legislature of Ohio.
 - 1854—Voted for by the people of Wisconsin.
 - 1854—Pronounced unconstitutional in Ohio.
 - 1854—Passed in a modified form by the Legislature of Rhode Island.
 - 1854—Passed by the Legislature of Connecticut.
 - 1855—Passed by the Lower branch of the New Jersey Legislature—defeated by one vote in the Senate.
 - 1855—Passed by the Legislature of Wisconsin and vetoed; modified and passed and again vetoed by Governor Barrow.
 - 1855—Passed for the second time by the Legislature of New York, and became a law of the State by the signature of Governor Clark.
- Eight States and one territory have thus passed prohibitory laws. The question has failed in four States through legislative disagreement. It has been submitted to the people and retained by them in four other States. It has now here been repealed by legislative action, though it has been four times set aside by the judiciary, and in one instance re-enacted in a modified form.

"THE PACIFIC."

This paper published in San Francisco, honours itself, and aims to bless community, by its frank exposure of the public vices of public men. Mr. Gwin, United States Senator from California, and a candidate for re-election, recently spent a great part of the night, on board one of the river steamers, in gambling and drinking liquor, in defiance of the rules of the boat, and the laws of God; the cigar smoke and rude jests of the company compelled the ladies

to retire from the saloon, and close the doors; the scene was concluded with a supper, served to the parties, at about two o'clock on Sabbath morning. This same Mr. Gwin fought a duel with Mr. McCorkle, representative from California in 1852, notwithstanding the State Constitution provides, that "when a man fights a duel with a citizen of California, he be forever prohibited from holding office there;" he thus trampled on a provision of the fundamental law, and yet seeks a re-election to high and responsible office. That he should dare to do this, is of itself a bold impeachment of the integrity and virtue of the State; but probably he has little to fear from this source, for like Senator, like people. It is no more than fidelity to God and one's country demands, that the wickedness of public men, "not done in a corner," be exposed to public gaze, and receive the animadversion due to it; the example of such men has wonderful power over surrounding minds, and if not exposed in its true colours, cannot fail to work mischiefs without end. Senator Gwin may be forgiven his Nebraska Bill speeches and votes on the ground of ignorance, or prejudice, or his relations to the South, but he cannot be forgiven his open contempt of the laws of God and his country, till he confesses his sin and repents of it in dust and ashes, before God and his country. The more elevated his position, the more flagrant his offence!—*Congregationalist.*

THAT IS A BOY I CAN TRUST.

"I once visited," says a gentleman, "a large public school. At recess a little fellow came up and spoke to the master; and as he turned to go down the platform, the master said, 'That is a boy I can trust. He never failed me.' I followed him with my eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that little boy earned. He had already got what would be worth to him more than a fortune. It would be a passport to the best office in the city, and, what is better, to the confidence of the whole community. I wonder if the boys know how soon they are rated by older people. Every boy in the neighbourhood is known, and opinions formed of him; he has a character, either favourable or unfavourable."

A PICTURE OF HUMILITY.

"He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet."—John 13: 4, 5

What a matchless picture of humility!—At the very moment when his throne was in view; angel-anthems floating in his ear; the hour come "when he was to depart out of this world;" possessing a lofty consciousness of his peerless dignity, that "he came from and went to God;" then "Jesus took a towel, and girded himself, and began to wash the disciples' feet!" All heaven was ready at that moment to cast their combined crowns at his feet. But the high and the lofty One, inhabiting eternity, is on earth, "as one that serveth!" "That infinite stoop! it sinks all creature humiliation to nothing, and renders it impossible for a creature to humble himself." (*Evans.*)

It is reported that Sir John Bowring has succeeded beyond all expectation in negotiating a treaty with the Siamese government, which promises to open the resources of that rich country to the enterprising European trader.

Political and General Miscellany.

From Citizen of the World.

ANOTHER GREAT POSTAL REFORM.

It is pleasant, in the midst of the absorbing agitations, the miseries and disasters produced by this lamentable war, to notice now and then, here and there, some signs of progress in the pacific departments of State. A great measure has just been consummated in England, which will have an important bearing upon the character and well being of the nation. This is the bill abolishing the newspaper stamp, and other "taxes on knowledge." In a few months, cheap newspapers will be the order of the day in England. Doubtless the venders andcriers of penny and half-penny journals will be as numerous and as noisy in London, Manchester, and Liverpool as in New York. The power of that little oligarchy that has hitherto conducted the British press, we ardently hope, will be broken, and a great and generous people saved from those periodical delusions which have been perpetrated upon them. But an *addendum* to this important measure has just been published, in the form of a "Treasury Warrant," which will give an invaluable facility for "the diffusion of useful knowledge" among all the inhabitants of the United Kingdom. This is an order for transmitting packets, consisting of books, publications, or works of literature and arts, through the post, to any distance within the Kingdom, at the charge of *one penny*, or two cents, for *four ounces*. It is difficult to estimate the value of this department of the new postal reform. We do not believe its authors have any adequate conception of what will grow out of it. Our readers will remember that these packets of books and publications are not only to be taken in and transported by the post-office, but also to be delivered at the residences of the persons addressed: and all for one penny for *four ounces*. A packet may contain any number of copies or publications for this charge, if the whole are within four ounces. Thus nearly a hundred four paged tracts may be sent by post all the way from London to the remotest Shetland Islands, and be delivered at the cottage of the poor man for a penny! This is truly a great boon. It will give a new scope and facility to all religious, philanthropic and literary societies and institutions for disseminating—for strewing the walks of the people with their publications. No one measure has been adopted in England, since we first arrived in this country, in 1846, which promises more good to the whole community, than does this new reform. In the din and turmoil of this deplorable war, this act may pass almost unnoticed; but, in our estimation, it will do more for the people, than all the victories achieved by its armies and navies for a hundred years.

From the Illustrated Times.

A STRANGER IN THE HOUSE.—The other day, the rather uncommon circumstance of a "Stranger in the house" occurred. It was on the night when Mr. Brown brought forward his resolution on the subject of the Decimal Coinage. About seven o'clock a person was observed by some members whom they did not know. One of the officers of the house was called, who immediately pronounced that it was "a stranger," whereupon report was made to the Serjeant-at-Arms, who immediately, to the dismay of the interloper and amusement of the house, walked up to the gentleman and took him into custody. He turned out to be Professor Graham, Master of the

Mint. As the subject was interesting to him, he had gained permission to sit in the Peers' seat, under the gallery. The Professor never having been in the house before, made the very pardonable mistake of wandering into the sacred inclosure through the little wicket which separates the profane from hallowed ground, and was wholly unconscious of his sin until the Serjeant's hand was upon his shoulder. The evident dismay of the worthy gentleman when he realized his position, was comic enough. Of course, as he had quite unconsciously offended, he was soon released. We may, however, remark, for the warning of those ambitious spirits who sometimes try to get into the house amongst members, that it is quite impossible for any stranger to remain long undiscovered. Half-a-dozen eyes and more are always scanning the faces of those who occupy the benches: and if a stranger were to enter, he would be as sure to be discovered as Satan was when he entered Paradise to whisper into the ear of Eve, and if it should be found that he had sinned wilfully, he would find it a frolic rather an expensive one.

From an American Paper.

EDITING A NEWSPAPER.—One idea expressed has frequently struck us with great force. Many people estimate the ability of a newspaper, and the industry and talent of its editor, by the variety and quantity of editorial matter which it contains. Nothing can be more fallacious. It is comparatively an easy task for a writer to pour out daily columns of words,—words upon any and all subjects. But what is the labour, the toil of such a man, who displays his "loaded matter" so largely, to that imposed upon the judicious, well-informed editor, who exercises his vocation with an hourly consciousness of its responsibilities and its duties, and devotes himself to the conduct of his paper, with the same care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient, without regard to show or display! Indeed, the mere *writing part* of editing a paper is but a small portion of the work. The industry even is not shown there. The care, the taste, the time employed in selecting, is far more important, and the tact of a good editor is shown more by his selection than anything else; and that, we all allow, is half the battle. But, as we have said, an editor ought to be estimated, and his labours understood and appreciated, by the general conduct of his paper,—its tone, its temper, its manner, its uniformly consistent course, its principles, its aims, its manliness, its courtesy, its dignity, its propriety. To preserve all these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is, how they can find time or "head room" to write at all.

From the Boston Transcript.

AGES OF THE POETS OF AMERICA.

James K. Paulding 75, John Pierpont 69, Richard H. Dana 67, Charles Sprague 63, John Neal 60, William C. Bryant 60, James G. Percival 59, Fitz Greene Halleck 59, Samuel G. Goodrich 58, George W. Doane 55, George P. Morris 53, Albert G. Greene 52, George W. Bethune 52, Ralph Waldo Emerson 51, George D. Prentice 50, Charles F. Hoffman 48, N. P. Willis 47, William G. Simms 47, Henry W. Longfellow 47, George Lunt 47, John G. Whittier 46, William D. Gallagher 46, Oliver Wendell Holmes 45, Albert Pike 45, Park Benjamin 45, James Freeman Clarko

44, Ralph Hoyt 44, James Aldrich 44, William H. C. Hosmer 44, Jones Very 44, Alfred B. Street 43. George W. Cutter 43, Wm. H. Burleigh 42, He ry T. Tuckerman 41, Henry B. Hirst 41, Cornelius Matthews 39, John G. Saxe 38 Philip P. Cooke 38, pes Sargent 38, Thomas V. Parsons 38. George W. Dewey 36, Arthur C. Coxe 36, James T. Fields 36, James Russell Lowell 35, Thomas Buchanan Reed 32, George H. Boker 31, Bayard Taylor 29, R. H. Stoddard 28.

INTERIOR OF AFRICA.

The recent naval expedition into the interior of Africa is a notable event in African exploration; and affords a fresh starting point for the future. It is known that in the spring of last year the expedition left Liverpool in the screw steamer Pleiad, built, we believe, expressly for the purpose by Mr. Macgregor Laird. The government share in the expedition was limited to a money contribution and the appointment of certain officers, among others, of Dr. Raikie, of the Royal Navy. The report of that gentleman to Lord Clarendon on the result of the expedition was read at the meeting of the Royal Geographical Society on Monday, and it is in every way satisfactory. The expedition started from the island of Fernando Po, and entered the Kwora from the sea on the 12th July. On the 4th August the Pleiad reached the confluence of the Chadda and the Kwora, passed Dagboh, the furthest point hitherto reached, on the 18th, and steamed nearly 200 miles further up the river. On the 30th September the Pleiad turned westward once more, with the falling of the waters, and reached Fernando Po on the 7th November. For the present we shall not dwell on the details of this expedition. The most remarkable fact in its history is, that it voyaged far up a river hitherto so destructive to human life, and returned without the loss of a single man. This alone, quite apart from the extent of the exploration, and the information collected by the explorers, is sufficient to give it a distinct place in the progress of African research. It is now established that the river is navigable in the rainy season with perfect security; and the explorers testify to the willingness of the natives along its banks to trade with Europeans. It is obvious that the civilisation of Africa can only be accomplished by the extension of commerce, and that commerce can only be extended by an accurate survey of the resources of the country within the reach of our marine. The great rivers are the highroad of trade in all countries; and now that it has been proved that steam and the screw can carry us safely along the waterways of Africa, we trust that the example will be followed up by still more energetic exertions. Much credit is due to Mr. Laird for his spirited share in the Chadda expedition, and to him its successful prosecution is in a great measure due.—*London Globe*.

AERIAL SCENERY.

Mr. Bannister, the daring aeronaut, who recently travelled three hundred and fifty miles, from Adrian, Michigan, to Red Bank, in Pennsylvania, in about four hours time, sailed during a portion of his journey at a height of more than three miles above the surface of the earth. Near Cleveland he passed over a wide bank of clouds, which shut the earth from his view. The scenery of these clouds, he says, was magnificent. Their tops roiled and surged in the wind like an ocean of watery billows, and lit up by the clear sun above, they flushed and glowed in a manner indescribably beautiful. During his trip above the clouds, Mr. Bannister passed over a heavy thunder storm which

was raging two miles below him. He writes that "the flashes of lightening lit up the crests of the cloud waves with a red glare of terrible beauty and grandeur; but the thunder was not so loud as when one hears it upon the earth." The air, at the great height to which the voyager ascended, was as cold as is usual upon a cold winter's day, and by the time that his feet were pretty thoroughly frozen he thought it was high time to descend. The people of the neighborhood where he came down—simple, honest rustics—thought at first that the ballon was a great apparition. One old lady, whose ideas of heavenly matters must have been very peculiar, took it into her head that it was an angel, and two hunters actually chased it some miles in order to get a shot at what they supposed was a strange monster of a bird. Mr. Bannister, nevertheless, finally alighted in the upper branches of a high tree, and was safely rescued and hospitably treated by the farmers who witnessed his descent. His ballon, however, valued at a thousand dollars, was torn to pieces, and he himself was so much affected by the cold which he had passed through that he was unable to leave the vicinity for several days.

HOW TO BEGIN BUSINESS.

One of the wealthiest merchants of New York city tells us how he commenced business:—

"I entered a store and asked if a clerk was not wanted. 'No,' in a rough tone, was the answer, all being too busy to bother with me; then I reflected that if they did not want a clerk, they might want a laborer; but I was dressed too fine for that. I went to my lodgings, put on a rough garb, and the next day went into the same store and demanded if they did not want a porter, and again, 'No, sir,' was the response; when I exclaimed, in despair almost, 'A laborer? Sir, I will work at any wages. Wages is not my object; I must have employment, and I want to be useful in business.' These last words attracted the attention, and in the end I was hired as laborer in the basement and sub-cellar at a very low pay, scarcely enough to keep alive with. In the basement and sub-cellar I soon attracted the attention of the counting-room and chief clerk. I saved enough for my employers in little things wasted to pay my wages ten times over, and they soon found it out. I did not let anybody commit petty larcenies, without remonstrances and threats of exposure, and real exposure, if remonstrances would not do.

"If I was wanted at 3 A.M., I never growled, but told every body to go home, 'and I will see everything right.' I loaded off at daybreak packages for the morning boat, and carried them myself. In short, I soon became indispensable to my employers, and I rose and rose, until I became head of the house, with money enough, as you see, to give me a luxury, or any position a mercantile man may desire for himself and children in this great city."

From the Correspondent of the Liverpool Albion.

STRAHAN, PAUL, & Co.—The annexed notification, issued in Saturday's papers, has excited additional indignation, namely, "Strahan & Co.'s Bankruptcy, —Important preliminary announcements.—Messrs. Davis and Johnstone beg to announce to the nobility, gentry, and capitalists, that they are instructed to prepare for immediate sale the highly important property known as Ashhurst, near Dorking, Surrey, with all its costly appointments, valuable pictures, well-selected library, sideboard of modern plate, cellar of wines, and other complete equipments, of which due notice will be given.—68, Mark-lane, June 29th,

1855." This is "the beautiful place near Dorking," to which Sir John Dean Paul so touchingly alluded last week in the police cell, as being possessed by Strahan.—"father of eight children." A nice state of things, truly, for paupers to be living in all their lives. "Costly appointments," indeed! At whose cost? Widows' and Orphans'. "Valuable pictures," too. What are the subjects? The Unjust Steward, it is to be hoped, is of the number. "Well-selected library" likewise. Rich, no doubt, in literature on the law of appropriation, and treatises illustrating the identity between *meum* and *tuum*. Sideboard of "modern" plate,—not old family plate, be it observed, inherited when they might have possibly thought that it was honestly come by, and that they were in a condition to retain it instead of converting it into the uses of their creditors,—but modern plate, bought when they knew they were in a state of irremediable insolvency, and were carrying on solely with their depositors' funds. Who was the vendor of this Argentine acquisition, and what was the pattern, King's or fiddle? "Cellar of wines," too. What vintage? Questionless those known to Corn-hill connoisseurs as the Mississippi and the South Sea-house, and whose names are their "brand." Finally, there are "other complete equipments," including, it is to be presumed, a neat apparatus for the conversion of fraudulent spoliators into simply unfortunate traders, and the substitution of commercial for criminal law as applicable to their case.

REMOVED DEATH OF THE TARTAR EMPEROR OF CHINA.
PROGRESS OF THE REBELLION.

Hong-Kong, May 10th.

Admiral Sir James Stirling waited until the 1st instant for the return of her Majesty's ship, *Rattler*, from Siam; but, finding no chance of her arrival, his excellency sailed in the *Winchester* (flag-ship) northwards. We hear that the British fleet will proceed to the River Amoor or Sagaleen, and that part of the fleet will remain there for the purpose of maintaining a strict blockade, and to prevent the Russian vessels of war in that river putting to sea and annoying our trade with China. The progress of the rebellion is little talked of just now. The prevailing famine has compelled the insurgents to give over fighting, at least on any scale; starvation stares every one in the face, and the imperialists have it nearly all their own way; but the frightful famine now dominant may produce a not less fearful reaction, augmented and hastened by the horrors which famine inevitably occasions. There is a report current that the Emperor Hien-fung is dead, but no confirmatory accounts have been received of such an event. The insurgents still hold Nankin, but we do not hear of their making any advancement towards Peking. Canton remains quiet in a political sense, but its domestic state is frightful, in consequence of famine.

From the Journal of Education.

GEOGRAPHICAL EXTENT OF CANADA.

Canada extends in length, from the coast of Labrador to the River Kaminstiquia, at the end of Lake Superior, about 1,600 miles, with an average breadth of 230 miles, being nearly three times as large as Great Britain and Ireland. It contains an area of about 350,000 square miles, or 224,000,000 acres; and of these there were in 1851, as shown by the census, 17,939,323 held by residents, and 7,307,950 under cultivation, leaving about 206,000,000 acres unoccupied.

Lower Canada is comprised within the parallels of

45° and 50° north latitude and the meridians of 75° 50' and 80° 06' west of Greenwich, and embraces, according to the best estimates, an area of about 205,863 square miles. This estimate, however, is exclusive of the surface occupied by the River St. Lawrence, and part of the Gulf, which cover 52,000 square miles, making in the whole about a quarter of a million square miles, or 160,000,000 acres. Of this extent the number of acres of Crown lands surveyed is 8,126,056 acres, of which 4,334,209 have been granted and 3,791,847 are ungranted. Those lands hitherto held under the Seigniorial Tenure are 9,027,880, and the Indian Reserves 230,000 acres.

Upper Canada is comprised within the parallels of 41° and 47° north latitude and the meridians of 74° and 117° west longitude of Greenwich, and embraces an area of about 100,000 square miles, or 64,000,000 acres. Of these there were up to the 31st December, 1853, 21,049,164 acres surveyed, consisting of 357,175 acres mining tracts on the shores of Lakes Huron and Superior, 453,548 acres on the Indian Reserves in the same locality, and 20,243,441 acres laid out in park and town lots, of which 10,750,000 were held by settlers. Occupied lands form about one-eleventh part of all Canada, and of this about two-fifths are under cultivation.

The above," says E. Campbell, Esq., of the Bureau of Agriculture and Statistics, to whom we are indebted for this information, "is Canada on the map; but of course its limits are indefinite. British North America, as a whole, forms a ninth part of the land surface of the globe."

The population of the country is now about 2,300,000, of which 1,300,000 are settled in Upper Canada. The immigration for the last few years has been extensive, as shown by the official returns—in 1848 it was 27,839; in 1849, 38,494; in 1850, 32,292; in 1851, 41,076; in 1852, 39,176; and in 1853, 36,999. This is simply the direct seaward immigration and does not include that by way of the United States, nor yet the removals from the States to Canada, both of which sources of increase have become very much extended, on account of the demand for labor on the public works and the facilities for obtaining land, which are far superior to those under the cash system of the United States.

From the Chicago Tribune.

TERRIFIC TORNADO.

THREE PERSONS KILLED—A HOUSE CARRIED UP INTO THE AIR.

Never before has it been our duty to record so awful a calamity as that to which we sit down to write. The scene of the tragedy is still before our mind's eye: the wrecks of the tempest are still lying scattered about: but were it not for the unimpeachable character of our informants, eye witnesses of the calamity, we should be inclined to believe that they were labouring under some mental hallucination, and that what we are about to relate was but a dream of the imagination. The reality, however, is too true. The bodies of the three victims and the wounds of the other persons constitute evidence too palpable to be set aside.

Our readers will remember the violent hail storm that took place in this city yesterday afternoon between 4 and 5 o'clock, and the oppressive heat the rest of the afternoon. At the same hour the events to which we allude took place in the town of Jefferson, near Jefferson Mills, 16 miles distant.

A cloud of a peculiar shape was first observed approaching from the Northwest, and terminated in a

funnel-shaped point, the apex towards and nearly reaching the earth. As it came nearer, it was discovered to be a whirlwind, rapidly revolving, and whirling up various objects, in which were plainly seen large sticks of wood, boards, small trees, and chairs. It was coming towards our informants but did not reach them, but turned to their right, described a semi-circle, and fell upon a large frame house. In an instant, and with a crash, the roof was torn off, and immediately the whole house was lifted from its foundation, literally torn to pieces, and the pieces carried up in the horrid vortex. The furniture in the house, all of it, shared the same fate, the weight of the articles appearing no obstacle to their ascent whatever.

And now we come to a part of the narrative sad indeed to relate. In the house were nine persons. They were all drawn up into the air, and fell, at different distances, and with great violence to the ground. The wife of one of the eye-witnesses, Mrs. Page, and two of her children, were instantly killed. All the other persons in the house were greatly injured. The injuries, with two exceptions, consist of singular and heavy bruises all over the body. One man had his arm broken, another his wrist badly sprained. Mr. Page only saved himself from being drawn up into the air by holding on to a large rock. The house stood upon four large granite boulders. These were all moved several feet from their places.

The whirlwind went on, and passed diagonally across a post and rail fence. Of this it tore up twenty rods so effectually that there is not the slightest vestige of a fence remaining. From this it passed to the barn, tore away one side of it and threw it against a horse, causing his death. The side of the barn then fell down on three calves and injured them so severely that they died during the night.

The whirlwind seemed to pass off in a southward direction.

Many of the fragments of buildings, etc., fell to the ground from a great height. In coming down they fell nearly perpendicularly, and entered the ground like stakes. Hundreds of these were counted by our informant.

The force of the storm was tremendous. Not only were the boards torn from the beams to which they were nailed, but the beams themselves were wrenched asunder.

The whirlwind was accompanied by a storm of hail, many of the hailstones being the size of walnuts. Some of them were nine inches in circumference.

We have neither space nor inclination for comment on this sad affair to-day. Nothing like it has occurred here before, and we hope never will again. It realizes the utmost horrors of a South American tornado. Had it spent its force in the city, hundreds of deaths might have marked its progress.

PENNY MICROSCOPES.

There is a man who sometimes stands in Leicester Square, who sells microscopes at a penny each. They are made of a common pill box; the bottom taken out, and a piece of window-glass is substituted. A small cylinder is bored in the lid, and thereon is placed the lens, the whole apparatus being painted black. Upon looking through one of these microscopes I was surprised to find hundreds of creatures, apparently the size of earth-worms, swimming about in all directions, yet on the object glass nothing could be seen but a small speck of flour and water, conveyed there on the end of a lucifer match from a common inkstand, which was nearly full of vivified

paste. Another microscope exhibited a single representative of the animal kingdom, showing his impatience of imprisonment by kicking vigorously.— Though I must confess to a shudder, I could not help admiring the beauties of construction in this little monster, which, if at liberty, would have excited murderous feelings, unfavourable to the prolongation of its life. The sharp-pointed mouth with which he works his diggings; his side-claws, wherewith to hold on while at work; and his heart, pulsating slowly but forcibly, and sending a stream of blood down the large vessel in the centre of his white and transparent body, could also be seen and wondered at. When the stock of this sort of game runs short a common carrot seed is substituted; which, when looked at through a magnifier, is marvellously like an animal having a thick body and numerous legs projecting from the sides; so like an animal that it has been mistaken by an enthusiastic philosopher for an animal created in, or by a chemical mixture in conjunction with electricity. I bought several microscopes, determined to find out how all this could be done for a penny. An eminent microscopist examined them, and found that the magnifying power was twenty diameters. The cost of a lens made of such a power, would be from three to four shillings. How, then, could the whole apparatus be made for a single penny? A penknife revealed the mystery. The pill-box was cut in two, and then it appeared that the lens was made of Canada balsam, a transparent gum. The balsam had been heated, and carefully dropped into the eyehole of the pill-box. It then assumed the proper size, shape, transparency, and polish, of a very well ground glass lens. Our ingenious lensmaker informed me that he had been selling these microscopes for fifteen years, and that he and his family conjointly make them. One child cut out the pill-boxes, another the cap, another put them together, his wife painted them black, and he made the lenses.—*Household Words.*

(From the Grinnell Expedition in search of Sir John Franklin,
by Dr Kane)

SUN-RISE IN THE ARCTIC REGIONS AFTER A TWELVE WEEKS' NIGHT.

"The appearances which heralded the sun's return had a degree of interest for us which it is not easy to express in words. I have referred more than once already to the effects of the long continued night on the health of our crowded ship's company. It was even more painful to notice its influence on their temper and spirits. Among the officers this was less observable. Our mess seemed determined, come what might, to maintain towards each other that honest courtesy of manner, which those who have sailed on long voyages together know to be the rarest and most difficult proof of mutual respect.

"With the men, however, it was different; more deficient in the resources of education, and less restrained by conventional usages or the principles of honor from communicating to each other what they felt, all sympathised in the imaginary terrors which each one conjured up. The wild voices of the ice and wind; the strange sounds that issued from the ship; the hummocks bursting up without any apparent cause through the darkness; the cracks, and the dark rushing water that filled them; the distorted wondrous workings of refraction; in a word, all that could stimulate, or sicken, or oppress the fancy, was a day and night-mare dream for the fore-castle.

"For some days the sun-clouds at the south had been changing their character; their edges became better defined, their extremities dentated, their colour deeper as well as warmer; and from the spaces

between the lines of stratus burst out a blaze of glory, typical of the longed-for sun. He came at last; on the 29th of January. My journal must tell the story of his welcoming, at the hazard of its seeming extravagance. I am content that they shall criticise it who have drifted for more than twelve weeks under the night of a Polar sky!

"Going on deck after breakfast, at eight in the morning, I found the dawning far advanced; the whole vault was bedewed with the coming day, and except Capella, the stars were gone. The southern horizon was clear. We were certain to see the sun, after an absence of eighty-six days; it had been arranged on board to give him three cheers for a greeting, but I was in no mood to join the sallow-visaged party. I took my gun and walked over the ice about a mile away from the ship to a solitary spot, where a great big hummock almost hemmed me in, opening only to the south. There, Parsee fashion, I drank in the rosy light, and watched the horns of the Crescent extending themselves round to the north; there was hardly a breath of wind, with the thermometer at only $^{\circ}$ 19, and it was easy therefore to keep warm by walking gently up and down.

"Very soon the deep crimson blush, lightening into a focus of incandescent white, showed me that the hour was close at hand; mounting upon a crag, I saw the crews of one ship formed in line upon the ice. My mind was still tracing the familiar chain of home affections, and the chances that this or the other of its links might be broken already; I bethought me of the *Sortes Virgilianæ* of my schoolboy days. I took a piece of candle-paper paste-board, cut it with my bowie knife into a little target, and on one side of this marked all our little home-names in pencil, and on the other a little star. Presently the sun came; never till the grave sod or the ice covers me, may I forego this blessing of blessings again, I looked at him thankfully with a great globus in my throat; then came the shout from the ship—three shouts—cheering the sun. I fixed my little star-target to the floe, walking backward till it became nearly invisible; and then, just as the completed orb fluttered upon the horizon, fired my "salute." My little friends shall draw lots for it if I ever get home; for many, many years may come and go again before the shot of an American rifle signalizes in the winter of Baffin's Bay the conjunction of sun-rise, noon-day, and sun-set!"

From the Examiner.

PROPERTIES OF THE ELECTRICT SPARK.

The following is the condensed abstract of a recent lecture by Faraday, before the Royal Society in London. It will be found interesting in facts, not generally known, while at the same time it is clear on a very important subject—lightning conductors:

The heat of the electric spark is intense, though the momentary duration of its effects prevents its heat giving-power from being felt to its full extent. The inflammation of either the explosion of gunpowder were shown as illustrative of the heat contained in the electric spark, and the effect of momentary action in diminishing the heating power was exemplified by sending an uninterrupted charge through some loose gunpowder, and then repeating the experiment with a wet string introduced as part of the conducting circuit. In the first arrangement, when the spark passed instantaneously, the gunpowder was scattered and not exploded, but when the resistance of the wet string prolonged the discharge, the gunpowder was ignited. The electric spark is sometimes applied in blasting rocks as well voltaic electricity, and voltaic agency is for general

blasting purposes, very convenient. The effects of the electric discharge are only perceived when resistance is offered to the passage of electricity, and several experiments were exhibited in which it was shown that a charge which passed without producing any apparent effect, when a thick wire formed the circuit, was sufficient to deflagrate interposed pieces of thin wire and gold leaf, that were not adequate to conduct the same quantity freely. The ingenious contrivance of Professor Wheatstone for measuring the duration of an electric spark was exemplified by lighting a disk colored in stripes, and revolving rapidly in the dark, with a succession of electric sparks. Though the colors were mingled together, and invisible when seen by ordinary light, the momentary light of the electric spark exhibited each color distinctly, and the disk for the instant appeared stationary. By increasing the velocity till the colors became confused, even when seen by the spark, an approximation is attained to the duration of the light, and in this manner Mr. Swaine, of Edinburgh, proved that the electric spark lasts only the hundred thousandth part of a second. A flash of lightning is of equally shorter duration, and every object in motion, when seen at night by the glare of lightning, appears to be stationary. The apparent duration of an electric spark is about one-tenth of a second, because an impression once made on the retina is retained for that time, though the object that produced it as in the case of lightning, is no longer present.

Another remarkable property in the electric spark is the action it exerts on the light storing power of phosphate of lime. That substance, together with some others, possesses the power of absorbing light in a latent state, which is given out on the application of heat in the dark. This light, when once taken from the phosphate of lime, can be restored to it by the electric spark, and by that means alone. Professor Faraday concluded by explaining and illustrating the influence of the non-conducting property of the air on the length of the spark. By partially exhausting a glass tube a spark passed through a much greater space, and when the exhaustion of the air was more complete, and the resistance thus removed, the electricity from the prime conductor of the machine passed in continuous flashes, imitating the effects of the aurora borealis.

BOSTON AND NEW YORK.—The *Traveller* has an article upon the population of Boston and New York, giving some interesting statistics. In 1730 the population of Boston was 11,000, and of New York 8,000. Now the population of Boston is 150,000, of New York 750,000. Brooklyn, adjoining New York, that was a village a little while ago, has 200,000 people, or 50,000 more than Boston; and there are other towns about New York that will soon be as large as Boston. The increase of People in New York was 235,000 in the last five years,—85,000 more than Boston now contains. Relatively Boston has a much greater tonnage, sommerce and wealth. The average valuation to a person in New York is \$700, in Boston it is \$2,000. Boston, with but one-fifth the population, spends more money for schools than New York. It is impossible now for anybody to conceive how great a city New York may become. Its estimate for 1860 is one million souls—and with the trade of the whole continent, it may be the whole world, entering there, it may go up to five millions in one century. London and Paris are the only two places that exceed it to-day. Paris will soon be in the shade, and London cannot keep pace with the mistress of the New World. It only needs the Pacific Railroad, and in fifty years the largest city that ex-

ists would be its inferior, and very shortly it would be able to purchase the wealth of the richest of ancient or modern times, and have a surplus left.—*N. Y. Herald.*

Reports say, the Russians are working as hard as the allies for the next struggle. It appears that Perekop will eventually become the interesting point. An officer who has reached Paris with reports, states the number of the Russians now in the Crimea fit for service is probably not more than 150,000, including the garrison of Sebastopol, but fresh troops are marching towards Perekop.

CONVOCATION OF THE C. B. UNION.

A General Meeting of the Canada Baptist Union will be held in the Second Congregational Church, Richmond Street, Toronto, on Wednesday, the 26th of September. Friends residing at a distance are requested, when they arrive, to repair to the chapel, where they will find a Committee waiting to direct them to abodes of hospitality while they remain in the city. On the evening of Wednesday, public service will be held. The Rev. J. Gilmour, President of the Union, will preach (*D. V.*) on that occasion. From the wide diffusion of the Constitution and proceedings of the Union, wherein its important objects and its Christian bond of agreement are described, it is deemed unnecessary to explain anew the nature of the Union, or to tender again, to all our Christian brethren, a cordial welcome to a participation in the operations begun and contemplated as there set forth.

ALEX. LORIMER, *Secretary.*

The following article was thrown on the cover of the last number, in the hope that a timely correction of the misrepresentation complained of, would have prevented the necessity of giving the article a more prominent position; but as neither the editor nor any of his regular brethren appears to consider it necessary to modify the statements of Mr. Davidson, let them not be ignored hereafter, so far as the statistics are concerned:—

THE CHRISTIAN MESSENGER AND THE C. B. UNION.

The objectionable representations of the *Messenger*, so ably exposed in the 4th number, by Z. F., as placing the Canada Baptist Union in a false position, have been re-published in so many periodicals in the American Union, that their author seems to have felt himself called upon to prop them up by a very solemn sanction. This he does in his *Messenger* of August 2d, in the manner following:—"The *Advocate*, (*"Zions"*) quotes at length from the article penned by us, as a number of our exchanges have done in like manner, and for which act they have our sincere thanks, as we did not write a line, which dying we would wish to blot!"

In a subsequent paragraph, having given the solemn confirmation as quoted, he finds himself nerved to pen the following:—"We "Regular Baptists" live in

peace and love, and have even better prospects of continuing so for the future than we had before."

The *we*, as used in the above statement, is expressly made to include all the Baptist Ministers whose names are associated with Mr. Davidson's in the *Canadian Almanac* of this year, together with all their respective congregations. Now, that *these*, as composing the Regular Baptist Denomination in Canada, have been living "in peace and love," and that they are likely so to continue, are representations on the part of Mr. Davidson, which facts do not justify. Of this the proof will be given, if required. The wrong done to candor by the *Messenger*, in framing its representations of the *Canada Baptist Union*, according to the presumptions of the *Witness*, when he had the written constitution before him, is not more reprehensible than the conduct of Mr. Davidson, in representing it to the world as a fact, that all the Baptist Ministers of Canada wish to be identified with him as Regular Baptists, in the western sense, excepting the 19 of whom he speaks. Now, had he, the previous year, claimed those 19 also, he would have been very little further from the truth, as the testimony of the *Canadian Almanac* would have gone just as far then as now. The *Messenger* does not need to be informed that there are many Baptist Ministers in Canada in addition to the 19 who have never endorsed his *regularism*, nor assumed the name, and some of them pastors of our oldest and best churches, which have unitedly, with their pastors, always borne their testimony in favour of all Canada Baptists, cooperating on the Basis of the English Union. Now as these ministers and churches have never yet done anything in favor of his *regularism*, at variance with their well established testimony against it; modesty, should have suggested to Mr. Davidson the propriety of waiting till these ministers and churches offered themselves voluntarily to him and his regular brethren, before he ventured to claim them as one with him in supporting the regularism of the west, which in restricting access to the communion table, goes the extreme length of excluding the members of Baptist churches known to practice christian communion, unless they will pledge themselves not to commune with pedo-baptists while enjoying their communion, lest Regular Baptists should commune with pedo-baptists through Baptists! Let it be distinctly understood that christian Communion Baptists, who present themselves as such, are not received by *Regular Baptists*, without the pledge as above stated. If the *Messenger* can say this is not so, let it be done immediately. This Regularism, then, according to the *Messenger* is sustained by 125 Baptist Ministers in Canada, and by nearly as many churches, while the Canada Baptist Union is sustained by only 19 Ministers and four churches. From this, as a starting point, the comparative progress of the two denominations must be hereafter determined, unless the *Messenger* speedily corrects its representations.

Movements of Organizations.

Let the Baptists of Canada read the following, and let others read and be satisfied that Baptists are beginning to see that the principles of *religious toleration in the state*, for which they have ever so nobly contended, are principles which have a most legitimate application in the management of church organizations. The infatuation which has hitherto prevented the general appreciation of this fact by the Baptists, must hereafter appear peculiarly humiliating, furnishing as it does, most lamentable proof of the weakness of man's darkened intellect, even in "his best estate."

From the Freeman (Leeds.)

A MOVE IN THE RIGHT DIRECTION.

UNION OF THE BAPTISTS.

At the last annual conference of our General Baptist brethren, held a week or two ago at Nottingham, and reported in *The Freeman*, a resolution was passed, which from some cause or other, probably haste, was not forwarded to us with the general statement of the proceedings. We do not regret this delay, inasmuch as it will give us the opportunity of placing the resolution before our readers, and calling their attention to it in a way we could not then attempt. It was as follows:—

"That this Association, anxious for a closer fellowship and more general intercourse between our churches and those of the other sections of the Baptist denomination, directs its secretary to communicate with the secretaries of the 'Baptist Union,' to enquire whether it would be convenient to that Union to hold its next annual session in the town of Nottingham."

Upon the latter part of this resolution we scarcely deem it necessary to offer a single remark; because it will be evident to all who have attended the meetings of the Union in London, that it would, in every way, greatly contribute to augment its efficiency, and to increase the interest of the country in its operations, if occasionally its meetings were held in such towns as Nottingham. We offer no opinion upon the desirableness of withdrawing it altogether from the metropolis; but we should regret if the committee were to refuse compliance with the request of these honored brethren.

The former part of the resolution, however, is one of far weightier moment, and involves consequences which may effect the highest interests of the Redeemer's kingdom. It is one which must be looked at gravely, prayerfully, and in the spirit of christian love. We understand the resolution to mean, that in the opinion of our brethren, the union of the two bodies of General and Particular Baptists is very desirable. That instead of separate organization and separate action, occasional rivalry and interference with each other, there should be unity, and the spirit of fraternal love. It is not the first time the subject has been mooted. Some years ago, various associations amongst the Particular Baptists passed resolutions expressive of their opinion that such a union was desirable; but we are not sure that from our brethren of the General Baptists, any such opinion has been placed upon record before. In some of our organizations the two denominations have shared in common. In the "Union," and in the Bible Translation Society, they have acted together from the beginning; and in no case have we

witnessed any collision resulting from any difference of opinion which marked the two bodies, but invariably we have found them cordially working out together the objects of the societies. Upon the past we can look back with complacency, and from the practical results of a partial union, we confess that we see nothing to inspire us with anxiety about the future. The spirit of christian brotherhood which animates both, will bind in closer union the children of the same family.

We may now assume it as fact, no longer within the region of doubt, that divisions in the church of Christ are an evil of fearful magnitude,—that they spring from the weakness of our natures,—from very improper views of Christ's truth,—and too frequently from man's pride and vanity,—and should, therefore, be opposed in every way in which christian truth can be brought to bear upon them. No one can doubt their antagonism to Christ's spirit and his revealed will. For the most perfect oneness he prayed,—the model of which was, his oneness with the Father: and he intimated that its recognition and manifestation would awe and overcome the scepticism of the world. True religion can tolerate distinctions and allow varieties of opinion; nay, it is her glory and strength, and invests her with the noblest evidence of her divine paternity: but division and discord are as much opposed to her nature, as they are subversive of her hallowed and sublime design.

Nor can any one doubt, who has any accurate acquaintance with the religious character of our honored brethren of the General Baptist Body, the thoroughly evangelical spirit, based upon the great verities of revelation, which animates them. Their opinions upon the distinguishing doctrines of the gospel are not doubtful. Upon them they utter no uncertain sound. Man's ruin and utter helplessness,—the dignity, the person and work of Christ,—the character and work of the Holy Spirit,—the personality and spirituality of true piety,—are held by them with as much earnestness, and unfolded in their ministry with as much distinctness, as by the Particular Baptists. At the feet of some of these brethren we have sat. From their lips we have drank in lessons of wisdom and experience. Around the Cross we have witnessed their sanctified intelligence gather. We have occupied the pulpits, and upon the platform we have stood side by side. The Taylors, the Jarroms, and the Pikes, have exerted the most benignant influence upon the church, and contributed, in no inconsiderable degree, to the advancement of true piety throughout the world. The last of these honored names will long live, and upon unborn generations he will exert an influence far more ennobling and elevating by his "*Persuasive to Early Piety*," than will the Scotts and the Moores, who charmed the world by their genius; whilst by his "*Young Disciple*," he will confer obligations on the church, second only to those of Bunyan and Fuller. Fired with intense admiration of Baxter, Mr. Pike imbibed much of his spirit, and everywhere shed the fragrance of his piety and simple earnestness of soul. Upon the field of christian enterprise, led by him, our brethren have entered with noble odour. Into the very stronghold of Satan's empire they have fearlessly entered. The very seat of Juggernaut's power they have assailed; and Orissa exhibits many, very many, proofs of their success. The name of Dr. Sutton will be enrolled, by the future historian of the church in India, side by side with those of Carey, Judson, and Yates. Nor is this all. In christian efforts at home for the enlargement of the kingdom of holiness, our brethren are second to none,

and for years we have marked with the highest satisfaction the improvement in the tone of their ministry, the growing intelligence and success of their churches, and the unfolding of all those elements which are likely to invest the churches of Christ with great moral power. We have often mingled with Jarrom, Pickering, and Pike, of the past, and with many of the present generation, whose primitive simplicity and apostolic zeal and devotedness would shed a moral splendor over any community of christians on earth.

We are not insensible to the difficulties which will at once present themselves to the union suggested. A large amount of feeling,—not of principle,—will have to be sacrificed on both sides. In certain circles in the Particular Baptists a large amount of prejudice exists in relation to our brethren. Upon nothing relating to them can they look with complacency or speak with moderation. Nor probably is it less on the other side. Calvinism has been clothed with horror, and invested with attributes at which humanity would shrink. It has been the work of some few continually to deery it. They have had no other mission, and have prosecuted it with intense zeal. On both sides we have seen poor human nature thus exhibiting itself. Happily these singular beings are diminishing, and latter years have witnessed a growing intercourse between the two bodies; and, as a consequence, their views, their opinions, their teachings, their spirit, have undergone a great change; at no period in their past history was there such a ripeness for the change as now. True it is, that linked with this will be found other difficulties. Property to a considerable amount, in one way or other belongs to us. Legal rights and corresponding responsibilities would have to be dealt with. Law cannot easily be altered, and rights of property should not rashly be disturbed. Then, we have no tribunal, no seat of authority, to which we can appeal. There is no body, it may be said, by which the question of union could be entertained. Granted. So much the better. Individuals can act and agree, but they can only bind themselves. Upon all questions it is so. Our independence is perfect, even to isolation if we will. Liberty allows such seclusion, but it never necessarily creates it. It permits us to wrap ourselves in the mantle of our own selfishness, to scowl upon any one who ventured to approach us, or to pass by with scorn the oppressed because his common speech is marked by a different accent, or because he appears in a garment of a dissimilar color. We indicate these as the more formidable difficulties which occur to us. But we submit to our readers, that before the power of christian love they would melt and disappear. Let them be looked at, not with the jaundiced eye, but with an intelligent and enlightened mind; not with feelings of pride, prejudice, and carnality, but under the sanctified influence of christian principles; and then, we greatly mistake, if, like the objects which in the distance always appear magnified and exaggerated, but as we approach nearer and nearer, present their true figures, and unfold their real character, these will not appear less formidable, and be easily overcome.

For after all, pecuniary considerations at least should weigh but little in any arrangements which involve the interest and success of Christ's truth. These, with all well regulated minds, will have supreme influence. The advancement of Christ's interests will always be paramount and supreme with such. In this case we see no difficulty. Union here would promote in the largest degree the prosperity of the church, and involve, we think, a great saving of now necessary expenditure, in its affairs. One

organization would in such a case accomplish all the objects for which two at present exist, and would not only in the main secure a more efficient management, but only augment our resources for efficient and aggressive movements upon the empire of darkness. It would do more than this. Union is strength. It would largely increase our moral power, concentrate our energies, and enable us to act more successfully in any enterprise of holiness. Upon the public mind its influence would be most salutary and benignant. Our celebrity for division has become world-wide. The ease with which we can split hairs, and the pertinacity with which we cling to crochets, even to the sacrifice of the peace and prosperity of the church, in some parts of the country have distinguished us more than devoted and self-denying efforts for the conversion of men's souls and the advancement of the Savior's kingdom. We have an intense veneration for the rights of conscience, but upon the love of the brotherhood we look with equal complacency; we could allow no restraint upon the one, as we would suffer no intrusion upon the province of the other. Such a union as this would be a power. It would tell upon ourselves, and with unthought, and at present unconceived power upon other portions of the family of Christ. The world would feel its influence, and it would dash from the hands of some malignant enemies of Scripture truth, one of those plausible but empty sophisms; which captivate only the ignorant, by which thousands are fixed in the dominions of Antichrist himself, and thus far removed beyond the circle of our moral power.

For ourselves, we unhesitatingly avow our joy at the new movement. We congratulate our brethren on their taking the initiative in this question. We envy them their moral eminence. It is a glory of no mean order to feel and speak of the evils of christian isolation, but it is far more dignified to raise above the bitterness of party feelings, and to say, Let us be at peace, and henceforth dwell in holy union and unbroken fraternity. We shall be one in heaven, let us approximate to it on earth. Our exalted Master wished it, lived for it, prayed for it, and, finally, died, "that he might gather together in one" all things which are in heaven, and which are on earth. We would merge no doctrine. We would impose no restraint. The union which demanded the one or advocated the other would be unholy, and as such *The Freeman* would never sanction it. We pleaded for unity, not uniformity. For the unity which we see everywhere stamped upon the visible universe; not the uniformity of the grave.

We need not say to our readers that we throw out these sentiments as suggested by the resolution. Whatever importance they may attach to these remarks, or however they may feel about them, that cannot die. Before the body it will come. Into the vast mass it has been flung as a germinating principle. It is one of those which will live, and expand in our midst. Wisely have our honored brethren asked the "Union," the only organization at present before which such a question could be propounded, to meet a Nottingham. The town is central, and no doubt brethren in considerable numbers would gather on the occasion. Calmly, prayerfully, and in the spirit of christian love, we ask our readers to look to this matter. We wait with calmness the issue, assured that wisdom will be given to us to act aright.

From the Globe.

PRESBYTERIAN UNION.

We recently published at considerable length the proceedings of the Free and United Presbyterian

Churches in their annual Synods assembled. The question most interesting to the general public which came before them was that of union between the two bodies. There are few things more important to a community than the growth of the religious bodies within its bounds, because the peculiar character of the denominations which acquire great influence affects most seriously the moral and political welfare of the whole. It may well be doubted whether Geneva and Berne would have been flourishing cities in the present day had not Calvinism been strongly entrenched there—whether the Scots would have held the rank they now do among the nations of the world had Knox not lived and Wishart died. In like manner, the north of Ireland has been made a fruitful field by the invigorating influence of an enlightened faith, while the South lies in the inaction and intellectual deadness of superstition. Presbyterianism has shown itself well-fitted to take root in the virgin soil of America—suited to the prevailing sentiments and habits of thought of the people, which indeed to a very large extent it has been the means of forming. In the United States, the Presbyterian form of government is a favorite one, and the churches formed on its principles are running a career of constant progress. The element of congregationalism which enters largely into the working of the Presbyterian system where the church is not established, recommends itself to a people accustomed to self-government, while the general courts supply an active centralized agency to the utmost service to the church. It is quite evident that Presbyterians in Canada may dig as deeply the foundations of their church as has been done in the States. They have but to understand fully the destiny marked out for it, and persevering effort will do the rest. It cannot be denied that division among Presbyterians forms a barrier in the way of the successful accomplishment of this object. We are not of those who are always crying for union, as if it was the one great good for which everything else must be sacrificed; on many occasions separation is necessary, and often works to advantage by producing competition in effort. It is not so as a general rule with the division among Presbyterians in Canada. We have in our mind at this moment a very great number of cases, in which the rivalry between the Free and United Presbyterian Churches has been productive of nothing but evil. Two churches have often been set down along-side of one another in country districts, in which the Presbyterian population was barely sufficient for the support of one, and each minister has been, in consequence, compelled to bring within his circle another preaching station, thereby increasing his labors and diminishing his usefulness. If they were members of the same synod they could divide the field between them, and two efficient congregations would be formed out of four small and dispirited handfulls. This is a true picture of the condition of affairs in many parts of the country, but it is not necessary to leave Toronto in order to find an illustration of the evil effects of separation. Knox's Free Church is situated within a stone's throw of the Rev. Mr. Jennings' United Presbyterian Church in Bay Street, and the Rev. Dr. Taylor's U. P. congregation meets in the Mechanics' Institute, while the Second Free Presbyterian Church is in George Street, only three blocks off. Here are four places of meeting, all lying near the centre of the city, for Presbyterians holding exactly the same doctrinal views, and but few of them differing even on the least important points of church government. If we add to these, St. Andrew's Church, about thirty yards from the Mechanics' Institute, and the Reformed Presbyterian

on Louisa Street, only two blocks from Knox's Church, we have a complete view of the results of Presbyterian disunion. Toronto now embraces so wide an extent of ground that it is no longer one church which can supply the wants of any single large denomination. The distances from Yorkville, from the Don, from the Cruickshank estate, to the centre of the city, are too great to be traversed by church-goers. Churches must be brought to the people and not the people to the church. Other bodies besides the Presbyterians have understood the necessity of this. The Church of England has churches in the centre, (St. James's), in the east, (Trinity), in the west, (St. George's) in the north-west, (Holy Trinity), and at Yorkville, (St. Paul's). The Roman Catholics have establishments in the centre, (St. Michael's), and at the east, (St. Peter's), and west, (St. Mary's). The Wesleyan Methodists have their two large churches near the centre, (Ade-laide and Richmond Streets), one in the west, (Queen Street), one in the north, (Elm Street), and one at Yorkville; they only require one at the east to make their occupation of the city complete, and we hope they will have it soon. What is it but disunion among the Presbyterians which prevents them doing like the other leading sects? Were the United Presbyterian and Free Churches connected, why could not Mr. Jennings' take the west, Dr. Taylor's take the north, where already a fine site has been secured, the Irish Presbyterians retain the east, where they have a strong foothold, while Knox's continues the centre? At present every one of these churches is striving to be the one church of the city for its one section of Presbyterians; a contest which is destructive to efficiency in working.

We see no reason why the Church of Scotland might not unite with the other Presbyterians of the province, after the elapse of time has blotted out the recollections of past differences, and the commutation fund has been squandered, or become so inadequate to the wants of the church as to make it depend mainly on the people for its support. The Reformed Presbyterians might, even now, unite with the Free Church; but we will confine ourselves to the question of union between the bodies which is fairly before the public. Why should not the Free and United Presbyterian Churches form a connexion? They are one in doctrine; not even the least important point of belief in the essentials of religion divides them one from another. They are chiefly of the same kindred, natives of Scotland and the north of Ireland, and their descendants—one in education, feeling and habits. What divides them? The answer is given in the speeches delivered in the Free Church Synod at its recent meeting. True, it is not clearly given there, for not one speaker could define exactly wherein the difference between the two churches lay. The idea of the reverend gentlemen who opposed the union evidently was, however, that the United Presbyterians did not agree with them in regard to the Headship of Christ over the nations. We shall not attempt to define more closely than the speakers the distinctions referred to, but will simply remark that the difference between the two bodies, if any really exists, is not one which can by any possibility lead to controversy as to the life and practice of members of the church. There are now among the adherents of the Free Church, those who hold the very highest establishment views, who agree with the Rev. Mr. McAllister in his declaration at the Synod, that the civil magistrate is bound to circulate the Word of God, to order the people to give thanks in prosperous times, and humble themselves in time of depression—in short to tyrannize

over the consciences of all who do not agree with him. There are men of this stamp, and there are also those who believe that the magistrate has only a civil duty to discharge, and that he ought, while preserving order and upholding morality in the state, to avoid interfering with the religious scruples of those over whom he is appointed to rule—interference which in past times has led to bloody persecutions, strife, civil war, and lasting injury to religion. We say these two classes exist, yet of so little practical importance are their differences that they have never come into collision. There were elders in the same meeting of Synod with Mr. McAllister, who held extreme voluntary views. Would any one have dared to endeavor to turn them out? Most assuredly not; for more than one-half of the people would have followed them. The highest advocates of establishments in the Free Church in Canada demand nothing in practice from the Provincial Government, which voluntaries do not join in. They ask no money from the Government, they hold it unwise and wrong to put them under the yoke of the state; they would laugh at Mr. McAllister's idea of calling on Mr. Cauchon and Mr. Tache to circulate the Bible at Government expense. The ask only that the Sabbath shall be protected from violation, and in this all men even of ordinary morality join. There is no practical proposition which can produce a contest between the two parties of establishment men and voluntaries, and here lies the absurdity of making these views a test of exclusion for the United Presbyterians. Single members are not excluded from the Free Church now because they are voluntaries, and why should a whole church be treated differently? This is the state of the case now, but what is it in the future? Is not voluntaryism in Canada, as in the United States, certain to be the established rule? When the present generation, who have brought from the British islands their antiquated theories, the legacies of the middle ages, are passed away, will such a thing as establishments be ever mentioned in America? Then why let these unreal mockeries be a barrier to the progress of the Presbyterian cause in the province?

From the Morning Star.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The Sixth Anniversary of the American and Foreign Christian Union was celebrated Tuesday morning at the Tabernacle. The Rev. Dr. De Witt was called to the Chair.

The exercises commenced with the congregational singing of a long metre hymn to the tune of "Duke Street," after which the Rev. Dr. McLeod read the psalm, "Why do the heathen rage and the people imagine a vain thing," and offered a prayer.

The following abstract of the Report of the Board of Directors was read, and the Report adopted:

The receipts of the Society last year were \$63,867,28, and the expenditures \$66,361,69. The receipts from donations and annual subscriptions will be but little less than they were in the preceding year; while those from legacies were much less considerable. The Rev. Dr. Heather's collections up to the middle of April were more than \$9,000. They are not included in the above statement.

The Report calls the attention of the Society and its friends to the movements and counter-movements which concern Rome and her efforts.

In reference to the foreign field, the Report stated that in Sardinia the Government is marching steadily forward in its liberal career. The suppression of the monastic institutions and the curtailment of the ecclesiastical power as regards church property are

measures which Rome herself has forced the State to take. In Spain the Government seems determined to confiscate all church property and place the church on the ground on which it stands in France. The principle of religious liberty has failed to be incorporated in the new constitution by less than half a dozen votes. In South America, especially in Brazil, Venezuela, New Granada, and Uruguay, a liberal spirit characterizes the present Government. The same is true of Peru.

In our own country a great movement has commenced, having its origin in the awakening sentiment of the nation on the dangers to be apprehended from the rapid increase of Romanists among us, as well as by the increasing arrogance of a portion of the Romish hierarchy. The influence of this movement has been widely felt. In some quarters there is a disposition to institute legal inquiries into the manner in which Monastic Institutions which exist are carried on, and especially with a view to ascertain whether any of their inmates are held contrary to their own desires. It is encouraging, too, to see symptoms of a disposition in some places to resist the domination of priestly authority, on the part of our Roman Catholic fellow-citizens. But the most important of all movements in our country is that which relates to the "Tenure of Church Property." On this great subject the States of New York, Pennsylvania, and Michigan, have taken strong ground. Other States will follow, and this nation, we have reason to hope, will soon see one of the greatest sources of danger to its free institutions forever removed from its midst.

In the department of Missions the Board have employed, with much encouragement, laborers in thirteen States—among German, French, Spanish, Polish, Italian, and Irish residents, native or immigrant. For details they refer to the Annual Report itself.

The Romish Church in this country at the commencement of 1855 may be stated to embrace 7 Archbishops, 33 Bishops, 1,704 Priests, 1,824 Churches, 21 incorporated and 5 unincorporated Colleges, (having 2,662 students,) 31 Theological Seminaries, (with 500 students,) and 117 Female Academies. The entire nominal Papal population can hardly be less than 3,250,000 at this time.

The Society has aided the French Canadian Society to the amount of \$1,000 during the year, which sum supported six laborers in the field.

It has one Missionary in Hayti and two in South America.

In Ireland the Board have three Missionaries, including the Rev. Alexander King; a part of the year they had five.

In Sweden the excellent Auhfelt and Rosenius continue to labor with much success for the Society. In Belgium the Society has now four missionaries.

In France the Board give to the "Evangelical" and "Central Protestant" Societies the means of employing eighteen or twenty missionaries of various classes.

In Piedmont the Table of the Waldenses employ five missionary laborers at the expense of the Society.

The Rev. Edward D. G. Prime has taken the place, as chaplain, of the Rev. Charles W. Baird, whose health compelled him to return last summer to this country.

The Rev. Mr. Dundas, a converted Hungarian priest, was employed last year among his countrymen and other Romanists in Constantinople and its vicinity, at the expense of the Society.

The entire number of the missionaries of all classes supported by the Society last year was 108, of whom 62 were in the home field and 46 in the foreign.

From the Hamilton Gazette.

A PLEA FOR UNITY.

WE have received from the Rev. Robert Dick, the first of a series of tracts entitled "Gospel Tribune Pamphlets." It consists of a reprint of a letter addressed to the non-established communions of Scotland, by Sir George Sinclair of Ulster, son of the well known satirical writer, and is accompanied by some judicious remarks from the pen, we believe of the Canadian editor.

Mr. Dick holds as decidedly as we do that the prevailing system of religious denominationalism, is directly antagonistical to the revealed will of God. He emphatically repudiates the unscriptural assertion, frequently advanced, that the cause of Christ is promoted by the multitude of corporations into which the Christian family is split. Firmly is he persuaded that the Redeemer's prayer for the unity of his followers, is to be understood in its most literal and unrestricted sense; and that the conversion of the world is not to be looked for, till that impassioned orison has been fulfilled.

In order to illustrate the practical benefit of Catholicity, Mr. Dick instances a case, of which counterparts might be found in every quarter of Canada.

The inhabitants of a particular block or settlement, could all conveniently assemble in one structure, and when met would not form too large a congregation for the ministrations of a single clergyman. But what is the actual state of matters? The population of this settlement have been at the expense of erecting four places for public worship, the toil and outlay of constructing three of which being neither more nor less than a costly sacrifice laid on the altar of carnal divisions! With the same time and labor these religionists might have built three edifices for the service of Jehovah in the midst of poor and destitute communities, where they are pressingly needed. "Notwithstanding this munificent liberality," says our author, "they would not only enjoy themselves much better in one compact assembly, than in four lean, scattered, and jealous groups, but also secure to themselves at the same time, a snug annual saving, equal in value to the care, toil, and cost of warming, lighting, cleaning, and keeping in repair, three edifices constantly used as places of public worship. And then by giving their one minister the salaries which they now give to two, he would be lifted above the necessity of living under a load of pecuniary embarrassment, and enabled to enjoy the luxury of giving of his substance to such objects as properly claimed his support."

"But this is not all"—continues Mr. Dick—"The settlement in view, after doing all that has been suggested, would still have the annual salaries of two of their four ministers on hand, which they might appropriate in paying annually, one third of the salary of each of the ministers labouring in the distant settlements in each of which their liberality had erected a commodious edifice for the worship of God."

In the case to which he has special reference, Mr. Dick observes, that all that is above stated might be accomplished, and yet "the whole of the people still remain, precisely what they now are, in name, doctrine and worship Presbyterians."

Much, unquestionably, would be gained by the union of the different shades of Presbyterianism, the points of disagreement between which, especially in Canada, it would take the powers of a strong polemical microscope to discover. Why, however, stop here? As we have more than once asserted, no unsurmountable difficulty exists to prevent all classes

of Trinitarians, who could honestly subscribe the three creeds, from forming one corporation.

Concessions, we grant, would require to be made on all hands, but people who come to grapple with the subject in a spirit of honesty, and with a sincere appetite for the unity prayed for by Jesus, would find the amount of compromises imperatively called for, much smaller than they might have anticipated.

Heartily thanking Mr. Dick for what he has already done, we would request him to persevere in the good work. For nearly broaching the subject, he merits the gratitude of the entire Christian community. In this disjointed and schism-vexed age it is much even to tell men that unity is a thing supremely to be desired. Our sincerity in thus speaking will be the less questioned when we state that the object of our commendation is not a member of the Anglican Church.

Before laying aside our pen, we would venture to make a suggestion to Mr. Dick. Let him, at his earliest convenience, prepare and publish a scheme of union having reference both to doctrine and ecclesiastical constitution. This prospectus—if we may so use the word—being published, might be considered and weighed by the various denominations with a view as to how much each could conscientiously give up or adopt, to secure, "the peace of Jerusalem."

Long years might elapse ere a final adjustment took place, but what of that? It has taken dreary centuries to rend in tatters the seamless garment of the God-man, and unreasonable would be the dreamer who looked for its restoration in a day!

Let it never be forgotten that with Christian unity, we would at once attain the priceless boon of Christian education. If this was the only prize set before us, would it not be an ample stimulant to our holiest energies?

REMARKS.

The cause of union is indebted to the *Hamilton Gazette* for the preceding editorial. It is hoped that the good work thus begun will receive due attention in the future. Every influence which can be brought to bear against the exclusiveness and sectarianism of the churches of all denominations, should be at once laid under tribute, and pressed into the service of union. Editors of political as well as of religious journals can do much in the promotion of this work. Let all do what they can with a hearty earnestness, and the bigotry of ignorant partizanship will soon be driven from evangelical Christendom. The suggestion of the *Gazette* will not be lost sight of, but improved by a gradual development of plan such as shall keep pace with the onward progress of union principles.

It is stated that Sir Samuel Morton Peto, the treasurer of the English Baptist Missionary Society, gives away annually, from his own resources, about \$170,000. The greater portion of this is devoted to the building of churches. He must have a large income, and, what is better still, a *large heart*. Another example of liberality and diligence in doing good is given in the following paragraph from the London Watchman. Rev. G. Miller, minister of a dissenting congregation in Bristol, through whom an asylum for orphans was established at Bristol some time ago, at a cost of upwards of £20,000, has raised more than £20,000 toward the erection of another orphan asylum in the same city.

Views and Doings of Individuals.

The early appearance of the September *Tribune* deprives its pages of a contribution from the *Forest Bard*; a circumstance which certainly demands this explanation. The protracted silence of the *Tribune* in relation to its Bard, is leading many to enquire who is he? The class of readers who urge this inquiry, and the manner in which the question is pressed, confirm the publisher in his first impression, that the reputation of the "*Forest Bard*" is safe in his own keeping. His present exuberant wildness of imagination is rather a favourable indication than otherwise as he is yet a young man.

The touching simplicity of the following, as found in the *Citizen of the World*, has secured for it the place it here occupies.

THE LITTLE PILGRIM.

In a large old house, with two kind aunts,
The little Marian dwelt;
And a happy child she was, I ween,
For though at times she felt
That playmates would be better far
Than either birds or flowers,
Yet her kind old aunts, and story books,
Soothed many lonely hours.

Her favorite haunt, in the summer-time,
Was a large old apple-tree;
And oft amid the boughs she sat,
With her pet book on her knee.
The "*Pilgrim's Progress*" was its name,
And Marian loved it much;
It is, indeed, a glorious book,
There are not many such!

She read it in her little bed,
Beside the winter fire,
And in summer time in the apple-tree,
As though she would never tire.

But, unexplained, 'tis just the book
To puzzle the young brain;
And the poor child had no kind friend,
Its meaning to explain.

For though her aunts were very kind,
They were not overwise,
And only said, "Don't read so, child,
I'm sure you'll spoil your eyes."

But Marian still went reading on,
And visions strange and wild
Began to fill the little head
Of the lonely, dreaming child;
For she thought that Christian and his wife,
And all their children too,
Had left behind their pleasant home,
And done what she must do.

"I'll take my Bible," said the child,
"And seek the road to Heaven;
I'll try to find the Wicket Gate,
And hope to be forgiven."

I wish my aunts would go with me,
But 'tis in vain to ask;
They are so deaf, and rather lame,
They'd think it quite a task.

No! I must go alone, I see,
So I'll not let them know;
Or, like poor Christian's friends, they'll say,
'My dear, you must not go.'

But I must wait till some grand scheme
Can all their thoughts engage;
And then I'll leave my pleasant home,
And go on pilgrimage."

She had not waited long, before,
One fine autumnal day,
She saw the large old coach arrive,
To take her aunts away.

"We're going out to spend the day,"
The two old ladies said;

"We mean to visit Mrs. Blair—
Poor soul!—she's ill in bed."

"But, Marian, you must stay at home,
For the lady's ill, you see;
You can have your dinner, if you like,
In the large old apple-tree,
And play in the garden all the day,
Quite happy and content."

A few more parting words were said,
And off the ladies went.

The servants, too, were all engaged;
"The day is come at last."

Said Marian, "but oh, I wish,
My pilgrimage was past."

She knelt beside the apple-tree,
And for God's assistance prayed;
Then, with her basket in her hand,
Forth tripped the little maid.

Behind the house where Marian dwelt,
Far off in the distant lay
A high steep hill, which the sun at morn
Tinged with its earliest ray.

"Difficulty" was its rightful name,
The child had often thought;
Towards this hill she turned her steps,
With hopeful visions fraught.

The flowers seemed to welcome her,
'Twas a lovely autumn morn,
The little lark sang merrily,
Above the waving corn.

"Ah, little lark, you sing," said she,
"On your early pilgrimage;
I, too, will sing, for pleasant thoughts
Should now my mind engage."

In clear sweet strains she sang a hymn,
And tripped lightly on her way;
Until a pool of soft thick mud
Across her pathway lay.

"This is the Slough of Despond," she cried,
But she bravely ventured through;
And safely reached the other side,
But she lost one little shoe.

On an old gray stone she sat her down,
To eat some fruit and bread;
Then took her little Bible out,
And a cheering psalm she read.
Then with fresh hope she journeyed on,
For many miles away;
And she reached the bottom of the hill,
Before the close of day.

She clambered up the steep ascent,
Though faint and weary too;
But firmly did our Marian keep
Her purpose still in view.

"I'm glad, at least, the arbour's past,"
Said the little tired soul;

"I'm sure I should have sat me down,
And lost my little roll!"

On the high hill-top she stands at last,
And our weary Pilgrim sees

A porter's lodge, of ample size,
Half hid by sheltering trees.

She clapped her hands with joy, and cried,
"Oh! there's the Wicket Gate.
And I must seek admittance there,
Before it is too late."
Gently she knocks--'tis answered soon,
And at the open door
Stands a tall, stout man--poor Marian felt
As she ne'er had felt before.

With tearful eyes, and trembling hand,
Flushed cheek, and anxious brow,
She said, "I hope you're Watchful, Sir,
I want Discretion now."
"Oh yes, I'm watchful," said the man,
"As a porter ought to be ;
I s'pose you've lost your way, young Miss,
You've lost your shoe, I see.

"Missus," he cried to his wife within,
"Here's a child here, at the door,
You'll never see such a one again,
If you live to be fourscore.
She wants discretion, so she says,
Indeed I think 'tis true ;
But I know some who want it more,
Who will not own they do."

"Go to the Hall," his wife replies,"
"And take the child with you,
The ladies there are all so wise,
They'll soon know what to do."

The man complied, and led the child
Through many a flowery glade ;
"Is that the Palace Beautiful?"
The little Pilgrim said,
"There, to the left, among the trees ?
Why, Miss, 'tis mighty grand ;
Call it a palace, if you please,
'Tis the finest in the land.

Now we be come to the fine old porch,
And this is the Marble Hall ;
Here, little lady, you must stay,
While I the servant call."

Tired and sad he left the child,
But he quickly re-appeared,
And with him the lady of the house--
Poor Marian's heart was cheered,
"Sweet little girl," the lady said,
In accents soft and kind,
"I'm sure you sadly want some rest,
And rest you soon shall find."

To a room where three young ladies sat,
The child was quickly led ;
"Piety, Prudence, and Charity,"
To herself she softly said.
"What is your name, my little dear ?"
Said the eldest of the three,
Whom Marian, in her secret thought,
Had christened Piety.

"We'll send a servant to your friends,
How uneasy they must be !"
Admiringly she watched the child,
Who, indeed, was fair to see ;
Around her bright and lovely face
Fell waves of auburn hair,
As modestly she told her name,
With whom she lived, and where.

"How did you lose your way my love ?"
She gently raised her head,
"I do not think I've lost my way,"
The little Pilgrim said,

"This is the Palace Beautiful,
May I stay here to-night ?"
They smiled and said, "We're glad our house
Finds favor in your sight:--

"Yes, gladly will we keep you here,
For many nights to come."
"Thank you," said Marian, "but I soon
Must seek my heavenly home.
The valley of the Shadow of Death
Is near this house, I know"--
She stopped, for she saw, with great surprise,
Their tears began to flow.

She little thought the mourning dress,
Which all the ladies wore,
Was for one whom they had dearly loved,
And should see on earth no more.
Their brother had been called away,
Their brightest and their best ;
No wonder, then, that Marian's words
Roused grief in every breast.

Sobs only for awhile were heard ;
At length the ladies said,
"My love, you have reminded us
Of our loved and early dead ;
But this you could not know, my dear,
And it indeed is true ;
We are all near to Death's dark door,
Even little girls like you."

"Yes," said the timid, trembling child,
"I know it must be so ;
But, ma'am, I hope that Piety
May be with me when I go.
And will you show me your armoury,
When you have time to spare ?
I hope you have some small enough
For a little girl to wear."

No more she said, for Piety,
As Marian called her, cast
Her arms around the Pilgrim's neck,
The secret's out at last.
"You puzzled all," said Piety ;
"But now, I see, you've read
A glorious book, which, unexplained,
Has turned your little head.

"Oh, dearly, when I was a child,
I loved that Pilgrim Tale ;
But then mamma explained it well--
And if we can prevail
On your kind aunts to let you stay
Sometime with us, my dear,
You shall read that book with my mamma,
And she will make it clear."

Now we'll return to Marian's home,
And see what's passing there.
The servants all had company,
And a merry group they were.
They had not missed our Pilgrim long,
For they knew she oft would play
In that old garden, with a book,
The whole of the livelong day.

"Betty," at last, said the housekeeper,
"Where can Miss Marian be ?
Her dinner was in the basket packed,
But, sure, she'll come in to tea !"
They sought her here, they sought her there,
But they could not find the child ;
And her poor old aunts, when they came home,
With grief were almost wild.

The coachman and the footman too,
In different ways were sent ;
But none thought of the narrow way
In which the Pilgrim went.

"Perhaps she followed us to town,"
 Poor Aunt Rebecca said,
 "I wish we had not left our home ;
 I fear the child is dead."

And to the town the coachman went,
 For they knew not what to do ;
 And night drew on, when a country boy
 Brought Marian's little shoe.
 With the shoe in her hand, the housekeeper
 Into the parlor ran,
 "Oh, mistress, here is all that's left
 Of poor Miss Marian.

It was found sticking in the mud,
 Just above Harlem Chase ;
 I fear the poor child's perished there,"
 For 'tis a frightful place."

Then louder grew the ladies' grief ;
 But soon their hearts were cheered,
 When a footman grand, with a note in his hand,
 From the distant Hall appeared.

Aunt Ruth now read the note, and cried,
 "Oh, sister, all is well !
 The child is safe at Brookland Hall,
 With Lady Arundel,
 Who wants to keep her for a month ;
 Why, yer, I think she may—
 Such friends as Lady Arundel
 Are not met with every day.

"Our compliments, and thanks to her,
 When you return, young man ;
 We'll call to-morrow at the Hall,
 And see Miss Marian."

Then came a 'urst of grateful joy,
 That could not be suppressed,
 And, with thankful hearts and many tears,
 The ladies went to rest.

We'll take a peep at our Marian now,
 There in her bed lies she ;
 How blissful were her dreams that night,
 In the arms of Piety.

Oh, that happy month at Brookland Hall,
 How soon it passed away !
 Cheerful and good were Marian's friends,
 And who so kind as they ?

And, more than all, while there she stayed,
 They did their best to bring
 The little lamb to that blest fold
 Where reigns the Shepherd King.
 For many a lesson ne'er forgot,
 The little Marian learned ;
 And thoughtful and a happier child
 She to her home returned.

Years rolled away, the scene has changed,
 A wife and mother now,
 Marian has found the Wickot Gate,
 She and her children too.
 And oh ! how sweet it is to see
 This little Pilgrim band,
 As on towards their heavenly home,
 They travel hand in hand.

When cloudy days fall to their lot,
 They see a light afar,
 The light that shone on Bethlehem's plain,
 The Pilgrim's guiding star.

And now, dear children, whosoe'er,
 Or wheresoe'er you be,
 Who ponder o'er this strange, true tale
 Of Marian's history,—
 If to the flowers of your young hearts,
 Instruction's dews are given,
 Oh ! be earnest as our Marian was,
 To find the road to Heaven.

While the "*Regular Baptists*" of Canada are becoming more and more exclusive, it is gratifying to find that their brethren in the United States, who forty years ago were just like them, are now through the increasing light and knowledge which they enjoy, prepared to make proposals of change from rigid regularism to partial freedom of communion. *Genuine Regularism*, which formerly reigned over the American Close-Baptist Churches, with the same rod of iron with which it now keeps in subjection the members of so many Baptist churches in Western Canada, has so far been shorn of its strength, in the United States, that the denominational papers shrink not from recommending the consideration of a proposal to throw overboard one of the essential principles of regularism—that which repels from the communion all Free Baptists and all Baptists wherever found who are so irregular as to commune with any Christian who is not a Baptist. The change proposed involves the repudiation of this principle, leaving every *immersed* believer at liberty to commune with close Baptist churches: this point gained, no unsurmountable barrier would then exist to prevent the united incorporation of all the Baptist denominations in America. May those who oppose the change now mooted, be enabled to make a *full* discovery of the responsibility which they have the to-merity to assume.

From the New-York Chronicle.

A CHANGE PROPOSED.

We give place to the following, though we doubt the practicability of the change contemplated. It is a long formulary for a Baptist church, and, we should fear, would be rather inconvenient, to say nothing of the principle involved. Still, let every one look at it, and judge for himself.

"Messrs. Editors: The following is offered for the consideration of your readers :

"All who are correct in doctrine—that is, all who believe in the existence of God—the inspiration of the Scriptures—the Divinity of Christ—the work of the Spirit—the total depravity of the heart—justification by faith—the necessity of the new birth—the necessity of repentance toward God and faith in Jesus Christ—and in a general judgment and the resurrection of the dead—who have been baptized, upon a profession of their faith in Christ, and are living prayerful and circumspect lives—are invited to commune with us—the excluded of the church always excepted. The above is offered in lieu of the invitation which is usually given at our communion seasons.

"First, because it contains the true terms of communion. Hence, whoever comes within the compass of the above, has a right to commune, and ought not to be rejected.

"Secondly, the invitation usually given conveys to the mind no truth, no doctrine, no principle—nothing, except the naked fact—we limit the communion to the denomination. Hence the community is kept in profound ignorance of the reasons why we are limited communionists. Whereas, let an invitation be given, which is based on the terms of communion, and the people will come to understand the reasons why we are limited communionists, as well as they now understand the reasons why we are immersionists, or why we practise believer's baptism.

"Your strictures are invited.

B."

One change more, and no insurmountable obstacle would remain, to the speedy incorporation of all evangelical denominations: ignore immersion as a pre-requisite to communion—admit that a *Christian* may worthily partake of the Lord's supper before he has been immersed, and the work is done—the way is clear for the union of all the truly pious. And that all may see how very little really remains to be gained, let it be supposed, that the following question is formally propounded to every Baptist in America at the same moment—Do you believe that all who partake of the Lord's supper do so "UNWORTHILY" EXCEPT THE BAPTISTS? What would be the answer obtained? Would one be found to say "I DO" *unhesitatingly*? Not one: at least such is the conviction of the writer, who has perseveringly pressed this question upon close Baptists for more than *twenty years*, without finding ONE in any State of the American Union, or in any part of Canada, to give an affirmative response *unhesitatingly*; and *only one* who was bold enough to reply in the affirmative, even *with hesitation*. He was a Canadian Baptist; one of the true regularism of the west; a member of a church in Dundas, west of Hamilton. And it is due, even to him, to state that after a little consideration he abandoned the position he had taken, as untenable. But if it cannot be affirmed that all who commune at the Lord's table "*eat and drink unworthily*" except the Baptist; it can only be because of a conviction that they commune worthily! But if worthily, why prevent them? Surely no good reason can be assigned for debarring a worthy communicant from the Lord's table. The change proposed in the *New-York Chronicle* must be ultimately adopted, and the sooner it is done the better: it would render the communion table of the Regular Baptists accessible to at least 500,000 American Christians who are now excluded, and prepare the way for a second change, which would spread the Lord's table on earth on the same principle on which it is spread in Heaven; extending a soul-cheering welcome to all the children of God.

THE AMERICAN YOUNG MEN'S CHRISTIAN ASSOCIATIONS AND SLAVERY.

The alliance and intercommunion of evangelical Christians being the direct aim and object of this periodical, it is not surprising that we should feel deeply interested in the movements of religious bodies organized on the broad scriptural principle we advocate. Such are Young Men's Christian Associations. Originating in England in 1846, they have been quietly extending the circle of their influence through Europe and America, and are now to be found in places where least expected; in Rome, Constantinople, Syria, Algiers, Egypt, India, Australia, and California. We hail their extension for the good they accomplish in themselves, but chiefly as the extension of a great principle reduced to practice, viz. the alliance and intercommunion of Evangelical Christians.

In almost every issue we have laid before our readers some account of the movements of the American Associations, and it will be remembered that in July of last year, we recorded the result of a general convention which held its session in the city of Buffalo. The prominent subject under discussion was the expediency of forming an alliance, somewhat upon the model of those of Germany and Switzerland.

The Association of Toronto deeply impressed with the spirit of true catholicity which in every part of the world, is considered *fundamental* in such organizations, and willing for their own part to admit most cordially to their privileges all who bear the name of Christ; instructed its representative to move the following resolution at the convention of American Associations, in order to ascertain whether their brethren of the United States intended to form their alliance upon the Christian principle, universally acknowledged throughout the Christian world:

"That the Association represented in this convention recognize the Christian sentiment that in Christ Jesus there is neither bond nor free, and therefore cordially invite all Christian young men, of whatever degree or condition in life, to an equal participation in all the privileges the alliance can confer."

And what was the result, why this Christian sentiment was quietly referred to the Business Committee, and by them *suppressed*. It was too much for their American prejudices, they were ready enough to endorse the first part of the resolution, but as for the conclusion, however legitimate and natural, it could not be done in America. There are Associations of young men of *colour* in the States they could not think of admitting them to send delegates who should sit with them, pray with them, or consult with them.

In consequence of this action taken upon the resolution by the convention the Association of Toronto declined to be connected with them, and an extensive but very interesting correspondence was entered into upon the subject, a part of which is now in our hands and we are permitted to make a single extract from a letter written by the Corresponding Secretary of the Toronto Association in reply to the defence of the Convention: it will shew also the line of argument pursued to excuse the proverbial silence of American religious bodies with reference to the great subject.

"2. In your vindication of the action of the convention, you first demand that we shall admit your Christian brotherhood. Oh yes, my dear sir, we are all willing to admit that to the fullest extent; and that if you err in this matter, we *hope* you act "under the views you hold, and under the circumstances in which you are placed, as your conscience dictates." But you must, in return, permit us to think your views incorrect, and that the circumstances in which you are placed, whatever they are, cannot excuse the Alliance or any other Christian body from protesting with might and main against a known and acknowledged evil; and though the act of protesting may, as you say, "arm the foes of the Cross with weapons

of annihilating efficacy," you should, as Christians, do your duty, and leave the result to God. Christians in this age are far too accommodating—too much afraid of man; and have too little faith in God. If we, in doing our duty, arm the foes of the Cross with weapons of annihilating efficacy, cannot you believe that God will arise, and, clothed with majesty and power, will scatter his enemies. It is his cause; if it is in danger, as you suppose, it is not our duty to save it by any time-serving policy. Remember Uzziah, doubtless he was a good man who will deny him that honor? he thought the ark of God was in danger, and put out *his* hand to save it; but Uzziah was wrong, and God smote him. When his cause is in danger, he will protect it. What, if all the delegates at the convention were northern men, and desirous in their hearts to see the principle established: when an opportunity was presented to enunciate that principle, they were silent. Yet you ask, "Call you this a denial of the principle of universal spiritual equality before God?" No, my brother, *not before God*; but it amounts to a denial of the principle *before the world*: that was what we asked you to do.

"You then proceed to state that the question with you has become a political one, and that 'those who wish to do battle for this cause, individually or in an associated capacity, must grapple it by itself, and must arm themselves in no other name:' and further down you say it was 'originally a moral question.'

"My good brother, need I express my astonishment at such assertions. I begin to think you are right in saying that Christians in the United States and Christians in Canada move through different moral realms.' Do not all Christians acknowledge the same moral obligations? is not moral truth eternal and unchangeable? Can a moral question ever cease to be a moral question? Ah, my brother, this is the rock upon which Christians in the United States make shipwreck: they have ceased to look upon the question as a moral one,—a religious one; and they wish to make Christians of other lands treat it only as a political one: if you succeed in this, and yet earnestly desire to abolish the evil, you will deprive yourself of the assistance and sympathy of all the Christian world; for what have foreigners to do with a purely political question? 'Arm themselves in no other name!' why you will only throw away your most effective weapons, religion and morality: no, no, brother, 'put on the whole armour of truth.' 'Cry aloud, spare not.' 'Remember those that are in bonds, as bound with them.' If Christians throughout the wide world would unite with those of the United States in doing this, oppression would be thundered down. 'As bound with them.' What a long, loud wail would be heard rising from earth to heaven, if we who are free and possess such moral influence, spoke and acted as they would act and speak if they dared to do so, or if they knew the sweets of liberty as we know them. Think you that Christians do their duty in being silent, lest they should give offence: and is it true that the South would annihilate even the cross of Christ, if you should dare to speak freely as Christian men: if this be the issue, you should rather rejoice to meet them on this ground, than shrink from the conflict. Can the victory be doubtful?

"You excuse the silence of Christians, because with many the question is taken up for political effect. Why, my dear brother, there are men of the world, infidels and hypocrites engaged in every good cause, where popularity is to be attained; but how can that excuse the silence of those who are sincere?

Apply this to other matters, and see what it would lead to.

"Brother, we of Canada, are not 'ignorant of facts': we live too near you to be so: our intercourse is too frequent and intimate to suppose we are ignorant of the true position of the case. We are ready to admit the question is involved, surrounded with difficulty whichever way you turn, there are so many vast interests at stake, that it would perhaps puzzle the mightiest human intellect to point out the way by which the mammoth evil should be abolished without injustice being done to some party or other: this is the political part of the subject. But we think it is clearly the duty of all religious persons and bodies to agitate the question, to ripen public sentiment, and to lead in the right path. However, I may be allowed to say here, in order to avoid further complication, that the object this Association contemplated in moving the resolution at the Convention, was by no means to engage the Alliance in a crusade on the question of Slavery: it was merely to test whether or not the Alliance was to be based on the principle of universality it professed.

"Now, are there not some Coloured Y. M. C. Associations in the States: is there not one somewhere in your own neighborhood? Did they receive an invitation to send delegates to the convention? Has their existence been recognized in the printed lists sent out by the Alliance or by yourself. We wish to see the Alliance open its arms invitingly to all, without distinction; and I mistake the views of brethren here very much, if they would not rejoice again to cooperate with you.

"3. With respect to your assertion that the slaves are not excluded from religious privileges, it is not necessary that I should follow your remarks, after what has been said. We have among us here natives of the South, some of whom have possessed slaves; we see daily your southern newspapers (advertisements tell tales in a very business-like way); we know your laws, and we know of gentle females who have been immured in prison for the awful crime of teaching to read. We know too, that you have sabbath-schools for the slaves; and we know the general character of the tuition they receive. We see the printed discourses of your Southern ministers, and notice the remarks especially appropriated to the slaves. I can easily account for the apparently favorable view you take of the religious privileges of slaves, and would merely remark that the field is too large to be examined in detail: if we wish to ascertain the general effect of a thing of such huge dimensions, we must stand at a distance.

For the Gospel Tribune.

LETTER ON UNION.

DEAR SIR,—I am happy to observe that the few hints which, in my letter of May the 16th., I threw out on the subject of union among true Christians, have at length turned your attention to the means of obtaining that very desirable end. That former attempts to promote union, as you say, have only led to the formation of new sects, I am well aware; but the reason is, these attempts were made under the influence of sectarian views and feelings, under a corresponding name, and clogged with so many conditions that they could not succeed. The means I have proposed to promote union among all evangelical Christians are, simply a return to the obedience and purity of the primitive church, taking *Christ as our*

Head, the Holy Scriptures as our rule, and love as the bond of union, uniting all our members in one body, of which Christ is the Head.

The principles adopted by the Evangelical Alliance, of which you have given your readers a copy in the last *Tribune*, sound and good as they are, have caused a diversity of opinion, and clearly show that they will never gain the end which we have in view. If ever all evangelical christians are united in one communion, I verily believe it will be upon the three principles I have named, and by adopting a name free from all sectarian bias. THE TRUE CATHOLIC CHRISTIAN CHURCH is the best I can think of. True, because founded on the word of God—*Catholic*, universal, not sectarian—*Christian*, followers of Christ our Lord and Master. By setting up separate communions, from which many as good as themselves are excluded, some well meaning Christians are unconsciously disobeying the commands of Christ, who expressly desired that all his followers should be one.

Another great error, into which some sections of the church have fallen, is their becoming the followers of men instead of Christ. The will of our Lord is, that we call no man *Master* on earth; and yet this is daily done by many of his professed followers. The two evils I have noticed, namely, sectarianism and man worship, I believe to be great hindrances to the progress of the gospel, and one great reason why the Spirit of God does not operate more powerfully, either upon the churches at home, or missionary stations abroad.

I have still much to say on these subjects, but I dislike long articles myself, and so, I have no doubt, do many of your readers. I shall be glad to hear more of your own mind on the important subjects I have thus brought before you.

Yours respectfully,
W. B.

20th. August, 1855.

REMARKS.

The interest manifested by the venerable author of the foregoing letter, in relation to the cause of Christian Union, is well calculated to stimulate younger ministers to increased activity and zeal in seeking its promotion. Conscious of being profited by his earnestness, the conductor of the *Tribune* would shrink from controverting the opinions of one so much his senior, were it not for the open frankness of manner in which it is solicited.

It is intimated that a union organization might now be ushered into existence, less influenced by sectarian views and feelings, and less clogged with a sectarian name than has ever been the case heretofore.

But it may well be asked, what name could be less sectarian than "*Brethren*"—"*Disciples*"—"*Christians*"? And who could be more free from sectarian views and feelings than the founders of these respective sects? As numbers, however, rallied around

each of these names, partizanship soon made its appearance; so that even at this early stage of their existence, they are seldom if ever viewed in any other light than as sects, and often, apparently, as fully if not more deserving of the name than any of their predecessors. In view of making still another effort to secure Christian union by a new organization, it is proposed to call it "*The True Catholic Christian Church*," overlooking the fact that thousands of devoted Christians consider it very wrong to call an incorporation of churches a *church* under any circumstances, contending strenuously that such an use of the term *church* is grossly unscriptural, inasmuch as it is never used by the sacred writers in the singular, except when either speaking of a particular company of believers went to assemble in one place, or when referring to the body of Christ, *the church* of the living God; the plural being invariably used in every other case, as, "*the churches of Asia*," &c. The new name proposed, is therefore not so good as some that have been already tried, and which have nevertheless utterly failed to preserve the communities adopting them from becoming sects. Indeed, it may now be safely assumed, that it is quite impossible for any church organization to adopt a name that could in any degree diminish the *certainty* of its becoming a sect. So clearly apparent is this fact, that some churches are now trying the experiment of doing without a name—they have been trying for years, but, as might be expected, the longer they try the more difficult it becomes. When a child is first born, it can do for some time without a name, but when it begins to act outside the sphere of babyhood, its actions necessarily become more and more intermixed with the doings of others, who will on that account have occasion to speak of it more and more frequently, so that the necessity of the new actor's having a short and specific name of easy utterance, will be ever increasingly felt till it can be no longer dispensed with; and then, unless the parents furnish their offspring with a name suited to their taste, the public will furnish one suited to its own taste, which will probably be expressive of some defect instead of suggestive of some excellency; and hence it is much to be regretted that the necessity of bestowing a name should ever be thrown upon the public. And the conclusion may be considered perfectly warranted, that it is not in the power of a name or the want of a name to prevent a christian organization, if it lives and prospers, from becoming a sect; and hence that it is the duty of every Christian who would promote union, to seek it not by entering into new organizations, but by liberalizing and uniting those already existing. If wrong in these conclusions, the light which will make the wrong manifest is most earnestly desired. A communication from W. B. on this subject, although four times the length of his last, will not be considered too long for insertion in the *Tribune*. The subject well deserves a careful examination.

The moderate strictures on the statements of the *Christian Messenger*, which appeared in the last issue of the *Tribune*, seem to be altogether too tame to satisfy the views of many who are interested in the wrong that has been done, as is evident from the number of communications which claim a place in this number, amply charged with severe animadversions. As one *only* of these letters can be published, preference is given to the following, as it is the production of a decidedly strict Baptist, and it is certainly desirable that the Christian community should know in what light many of this class view the bigoted and strangely-absurd Regularism of the *Messenger* and its editor, whose extravagances must soon be so familiar to all, as to render it quite unnecessary to notice any of his representations.

To the Editor of the Gospel Tribune.

MR. EDITOR,—Whilst looking over an editorial, several weeks ago, in the *Christian Messenger*, on the re-organization of the Canada Baptist Union, the operations of which commenced in 1836, and were suspended in 1848, your correspondent perceived at once the disingenuous bias of that organ. At the time, it occurred to the writer that the Christian public should be furnished with facts corrective of the misrepresentations of the *Messenger*, but he presumed that some one more competent than himself would probably undertake the task. He is not ignorant that this expectation, to a certain degree, has been realized, and, for aught he is aware, more may have been done in the same direction.

This is one reason which he assigns for having deferred to interfere until so late a date; in addition, he has been visited with domestic afflictions, which for weeks have occupied his attention.

He is confident that the *Christian Messenger* stands in a false position in relation to the following facts.

1. In endorsing the presumptions of the *Montreal Witness* as to the constitution and object of the re-organized Union. The *Messenger* knows perfectly well, one must suppose, that it is neither an open communion Union, nor has the remotest idea of uniting with the congregational Union. Can the *Messenger* be ignorant that it is the very Union which existed before that of which the watch-word is "Regular" had a visibility—that which brought into operation the Baptist College—the *Montreal Register*—for years mainly supported the Grande Ligne Mission—sustained missionary interests and feeble churches, &c.? Is he so ignorant of that Union which brought the "Rev. T. L. Davidson, A. M., Brantford, C. W.," and others of minor notoriety, out of obscurity, furnishing free tuition, board, &c., &c., to students of limited means? Why did he enter the College of a Society, which, as soon as he graduated, he repaid with misrepresentation and denouncement? It would seem that he did not study very closely the moral of the serpent in the fable, which when warmed, stung its benefactor.

2. In the contempt with which he speaks of the above Union. If vanity and conceit would allow

him to form a correct estimate, he would admit that the career of Regularism from the starting of the *Evangelical Pioneer*, down to the quiescence of McClay College, has been much more notorious for noise and antagonism than the promotion of denominational interests.

3. He leaves the public to infer, that all the members of this Union are open communionists. If he is ignorant of the facts, he ought to have informed himself; if he is not, he is knowingly propagating false impressions. Upon either supposition, justice demands a redress at his hands. From the circumstances under which the organization took place, the greater number of its members are open; but it should be treated, not according to a circumstance, but according to its constitution, besides, there are some open communion ministers' names entered by the "Rev. T. L. Davidson" & Co., on the list furnished the Canadian Almanac, and there are several churches, and a still greater number of individuals, whose sympathies are not with this Regularism, who, notwithstanding, are close communionists. A little explanation, in many instances, will convince one how far many are imposed upon by the misrepresentations of the *Messenger*.

4. Instead of inserting in the columns of the *Messenger* with such self-complacency, extracts of comments by American Editors upon his own misrepresentation of the C. B. U., he ought to have corrected their false impressions, even at the expense of such adulterations as appear "in the dignified language of the *Christian Messenger*." It is not an impression among the erudite on this side the Lakes, that any special dignity characterizes the editorials of the *Messenger*. The editorial designation, "Ourself,"—a rather unusual compound—may have attracted the notice of his classic competitors beyond the Lines: MURRAY the Baptists in Canada published creditable denominational organs.

5. The *Messenger* did not see fit to disclose to the public what led more directly to the re-organization of this Union last June. He concealed the fact that the "Rev. T. L. Davidson" & Co., suppressed the names of numbers of Baptist Ministers (some of them eminent) from the list they furnished the Canadian Almanac, a transaction which ought to have put them to the blush, a transaction, too, which brought at least one close communionist to Toronto on the 13th of June. Will the *Messenger* say of this moral forgery what he says of his wholesale misrepresentations of the re-organized Union, "We did not write a line which, dying, we would wish to blot!" Vain *Messenger*, thou hast thy day. The C. B. U. may adopt the sentiment of an ancient parable, "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, rejoice in Abimalech, and let him also rejoice in you; but if not," &c.

The writer would add, that he cherishes respect for worthy brethren of the Regular Union, that he is in antagonism only with vanity, misrepresentations, and ultraisms. He is convinced that we should "speak truth every man to his neighbour," and that our short sojourn should be spent in the development of the Christian element.