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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME I.]

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

The Topic for the Month.

While many of the ministers and people of the Church of England, are sufficiently infatuated, to claim for their establishment the pre-eminent designation of "THE CHURCH," it is truly cause of rejoicing to meet enlightened and devoted christians in her communion—ministers as well as others, who trample all such arrogant assumptions in the dust; having been taught of God that his kingdom exists *within* men—that wherever a believing penitent is found, possessing "righteousness and peace, and joy in the Holy Ghost"—there stands a being, constituted a king and priest unto God—one whom the heavens shall receive, and the universe own, as a member of "THE CHURCH of the Living God." Let all fervently pray, that ministers such as the writer of the following personal address may be greatly multiplied in the Church of England, and that he may be long preserved to make like effective appeals to the consciences of men:—

THE TRUE CHURCH.

BY THE REV. J. C. EYLE, B. A., RECTOR OF HELMINGHAM, SUFFOLK, ENGLAND.

Reader, I want you to belong to the one true Church, to the Church outside of which there is no salvation. I do not ask where you go on a Sunday. I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect,—of all converted men and women,—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born again of the Spirit. They all possess "repentance towards God, faith towards

our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions. Some worship with a form of prayer, and some with none. Some worship kneeling and some standing. But they all worship with one heart.—They are all led by one Spirit.—They all build upon one foundation.—They all draw their religion from one single book, that is the Bible. They are all joined to one great centre, that is Jesus Christ. They all, even now, can say with one heart, "Hallelujah;" and they all can respond with one heart and voice, "Amen and amen."

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership, and baptism, and the Lord's Supper, although they highly value these things, when they are to be had. But it has only one Great Head,—one Shepherd,—one chief Bishop,—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door, no man on earth can open it,—neither Bishops, nor Presbyters, nor Convocations, nor Synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized. But he has that which is far better than any water-baptism,—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper,—but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by *ordained* men, and cut off from the outward ordinances of the professing Church,—but all the *ordained* men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act or favour whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it. It has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit, and they being ever with it, the Church cannot die.

This is the Church to which the scriptural *titles* of present honour and privilege, and the *promises* of future glory specially belong. This is the body of Christ.—This is the Bride. This is the Lamb's Wife.—This is the flock of Christ.—This is the household of faith and family of God.—This is God's building, God's foundation, and the building of the Holy Ghost.—This is the Church of the first-born, whose names are written in heaven.—This is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and wheat of the earth. This is the "Holy Catholic Church" of the Apostles' Creed. This is the "One Catholic and Apostolic Church" of the Nicene Creed. This is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world."—(Matt. xvi. 18, xxviii. 20.)

This is the only Church which possesses true *unity*. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God and Christ, and the Spirit, and sin, and their own hearts, and faith and repentance, and the necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection and judgment to come,—about all these points they are of one mind. Take three or four of them, strangers to one another from the remotest corners of the earth. Examine them separately on these points. You will find them all of one judgment.

This is the only Church which possesses true *sanctity*. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity. They are all holy in act, and deed holy and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly *Catholic*. It is not the Church of any one nation or people. Its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, nor pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian,—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name, and tongue,—but all one in Christ Jesus.

This is the only Church which is truly *apostolic*. It is built on the foundation laid by the apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the apostles without possessing these two things, to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure *unto the end*. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned. But the true Church is never altogether extinguished. It rises again from its afflictions.—It lives on through fire and water.—When crushed in one land, it springs up in another. The Pharaohs, the Herods, the Neros, the bloody Marys, have laboured in vain to put down this Church. They slay their thousands, and then pass away and go to their own place. The true Church out-lives them all, and sees them buried in its turn. It is an anvil that has broken many a hammer in this world, and will break many a ham-

mer still. It is a bush which is often burning, and yet is not consumed.

This is the only Church of which no one member can *perish*. Once enrolled in the lists of this Church, sinners are safe for eternity.—They are never cast away. The election of God the Father,—the continual intercession of God the Son,—the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken. Not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church which does the *work of Christ upon earth*. Its members are a little flock, and few in number, compared with the children of the world.—one or two here, and two or three there,—a few in this parish, and a few in that. But these are they who shake the universe.—These are they who change the fortunes of kingdoms by their prayers.—These are they who are the active workers for spreading the knowledge of pure religion and undefiled.—These are the life-blood of a country,—the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church which shall be truly *glorious at the end*. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities and powers upon earth shall come to nothing.—Dignities, and offices, and endowments shall all pass away.—But the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, Episcopacy, and Presbyterianism, and Congregationalism will not be mentioned. One Church only will be named, and that is the Church of the elect.

Reader, *this is the true Church to which a man must belong, if he would be saved*. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes! you may have countless outward privileges,—you may enjoy great light and knowledge;—but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Alas! for the ignorance that prevails on this point! Men fancy if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion. It is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother,—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

The satisfaction experienced by the pious of all denominations, in the perusal of the preceding plain and pointed testimony in behalf of the "True Church," will not be diminished by finding that the Rector of Helmington, does not stand alone in the English Church, as the exponent of these sentiments, as proved by the following paper, read at the *Missionary Conference*, held in Freemasons' Hall, October 12, 1852. Would that all the "Rectors" and "Incumbents" in Canada, possessed the enlightened views of

the church, inculcated by RYLE and MARSDEN! Then, would the reproach of Episcopacy, occasioned by the arrogance of the past, cease to hedge up the way of her ministers:—

A PLEA FOR MUTUAL SYMPATHY AND PRACTICAL CO-OPERATION.

BY THE REV. J. B. MARSDEN, M. A., INCUMBENT OF ST. PETERS' BIRMINGHAM.

THE Christian Church is the family of Jesus Christ. It consists of all those, by whatever name they may be called, who "live by the faith of the Son of God; who "love the Lord Jesus in sincerity," "who walk not after the flesh but after the spirit," for by these tokens the number of Christ's mystical body is known.

If this be so, the unity of the Christian Church is to be sought not in its outward uniformity but in its inward life—the life of God in the soul of its members. Not a corporate life—which to me is unintelligible—but an individual life. The life of Christ manifested in us, by which every member of the Church has been quickened—which unites him to the Church's Head—and by virtue of which he is consequently a true member of the living vine,—and therefore of the Church "which is His body."

The Church of Christ is one and undivided. The bond is this—membership with Christ. If we are united to Him we are one with all His family, because there is but one body with which Christ unites Himself. "Is Christ divided?" If this were the case, then His Churches might be so too. But if Christ be one and His body one, then we being many are one body in Christ, and are all of us members one of another. And thus I believe in the Holy Catholic Church.

The differences which exist among Christians do not interfere with this great, this glorious doctrine, that the Church is one. A family may be dispersed—it may be rent by unseemly quarrels—it cannot dissolve the bonds of nature. It does not cease to be a family. Its members may by their estrangement become unknown to one another. They may even look upon each other with suspicion, with unkindness, with dislike. Still the same blood circles in their veins. They have a common parentage. In spite of themselves—and often to their shame—they are after all one family.

And so are we! we who have been begotten again to a lively hope by the resurrection of Jesus from the dead. Now, whoso hath this hope in Him, purifieth himself, even as He is pure. The members of Christ are holy; and here is the true proof of their Church membership. We are members of the great Head, and therefore members of the common household of faith.

And as our life, so too our aim is one. It may be we are too much divided; it may be we stand too far apart; our language, our equipment may be various, still we move under the same great Captain. We aim at the selfsame achievement. We are "one army of the living God." Thus I understand the communion of saints.

The differences of Christians among themselves are much to be deplored. Yet not because they destroy the oneness of the Church. That is a question which they do not reach, which they cannot disturb—just as the differences of a family or its dispersion across the globe does not disturb the question of its common blood. It may even be a matter of doubt in some of our minds, whether a perfect uniformity be possible: if possible, whether it be desirable; if desirable, whether the pursuit of it, under present

circumstances, might not distract our attention, and draw aside our efforts from things of more pressing moment. Be this as it may, we are still one fellowship.

From these principles we set out. This we believe to be the doctrine which the Scriptures teach as to the unity of Christ's Church. But now we shall, I think, agree upon a second point—viz., that in order to glorify God to the utmost, in all our proceedings, there should be at least that degree of open and acknowledged concert and agreement which becomes a band of brethren engaged, though in different ways, in carrying on one grand design. Let us pass by the question whether perfect unanimity be attainable in the Church. Still we feel that all needless reserves and jealousies are wrong. For we are to strive for the "unity of the Spirit;" we are "to mark them that cause divisions;" we are to "speak the same thing," and to have "the same mind" that was in Christ.

To bring about a spirit such as this has long been the fervent desire of thousands of God's children. The desire is apparent here to-day. Now, it seems not unlikely that God is mercifully answering our prayers in a manner least expected. The missions of the Church may, after all, prove to be the instrument which God will employ for creating a spirit (hitherto, since Apostolic times unknown) of love amongst all the brethren. At least, *the missionary field is pre-eminently that on which every endeavour should be tried to accomplish a degree of union and co-operation far beyond what now exists amongst the Churches at home.* And this for their sake not less than ours.

Following the terms of the thesis which has been placed in my hand, I would suggest—

I. THAT THE AIM OF ALL EVANGELICAL MISSIONS IS essentially the same.

It is to preach Christ. An Evangelical mission is established simply for one purpose—to make known amongst the Gentiles the unsearchable riches of Christ. It is a mission to effect spiritual objects. Its aims are high. It may introduce the arts of civilized nations; it may refine the manners of the heathen; it may cultivate the minds of children. But these are not its high, its proper work. They are subsidiary, or at the utmost collateral; for these advantages may be conferred, and the people left after all in darkness and the very shadow of death. An Evangelical mission is sent forth to rescue the souls of men from the dominion of Satan, and to set up the kingdom of Christ in their hearts. The preaching of Christ crucified can alone do this. All missions have the same object. Wherever conducted, amongst scorching sands or eternal snows—however managed, by Episcopalian or Dissenter—by layman or clergyman—the message is all the same—Christ and Him crucified.

And in carrying on this ministry, the missionary has some advantages. For the most part, he is obliged to dwell, to the exclusion of all debatable questions, those on which Evangelical Christians differ, upon the great commanding features of the Gospel—e. g., the sinner's need of Christ, His perfect sufficiency, and the work of the Holy Ghost within us. Upon these points there is no room for difference of opinion; and in preaching to the heathen, these must be the prevailing, if not the exclusive topics. "The essential unity" of the missionary work is more evident, more palpable, if I may so express myself, than it can always be at home; for here, where our hearers, from their youth up have been familiar with the Gospel, difficult points must sometimes be dis-

cussed. Different views will present themselves. Substantially holding the same fundamental truths, we have unhappily broken up into distinct sections—not always recognising the brotherhood of Christ in those who differ from us. We have Calvinistic and Arminian preachers. We have theories of prophecy accepted by one, and opposed by another; and all this, to superficial, still more to prejudiced observers, seems to interfere with our unity of aim, and of affection too. Now from all these difficulties the missionary work is free. It is the plainest declaration of the simplest truths;—the milk for babes—for I hold that as the heathen congregations arrive "at a full age in Christ," the missionaries' work ceases. They should now become native Churches dependent upon a native ministry. Our work amongst them is that of laying the foundation rather than of building thereupon. Again, the unity of aim in Christian missions is not, to any great extent, affected by that wretched proselyting spirit which exists so much at home. The field is wide; the stations are remote from one another; the missionary's hands are full,—and his heart, too, if he is a man of God. He sees the heathen steeped in sin, plunging headlong into everlasting death! It needs but little of the spirit of his Master to impress him with this deep conviction,—that the form under which the Gospel shall be embraced is a matter of unutterable insignificance, compared with the fact that a heathen is brought out from the strongholds of Satan and made free in Christ. At home the difference between a true Christian and another man is often the difference between morality and spirituality; between a conduct already decorous and a heart now renewed unto holiness. In heathen lands it is very different; there the impressions of sin are hideous! There the unconverted man lives in all the abominations of Satan's worship. Now the soul of this man is the prize for which the missionary contends. Shall he let it go while he invades some neighbouring fold to entice the converted Wesleyan to the Independent camp, or the Presbyterian convert to the Church of England? What would be gained to the cause of Christ by such a triumph? What impression would it make upon the kingdom of darkness? What effect would it produce upon the native Christians—happily still ignorant, for the most part, of the cause of these divisions, of their nature, nay, of their very name? Too long has it been the custom of professing Christians at home thus to bite and devour one another; and, verily, we have had our reward; we have been consumed one of another, while the world has stood by in wonder or in scorn. Ever since the Reformation our divisions have been our bane. Missionaries have many trials but they and their flocks have many peculiar blessings; and amongst them not the least is this, that the proselyting spirit is almost unknown.

In short, God has mercifully granted an opportunity to the world, in these last ages, of seeing in missionary churches that sectarianism is not inseparable from Christianity. These distant pastures have not yet produced the rank weeds of this controversy; they flourish fair and green amidst the deserts that surround them. As yet the simple truths of the Gospel are sufficient for them, and they live thereby. No old wounds rankle there where everything is fresh. The pages of Church history they can read with profit and yet turn over without a blush. The fathers of these converts from the heathen shared in no persecution, such as Christians have inflicted on their brethren, and they have suffered no afflictions such as brethren have received at the hands of Christian Churches. The missionary field, then, invites a grand experiment. It is this; the recovery of the

true catholic spirit so long neglected or denied. There is in all Evangelical missions an essential unity of aim; why should there not be enlarged mutual sympathy? The object in every case is the same; the means in every case, though dissimilar perhaps, are not discordant; the agents are members of the same mystical body, drawing all their powers from one living Head. Does not this impose the obligation of mutual sympathy? This is the second point to which I am conducted by the terms of the proposition in my hand.

II. THE SYMPATHY OF WHICH WE SPEAK ought, then, I conceive, to be *active, constant, and diffusive*. 1. It must be active. Love is a salient principle. It seeks for opportunities; it delights in exercise. A missionary of the right spirit will rejoice with no measured, hesitating joy, in the success which attends the labours of his brethren of another name. He will never grudge the inroads which another makes upon Satan's kingdom. The field is the world. There is ample scope for all God's labourers, were they increased one hundredfold. It is pitiful to observe sometimes the too visible reluctance with which Christians admit the successes, even amongst heathens, of Christians of another name. How silent when they rejoice! How ready to hint disapprobation—to magnify their faults—to dwell with something not far removed from satisfaction on their failures! Where is the mind of Christ in all this? And where the mind of the first and greatest of all missionaries, who could and did rejoice if Christ was preached, though it were only out of strife and contention? The spirit we must cherish is that of *active sympathy*. The successes of those who differ from us are not barely to be recognised; they are not to be received with a cold acknowledgment of their truth. They are either the triumphs of the Gospel, or they are a delusion; and if a delusion, then undoubtedly a triumph of the Devil's! If we are not prepared to place them in the latter class, we *must* admit their title to the former. They are victories won for Christ; they are His triumphs, and, if His, then ours—ours—for we are Christ's. The want of active sympathy in the successes of other sections of the Church is, to my mind, whenever it is found a conclusive evidence of sectarian spirit.

2. Again, this sympathy should be *constant*. We should ever regard with the kindest interest the toilsome, though unpretending labours of all who work in Christ's vineyard. There are occasions,—bursts of disaster or of triumph,—which will awaken the most listless and provoke the sympathies, or the congratulations, of the most indifferent, but true Christian sympathy runs in a deeper channel. Perhaps we have all of us felt that the missionaries of that particular Society with which we connect ourselves in more direct service, never need our sympathies so much as when they toil and toil, month after month, year after year, with no visible success. We feel that the world, nay, what is far worse, we feel that the Church, is ready to blame them for faults which are none of theirs; for sloth, for needless expenditure, for want of wisdom, aye, and for want of grace. We have to protect such men from the impatience of their own friends, and still more from the reproaches and disparaging surmises of the world without.

Now we at home should learn, and we should invite our missionaries abroad,—to extend this sympathy,—these charitable constructions, this determined hoping against hope,—beyond the narrow confines of our own communion. We must not have one measure for ourselves and another for our brethren. If they have made their mistakes, so have

we. If they need our forbearance, we too have been in want of theirs. Let every missionary cultivate a generous spirit. Of all men, he has most occasion for it. He is an isolated being; he lives in his own world; he is surrounded by his own converts; he ministers in his own Church. Of all men, let him beware of selfishness—the selfishness of the Hebrew prophet—"I only am left alone, and the worshippers of Baal are many." Nothing, with the grace of God, will more conduce to restrain such feelings than the habit of constant sympathy with missionaries of other churches.

3. And this sympathy must be *diffusive*. It is not difficult to fix upon some one object, or class of objects, and make them the subject of our sympathies. The peculiar cast of our own minds, or the peculiarity of our circumstances, will lead us to this extent. But the sympathy which the Gospel cherishes knows no other boundaries than those of the Church itself—in some respects, indeed, reaching far beyond them. But we are speaking of sympathy with *the brethren*: this must extend to all the brethren, or it fails of its office as a Christian principle. "ALL the saints"—"all that are in Christ Jesus"—all those that call upon the name of Christ, their Lord and ours,—these, according to the Apostolic precept and example are to share our love. It is of great importance that our missionaries, and especially our young men designed for missionary work, should imbibe this principle. There is, in many minds, perhaps in all, a disposition, the result of early prejudice or of natural infirmity, or of the want of Christian discipline, to look with dislike, to use no stronger word, upon some portion of Christ's family. This dislike must be borne down. The question is a very broad one; the answer to which determines, whether or not these men should have my Christian sympathies: it is not this; can I heartily approve of all their principles, or of all their conduct?—It is simply this, are they Christ's? Here amongst the heathen do they preach the Gospel which He sealed with His blood; or is it another Gospel, which is not another? When the question is, Whether a missionary shall receive within the circle of his spiritual affections some other labourer of a different judgment in matters of Church polity, the rule is clear, and we cannot better express it than in the terse words of Robert Hall: "He that is good enough for Christ, is good enough for me."

III. But now we come to our *third* point for consideration,—that of PRACTICAL CO-OPERATION in the entire work as conducted by the different societies. Christian sympathy is not an idle sentiment; it prompts us to the work of faith and to the labour of love. How then, assuming that we possess Christian love towards each other, can we give practical utterance to our affections? In a word, when and how can we co-operate?

Let it be premised that we speak of co-operation such as may, and, we think, should exist amongst men who adhere, nay, perhaps rigidly adhere, to their several notions of Church government. We assume that great differences exist as to which is the right model of Church government; and that we shall still adhere each to his own form, and continue faithful to his own section of the Catholic Church. A brighter day may sometime dawn; but at present our humble task is not to anticipate the future, but to cultivate the opportunities that lie within our reach.

First, then, to begin at home; why should we not have an annual conference of the friends, the committees and officers of all our Evangelical missionary societies? Why should they not assemble once a year at least, and under the direction of a president, to be chosen by themselves, proceed calmly to deli-

berate on their position, their prospects, their difficulties; frankly to avow their mistakes, and cordially to encourage each other? The advantages of such a meeting, were its members actuated by a manly and Christian spirit, would surely be incalculable. Our little jealousies would cease beneath its influence. The low intrigues, the party spirit, the unfounded jealousy, the suspicion and the coldness which isolate our several committees would surely melt; Ephraim and Judah would neither vex nor envy one another. As far as the imperfect condition of the Church allows, we should be what the Church was once—though not, alas! in recent times—when "the multitude of them that believed were of one heart and of one soul."

It is in vain that we impress upon our missionaries the duty of a catholic spirit and of co-operation with other Churches, unless the example be set at home. Nor are the difficulties, I conceive, insurmountable. Some years ago a "New Model of Protestant Missions" was proposed by a writer whose name was held in great esteem amongst Evangelical Christians. His plan was, I believe, to sink all our peculiarities,—all that distinguishes one section of the Church from another,—and carry out the Gospel to the heathen without any particular Church order or form of government. I do not revive this idea. The plan was impracticable. Yet Churchmen and Dissenters have met ere this to commend a missionary bishop to the grace of God for the work before him. Few of those who were present will forget the day, though more than twenty years have passed since then, when the Bishop of Calcutta, before he set out for India, was thus commended to the tender care of the Great Shepherd, by services in which the venerable Clayton and the venerable Simeon each took a part, and when prayer and praise were offered by brethren of different Churches. In this there was the germ of a missionary conference such as I propose. Something of the kind, I am aware, exists; but I venture to urge a more public formal acknowledgment of the great duty of united conference among the committees of our different societies.

Turning our attention now to the state of things abroad, I would suggest, that since the circumstances of our brethren engaged in the missionary field are so various, no precise plan of action can be proposed. In some places, as in the great cities of our Indian Empire, there may be several missionaries of different denominations living near each other. More frequently the missionary is a lonely labourer. He must travel far to meet with one who is engaged in the same holy calling. Practical co-operation may be in such cases quite impossible. On the whole, then, it is *rather in the cultivation of the catholic spirit*, than by any precise mode of action, that our friends abroad must exhibit their sympathy with other portions of the Church of Christ. Still something may be done where distance does not render it impracticable; there might be conferences on missionary work, where there should be a free exchange of thought as among brethren, and members of one family. They might communicate their plans, explain, as far as they are acquainted with them, the causes of their failures, and invite their brethren, though of other denominations, to share their triumphs—triumphs which, if worth the name, are not those of a sect or a denomination, but of the whole Church of the living God. If a Jew have been led to see his Messiah in the man, Christ Jesus; if a Mahomedan have abandoned his thy visions of a carnal paradise, and been transformed by the renewing of his mind; if a heathen have forsaken his dumb idols to serve the living and true God, these are no sectarian triumphs. The shout of victory is heard in that distant land where there is

joy over one sinner that repenteth. And shall it be that fellow-soldiers in the same warfare shall feel or affect indifference. When there is joy in Heaven shall there be none on earth!

Above all, our missionaries of different Churches might unite with one another, at stated seasons, in solemn acts of devotion. Meetings expressly for prayer might be held from time to time, in which all should join who belong to the common household of faith. Nothing soothes asperities, nothing checks the aspirings of ambition, nothing conciliates affection, nothing enlarges charity, like social prayer. Let there be fervent prayer offered up unceasingly, and those who are wont to take their part in it will scarcely, under any circumstances, be tempted to regard each other with suspicion or distrust. Surely the spirit of disunion, or cold indifference, would shortly disappear; our unhappy divisions would be healed, and in their place we should hail the presence of the spirit of unity and of godly love.

Much might be added; but I have trespassed long; and I forbear. I speak as unto wise men; if feebly, your wisdom and experience may still give power and life to what is imperfectly expressed. If, in any measure as becometh the importance of the subject—if any thought or hint has been uttered, which, passing into another's mind, shall there receive the touch and finish which may give it life, and speed it on some career of usefulness,—since man is nothing, to the only wise God let us give all the praise.

Moral and Religious Miscellany.

MAXIMS WORTH A DAILY READING.

Benevolence is *peripatetic*; it goeth about doing good.

On every part of creation is inscribed this sentiment,

"Not for ourselves, but for others."

The eye that sees all things, sees not itself.

The bible—this oldest Book is always new.

Nature designed the heart to be always warm, and the hand to be often open.

The best investment of money is in the bank of faith and love.

To be useful is to be happy; to be loved of God is to be blessed.

The superfluities of professed Christians would send the Gospel to the whole world.

Nothing can be lost that is done for God, or given to God.

Content is the wealth of nature.

The best outlay of money is on good deeds.

When we bear in mind what our Saviour gave for us, and is daily giving to us, what can we have the heart to refuse to give to Him?

To-morrow: the day when misers give, when idlers work, and when sinners reform.

The worst kind of poverty is a destitution of God's sacraments and ordinances.

God and our parents cannot be fully requited.

To do nothing is the way to be nothing.

To receive God's blessing in Christ, you must first open your hand.

When men proportion their charities to their estates, God often proportions their estates to their charities.

Think of the accounts you have to settle with your Maker and your Saviour: plow or not plow, you must pay your rent.

Judas and the poor widow both brought money to the temple.

Zaccheus gave the half of his goods unto the Lord; the poor widow gave all that she had.

The gift of a little cake unto a prophet of the Lord, was requited with a family supply for many days.

Benevolence is the salt of wealth.

Lay out for the Lord and lay up for yourself.

Of all missionaries, the chief is he whom the Father sent.

THE PRICE OF SUCCESS.

Effort is the price of success in every department of human action. From the attainment of rudimentary knowledge to the salvation of the soul, every step in our progress is made by undaunted toil. The boy who drones over his book, a slave to listless laziness, thereby secures a place for himself at the foot of society. The Christian who, like Bunyan's Timorous and Mistrust, flees at the voice of lions, is undone. The man who shrinks from difficulty in his business or profession, who refuses to climb because the rock is sharp, and the way steep, must make up his mind to slide back and to lie in the shadows below, while others use him as a stepping block for their own rising. For this, such is the constitution of society, there is no help. The poet wrote truly who said;

"Thou must either soar or stoop,
Fall or triumph, stand or droop;
Thou must either serve or govern;
Must be slave, or must be sovereign;
Must, in fine, be block or wedge,
Must be anvil, or be sledge."

To shake off an indolent spirit, or stir one's self to exertion, to reach constantly upward, to struggle for a firm foothold on the most slippery places, to wrestle manfully, even when principalities and powers are our foes, to refuse submission to any evils however frowning, are conditions we must either fulfil, or sink to littleness, to uselessness—perchance to ruin. Therefore, with a brave heart, and an unconquerable spirit, every man should address himself to the work of the day, striving with pure views, and religious trust for an increase of his talents, and for a victory, which will enable him to stand unabashed in the last day. He who thus strives need fear no failure. His triumph, though delayed for a time, shall come at last.—*Zion's Herald*.

NEGATIVE RELIGION.

In these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a negative religion.

They do not profane the Sabbath.

They do not neglect the ordinances of God's house.

They do not live without a form of prayer.

They do not take the holy name of God in vain.

They do not defraud their neighbours.

They do not neglect the poor and needy.

They do not run a round of gaiety and folly.

They are not seen on the race ground.

They do not frequent the theatre.

They do not take their place at the card table.

They do not appear in scenes of riot and dissipation.

They are not drunkards.

They are not swearers.

They do not bring up their children without some regard to religion.

They do not cast off the fear of God.

BUT

They do not love him.

They do not experience his love shed abroad in the heart.

They do not enjoy vital, heart-felt religion.

They do not give God their hearts.

AN EARLY TESTIMONY FOR FREE COMMUNION.

With the name of John Bunyan, the Baptist Church of Bedford, of which for seventeen years he was pastor, is intimately associated. But Bunyan was not its first pastor. It was founded in the year 1650, twenty-one years before Bunyan's connection with it, by Mr. John Gifford, and "eleven other grave serious Christians, who appointed a day for this solemn transaction, when they met together, and after fervent prayer, they first gave themselves up to the Lord, and then to one another, according to the Will of God." Mr. Gifford's life was a somewhat remarkable one. At one time an ardent Royalist and a major in the King's army, he was distinguished by all the vices fashionable among the Puritan-hating cavaliers, being addicted to drinking, swearing, gaming &c. But the grace of God found him at last, as it did Paul the blasphemer, and like Paul he sought to join himself to the people of God. For a time they naturally distrusted one who had been a notorious enemy of the godly, and when like Paul "he assayed to join himself to the disciples, they were all afraid of him, and believed not that he was a disciple." The sincerity of his conversion, however, was not long in manifesting itself, and for six years, the former drinking, swearing Major Gifford, changed by the power of divine grace, laboured as the untiring, ever-vigilant, and successful pastor of the Church in Bedford which he had assisted in founding. Shortly before his death in September 1656, Mr. Gifford prepared an epistle to the Bedford church, to be read after his departure, in which he gave them much weighty and valuable counsel as to the way in which their church affairs should be managed, so as to prevent divisions, distractions, and the loss of that gospel-order and fellowship which then they happily enjoyed. The following sentences deserve to be quoted, not only on account of their historical interest as shewing the identity of Bunyan's liberal sentiments with those of his predecessor's, but on account of their own intrinsic excellence and cogency:—

E.

"Concerning your admission of members, I shall leave you to the Lord for counsel, who hath hitherto been with you. Only thus much I think expedient to stir up your remembrance in; that after you are satisfied about the work of grace in the party you are to join with, the said party do solemnly declare—before some of the church at least—that UNION with CHRIST is the foundation of all saints' communion; and not

merely your agreement concerning any ordinances of Christ, or any judgment or opinion about externals; and the said party ought to declare, whether a brother or sister, that through grace they will walk in love with the church, *though there should happen any difference in judgment about other things.*

"Concerning separation from the Church about Baptism, laying on of hands, anointing with oil, psalms, or any externals, I charge every one of you respectively, as ye will give an account of it to our Lord Jesus Christ, who shall judge both quick and dead at his coming, that none of you be found guilty of this great evil; which while some have committed, and that through a zeal for God yet not according to knowledge, *they have erred from the law of the love of Christ, and have made a rent from the true church, which is but one.*

"Finally, Brethren, be all of one mind; walk in love one to another, even as Christ Jesus hath loved you, and given himself for you. And the God of peace, who raised up our Lord Jesus Christ from the dead, multiply his peace upon you, and preserve you to his everlasting kingdom, by Jesus Christ. Stand fast, the Lord is at hand.

WRONG MEDICINE.

Early one morning, while it was yet dark, a poor man came to my door, and informed me that he had an infant child very sick, which he was afraid would die. He desired me to go to his house, and if possible prescribe some medicine to relieve it; "for," said he, "I want to save its life if possible." As he spoke this the tears ran down his face. He then added:

"I am a poor man, but, doctor, I will pay you in work as much as you ask if you will go."

I said, "Yes, I will go with you as soon as I take a little refreshment."

"O, sir," said he, "I was going to try to get a bushel of corn, and get it ground to carry, and I am afraid the child will die before I get home. I wish you would not wait for me," and then added, "We want to save the child's life if we can."

It being some miles to his house, I did not arrive there until the sun was two hours' high in the morning, where I found the mother holding her sick child, and six or seven little ragged boys and girls around her, with clean hands and face, looking as their mother did, lean and poor. On examining the sick child, I discovered it was starving to death! I said to the mother—

"You don't give milk enough for this child."

She said, "I suppose I don't."

"Well," said I, "you must feed it with milk."

She said, "I would, sir, but I can't get any to feed it with."

I then said, "It will be well then for you to make a little water gruel and feed your child."

To this she said, "I was thinking I would if my husband brings home some Indian meal. He has gone to try and get some, and I am in hopes he will make out."

She said all this with a very sad countenance. I asked with surprise—

"Why, madam, have you nothing to eat?"

She strove to suppress a tear, and answered, sorrowfully—

"No, sir, we had but little these some days."

I said, "What are your neighbours, that you should suffer among them?"

She said, "I suppose they are good people, but we are strangers in this place, and don't wish to trouble any of them, if we can get along without."

I thought I would give the child a little manna. So I asked for a spoon. The little girl went to the table-drawer to get one, and her mother said to her, "Get the longest handled spoon." As she opened the drawer, I saw only two spoons, and both with the handles broken off, but one handle was a little longer than the other. Thinks I to myself this is a very poor family, but I will do the best I can to relieve them. While I was preparing the medicine for the sick child, I heard the oldest boy (who was about fourteen) say, "You shall have the biggest piece now, because I had the biggest piece before." I turned round to see who it was that manifested such a principle of justice, and I saw four or five children sitting in the corner where the oldest was dividing a roasted potatoe among them. And he said to one, "You shall have the biggest piece now," &c. But the other said, "Why, brother, you are the oldest, and you ought to have the biggest piece."

"No," said the other, "I had the biggest piece before." I turned to the mother, and said, "Madam, you have potatoes to eat, I suppose?"

She replied, "We have had, but that is the last one we have left; and the children have now roasted that for their breakfast."

On hearing this, I hastened home, and informed my wife that I had taken the wrong medicine with me to the sick family. I then prescribed a gallon of milk and two loaves of bread, some butter, meat, and potatoes, and sent my boy with these, and had the pleasure to hear in a few days that they were all well.

The principle of justice manifested in those children delighted my soul, and served as a rich reward for all my labour. O, how good and how pleasant it is for brethren to dwell together in unity and love! To see them in time of distress and starvation so just and liberal as to give to each one his full share of one roasted potatoe, was a pleasant sight. Oh, the sweet words, "You shall have the biggest piece now for I had the biggest piece before!" May every child embrace this just and loving principle.—*New York Cabinet.*

CHANGES IN CONSTANTINOPLE.—The residence of Franks in Constantinople proper has always been prohibited, but during the two or three past years this prohibition has been broken with impunity, and Frank physicians and merchants have settled down here and there, with no word of objection on the part of the authorities. It was now thought desirable for a missionary to take up his residence there. The Armenian Patriarch had forbidden any of his people to rent a house to them, on pain of being excommunicated. It was feared that none could be obtained, but Mr. Dwight on making trial had more than a dozen offered to him. It was still necessary, however, that a paper should be obtained from the officer of the Patriarch for the district, before the bargain could be legally closed. On application being made for this paper, it was refused. The matter was then related to the head of the police, before whom the contract must be made, who immediately declared that he would compel the Patriarch's subaltern to give the requisite paper, quite ridiculing the idea that an Armenian was not to be permitted to rent his house to a Protestant. The house which has been secured is beautifully situated on the Sea of Marmora, in a remarkably open portion, with streets, for Constantinople, broad and clean, and only five minutes walk from the new place of worship in Koomkapoo.—*Journal of Missions.*

There are 120,000 Jews in the United States, shown by the synagogue rolls.

DULL CHILDREN.

No fact can be plainer than this, it is impossible to judge correctly of the genius or intellectual ability of the future man by the indications of childhood. Some of the most eminent men of all ages were remarkable only for dullness in their youth. Sir Isaac Newton, in his boyhood, was inattentive to his study, and ranked very low in school until the age of twelve. When Samuel Wythe, the Dublin schoolmaster, attempted to educate Richard Brinsley Sheridan, he pronounced the boy an "incorrigible dunce." The mother of Sheridan fully concurred in this verdict, and declared him the most stupid of her sons. Goldsmith was dull in his youth, and Shakespeare, Gibbon, Davy and Dryden, do not appear to have exhibited in their childhood even the common elements of future success.

When Berzelius, the eminent Swedish chemist, left school for the University, the words "Indifferent in behaviour and of doubtful hope," were scored against his name; and after he entered the University he narrowly escaped being turned back. On one of his first visits to the laboratory when nineteen years old, he was taunted with the inquiry whether he "understood the difference between a laboratory and a kitchen." Walter Scott had the credit of having the "thickest skull in the school," though Dr. Blair told the teacher that many bright rays of future glory shone through that thick skull. Milton and Swift were justly celebrated for stupidity in childhood.—The great Isaac Barrow's father used to say that, if it pleased God to take from him any of his children, he hoped it might be Isaac, as he was the least promising. Clavius, the great mathematician of his age, was so stupid in his boyhood, that the teachers could make nothing of him till they tried him in geometry. Carracci, the celebrated painter, was so inept in his youth that his masters advised him to restrict his ambition to the grinding of colors.

"One of the popular authoresses of the present day," says an English writer, "could not read when she was seven. Her mother was rather uncomfortable about it, but said as everybody did learn with opportunity, she supposed her child would do so at last. By eighteen the apparently slow genius paid a heavy but inevitable debt of her father from the profits of her first work, and before thirty had published thirty volumes." Dr. Scott, the Commentator, could not compose a theme when twelve years old; and even at a later age, Dr. Adam Clarke, after incredible effort, failed to commit to memory a few stanzas only. At nine years of age, one who afterwards became chief-justice of this country, was, during a whole winter, unable to commit to memory the little poem found in one of our school-books.

Labor and patience are the wonder-workers of man—the wand by whose magic touch he changes dross into gold, deformity into beauty, the desert into a garden, and the ignorant child into the venerable sage. Let no youth be given up as an incorrigible dolt, a victim only to be laid up on the altar of stupidity, until labor and patience have struggled long enough to ascertain he is a "natural fool," or whether his mind is merely inclosed in a harder shell than common, requiring only a little outward aid to escape into vigorous and symmetrical life.

ANOTHER CHECK TO THE JESUITS.—The Chamber of Deputies of Chili lately decided, by a vote of thirty to six, not to restore to the Jesuits the convent and premises in Santiago, of which they were dispossessed in the last century by the King of Spain; thus preventing their re-establishment in that country.

Views and Doings of Individuals.

For the Gospel Tribune.

GETHSEMANE.

BY THE FOREST BARD.

'Tis darkness Jerusalem ; along thy streets no tread,
Awakes lone echo from her dusky bed ;
Curtain'd by night, she sleeps the hours away,
Unless when wakened by the watch-dog's bay,
Or the soft voice of zephyrs gathering balm,
That in their passage, stir the bending palm ;
Sweeping in fragrance, down to Kedron's side,
They bear their odors to its crystal tide.

The hour is night, the busy bustle's hush'd,
That thro' thy streets in midday fervor rush'd ;
No lights gleam forth, all are in darkness set,
That mark'd the tow'r of lofty minaret ;
Echo is hush'd, and silence guards her sleep,
White scarce a sound swells Olive's rocky steep,
Save one, there is, who sleeps not ; bow'd with care,
He seeks thy groves, Gethsemane for prayer.

The Christ of God—the Lamb for sinners slain,
With friendship's few, who form his humble train ;
In plaintive pray'r, his patient head he bows,
While crimson sweat bedews his sacred brows—
“ My Father ! ” Oh, my Father ! ” will, “ I pray ; ”
This bitter draught from me to pass-away :
But oh, if not, then “ let thy will be done ”—
Thou art my Father—glorify thy Son.

The Father heard, and thou Gethsemane
Wast witness then to heaven's diplomacy ;
The Co-eternal Senator demands,
And wrests life's charter from death's gloomy hands ;
Then death abolish'd, and then sin withstood,
Becomes himself the sacrifice of blood,
He bows his head to tread the thorny path,
And dies to satisfy eternal wrath.

Oh, mighty deed, and mighty love, was there—
Yea, mighty love, beyond a world's compare ;
The deed was God-like—'midst a world's wild strife,
To sign the charter of eternal life.
Could man have sought the death-king on his throne,
Or found a ransom that would sin atone ?
As well might he have struggled to have torn
The gauze like garment from the breast of morn,
Or pluck the sable mantle (in his might,)
That in its darkness wraps the limbs of night,

Yet what of glory wreathed the Conquerors brows,
As he in agony of sorrow bows
In thee Gethsemane ; was heard the peal
Of angel songs along thy arcades steal ;
Rich hallelujahs swelled each angel breath,
In psans sung the conqueror of death :
Hail holy victor, death gives up the strife,
And thou art crown'd Lord of eternal life.

They sleep—the few—the drowsy watchless sleep ;
Oh specious friendships that such vigils keep.
Could ye not watch one hour with him abroad,
Who bare the wrath of sin's avenging God,
And strive to pour affection's sacred balm,
The heaving surges of that soul to calm.
Alas for Friendship ! thus if she be known,
That left the Christ unfriended and alone.

Oh, not alone : the Father too was there ;
Altho' unseen, he hears that anguish'd pray'r—
Celestial spirits fly to the relief,
And bear him strength and balm for every grief ;
Faith in her full effluence seems to roll
In soothing sunlight o'er the sufferer's soul ;
Thy will be done, oh Father, then he cried,
I am thy Christ : will be thy crucified.

Cobourg, February, 1835.

From a Correspondent.

CHRISTIAN FORBEARANCE IN RELATION TO SECTARIAN DIVISIONS.

“ Forbearing one another in love. ”—Ephesians iv. 2.

The natural character of men is described by the words—“ CONTENTIOUS, HATEFUL, AND HATING ONE ANOTHER. ” The character of Christians who walk worthy of their high vocation is described by those other words—“ FORBEARING ONE ANOTHER IN LOVE. ” The contrast thus drawn is a very striking one, and suggests to those who bear the name of Christ, the enquiry whether they are found exhibiting to the world the latter character, in any degree corresponding to the affecting urgency of the apostolic exhortation to forbearance—a loving forbearance. It is an ungracious task to point out shortcomings, and more especially the shortcomings of the brotherhood, and to do so may seem an apparent violation of the heavenly grace which is now occupying our thoughts, for “ charity thinketh no evil. ” But she also “ rejoiceth in the truth, ” and, if obstructions exist impeding the free and unrestricted flow of Christian love through redeemed souls, which are its appropriate channels, it is not only lawful for us but our bounden duty to put forth our efforts, however humble, to bring about their removal and destruction. In this matter one sect cannot cast the first stone at another. The confession may well proceed from all of us—that we are verily guilty concerning our brethren, in that we have not loved them and borne with them, on account of their all bearing the Image of one common Father more or less obscured as that Divine Image may be by the remains of that which is of the earth, earthy. It is impossible for us to shut our eyes to the fact, and there are perhaps few of us who can entirely clear our skirts of all guilt in connection with it, that the bitterness of ecclesiastical contentions has passed into a bye-word, and that in too many cases those who should have exhibited to the world the loveliness of Christian forbearance, have outstripped the men of the world themselves in manifestations of strife, contention, and hatefulness. It is undeniable that the books we have, termed Histories of the Church, are mainly histories of controversies and strifes. And, if we ask a Professor of Church History in one of our Colleges, to define in strict and accurate terms, the subject of his course, the answer will be “ Polemical Theology ”—a knowledge of the fightings and wars which have taken place in the domain of religion ! We have heard a very distinguished Professor in that department, laying down to his pupils this very definition, as being composed of the most exact and correct terms he could employ ! Thanks be to God that this hard epithet cannot be applied with so much truth to the recent and present history of the Church, and that we have entered on an era in which Home and Foreign Missions, and zealous labours for the diffusion of the Word of God and religious truth in a vast variety of ways, are much more prominent characteristics of the Christian

Church than wordy and virulent controversies. But let us not imagine that we have already attained, either are already perfect. The Church has to some extent acquired the *negative* virtue of not being so much as heretofore, "Contentious, hateful, and hating one another," but we do not yet exhibit in its full operation the *positive* Christian grace of "forbearing one another in love." Let us then, in the language and in the spirit of Paul, say with him—"We count not ourselves to have apprehended, but this one thing we do, forgetting those things which are behind, and reaching forth unto those things which are before, *we press toward the mark* for the prize of the high calling of God in Christ Jesus."

It is a matter of some little delicacy to give these reflections a practical bearing. The evil we deprecate of a manifest lack of Christian Forbearance is so widely spread, and of an age and standing so venerable, that most of us would rather turn our thoughts away from it, applying the false and soothing opiate to our consciences that "whatever is, is right," than boldly look at it in all its enormity and disastrous influences. It exists in every section of the Christian Church, and we are therefore all of us inclined to palliate it as much as we can. "To the Law and to the Testimony," however, is our rule of duty, and let us not shrink from bringing it there, and examining it in the light of the sanctuary.

The virtue of Christian Forbearance is universally lauded. But its application to our Church relations, our position as members of the redeemed family of God on earth, is on all hands practically denied. What warrant, we ask, does Holy Scripture contain for this almost universally permitted and all-important limitation to the exercise of the most beautiful grace of the Christian character? None whatever, that we have ever been able to discover.

If we look at the Christian Church of the first ages, we find it one and indivisible, its members differing no doubt on many questions of greater or less importance, but still walking together in fellowship and communion, as children of one family, "forbearing one another in love."

If, on the other hand, we look abroad on the present state of the Christian Church, we see it split up into innumerable sects, each asserting one or more points of faith and practice as to which it will exercise no forbearance towards those whom it nevertheless admits to be Children of God. Each distinguishes itself by the undue prominence it gives to one particular truth, or it may be *error*, and holds itself aloof from all who will not pronounce its Shibboleth. "Diocesan Episcopacy" is the separating watch-word of one body, "the Divine Right of Presbytery" of another, "Baptism by Immersion and of adults alone" of a third, "Baptism of infants by sprinkling" of others. "Christ's Headship over the Nations," interpreted in different ways, is a doctrine which serves to separate and distinguish other sects. One imagines itself set up for the defence of

the doctrine of a "Particular Redemption," another of a "General Redemption," and they say each to the other—stand apart—notwithstanding that the true members of both are saved in precisely the same way, by the free grace of God, and by faith in Him, "who is the Saviour of all men, specially of those that believe." It would be an endless labour to attempt fully to enumerate the little fragments of doctrine, which the various sects have seized hold of, some of one, some of another, and erected them into walls of separation between each other, while an unbelieving world looks on, laughs at our contentions, and goes down to perdition for the want of the putting forth of those energies to save it, which are fruitlessly expended on our own intestine broils. Again we ask, is it possible that the shadow of a warrant for such a state of things can be found on the pages of Sacred Writ?

The grand root of the evil, we apprehend, lies in mistaken notions, which are permitted to maintain a lodgment in our minds, of the design of the Church of God in the world. Each church, imagining itself bound to lift up a testimony for the whole truth of God in its every jot and tittle, adopts some specific standard of faith and practice from which it permits no deviation on the part of its members, and the result is that those who cannot see truth through precisely the same medium are compelled to worship in other and distinct communions. What is this but the Protestant form of the Popish doctrine of Infallibility? The New Testament nowhere predicates this perfection and infallibility for the Church Militant, and if we claim it for our own sect, and stand apart from all who differ from us, we go above what is written.

Even if we admit the truth of the dogma, that "all error is sinful," Christian charity does not permit us to come to the conclusion, that all opinions different from ours are errors, and that therefore we can hold no communion with those who maintain them. It is this perversion of the dogma in question which still rends the Christian Church in pieces. If we were sure of our own infallibility, we should be quite justified in making this practical application of the doctrine, but, since we are all liable to err, the Apostle exhorts us to "forbear one another in love,"—and again—where to we have already attained, let us walk by the same rule, let us mind the same thing; and if in any thing ye be otherwise minded God shall reveal even this unto you."

It is the duty of each individual Christian to aim at a full and an intelligent acquaintance with the whole revelation of God. but the field of thought which that revelation embraces is so transcendently vast, that with the differing capacities and circumstances of men, it is idle to expect that all Christians can reach to the same attainments of divine knowledge. The Scripture, it is true, urges us to strive after perfection, but Sectarianism goes far beyond this and requires absolute perfection at once, so far

as doctrine is concerned, in all its varieties, and the result of substituting the foolishness of man for the wisdom of God is seen in the hundred and more perfect (?) doctrinal systems, all at variance one with another, and not one of them probably that is free from flaw, or that embodies a title of the rich ore to be found in the inexhaustible mine of Divine Truth.

Unhappily we are not fighting with fancies of our own, in lamenting the practical negation of Christian Forbearance. The evil has undoubtedly been mitigated in these our days, but it still lives, and its effects are still as patent to every eye as ever they were.

The cause of Separatism has its most thorough and out-spoken advocates in our Close Baptist brethren. They reason something in this way:—It is the duty of Christians to observe *all* the ordinances of the Lord; therefore we must withdraw ourselves from those who observe not the ordinance of Baptism, *as we understand it*, and hold no communion with them, no, not so much as to eat with them at the table of our common Lord. We allude to this argument, more for the sake of illustration, than with the view of attempting to combat it, and would merely remark that to be a valid one those who use it must in the first place be prepared to prove that a perfect identity of faith and practice is required of believers joining together in Church Fellowship, and in the second place that they themselves are the sole infallible depositories of truth, and that all who differ from them in sentiment must on that very account be walking disorderly, and therefore deserving to be cut off from their fellowship. We believe our friends would not like to assume the responsibility of asserting either the one or the other of these positions, without which, however, their argument on behalf of a love-quenching Separatism has but very little cogency. We would remark also, in passing, that an argument founded on the duty of "observing all the ordinances of the Lord," loses much of its force when it proceeds from those who, more than any other portions of the Christian Church, disregard an ordinance of the Lord so plain, so positive, and so easily understood, as the exhortation to "forbear one another in love."

Take another illustration of the operation of Separatism, of recent date and in our own Province. A hopeful scheme of Union between two important sections of the Presbyterians of Canada was a few months ago frustrated by the persistence of one of them to obtain from the other the recognition of a certain aspect of a doctrine, which, even if true, belongs in our day far more to the region of speculation than to that of practice. The Free Church declared their willingness to consider opinions on the lawfulness of State Endowments *as a matter of forbearance*," but "continued to consider the views which they have always held on the duty of the Civil Magistrate, and the responsibility of nations to God,

to be of such vital importance" &c. as *not* to be matters of forbearance. The Union between themselves and the United Presbyterians which they had expressed their "earnest desire" to see consummated, they thus allowed to be postponed indefinitely; because their brethren could not express themselves in precisely the same language in regard to matters of doubtful speculation, their opinions as to which might not have any practical influence on conduct in a single instance for perhaps a century to come. If it were left to Christians of other denominations, who may be presumed to be impartial, to say whether this theoretical difference on a single topic should have been permitted to be an obstacle to Union between Christian men, we have little doubt as to the character of the verdict they would give. And we trust we shall not be considered as stepping beyond our province, and interfering in matters which concern us not, if we express the hope that the Free Church will even yet allow itself to be influenced by the consideration, that, if there be any *guilt* in schism, as unquestionably there is, it rests with the party which raises the separating barrier.

Sectarianism has had a long lease of existence, and it becomes a question for every Christian man to determine for himself, whether its fruits are of such a nature as to lead him to throw the weight of his influence on the side of its maintenance or its destruction. The only plausible plea for its perpetuation is that which each sect sets up, that it is bound to bear a testimony, and does actually testify for the whole truth of God. But has not the practical result of the carrying out of this doctrine been, that, instead of the people of God lifting up one harmonious voice on the side of truth and of God, we hear a hundred jarring and discordant notes, which distort and almost drown the strains of heavenly music issuing forth from the sanctuary of truth? This surely furnishes no adequate compensation for the confessed evils resulting from the rending asunder of Christ's body, and the division and distraction of Christian efforts for the restoration of a lost world to holiness and happiness. When the Christian Church started on its career, the Apostle, with a view to maintaining its unity and efficient working, exhorted the people of God to forbear one another in love. As time rolled on, the exhortation was forgotten, and the unhappy consequences we now see in the household of faith broken up into antagonistic parties, and the world for the most part still unconverted for the want of their united efforts to enlighten and to save.

We see the evil, but we have the remedy in our own hands, which, through the blessing of God, will be effectual to its removal—the bringing our whole souls once more under the influence of the apostolic exhortation to charity and forbearance. "Walk in love, as Christ also hath loved us, and given Himself for us." "For we are members, one of another."

The following communication breathes so much of the spirit of peace and good will as to render its tone and general bearing acceptable, even if its teachings, on one point, must be viewed as extreme. In such times as these, when the tendencies are all to the opposite extreme, a little on the side of peace may not be altogether inappropriate:—

For the Gospel Tribune.

THE CHRISTIAN'S DUTY IN RELATION TO WAR.

FROM ANDREW ALVINS.

At a time when the world is all patriotism and enthusiasm, all excitement and turmoil, on the subject of war, it may be of importance to enquire, what, in this state of society, is the duty of the Christian? How should those who are not of the world think, speak, and act, in relation to passing events? Shall they seek to mingle with the crowds who throng the fields of carnage? Shall they strive to win for themselves laurels on the field of blood, by leading thousands to death in the hope of victory? or shall they strive to hush the raging elements of war, and cry, in every action of theirs, 'Peace, be still?'

In seeking to answer these questions, we must divest ourselves of everything but the teachings of Him who spake as man never spake; must listen to the authority of Him who is our Master, even Christ. We, as his followers, must listen to his commands. His commission to his chosen ones directs them to teach us "all things whatsoever he has commanded us." To know our duty, then, we have to discover our Saviour's will by enquiring what he taught. In doing so, it will be mine to show that the Gospel sustains the proposition, that

CHRISTIANITY IS A RELIGION OF PEACE.

At the commencement of the Christian dispensation, seraphs from the throne of the eternal announced the birth of the Prince of Peace, and in strains more lofty than those which mortals use, sung, "Glory to God in the highest, and on earth peace, good will toward men."

When our Lord commenced teaching, we hear him announcing the same truth, "Blessed are the peacemakers, for they shall be called the children of God." "My kingdom," says Christ, "is not of this world: if my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence." "I came not to destroy men's lives, but to save them." These, too, are the words of our Divine Master; and Paul says, "God has called us to peace." Such indeed is what the Prophets, speaking under the influence of the Holy Spirit, predicted,—"His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of PEACE."

The Christian religion requires that we should *serve* and not resist. Jesus says:—"I say unto you, that ye resist not evil: but whosoever shall smite thee on

thy right cheek, turn to him the other also." Such is also the teaching of the Apostles. Paul says:—"The servant of the Lord *must not strive*; but be patient toward all men." And, again,—"Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being defamed, we suffer it." Peter also teaches the same doctrine,— "For even heretofore were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps: who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to Him who judgeth righteously."

Such, then, are the teachings of the Spirit. But let it not be thought the Christian in an enemies' country is left without weapons of defence; true, these "weapons of our warfare are not carnal, but they are mighty." Having "put on the whole armour of God," taking the "sword of the Spirit," the power of "truth, and the conquering energy of love," he is able, not only to stand on the defensive, but to go forth conquering and to conquer. As weapons of defence, they are superior to all others. I would not assert, that if these were used, and these only, no lives would be lost; but I am confident that if these were used, and the sword and cannon never brought to bear upon a foe of ours, more would be accomplished than is now obtained by arms, and not a tithe of the misery and death would exist, which, alas! we have now to deplore; and, as offensive weapons, there are none like these. Do we wish to slay our enemies, these are the only weapons with which it can be accomplished. The Christian watches his opportunity, and when sickness, affliction, and distress surrounds his foe, he flies to him with arms, heart, and purse, all open, and the work is done! This is the Gospel plan:—"If thine enemy hunger, feed him; if he thirst, give him drink; for by so doing thou shalt heap coals of fire upon his head." Oh, yes, brethren! powerful, all-powerful are the Christian's weapons. Furnished with these, he may exultingly enquire,—"Who shall separate us from the love of Christ?" It cannot be done. With those weapons he will conquer every foe. Truth is the Christian's rod of strength; it is the utterance of the power of the Almighty; its illuminations are divinely beautiful and penetrating—chasing away the darkness of ignorance—unmasking and banishing the deeds of the workers of darkness, and throwing its splendours over scenes of duty and toil; all gloomy before, but now pleasing and delightful. Its trumpet-tongued call to duty is more startling than the thunder: its indignant frown turned against evil doers, is darker than the thunder-cloud, and its rebuke more dreadful and scathing than the lightning's flash; and, when to this illuminating, purifying, revolutionizing power of truth, is joined the gentleness and fervour of the love of Christ, the heart of society not only

trembles at the revelations of the one, but suffers its icy selfishness to melt away before the fervid beam of the other. Then, indeed, the "wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose." So mighty are these weapons of peace, that in all nations where the followers of Christ bear his banner unstained, but by the blood of his own sacrifice, joyful captives, more numerous than the dew-drops of the morning, submit to his sway, and learn the song first sung by angel bands. "Glory to God in the highest, and on earth peace, good will toward men." In these moral revolutions the Christian may display his heroism; but on the field of carnage, as the avenger of his country's wrongs, never!

The Christian has nothing to do with war and bloodshed. His place on the battle-field is beside that noble-hearted woman, of whom history speaks, who was seen bending over the prostrate and bleeding form of friend and foe, now administering relief to one who addressed her in her own language, and then flying to alleviate the sufferings of one whose accent bespoke him the invader of her country's peace; and if he falls on the battle-field, it should be with the consolation which must have cheered the heart of that woman when she fell amidst the roar of artillery and the clash of swords, that life was spent to bless and not to curse, to save and not destroy. In deeds such as these, let us strive to excel. They will gain for us laurels that can never fade; and Christ will at last say, "Well done;" when he shall give unto us a "crown of righteousness" which fadeth not away.

For the Gospel Tribune.

CHRISTIAN FELLOWSHIP OR COMMUNION.

FROM THE REV. T. GOSTICK.

Christian fellowship or communion is designed to exhibit the union of all true believers to the Lord Jesus Christ by the *common* bond of love, according to the import of his prayer (John 17;) and is exemplified in calling forth, and bringing into action, all the sympathies and affections of Christians toward all, in all places, and in all imaginable circumstances, in whom they recognize the essential characteristics of his disciples.

The ground or basis of Christian fellowship is found in the relation which Christ sustains to his people. If we love him that beget, we must love all those who are begotten of him. Our love, to be genuine, must have this deep foundation, rather than any thing of a merely denominational character. It must be the natural spontaneous reaction of Divine Love.

The Scriptural field for the exercise of Christian fellowship is as wide as the family of God—each member of which enjoys the fellowship of saints, to the full extent of the enlargement of heart, acquired by the degree of intensity of the habitual throbbings of its love towards the source and fountain of all holy affections—the Lord—the Redeemer—the Holy

one of Israel. The expression or exhibition of Christian fellowship may be exceedingly diversified in *mode* and *form*, yet it never is legitimate unless it obviously tends to secure the co-operation, and sustain the *visible unity* of the entire army of the followers of Christ. Such being the attractive loveliness of genuine Christian fellowship, why is it that the Church fellowship of this age is so dissimilar? Alas! alas! Churches of erring men have been led to vie with each other in multiplying acts of conformity; leading each party to dwell with blind complacency on their own *pet* conformity to the *letter* of certain precepts; while in the spirit and temper of their minds as evinced in their fellowship with each other, they exhibit a lamentable deficiency of spiritual conformity to the mind of Christ.

For the Gospel Tribune.

LINES WRITTEN BY THE LATE DR. GAVIN RUSSELL.

About *twenty-three* years ago, while travelling through the northern part of the county of Lanark, I had occasion to spend a night on the banks of the Madawaska, at the residence of Mr. William Russell, an elder brother, with whom the Doctor, a youthful stripling, at that time resided. A short time previous to my visit, a young man of the neighbourhood, named Archibald Drummond, had, on becoming drunk at a "*logging-bee*," stretched himself on one of the completed heaps and fallen asleep. Fire being in contact with the pile of wood on which he lay, the flames reached him before he awoke, consumed his clothes, and burned into the one side of his body, from the knee upwards, to such a degree, that, on being found and removed from the burning mass, the wretched man awoke, only to endure two weeks of unutterable agony and expire. Thus furnished with a theme, the youthful Gavin composed, as then pencilled, by me, from his own lips, the following

EPITAPH.

Stay, stranger stay! and if you have a tear
To shed for human misery, drop it here;
Yet, not for me, bedew the friendly clod,
But, trembling, shun the path that I have trod.

For I was young and thoughtless in my day,
But youth, like morning vapour, flies away;
I lived till manhood, still on pleasure bent,—
In vice and folly all my time was spent.

I was a drunkard! stranger, cure me not,—
Drink! drink infernal, my destruction brought—
My limbs were roasted, while my senses slept!
And fiends around me hellish vigils kept.

When life returned, 'twas only consciousness
Of living pangs! of sleepless wretchedness!
Of lingering tortures! till death's work was done,
That sent my spark to a world unknown.

Stranger, drunkard! stop! my latest accents hear—
Stop! in your mad, your impotent career;—
Stop! and take warning from my awful fate—
Stop! ere like me you cry, it is too late!

The citizens of Toronto, who cherish the memory

of Dr. Gavin Russell, cannot marvel that one, whose soul was so early and deeply stung with such sentiments as the above, should have laboured among them as he did, to induce all men to dash, at once and forever from their lips, the fiery cup of death! Deeply lamented, his body now fills a grave in California; and from the depth of its solemn quiet, in language eloquent and impressive, he, even now, seems to turn his eyes upon us, admonishing all of the dangers that lurk around the fascinations of the bowl. Surely his appeals should have weight with every one of his acquaintances.

J. D.

Toronto, Feb. 9th, 1855.

THOMAS PAINE, AGAIN.

An article, respecting this noted infidel, faulty in many particulars, having found its way, from an exchange, through some inadvertency, into the December number of the *Tribune*, a friend in Streetsville has kindly noticed the folly it exhibits, in representing Thomas Paine as having been capable of exercising honesty or candour under any circumstances; as his moral character was so notoriously corrupt, as to make all such fancies respecting him, assume the aspect of the ridiculous.

The Streetsville friend does not address his letter as though he wished it published; it is hoped, however, that he will not be offended at the liberty taken, in here presenting a few paragraphs from his epistle.

STREETSVILLE, Feb. 8th, 1855.

DEAR SIR:— * * * * *

In the year 1818, I was employed by a Mr. Harrison, the manager of the affairs of the Agricultural Society in the City of New York.

Our workshop was in Heron Street, in what was then called Greenwich Village. In the same shop wrought a pattern-maker, a person something past the meridian of life, named Andrew Sherwood; in whose house the notorious Thomas Paine ended his inglorious and unhappy career. Many were the disgusting anecdotes this man had to tell of the great Infidel, who had lived for many months with his family, in abject poverty, seemingly forgotten, neglected and despised, by the gaping, deluded multitude who had greedily listened to his ungodly, insidious speeches, and swallowed with avidity the deadly poison of his insinuating, soul-destroying writings; they shunning him in his last extremity—leaving him to drag out a miserable and precarious existence, on the cold and scanty pittance furnished by a few poor but sympathising neighbours, the principal contributor being this Andrew Sherwood; and so far from repenting of his wickedness, or recanting his errors, (as I have heard some pretend he did,) his tongue was employed to the last, in uttering the most senseless and horrid blasphemy.

And, indeed, what can be a better proof that he died as he had lived, than the fact that the authorities of New York refused to his mortal remains the privilege of Christian burial,—and, as if afraid there might be contamination even in his dust, his bones were not permitted to remain in York Island.

On the first day of January, 1818, it being a holiday, my shopmate George Fullerton and I, after getting directions from Mr. Sherwood, hired a horse and gig, made our way up the Bowery, crossed at Harlem Bridge into West-Chester County, and finally found a tomb-stone in the corner of a field, with this inscription—"HERE LIES THE REMAINS OF THOMAS PAINE, AUTHOR OF THE AGE OF REASON."

Yours, &c.,

To Rev. R. Dick.

I. EMBLETON.

THE SUNDAY SCHOOL CHILD'S DYING REQUEST.

BY J. MONTGOMERY.

The following sweet lines have been forwarded for publication in the *Tribune*, by the Rev. T. Gostick of Pickering.

"Mamma,"—a little maiden said,

Almost with her expiring sigh;

"Put no sweet roses round my head,

When in my coffin dress I lie."

"Why not my dear?"—the mother cried.

"What flower so well a corpse adorns?"

"Mamma!"—the innocent replied,—

"They crowned our Saviour's head with thorns."

BOOK NOTICES.

A GALLERY OF DECEASED MINISTERS: by E. Barrass.

Thanks are tendered to the author, the Rev. Mr. Barrass of this city, for a copy of his work named as above. Its perusal would be serviceable to many in this Province, by enabling them to adopt a more accurate and charitable view of the Primitive Methodists, than that to which they frequently give expression. God has honoured their activity and zeal in rendering them eminently successful, in leading thousands of the most forsaken inhabitants of the high ways and hedges of England, to participate in all the joys of a christian life, as the earnest and assurance of their being admitted as honoured guests at the marriage supper of the Lamb.

THE MORE PRIESTS THE MORE CRIME; by A Protestant, TORONTO: Published by the author.

The facts set forth in this book, should be carefully studied by every one, Roman Catholic, as well as Protestant. The language by which the author of this work has seen fit to connect these facts, may be faulty, and too much in the style of rendering railing for railing; still the facts themselves cannot be effected by any such circumstance. Let the facts be extensively circulated, that the church of Rome may be compelled to renounce her ridiculous pretensions to infallibility, by stamping with infamy those wholesale murders, which she stands convicted of having sanctioned and honoured.

Movements of Organizations.

From Evangelical Christendom.

WESTERN INDIAN ORGANIZATION OF THE EVANGELICAL ALLIANCE.

The Sixth Annual Meeting at Puná of the Western Indian Organization of the Evangelical Alliance, was held in the Station Library, on Monday, August 14th. The attendance was numerous, the room being filled to overflowing.

The Rev. J. Murray Mitchell, Missionary of the Free Church of Scotland, having engaged in the usual exercises; and Henry Wilson Reeves, Esq., C. S., Revenue Commissioner, one of the Vice-Presidents, having been called to the Chair, addressed the meeting. He believed (he said) that he might begin by at once congratulating the meeting upon the numerous company he saw assembled before him; for he thought it indicated an extended and increasing conviction of the truth of the principles of the Evangelical Alliance. The appearance of the meeting was, to him, exceedingly cheering. The principles and objects of the Evangelical Alliance being known to all, there was no occasion for him to enter into a detail of them. But he considered that it might not be inappropriate to notice, preliminarily to the business of the evening, one of their principles, the chief of all, *Christian Union*. Not *uniformity*:—that, the members of the Society left to those who were bold enough to insist on it;—it was nowhere, according to the belief of this Society, enjoined in the Scriptures. But, the "Unity of the Spirit in the bond of Peace"—this is enjoined in the Word of God; *this* the Society urged on every one, and pledge themselves to observe and to propagate by all the means in their power as a blessing throughout the world. All the members considered the Lord Jesus Christ as the head of the Church—and his Word as their Law. In that Word they find written that "whosoever believeth in Him hath everlasting life;" "No man can confess that Jesus Christ is come in the flesh, but by the Holy Ghost;" and thus they conceive them to be His children who *do believe, and do confess*; and they extend to them the right hand of fellowship, nothing doubting their title to Life Eternal. Uniformity of worship is doubtless a good thing, but not essential in the apprehension of the members of the Evangelical Alliance, who take men as they find them,—differently constituted in their individual and national Christian ties,—and think it good they be allowed to settle Church principles on their own responsibility, according to conscience. To this he added, that rules and ordinances framed by men encompassed with infirmity have always failed of satisfying all men. On the other hand, the Gospel is catholic—suited to every soul—extends her arms to all, and encircles in her loving embrace all who accept her in true faith. It seemed good to him, therefore, that the founders of the Alliance had taken a basis for their efforts which is divine, and unlikely to disappoint. Thus much on the leading principle. Before concluding he ventured to urge another important point, namely, that excellent public principles are vain unless they lead us to a *good private life*. He reminded the company that in stepping out from the ranks of private Christians, and subscribing their names as members of the Evangelical Alliance, they had *virtually become public characters*,—invited, as it were, scrutiny into their conduct. The public is a development of the private individual; and the world is reasonable and just in expecting us to be

consistent, and carry our high-toned public principles into our homes, and habitually to live up to them.

The Secretary, the Rev. G. L. Fenton, after reading a letter from the Rev. Edward Steane, D.D., Secretary to the British Organization, in reply to a communication suggested at the last annual meeting at Puná, in reference to the exclusion of unworthy members, and extracts from a letter of Mr. McGregor, Secretary of the Protestant Alliance, proceeded to lay before the meeting the Report of the Western Indian Organization for the year 1853-4, drawn up by his colleague the Rev. John Wilson, D.D.:—It stated that since the last meeting in Puná, the following names have been added to the roll:—Arthur Giffard, Lieut. 16th N. I.; Capt. Gell, Bombay Army; W. Kinnaird Mitchell, Missionary of the F. C. of Scotland, Puná; J. H. Barnett, M.D., Bombay Army; W. T. R. Brown, Merchant's Office, Bombay; Major William Ward, Artillery, Elichpur; Gilbert Cowie, Merchant, Bombay; D. J. Kennelly, N. I.; Thomas Glover, Medical Stores; Venkatráo Náráyan Dinkar, Student and Teacher, Free General Assembly's Institution, Bombay; John George Firth, Teacher American Mission, Bombay. These names bring up the list, as it stands in the books to 247. But from this a few reductions require to be made, on account of deaths and retirements. The annual meeting in Bombay, of our Organization was felt to be of an interesting and profitable character. It was principally occupied with a review of the present prospects of Christendom. Besides the meeting now alluded to, four others were held in Bombay during the course of the year. At one of these arrangements were made for the preparation of a Course of Lectures on the "Principal Obstacles to the spread of the Gospel in India." At the others, three of these Lectures were delivered in the following order:—"On the System of Hindu Caste," by Dr. Wilson; "On Superficial Knowledge and Defective Teaching," by Doctor Stevenson; "On the Low Standard of Devotedness reached by Professing Christians," by Mr. Nesbit. These Lectures have all been published in the *Oriental Christian Spectator*; and with the exception, as yet, of the last, which, however, has been printed in a separate form, they have also been published in whole or part in other periodicals. Much importance is attributed to this Course of Lectures, if it can be finished as projected. The Rev. Murray Mitchell has undertaken to deliver at Puná, one discourse connected with it on the "Abuse of the Press;" and the Rev. G. L. Fenton has promised another on the "Immoralities of our Camps and Harbours." Mr. Eowen will, God willing, deliver another in Bombay, on the "Efforts made for the Propagation of Infidelity." Many other subjects remain to be treated, as the "Government Connection with Idolatry;" "Dissipation caused by Native Festivals;" "False Views entertained by the Natives of the Responsibility of Man and the Nature of Sin;" "Delusive Means of Salvation resorted to by the Natives;" "Misrepresentation of Christianity by the Romish Apostacy;" "Singular Timidity of the Native Mind;" etc. It is not necessary that the lectures should be delivered either at the seat of the presidency or at Puná. They may be delivered at any station where the friends of the Alliance are resident, the manuscripts being afterwards sent to Bombay for publication, that the attention of the Christian Church may be directed to the subjects of which they specially treat. If the obstacles to the spread of the Gospel in India are to be removed,—as we all trust they will in God's good providence,—they must be fully and fairly contemplated. They

have hitherto met with far too little attention; and this very much to the restriction and impediment of our Christian enterprise. Their removal ought to be a special object of concern, and prayerful exertion to our Evangelical Alliance, which has more to deal with the interests of the common salvation than with the sectional interests of particular Churches, however important they may be in their own relations. In some respects our lectures upon them take the place of the Conferences and Prize Essays,—such as those on “Sabbath Desecration,” “Popery,” and “Infidelity,”—which have been encouraged in Britain.

[The rest of the Report referred to the proceedings of the British Organization.]

The Rev. William Kinnaird Mitchell moved, “That the Report now read be sanctioned by this meeting, and be transmitted for publication to the editors of *Evangelical Christendom* and *Oriental Christian Spectator*.” The excellent Report, said Mr. Kinnaird Mitchell, which has now been read, I cordially recommend for adoption by this meeting. Two aspects of the Evangelical Alliance’s operation are specially insisted on in it:—it exhibits the interest taken by the Western Organization in labours to aid the Mission Cause, and it expresses a hearty sympathy with the advance of religious liberty in Continental Europe. Rejoicing that that expression of sympathy is distinctly embodied in your Report, yet since I appear among you for the first time as a missionary-member of the Alliance, I shall dwell this evening rather on the former characteristic of the Report. The Evangelical Alliance has from the first allied itself to the Mission cause, and given encouragement to missionaries by cordial expressions of endearment, by prayers and conference on their behalf. It does strike a stranger when he lands among the British Christians in India, and we are glad to bear our testimony from our own impressions, that the brethren draw together more closely under the predominant idea of Christianity than at home, and that the minor distinctions, so much insisted on there, are here lost sight of, except in so far as is requisite in consistency to maintain their want of uniformity. By the syllabus of subjects for essay, drawn up in Bombay and embodied in the Report, you may see how practically this Indian Branch adapts its Alliance principles to the furtherance of Missions. Alliance operations are vastly beneficial for removing an obstacle to the spread of the Gospel, which has arisen partly from exaggerated conceptions of the diversity of opinion among Christians, and partly from the unguarded displays of unkindness which brother has shown to brother in the sight of the heathen. Those among whom we labour are quick to observe and to retort on the inconsistencies of the advocates of the Gospel. We press on them the claims of the one faith. do they not readily answer—The doctrinal differences of Christianity are many, where lies this oneness? If urged to yield to that religion whose charm is love, they are ready to reply—Your own hearts are alienated from your fellow-Christians, is this the fruit of love? It is one thing to endeavour to put them right, by explaining that there is a substantial harmony amid this apparent diversity in sentiment, since on the great facts and truths of the Gospel we are agreed—by assuring them that notwithstanding our failings we love all the people of Christ for their love to him, it is quite a different thing, and infinitely more telling, to be able to say, “But yesterday all these of whom you speak as so divided and unfriendly, met on the basis of a unity of faith, and rejoiced, and prayed, and conferred together.”

Humility was strongly marked at the formation of

the Evangelical Alliance. The brethren confessed that they had often erred, in setting forth their peculiar views on points of minor importance in doctrine, to an exclusive right to be entertained. It is a well-known fact, that in times past missionary agents have spoken with unbecoming zeal in defence of their own peculiar schemes of missionary enterprise, and in vituperation of those of others. It was surely a beautiful sight to behold missionaries of many societies united together in Evangelistic conference. They set forth the grand instrument of missionary labour as the Gospel, and their one duty as the preaching of it. But they were frank in admitting that they carried on that preaching in varied forms, and gave prominence to different plans of labour. Never should they be pitted one against another as rivals; but be brought into harmony as auxiliaries.

Forbearance we may naturally look for, in regard to the methods of carrying out the missionary enterprise, from those who have learned to bear with one another on points of doctrinal difference. Can one member of the Mission family of Jesus allow himself to expose the faults or weaknesses of his brethren before the heathen? Let us rather bring together the results of our individual experience—an experience over the missionary field, now in many cases profound but kept undisclosed;—and let us, one towards another, mix friendly advice with kindly admonition.

Prayer, we say it with gratitude, has been throughout an essential element in the Evangelical Alliance: and we in the Mission field have been oft remembered in prayer. The resolution of 1846 reads us another lesson on the spirit becoming the Evangelical Alliance upholders of Missions. It is *sympathy with native converts*. So do we hold forth the hand of fellowship to the native Christians. Casual and ordinary incident as it is, in the annual addition of names to the membership of our Western Branch, it afforded me great delight to read the name of a native brother as added this last year in the same list with my own.

Mr. Mitchell closed his address, by calling on the meeting to bear in mind, that though, as in the Report, special heed may be given to the peculiar obstacles arising from the nature of idolatry and false religions in India to the spread of the Gospel, yet missionaries are called on to speak and act under the impression that Popery—the idolatrous counterfeit of the Gospel, infidelity—a growing evil among the youth as they shake off the superstitions of idolatry, and Sabbath desecration—and inconsistency among British professing Christians closely watched by the natives—are obstacles towards which the branches of the Evangelical Alliance in this land must direct most watchful attention.

Major Candy, Principal of the Puná Sanskrit College, seconded the Resolution, which was unanimously adopted.

The Rev. J. Murray Mitchell moved the second Resolution—“That this Meeting rejoice in testifying their adherence to the principles of the Evangelical Alliance, the great end of which is to manifest the unity that exists among all true Christians, and to discourage all unbrotherly envying, strife, and division, and they desire to unite in thanksgiving to the Father of Mercies for the large measure of success that has attended the efforts of the Alliance towards the great and scriptural object which it has in view.”

Mr. Mitchell then spoke to the following effect.—The resolution which I have the honour to move speaks of a unity which already exists among all the true followers of Christ. Many people speak of the

Evangelical Alliance as intended to produce a unity which is not; but the resolution which I hold in my hand states its great design to be the declaration and exhibition of a unity which is. We testify before all men that the Church of Christ—the Church of the Redeemed—is one. The world may receive the assertion with a sneer—we solemnly reiterate the statement. We do so on the authority of God Himself. "There is one body;" and every believer is a member of that body. There is a great house of God; and every believer is a living stone in that one building which now "groweth unto a holy temple in the Lord." Diversities exist—but they are outward and superficial. They do not affect that oneness which is inward, essential and profound. For "there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for we are all one in Christ Jesus:" a great and wondrous fact—too little pondered in its deep significance by the Church itself, and by the world ignored or even scouted; but a truth which it is the high calling of this Alliance to set forth with that prominence which is its due, and in the sight of all men vindicate and maintain. We declare that the bond uniting all true Christians is the closest, the most sacred, the most indissoluble of bonds which can link one creature to another. Other fellowships endure for a time and then expire—not only those formed by the hand of man, but connexions established by our Maker,—even the dearest of them, such as the conjugal relation,—are unsusceptible of translation to the upper world. But the brotherhood which links saint to saint triumphs over death, ascends to heaven, and lasts through eternal ages. To such lofty verities our Alliance bears witness. It calls on all to contemplate them, confident that such truths carry their own import to every bosom with cogent demonstration. Children of one Father—the ransomed of one Redeemer—the sanctified and sealed of one Spirit—co-heirs of the same grace of life—fellow-travellers to one eternal home,—even such are all believers. They are one in position, character, interest, sympathy, and destiny. We point to the radiant vision of the Church universal—the Church that is catholic in the most comprehensive sense of that abused expression—the Church that is one throughout all generations and in all lands—the ransomed family of God in which there can by no possibility be breach or loss,—over which "God Himself rests in His love, and rejoices over it with singing." We point to this glorious object in the expectation that it will rivet the eye, and impart some portion of its own grandeur to the mind that contemplates it, and that every imagination that is petty and mean and selfish will be rebuked by the presence of a thought so holy and sublime. But this, some will say, is a mystical unity. *Mystical* it certainly is in that good old sense of this term, which makes it synonymous with *super-sensual, spiritual*; but mystical it is not if the term be employed to mean fanciful, illusive, unreal. The unity of the Church is a reality—a truth stable as any truth which exists. We have no oneness among material things which affords even a shadowy type of this oneness; and it will survive when ten thousand new-vaunted unions shall have been reduced to their first elements and turned into heaps of separate, and, it may be, conflicting atoms. There are men who, if compelled to admit all this, will yet lightly pass it over as transcendental and unpractical. Let us meet such men on their own ground. Let us descend from the invisible to the visible. We affirm most positively that in sentiment—in belief—there is a most striking unity among the true followers of

Christ. Here, again, the world will scout the assertion; and here, again, we can only solemnly reiterate the assertion. I do not now insist on the doctrinal unity merely of Protestant Churches. The unity I speak of is not confined to them. That noble man, Asahel Grant, knew its reality and its power when among the mountains of Kurdistan he first came in contact with a body of Christians, severed for ages from the community of Christendom;—I mean the Nestorian Church—and when he felt himself irresistibly drawn to sit down with his new-found brothers at the table of the Lord, and commemorate with them the dying love of their common Redeemer.

Need I descant on the marvellous unity of doctrine that marks the confessions of the Churches of the Reformation? They pass before us in long and stately array, commencing with the noble confession of Augsburg, the Helvetic, the French, the Dutch, the Waldensian, the Articles of the Church of England, the Westminster Confession—but why enumerate all? They are many-voiced, but not discordant, and most of the disorders and divisions of later days have arisen because their harmonious testimony has been too lightly thought of. The Evangelical Alliance has brought out into full relief the chief of these great doctrines on which Christians are as one. These are enumerated in what is termed the basis of the Alliance, which consists of the following nine articles [Here Mr. M. read the basis.] We do not indeed say that every believer in Christ—every man who lives by faith on the Son of God—believes all these articles. We are aware, for example, that a most respectable body of Christians, "The Friends" (we have no liking for the nickname Quakers) disbelieve the perpetual obligation of the sacraments of Baptism and the Lord's Supper. Authoritatively to define the limits of Christian brotherhood, and say who are, and who are not, members of Jesus Christ, were an act of high presumption, from which our Alliance is entirely free. Nevertheless, the basis was drawn up, in the confident expectation that with exceedingly few exceptions all believers on Christ could heartily subscribe it. And so it is. Some may object to our laying down any doctrinal basis at all; but even they will admit the truth of the affirmation, that there exists a most remarkable agreement among Christians on the great truths enunciated in the basis of the Alliance. True, if Christians are perversely bent on looking at the points of difference, and disregarding the points of agreement, they will speedily split into camps of rival partisanship. To the microscopic eye of sectarianism specks of dissimilarity will seem "huge as high Olympus." But it is the duty of our Alliance to direct the eye of the Church to what sectarianism systematically overlooks—the grand truths of "the common salvation" and the common faith. To these the Alliance calls the attention alike of Churches and of individuals. She exhorts all in the words of the Apostle. "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

Be it remembered, however, that our Alliance asks no man to surrender an iota of what he regards as doctrine divinely revealed. We do not build a temple to charity over the grave of violated truth. We do not ask the Episcopalian to part with his Episcopacy, nor the Presbyterian with his Presbytery, we do not even ask them to love Episcopacy and Presbytery less,—we only ask them to love Christianity more. Conscience is a sacred thing; and if any Christian tells me that he finds any doctrine stated, or implied, in the Word of God, shall I tamper with his conscience and ask him to deal

falsely with his convictions? No,—all we do is to entreat him to take a comprehensive view of truth, and not make idols of things of lesser moment. Sacrifice and mercy were both enjoined by Heaven; yet when the Jew perversely exalted the lower above the higher, the voice of God authoritatively declared: "I will have mercy, and not sacrifice." Each division of the Christian Church is certainly under considerable temptation to make an idol of its distinctive symbol,—to worship its own banner;—nor, perhaps, is the danger least to the most conscientious man—for his sympathies naturally cluster around the particular truth which he deems most imperilled,—and thus what is called bigotry may be often allied with deep earnestness and fidelity. Nevertheless, bigotry is always unenlightened,—and we must dispel it by unfolding the truth in the amplitude of its whole and the proportion of its parts. We must avoid having our *pet* truths; we must seek largeness of mind, and largeness of heart, sufficient to embrace the vast symmetric whole; and when all this is done, it is still well to remember that our minds never do simply mirror, as it is, the teaching of the Divine Word;—that still there is more or less of distortion in the image. How truly has it been said—

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they!

Such considerations as these ought to bring powerfully home to our hearts the words of the Apostle. "In meekness instructing those that oppose themselves." Even in dealing with the professed infidel, violence and bitterness are utterly out of place.—"The servant of the Lord must not strive, but be gentle unto all men—apt to teach, patient," and what then towards his Christian brother whose faith in Christ and love and devotedness may equal, or surpass, his own!

But the resolution which I move refers to something more. It speaks of the influence the Alliance has exerted, and the large measure of success which has attended its efforts towards unity and peace.—On this point I am compelled to be very brief. We all know that in the earlier days of the Reformation there was much brotherly intercourse between Protestant Churches. The Bucer, Martyrs, and Bullingers, of continental Churches, were warmly welcomed as religious instructors even by the Church of England. Men with whom in these days the name of Laud is a tower of strength, would do well to study the sentiments which even he—bigot as he was—expressed in regard to non-episcopal Churches.—How beautifully is the mutual love of early Reformed Churches evinced in the Zurich letters! Then, indeed, when one member suffered all the members suffered with it. In latter days iniquity abounded, and the love of many waxed cold.—Intercourse between the Reformed Churches became comparatively low. Latterly, however, there has been a great revival. We may refer to the year 1845 as the period when a feeling that had long been growing in the hearts of British Christians found clear and full expression. It may be allowable in a Scotchman and a Presbyterian to express his thankfulness that the call to manifested unity sounded from the north. Most heartily was it responded to by the Bickersteths and Angell Jameses of the south. Since then the Evangelical Alliance has been a mighty power in Britain, and not only so, but on the continent of Europe. Its voice has been loudly raised in vindication of the great principle of Toleration—especially in the case of the Medici at Florence.

Nearly all Protestant countries have followed the example of Britain, and have their branches of the Evangelical Alliance. Many—very many—who have not enrolled themselves in its membership, have been powerfully influenced by its principles. When pleading its cause, how often are we met with this argument. "We need not join the Alliance, because we already hold all its principles and practice all its injunctions." Excellent, if there be no mistake about the fact; and we frankly admit that we look for the time when the Evangelical Alliance shall cease because there will be no more need of it,—would that blissful day were indeed come!

The resolution was briefly seconded by Major Hamilton, H. M.'s 78th Highlanders, and passed unanimously.

Rev. G. L. Fenton moved the third resolution.—My business is with *facts*—facts too of the most sturdy and unpoetical kind—*figures*—figures not of rhetoric but arithmetic. And yet these figures will be found suggestive of thoughts the deepest and the most emotional. The resolution which I have the honour to propose is this—"That the results of the Census of 1851, with reference to the religious worship in England and Wales, not only justify the formation of an Evangelical Alliance, but go far to show it to be imperative and indispensable."

The document to which this resolution refers, is most interesting and important to British Christians, of all parties and sentiments. The pains taken in collecting the returns were immense, no fewer than 30,610 officers have been employed in gaining the requisite information. The aggregate results are unquestionably sure, and they are briefly these. Out of the entire population of England and Wales (we waive the amount of that population) there were attending public worship on the 30th of March, 1851,—10,896,066 persons. Of these attendants, the Church of England claimed as members—5,292,561; other Evangelical denominations—5,119,686. Thus, for the first time in English history, we have trustworthy *data* for estimating the *relative position* of the several Churches to one another. And, in the first place, let us thank God for the small, the utterly insignificant space which the Papists, the Socinians, and other un-Evangelical bodies occupy in the religious area of our country—altogether *not one-twentieth* of the whole! Further, on this broad view of the religious state of England and Wales I based our present resolution, and affirm, that the religious statistics here presented, "justify the formation of an Evangelical Alliance" on such basis and principles as have this night been explained to you.

Mr. Mann has prefixed to his Report a succinct and candid survey of English Ecclesiastical history, and of the characteristic doctrines, government and usages of our several Churches; and he thus calls our attention, at the close, to the great extent in which, amidst so much ostensible confusion and diversity, essential harmony prevails. "The difference," he observes, "which outwardly divide are not to be compared with the concordances which secretly, perhaps unconsciously, unite. The former, with but few exceptions, have relation almost wholly to the mere formalities of worship,—not to the essential articles of faith. The fundamental doctrines of the Reformation, as embodied in the standards of the Church of England, are professed and preached by Presbyterians, Independents, Baptists, Methodists, and many minor sects, comprising more than nineteen-twentieths of the non-conforming Protestant community; and though the different organization of these several bodies seem to present externally an aspect of disunion, probably a closer scrutiny will

show that they are separated only as to matters whose importance, even if considerable, is not vital, and that thus they may, without excess of charity, be recognized as truly, though invisibly, united to the general Church of Christ. Perhaps in a people like the English—trained to the exercise of private judgment, and inured to self-reliance, absolute agreement on religious subjects never can be realized; and certainly if, at the trifling cost of a merely superficial difference, the ever-various sympathies or prejudices of the people can obtain congenial resting-place, we scarcely can behold with discontent a state of things by which, at worst, external rivalry is substituted for internal disaffection; while this very rivalry itself, perhaps in part, and growingly, a generous emulation—tends to diffuse the Gospel more extensively, since thus religious zeal and agency are roused and vastly multiplied. Rather, perhaps, we shall be led to recognize, with some degree of satisfaction, the inevitable existence of such co-operative diversity; and shall perceive with Milton, that 'while the Temple of the Lord is building, some cutting, some squaring the marble, some hewing the cedars, there must needs be many schisms and many dissections made in the quarry and in the timber ere the House of God can be built; and when every stone is laid artfully together, it cannot be united into a continuity, it can but be contiguous in this world; neither can every piece of the building be of one form; nay, rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilitudes, that are not vastly disproportional, arises the goodly and graceful symmetry that commends the whole pile and structure.'" Mr. Mann then refers to certain indications of a tendency to closer union and more combined activity in the Protestant communities, instancing particularly the Evangelical Alliance as a "considerable organization, having for its *exclusive* object the promotion of fraternal sentiment and intercourse between the various Evangelical Communion;" and he even indulges the hope, that "liberty to separate on minor, will beget still more the disposition to unite on greater, questions—and that thus the Toleration Act will prove, in its results, to have been the most effective act of uniformity."

Now, my friends, these statements I stand here to maintain, "not only justify the formation of an Evangelical Alliance, but go far to prove it to be imperative and indispensable." And this, whether we regard the facts from a Conformist, or a Nonconformist point of view. Are we *Churchmen*? We cannot ignore the fact, that the establishment is no more than the Church of barely half of the nation; still less can we, in the spirit of our old laws—*excommunicate* the majority of our brother-Englishmen, especially when we find that they are (in all essential points) *religiously*, as well as nationally, brethren. Are we *Dissenters*? It must be to us (on old Puritanic grounds at heart) a matter of unfeigned joy, that the grand vital principles of our Common Faith are to so great an extent living and flourishing in that Church which has so often evinced itself to be indeed "the Bulwark of the Reformation," and which we desire above all things to see reformed and purified, so that it may become (what it has never yet been) the Church of the nation. Are we *Christians*? We can no longer withhold the right hand and the loyal heart of fellowship from any—be their external designation what it may—who "love the Lord Jesus Christ" with as much "sincerity"—as ourselves.—*Justified*, did I say? That is a light thing.—We say, a movement, like that of the Evangelical Alliance, has become "*imperative*" upon us. I, at least, feel it to be so, as a minister of the

Church of England. For, if the guilt (be what it may) of our "unhappy division" be not wholly on our side, neither can we say that we are altogether clear of it. We *must* admit that a few concessions to scrupulous consciences in the days of Elizabeth, or James, or either of the Charleses, would have saved us from centuries of discord, and have exhibited the sons of Christian Britain one happy brotherhood—one vast "Evangelical Alliance" one glorious "Sacramental Host," "fair as the sun, clear as the moon, comely as Jerusalem, and terrible as an army with banners." Beautiful Vision!—Oh! if it be too much to hope that, after all that has passed to separate and to irritate, we shall ever see it realized before the coming of the Prince of Peace, yet are we "justified," yea, *required*, by every motive which can tell upon us as men, as patriots, as Christians, to be continually aspiring to, and approximating towards that bright and blessed Ideal!

Captain Gillmore, on rising to second the resolution, moved by Mr. Fenton, read a short extract from the *Glasgow Herald*, containing a pleasing instance of Christian co-operation between the Free Church and the Church of Scotland.

The fourth resolution was moved by the Rev. Henry P. Cassidy, seconded by Mr. Wazir Beg,—“That the peculiar position on which Christians are placed in a heathen country like India, renders the maintenance of Alliance principles, and the clear manifestation of them in practice, still more important than in professedly Christian lands.”

The fifth resolution was moved by Duncan Davidson, Esq., C. S., seconded by Lieutenant Checkley,—“That the following gentlemen be added to the general committee, viz., Major Hamilton, H. M.'s 78th Highlanders, Captain Henry Willoughby, 2nd Bombay Europeans, Lieutenant H. J. Day, 19th Regt. N. I., Ensign Checkley, 19th Regt. N. I., Ensign Joshua Havelock, 6th Regt., N. I., Mr. Wazir Beg, Licensed Preacher, F. C. S.

The meeting was closed with the Apostolic Benediction by the Rev. G. L. Fenton.

Having expressed regret in a previous number of the *Tribune*, that negotiations for a union between the Free and the United Presbyterians had been abruptly terminated, great satisfaction is now felt in perceiving that these negotiations are, to a certain extent, resumed, and that too, in a manner so candid and honorable, as to reanimate the hope that a happy consummation of the desired union, may yet be speedily attained. May the future movements of both parties be guided by that wisdom which cometh from above.

From the United Presbyterian Magazine.

UNION AMONG PRESBYTERIANS.

[The following able letter by the Rev. Robert Ure was addressed to the editor of the "Ecclesiastical and Missionary Record of the Presbyterian Church of Canada," from which periodical we take the liberty of transferring it to our own. It refers partly to an article which appeared in a preceding number of this Magazine; and *Audi alteram partem* is a maxim to which no candid mind can object. Our friends of the other Church regret the want of a joint-meeting of the Committees. The course we now adopt may be regarded as compensation in part. Should any reply be offered us, we trust that it will be of the same calm and argumentative character as the letter. The deliverance of the Committee of which Mr. Ure is Convener, was given in our December number.

We may add that we are glad to understand that Sir George Sinclair's letter on Union, which has been repeatedly printed in Scotland, is in course of being reprinted here, and will soon be offered for sale at such a price as ought to secure for it a wide circulation.]

MR. EDITOR,—I beg to acknowledge the receipt of your letter of the 13th inst., in which you request me to forward for insertion in the *Record*, the minute of the recent meeting of our Union Committee. In complying with this request, I shall crave the liberty of prefacing my notice of that meeting, and its results, with such explanatory statements as may be necessary to enable your readers generally, to form a correct idea of the question at issue between the United Presbyterian Synod and our own Church, and of the causes which have succeeded for the present in arresting all negotiation on the subject of a union between the two bodies. In other circumstances I would have satisfied myself with simply transmitting to you the deliverance of the Committee, which you asked for, and would have permitted that deliverance to go forth to the public eye without note or comment; but it is manifest, I think, that this would now be inadvisable; inasmuch as we have been publicly accused, through the columns of the *Canadian United Presbyterian Magazine*, with a violation of Christian charity in the course we have pursued in this matter, and with cherishing a disposition to interpose barriers in the way of union on a Scriptural basis. These, sir, are not very pleasant accusations to lie under; and it will be allowed by most persons, that charges of this sort should be made, when made at all, with extreme caution. It is certain that they can serve but rarely to promote any good end, even when they happen to be based upon tolerably adequate grounds; and it is no less certain, that they seldom fail to operate mischievously when they originate, as they seem to do in the present instance, merely in a little unnecessary warmth of feeling, proceeding, as that in its turn may do, from a misconception of the views and sentiments of the party accused.

Let us see what are the exact bearings of the case as it now stands, and the sum of the difficulties which have thus far prevented a joint-meeting of the Committees.

Our brethren of the United Presbyterian Church did themselves the honour, at their last Synodical meeting of issuing a public testimony expressive of their earnest desire for union, on certain grounds, with other Presbyterian Churches, and with our own in particular. The resolutions which they drew up on this subject, and transmitted to our Synod, were conceived in an excellent spirit, and they were no doubt considered by their framers, as exhibiting a fair basis for the union which they desired to see achieved.

Unfortunately, however, this overture has thus far been barren of practical effect; and, from present appearances, it is not likely ever to lead to the harmless experiment of bringing the committees on union together, and giving them an opportunity of comparing views on the points upon which they are supposed to be at issue. This failure of a movement so well intentioned in its origin and aim is doubtless to be regretted; but there is nothing whatever in the circumstances of the case, to furnish parties on either side with any feasible temptation to the display of temper, or the use of recriminating language. A correspondent of the *Magazine* above referred to, fancies indeed, that he can perceive the ultimate cause of the whole difficulty in the workings of an uncharitable spirit among the members of our

Synod; and finding, as he imagines, a firm footing on this hypothesis, he is plainly under the impression, that it is his bounden duty to rebuke us sharply for our waywardness, which, accordingly, he does no fail to do. It would serve no good purpose to attempt anything like a formal reply to the effusions of this anonymous brother; but it may be of use to remark, that if obstacles have arisen, of such a description, as to render them, in the opinion of our United Presbyterian friends, a sufficient reason for their declining any present attempt at negotiation with us, they must, in this case, consent to bear what, upon enquiry may appear to be their fair proportion of blame.

In my opinion, their first error, if they really wished us to appoint a Committee and leave it unsaddled by any conditions, lay in their setting the example of announcing the conditions by which their own Committee were to be controlled; their second error, as disclosed more particularly by the course which their Committee have pursued, consisted, as it would seem, in the somewhat extravagant estimate they had formed, as to the amount of concession necessary on our part, in order to justify them in even consenting to meet with us, for the purpose of mutual consultation. The terms laid down in their Synodical resolutions, and proposed for our acceptance, constitute professedly a draft of the platform on which, as a Church, they have taken their stand; and our instant acquiescence in the terms of these resolutions, our unhesitating adoption of this platform, appears to have constituted the first instalment in that line of concession which our brethren deemed requisite, not to a union merely, but simply to clear the way to a joint-meeting of the Committees. Even thus far, however, they might have found us disposed to be perfectly pliant to their wishes; but their refusal to meet with us is apt to breed the suspicion, that this measure of compliance would not have sufficed, and that the demands upon us *in limine* were really intended to be of a more extensive sort than the obvious rendering of their resolutions would seem to indicate. The fourth of these resolutions, and the cardinal one, reads thus:—

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

I presume, Mr. Editor, that we would have no difficulty as a Church in giving in our adherence to the principle here stated, and joining heart and hand with our brethren on the basis it presents, provided we were not asked to suppress our united testimony to other principles in reference to the power or duties of the Civil Magistrate, besides those immediately connected with the question of ecclesiastical establishments. The principle of forbearance on that latter question is, for all practical ends, as fully recognizable in our own Church as it can be among

the United Presbyterians themselves. We quarrel with no brother, ministerial or lay, for the views which he may happen to hold in the abstract as to the expediency or lawfulness of State-aid in favour of ecclesiastical bodies; nor do we demand a confession of faith from any one as to his views of the relation in which any particular Church should stand to the State. Questions of this kind we are quite willing to leave in abeyance; and our "Deed of Synod," to which serious exceptions have been taken by the other Committee, and on the ground of which they refuse to meet with us, does not so much as moot the propriety of having points like these transformed into tenets of "such vital and momentous importance," as to render it worth while for us to "demand that they be made a term of Christian or ministerial communion."

The truth is, our Synodical deed practically cedes all that our brethren ask for in their resolution as above quoted; but at the same time, and in order to save our credit for candour, we state openly in that deliverance that, aside from the question of ecclesiastical establishments, we entertain certain views on the duty of the Civil Magistrate, and the responsibility of nations to God, the expression of which we are not inclined to erase from our Church's testimony, being convinced that they have practical bearings of a very important character.

What these sentiments are, our Church in various ways has once and again explicitly avowed, and we but repeat the substance of her reiterated statements on this subject, in announcing the following positions, to which we invite the attention of the reader, requesting him to mark as he proceeds in the perusal, how studiously we avoid the "question of ecclesiastical establishments," and how carefully we refrain from meddling with the conflicting opinions that may be held in reference to it.

1. We believe, then, in the first place, that the Almighty sustains a moral relation to nations as such, just as he sustains a moral relation to families as such; and hence we hold that, as from the fact of the latter relationship, there arise such things as family duties, family sins, and family chastisements, so in like manner from the existence of the former, there result such things as national duties, national sins, and national judgments. To rule men in "the fear of the Lord," implies, according to our ideas of the matter, not only the duties included in personal deportment, but likewise the obligation on all concerned in the management of public affairs, to see to it that, the constitution and laws of the nation be founded upon and controlled by the dictates of the Divine will. When the laws of a country, for example give sanction or encouragement to atheism or superstition, to gambling or licentiousness, to Sabbath-breaking or slavery, or any sort of injustice or oppression, the nation in that case, and the nation as such, we hold, stands chargeable with guilt in the sight of God. The enactment of such laws, their existence on the statute book, and the practical administration of them constitute in our esteem instances of national sin, which if persevered in, or unrepented of, must without fail bring down the vengeance of heaven upon the guilty nation.

2. We believe, farther, that the moral supremacy which the light of nature points to, as belonging to God, has, by the Father, been delegated to Christ in his Mediatorial capacity, and that the supremacy thus vested in Christ, extends over nations as such, or over men in their civil relations; so that the possession of his revealed will on their part, places them under obligation openly to recognize that will as their directory, in so far as its directions bear on the

discharge of their civil and political duties. And the nation therefore, that refuses to acknowledge the authority of revelation, and neglects to comply with the duty of framing its laws, in harmony with the moral principles which revelation inculcates, sins, as we believe, against the headship of our Lord Jesus Christ, and renders itself amenable in his judgments.

3. We believe, still farther, that the word of Christ imposes new duties upon nations: that besides what it furnishes in the way of a fuller and more authoritative exposition, than natural reason and conscience can give, of the moral principles which should guide men in their civil, as well as in their other relations, it makes, at the same time, specific additions to the number of those duties, which the light of nature more or less clearly points out as appropriate to the civil relation. This position may be more briefly stated thus:—That the light of revelation imposes duties upon nations, for which, the authority of that revelation must of necessity be asserted. The Sabbath supplies an instance of this sort. Regarding that institution, the light of nature gives no information whatsoever; and yet the State, as we hold, is bound to protect the day from open profanation, and to do so on the ground that God claims the day as his own. The bill on this subject, which is likely soon to be brought before our Colonial legislature, will, we sincerely hope, embody in its preamble a distinct assertion of the Divine authority of the institution; if it does not, the gentleman who introduces the measure will not, we believe, be the party to blame for the omission.

Other examples, in point, may be found in the subjects of marriage, bigamy, polygamy, and divorce, in reference to which the laws of the State should square with the teachings of Scripture. We would be indisposed, for instance, to treat his *Excellency* the Mormon Governor, with the rights of Canadian citizenship, and suffer him to parade his hundred wives through our streets, however he might choose to plead in defence of his monstrosities, the rights of conscience, or the authority of his so-called religious dogmas, or perchance, as he might happen to conceive it, his more accurate rendering of the light of nature on this particular point. We would deny him or any others like-minded in this matter, the boon of toleration, so long as it might be in our power to withhold it; and we should think ourselves justified in doing so, not simply or chiefly from any abstract reasonings founded on the "fitness of things," but because the word of God has given a decision on the subject, which should be held as final, and to the authority of which society ought reverently to bow.

I am tempted to give an additional instance, which may be reckoned by some as none the less pertinent on account of the quarter from which it hails; I select it from the *Congregationalist*, a Massachusetts paper, as quoted by that excellent and highly useful family journal, the *Montreal Witness*.

"To me," says the writer, "the Bible is the higher law, in Church and state, in all the relations of life. * * * * *

Suppose that, in the flood of immigration that is pouring in upon our shores, there should come a company of Hindoos, bringing with them their habits, customs, and modes of worship. Suppose that at stated periods, an infant is cast into Boston harbour, as a religious offering, to appease the wrath of an offended deity. If expostulated with, the Hindoos reply, that they are quite conscientious in this act. Their fathers for ages were in the habit of performing this religious rite, and from their earliest infancy they have been taught that it is a duty binding upon

all Hindoo parents. But the Massachusetts Legislature take the matter in hand, and it is proposed that a law be passed forbidding the casting of children into Boston harbour under any circumstances whatever. In the midst of the debate there rises up in the House of Representatives a young and aspiring politician, who is anxious to secure Hindoo votes and argues, First, that this is a land of perfect religious liberty, and hence all religions should be tolerated and protected. Secondly, these Hindoos are perfectly conscientious, and consider this rite as essential to their peace here and happiness hereafter. Thirdly, they have been naturalized, and pay taxes, which it is true does not amount to a large sum, yet they ought not to be persecuted. Fourthly, their religion in this age of toleration ought to be respected on account of its antiquity, and the vast number of human minds over which it has held sway. Indeed the young orator might become almost eloquent in his praises of the Ganges, of the sacred books of the Hindoos, called the Vedas, which are written in the Sanscrit or holy language, and of the noble self-denial of the people in swinging on hooks, and keeping their limbs in a certain position until they are rigid."

This extract is a portion of an able article on the right and duty of the American people to resist the efforts which Romanists are making to oust the Word of God from the public Schools in the United States; and it may assist, with the other illustrations adduced, in making plain what we mean by the assertion, that the light of Scripture imposes new duties upon nations as such.

Not to enlarge upon this point farther at present, it may be remarked, in brief, that we simply homologate the maxim, which we are happy to see, is growing so widely into favour upon the other side of the lines; "the Bible or higher law," say our neighbors there, "is Americanism;"—the Bible or the higher law, we re-echo is Canadianism,—that is, it is our prayer that it may become so, and our humble influence as individuals, and as a Church united with that of others who think in unison with us, will be put forth in earnest and unflinching endeavours to achieve this result, and to conserve it, in so far as it may have been already realized.

The reader is requested to note the three leading principles enumerated in the foregoing statement; and he is asked to bear in mind that they exhaust so far as I am aware, the sum of our Church's testimony, in reference to the subject of the duties of the Civil Magistrate in matters of religion, or the responsibility of nations to God. *Our Synodical deed, so much complained of, covers the ground here marked out, and it covers no more than this.* And if our United Presbyterian friends assent to these views, they may rely upon it, that a union may be consummated with the utmost facility.

Meanwhile it is not to be concealed that, in our estimation of them, the principles referred to are of prime importance; and it is obvious, that they are of such a nature as would render jarring sentiments in regard to them, among members of the same ecclesiastical court, peculiarly adverse to cordial co-operation and practical unity of action. Rarely, for example, does the supreme court of our Church meet and separate, without the members of it feeling themselves obliged, as they conceive, to address the Government upon some one important point or other; and it would be the reverse of pleasant, if on every such occasion, and in the way of a preliminary to such action, we were compelled to debate the question as to the right of Church Courts to approach Government at all, in their capacity as Church

Courts; and it would be certainly not less unpleasant, if the petitions we may see fit to draw up in regard to the Sabbath, or the retention of the Bible in our public schools, or on any other cognate question, were to be resisted on the floor of our Synod by a reclaiming party, who might cherish the opinion, that the objects of such petitions were foreign from the ends of civil government, and that even the style of them was exceptionable, in consequence of their being prefaced by a reference to the sanction and authority of inspiration. A prospect of this sort would not be an inviting one.

I hope that a union with our United Presbyterian brethren is not far in the distance; but while cherishing this hope and earnestly praying for the realization of it, I am at the same time firmly convinced, that the very first step toward the desired end lies in a calm but thorough sifting of the points on which we are presumed to be at issue; and I know of no better way of accomplishing this, than by the plan of frank and friendly conferences conducted by a joint-Committee of the two Churches.

I am, Mr. Editor, yours respectfully,

ROBERT URE.

Streetsville, Nov. 22, 1854.

From News of the Churches.

ENGLAND AND WALES.

ANTI-TRACTARIAN LAY MOVEMENT.

Several of the church-wardens of metropolitan parishes have commenced a movement among the laity of the Church of England, with the avowed object of endeavoring to arrest the growth of Tractarianism. They suggest that a central Protestant union of sound reforming churches should be formed in London, and that this union should convoke, about the opening of Parliament, a conference of all the Protestant societies which are seeking any measure of scriptural reformation for the church. The objects of the movement are thus stated in the first appeal issued by its promoters:—

"The first object of this reforming Convocation should be to uphold the gospel in its scriptural simplicity as the bond of union in the National Church, and thus to restore to Christian communion with the Protestant Church of England all the sound Protestants of the kingdom and of all Christendom, as it was in our best reforming times, in the reign of King Edward. The next object should be to resume our still unfinished work of Protestant reformation, and promote a careful scriptural revision of our ecclesiastical system, bringing the sacramental services into harmony with the Articles, and the whole into unison with the written Word of God. Another object would be to embody the scriptural conclusions of the Convocation in a well-digested and business-like plan of Church reformation, to be laid before the Queen and Parliament by petition, thereby strengthening the hands of the Government in carrying into effect the important measures of reform regarding the Church Courts, &c., already introduced, and leading forward the legislature to the satisfactory completion of our Protestant Reformation."

A meeting of church-wardens and others has taken place in London, at the invitation of the promoters of this movement. A series of resolutions has been agreed to, approving of the general object, and pledging the supporters of it to use their influence to secure the return to Parliament of sound Protestants. The resolutions agreed to at the meeting do not contain any reference to the proposal in the first circular to resume the unfinished work of reform-

mation, and promote a revision of the ecclesiastical system of the Church of England. The following form of petition defines the object sought to be attained:—

"To the Right Hon. the Lords Spiritual and Temporal, in Parliament assembled,

"The Humble Petition of the Undersigned, being Inhabitants of

"Showeth—That your petitioners view with extreme apprehension the dissemination and growth of Popish principles amongst a large number of clergy of the United Church of England and Ireland, as by law established.

"That your petitioners, ever mindful of the blessings they owe to the Reformation, are anxious to preserve the ritual, form, and ceremonies of the said church, as ordained by the statute in that behalf made and provided, and the several rubrics contained in the Book of Common Prayer.

"That your petitioners observe with alarm the great efforts which are at this present time being made by certain of the said clergy to evade the observance of the said statutes and rubrics; and that they, in many instances, openly violate the same by introducing into the services of several churches, of which they have respectively the cure, divers innovations, ceremonies, forms, and furniture, which, if not positively prohibited by the said statute or rubrics, or otherwise, have been heretofore unused or unaccustomed in the said Reformed Church.

"That your petitioners are advised that, although the said statute and rubrics are sufficiently definite and certain as a guide for the conduct of the clergy in the premises aforesaid, yet that they do not afford, nor does the law, common or ecclesiastical, otherwise supply any effectual remedy against infringements of the said statute and rubrics. That there is not in law any sufficient legal remedy either to punish such infringement of the statute or rubrics aforesaid, nor any adequate legal means to preserve or enforce any due observance of the same, except at a ruinous expense, and by a cumbrous and insufficient process, not only utterly inadequate to the wants of the present day, but by its costliness out of the reach of the great body of the people.

"That your petitioners, therefore, humbly pray, that your lordships will be pleased to afford them relief in the said matters, by enacting such laws as will ensure a strict adhesion to the ritual, practices, and ceremonies directed and ordained by the said statutes and the rubrics contained in the Book of Common Prayer. And that your lordships will be pleased to amend the law generally in that behalf, so as to supply an easy and inexpensive remedy in cases of wilful and perverse violation of the said statute and rubrics; and that your lordships will grant unto your petitioners such other relief in the premises as to your lordships shall seem meet."

It is proposed to commence a public agitation in favour of these objects, and to convene a conference on a convenient opportunity. Mr. Westerton, the zealous church-warden of St. Paul's, Knightsbridge, is one of the projectors of the movement, and the Hon. Col. Vereker is the honorary secretary of the committee.

PREFACE TO

VOL. VIII. OF EVANGELICAL CHRISTENDOM.

What shall be the topic of our preface? Shall we content ourselves at such a time as this with the ordinary commonplaces?

There is a propriety, no doubt, in offering our

annual acknowledgments as gracefully as we may, to our friends and supporters. They merit our thanks, and in sincerity we present them. Nor is it in the spirit of formality that we add the expression of an humble gratitude to the gracious Providence of God, which has conducted us successfully through another year. He alone gives strength and opportunity for labour and turns that labour to profitable account. Uninterruptedly, through His great mercy, our course has been pursued; with less than we could have desired of that simplicity of aim to His glory, which in all things should characterise His servants: but not, as we trust, without some advantage to His people, and certainly with manifold proofs of His blessing.

The year that is closing upon us will occupy from one point of view a bad pre-eminence in the records of history, as the period in which a long peace was terminated, and Europe again plunged in the terrible calamity of war; while from another, as we venture to hope, it will have to be regarded as the prelude to changes among the nations which shall indicate the presence of an Almighty and benign Agency, achieving though "by terrible things in righteousness," the liberties of Christendom, and the triumphs of Christ.

It is impossible, we conceive, to look upon the conflict which has so recently commenced, with one unmixed feeling, and that a feeling of profound regret. Deplorable as its immediate effects are in stimulating into fierce activity the malignant passions of our nature previously dormant; in arresting, or diverting from their ordinary channels, the beneficial currents of international commerce; in enhancing the cost of the necessities of life, and augmenting the weight of fiscal burdens; in carrying orphanage and widowhood into numberless families, with all the other forms of bereavement; and, above all, in hurrying vast multitudes of brave men to premature and sudden death; we confess, notwithstanding, to other feelings in connexion with the war, beside those of lamentation and sorrow. We look to the issues of the conflict with hope. It is morally impossible that it should not lead to changes, as well in the internal structure of Continental governments, as in their relations to each other, and such changes can scarcely fail to promote the great interests of mankind. In some cases almost any change must be advantageous; as, for example, in those countries where the human conscience is mercilessly trampled under the iron hoof of despotism; and, in other instances, in which as the result of former convulsions, some concessions have been made to constitutional government and religious freedom. We cannot but anticipate that another impetus will be given, and further progress be made. Few persons imagine that other parties besides the original combatants will not be drawn into the strife; and they who are best acquainted with the down-trodden condition of the inhabitants of such portions of Europe as the Italian peninsula, and the Austrian Empire, can scarcely refrain, if, indeed, they do refrain, from wishing that they may. There are certain gigantic evils which afflict mankind, for which, in the order of God's providential arrangements, war seems the only remedy. Terrible a calamity as it is, there are calamities that are greater; and whether we read the past history of nations, or look at the present condition of Christendom, or glance at the foretold and coming doom of certain vast systems of religious fraud and domination, which for centuries have sat heavily on its vitals, it seems as if the human race were destined to win their ultimate and permanent deliverance from these galling yokes only by war.

We do not lose sight of the fact that former wars, by which similar expectations were excited, ended in disappointment. The termination of the war with Napoleon I. reinstated the Bourbons on the throne of France, and re-established other despotic governments, of which it was hoped Europe had seen the last. And even the revolutionary storm which swept over the Continent six years ago did but shake without overthrowing them. With one exception the dynasties are the same as they were, and only in the kingdom of Sardinia has anything apparently been gained to the cause of liberty. The Pope still fulminates his bulls from the Vatican, and to say nothing of the larger kingdoms the petty princes of Italy and Germany seem to vie with each other in their insane determination, in the one case to interdict the circulation of the Bible, in the other, to prohibit the worship of the Almighty, except in such ways as may seem meet to them. All this is very melancholy, and very different from what might have been looked for; but it ministers no food to despondency. When it is remembered how deep these systems have struck their roots, and how wide they have spread their ramifications, it is not to be wondered at if it should require the whole of the seven vials of the Apocalypse to be poured out upon them before they are utterly blasted and withered. But their doom is fixed, and their "judgment now of a long time lingereth not."

Meanwhile, let not the friends of truth and liberty lose heart, or be unconcerned spectators of the strife. The work of demolition belongs to their adversaries, the work of construction to them. The one of necessity must precede the other and make way for it. The potsherds of the earth will dash themselves to pieces against the potsherds of the earth. They are fulfilling their mission. Let the Church of the living God stand prepared to fulfil hers; and then upon the ruins of the anti-Christian and Mahomedan kingdoms will rise in peerless majesty the kingdom that shall stand forever.

If the aspect of foreign affairs is thus ominous—the cloud of coming judgments hanging gloomily over the nations, yet with the bow set in the cloud—the state of things at home foretokens a time of trial, pregnant, in like manner, with greater good. Hostilities intensify on the one side, but alliances are drawing closer on the other. The sifting process which shall separate the chaff from the wheat is in active operation. The Apostate Church and her allies are pressing hard upon the quarters of Evangelism, and the forces enlisted under various Protestant banners are drawing closer together. Earnest and godly men, of all sections of the great Evangelical party, are thinking less of their differences than heretofore, and are approximating, by perceptible degrees, towards a common centre. The future of the true Church is not a future, as we believe, of strife, and recrimination, and mutual alienation among its members, but of forbearance and charity. THE EVANGELICAL ALLIANCE may be a most imperfect institution, so its objectors urge, and but a rude embodiment of those celestial elements, which in irresistible potency are ultimately to pervade all the parts of the Church of Christ, and mould them into one symmetrical and loving whole; but it is at least "the shadow of good things to come." It is a true finger-post, pointing with a sort of prophetic presage to the goal of peace and recognised Christian brotherhood, towards which all good men are hastening. May the everabiding Comforter speed their steps! And may He, graciously accepting our feeble efforts, bestow upon us the exceeding great joy of helping forward the blessed consummation!

* * * It affords us great satisfaction to mention

that, through the kindness of two gentlemen, EVANGELICAL CHRISTENDOM will next year be sent to all our Missionary brethren connected with the London Missionary Society; by a previous arrangement made a few months ago it is sent also to the American Missionaries engaged in the Western Asiatic Missions, so that the Missionaries henceforth receiving it will be those of the following Societies, viz., the Church Missionary Society, the United Presbyterian Missionary Society, the Baptist Missionary Society, the London Missionary Society, and the American Missionaries in Western Asia.

THE BEGINNING OF MORMONISM.

Twenty-eight years ago Joe Smith, the founder of this sect, and Harris, his first convert, applied to the senior editor of the Journal, then residing in Rochester, to print his "Book of the Mormon," then just transcribed from the golden Bible, which Joe had found in the cleft of a rock, to which he had been guided by a vision.

We attempted to read the first chapter, but it seemed such unintelligible jargon that it was thrown aside. Joe was a tavern idler in the village of Palmyra. Harris, who offered to pay for the printing, was a substantial farmer. Disgusted with what we considered a weak invention of an impostor, and not caring to strip Harris of his hard earnings, the proposition was declined.

The manuscript was then taken to another printing office across the street, from whence, in due time, the original "Mormon Bible" made its advent.

"Tall trees from little acorns grow."

But who would have anticipated from such a bald, shallow, senseless imposition such worldwide consequences? To remember and contrast Joe Smith, with his loafer-look, pretending to read from a miraculous slate-stone, placed in his hat, with the Mormonism of the present day, awakens thoughts alike painful and mortifying. There is no limit, even in this most enlightened of all ages of knowledge, to the influence of imposture and credulity. If knaves, or even fools, invent creeds, nothing is too monstrous for belief. Nor does the fact—a fact not denied or disguised—that all the Mormon leaders are rascals as well as impostors, either open the eyes of their dupes or arrest the progress of delusion.—*Albany Register.*

WHAT IT HAS REACHED.

THE MORMON TEMPLE AT SALT LAKE.—The great Temple which the Mormons are building at the City of the Salt Lake, is described as promising to be a wonderful structure, covering an area of 21,850 square feet. The block on which it is located is forty rods square, and containing ten acres of ground, around which a lofty wall has already been erected, to be surmounted by an iron railing, manufactured by the Mormons themselves, at their iron works in Iron county, Utah Territory. The temple will be 186½ feet in length, east and west, including towers, of which there are three at the east end and three at the west, and the width will be ninety-nine feet. The northern and southern walls are eight feet thick. The towers spoken of above are cylindrical, surmounted by octagon turrets and pinnacles, and having inside spiral stairways leading to the battlements. Besides these, there are four other towers on the four principal corners of the building, square in form, and terminating in spires. On the western end will be placed, in alto relievo, the Great Dipper or Ursa Major. As regards the interior arrangements, there will be in the basement a baptismal font, 57 feet long by 35 feet wide, and on the first floor, a

large hall, 120 feet long by 80 feet wide; while on the third floor there will be another of the same size, besides numerous other rooms for various purposes. Around the outside of the building will be a promenade from eleven to twenty-two feet wide.

ITS PRESENT PROSPECTS.

Fearful apprehensions are felt in regard to the future of this deluded band, gathered beside the shores of the great Salt Lake. The most unbounded licentiousness characterises them. Diseases of a fearful nature must result from the course pursued, which will ravage the community. War clouds gather in the Western sky. Thousands are becoming enraged at them, and many religious journals are advocating an utter extinction of the sect. In regard to it the *Louisville Journal* says:

"Terrible as a collision at this time, between the General Government and the Mormons, might be, we say, unhesitatingly, let it come, if it must. Let the legitimate authority of the United States be maintained in the Territory of Utah, even if, in order to that end, the whole Mormon population have to be driven out or annihilated. All appearances indicate, unerringly, that, sooner or later, a conflict between the Mormons and the lawful authorities of the nation must take place, and if so, surely the sooner it takes place the better. And it is especially desirable and vastly important that, whenever the conflict occurs, our Government will be clearly and indisputably in the right, as it certainly will be in asserting and maintaining, by force, its right to appoint the Governor of Utah. The Mormons are a most pestilential people, and a great many persons insist that the General Government shall put down polygamy among them. We have no idea that the Government has a right to attempt this, but it has a right to govern Utah as it governs other territories; and, as a conflict at no distant day must, from the very character of Mormonism, and the whole conduct of its devotees, occur from one cause or another, we are not unwilling that those horrible fanatics should take ground for the maintenance of the profligate prophet as Governor, and bring on the issue now."

E. B.

Political and General Miscellany.

From Evangelical Christendom.

SWEDEN.

Epidemy at Herrestad—Stockholm—Training School for Colporteurs—Asylum for Orphan Boys.

BY A SWEDISH LADY.

Stockholm, 21st October, 1855.

EPIDEMY AT HERRESTAD.

DEAR DR. STEANE.—After the lapse of some months, passed at the seaside, on the Western coast, I resume my pen. I had hoped to do so at Herrestad long before this. As an eye witness of Mrs. Peterson's active work in the Lord's service, I had hoped to give you an account, tending to keep up the feeling of sympathy and love, which has been shown to her by yourself and so many of your kind readers. But God did not intend it to be so. He has visited Herrestad with a severe affliction. Just as I was preparing to leave W. and go there I got the following letter:—

"My sister in the Lord,—Yes! in the Lord Jesus Christ, who, in the midst of our trials visibly walks among us, and fulfils his promises, giving us his Spirit, the Comforter, who will abide with us forever.

Jesus is the Prince of Life: if we touch Him we have life; and if we have His Spirit, then the body may die because of sin, but will rise again by the power of the Spirit of Jesus, which is within us. Amen, Hallelujah!" She then mentions that a dangerous epidemy had broken out at Herrestad, and using the Swedish word for visitation, which literally translated is "*homeseeking*" she adds: "The Lord is *homeseeking* the inhabitants of the old Herrestad. What a glorious world! Yesterday we interred little Charles E. Now we expect every moment to hear that Caroline R. sees the glory of God, because she believed. We have many sick. Herrestad resembles a Bethesda, they are lying in every porch awaiting the help of the Lord, who is coming—no—who is *there,—here*, whether we live or die, whether we are in sickness or in health." She here enumerates the patients, and adds, "We old ones are well and nurse the others. This afternoon we hope, as many as are able, to receive the body and blood of our Lord Jesus Christ! May it preserve us unto eternal life! The power of God in Jesus Christ is mighty in your weak sister.

"E. PETERSON."

This letter, written at the age of seventy-three, under such circumstances, is, I think, worthy of the perusal of Christians of all countries. She has been preserved in health of body and strength of mind among the sick and the dying, week after week, and month after month. Now the disease has abated, and her letters are full of rejoicing. She is a living exemplification of the words of the Apostle in 1 Thess. v. 16: "Rejoice ever more," and his still warmer injunction in Phil. iv. 4: "Rejoice in the Lord alway: and again I say, Rejoice." It was a loss not to see her under such circumstances, but she had expressed her desire that no visitors should come to Herrestad while the malady continued.* My path was clear, I returned to

STOCKHOLM.

Here, too, disease and death were busy at work. The cholera had broken out and though a smaller number were attacked by it, its nature seemed to be more violent and deadly than last year.

In the kingdom of Christ, however, there seemed to be many signs of life, more and more. Of this the publication of religious tracts is a remarkable instance. The society of that name, which began its labours last winter, by publishing a translation of "Come to Jesus," has had ample reason to praise and glorify the Lord for the way in which he has blessed that first effort. Since January 30,000 copies of that little book have been published, and it is believed that another edition will be called for before Christmas. I do not believe that any book of any sort has ever had so rapid a sale before in Sweden. Many good old tracts, too, have been republished. Private persons have translated many of Mr. Ryle's tracts, and they have been much spread.

The meetings of the Evangelical Alliance and the Inner Mission continue to attract many hearers. In the former, Dr. Fjellstedt has of late given much interesting intelligence, touching the East, the progress of missionary work, and the state of Christianity in Turkey and other countries.

The Diet still continues its sessions. From persons well acquainted with the affairs of the country, and viewing them through the medium of Christian feeling, I have heard that they consider some very important questions to have been settled, and that

* It has now been computed that every seventh person in that neighbourhood has fallen a victim to the disease, which was a sort of malignant dysentery.

in a satisfactory way. Much more could have been wished, but in some instances where that has been the case, public opinion has at least undergone a change, so that it may be hoped that next time the results will prove more favorable.

No persecutions are heard of at present. During the course of the summer sixteen persons in the town of Gefle suffered the punishment of imprisonment on bread and water, as it is called, for six days. It is to be hoped that the mitigation of six, instead of twenty-eight days, is a sign that this way of proceeding is dying out altogether. It is very possible that many persons are under sentence to pay heavy fines.

There are, it is believed, more than a hundred Baptists in Stockholm, and double the number in the country; but they go hitherto unmolested, though it is well known that they have gone out to some little island in the neighbourhood, and been baptised by a Mr. Heidenberg, a Swede, who has himself been baptised in Denmark or Germany, and hold their meetings here in Stockholm, it is said, every week. During the course of the autumn, Doctor Thomaner invited them to meet him in the English chapel, and discuss the subject of baptism, but from the very unequal proportion of talent and ease of expression on the different sides, I understand that it became more a lecture than a discussion.

From these general questions I turn to what it has been my more particular and pleasant privilege to acquaint you with, namely, the growth of some little plantations that Christian love has called forth in this country of late. Thank God the subject is not exhausted if you have patience to listen to me! Since last spring a very humble institution has been commenced, under the care of Doctor Fjellstedt.

A TRAINING SCHOOL FOR COLPORTEURS,

to continue during three months every year. Seven young men are now receiving instruction there. They are pious young peasants, and tradesmen. During some part of the year it is intended that they shall go out in the most unenlightened regions of the country, selling Bibles and tracts, holding friendly religious converse in the families, trying to open their eyes to the necessity of coming to the knowledge of Christ. During the intervals they are to work at their trades, as shoemakers, tailors, or whatever they may be; and, wandering as these generally do in the country, they may be missionaries on the estates, or in the families where they come to work. Two good Christian ladies have undertaken to be at the head of this little establishment, making it as much of a home as possible to the young men. This is carried on by small voluntary contributions, and much sacrifice of time and means on the part of Doctor Fjellstedt.

AN ASYLUM FOR ORPHAN BOYS

has been commenced by a person whose career is rather interesting. He is a young man of good family, even of noble extraction, but very poor. He tried various occupations, but none suited him. He always felt restless. One idea haunted him—he wished to have a little home for some poor deserted boys whom he might train up for the Lord, and give to the other schools as monitors for the other children. This was the day-dream of his youth, but he did not see how it could be accomplished. His relations gave him a little assistance to prosecute his studies. Of this he partook sparingly, lived, nobody knew how, earned a little here and a little there, and put it in a savings' bank, looking upon it as the capital belonging to his orphan home. Sometimes he lost sight of his plan for a short time. He once thought he would

be a clergyman, and serve the Lord in that capacity; but he knew nothing of the learned languages, and everybody said he was too old to begin such studies.

But he went at the age of nearly thirty, and sat down meekly on the lowest form, with the smallest boys at school, and went through the preliminary studies with indefatigable patience and labour. To become a clergyman he found, however, was impossible, and just at that time the prospect of becoming a city missionary was opened to him. It seemed to be quite in his way, his delight was to do good to his fellow creatures, and to make their Saviour known to them. But wherever he came the children gathered round him, and all his early visions awoke afresh. I have heard him speak with enthusiasm of a future little home with these poor boys around him. "And why did he not begin immediately?" you perhaps enquire. No, because it is not as in England, where every benevolent idea, founded on truly Christian principle, is encouraged, and means to promote it are immediately brought forward, almost as soon as it is uttered. Here when contributions come few and far between, and mostly consist of threepences and sixpences, there is always a struggle between "trusting the Lord," and what we call "tempting the Lord." Poor H., he was in a sad struggle before he decided on taking two little rooms, and the two first pupils. This, however, he did last April. Yesterday I went to see him and his boys. They were now twelve of various ages. I found them assembled round a large table, busily occupied with their lessons. For most of them he gets some little pittance either from the parish or some private person, but in no case does it exceed £4 per year, and then he feeds and dresses and instructs them. One poor boy he showed me, whom he found in the street one night. He brought him home to sleep there, and has had him ever since. The boy looked at him much as a dog looks at his master. He has now got four rooms altogether. The furniture of his "home" is motley. He got from friends and acquaintances, from one a sofa, from another a table, and so forth. Some contributions he got in eatables. These, if possible, he carried home himself, and actually, one evening walked home with a large ham under his arm. I mention these slight circumstances to show his simplicity and self-denial. The Swedes are in general much more particular and ceremonious in such cases than Englishmen. He had a visit the other day in his room many would have envied him. Jenny Lind went to see him. The account of his humble abode, which little "home" brought tears into her eyes, and she exclaimed "Oh, take me there!" She went, and promised him a present of clothing, to be bespoke at Herrestad for the boys. This devoted Christian desires ardently the prayers of his brethren in the faith. If he knew I was writing he would say, "did you ask them to pray for me, and my boys, and my old Martha?" (his housekeeper.) I now present that request to English friends, at least to those who, being engaged in any similar work, will, I am sure, feel sympathy for him. And I add of myself, that if any one should like to encourage him in his trials and difficulties by sending him any little gift in sign of their sympathy, I am sure that you dear sir, would kindly forward it to Sweden. You well know the way, you who have so often been the medium through which blessings have flowed to our poor country.

Having mentioned Jenny Lind, or Mrs. Goldschmidt, who paid a visit here a couple of weeks ago, I cannot forbear adding that she left a very pleasing impression. Mild, quiet, unassuming, her conduct was consistent with what she of later years had pro-

fessed. She went into some smaller circles, visited most places where any work of Christian love was going on, and marked her path with benefits and acts of kindness. Another interesting visitor who came about the same time, was Mr. Van Lennep, the Swedish Consul at Smyrna. It is not often that the pleasure is granted to the Swedes to see Christian brethren from so distant lands. His visit, therefore, and the interesting details he gave of the state of the East, the fulfilment of prophecy, the spread of Protestantism, and various other subjects, closely connected with the stirring questions of the day, created deep intense interest. How very much closer this spiritual tie between Christians of all countries seems to become day by day! Even here in the distant north it is felt more and more. As to England, it seems as if we could hear the beatings of its heart.

Yours, in Christian love,

From the Christian Intelligencer.

POLITICAL RIGHTS OF MINISTERS.

A most pernicious and common error is at the bottom of it—the idea that religion is something separate from everything else, a department by itself, carefully defined, distinct from trade, amusements, politics, &c. It follows that the minister of religion must keep in his own department, and not cross the lines. He must confine himself to spiritual matters and not meddle with that which does not concern him. But if we understand religion, it is all-pervading. It has no one carefully-defined department. It meddles with everything. It claims the right to enter the places of trade, the halls of amusement, the family, the school, the work-shop, and to take its stand at the ballot-box and its seat in the council. When the minister expounds and applies the law of God in regard to what are called temporal and secular matters, he is occupied with things spiritual. Politics thus comes legitimately in his province, for it is not, as men foolishly imagine, in a domain to which the law of God doth not extend.

Besides, does a man, when he becomes a minister, lose his character as a citizen? Is he not, in the eye of the law, the same as any other citizen? Has he not the same duties to discharge, and the same responsibilities to bear as before, if not greater? Why should any distinction be made on account of his profession, and not on account of that of others? We say, let him be bound by the laws as other men, pay his taxes like others, be imprisoned or hung like others, when he deserves it. Give him not one iota of special favor because of his calling. On the other hand, take nothing from him because of that calling. Not a single right or privilege. Let the platform of citizenship be a perfect level.

But some one, affecting much concern for the honor of religion, will say: it will be a sad day when ministers become ambitious of worldly honor, and partake in the now sufficiently disgraceful scrambling for office. Certainly that would be a sad day, but our position will not hasten its approach. If any who are not ministers, are now ambitious of worldly honor, that is their sin; if any are scrambling for office, that is their shame. We have notions on that subject which probably would make a politician laugh outright. Probably he will say that we are a very green simple-hearted clergyman, ignorant of the ways of the world, when he hears that we do not think ambition for office is an innocent feeling in any man; that it is neither modest nor right for any one to propose himself for an office or work for it, much

less to trample under foot all the laws of morality in order to get it; and that the call must come to him from his fellow citizens, and then he must, in the fear of God, consider it. Moreover, they have the right, when they deem it proper, to make a similar call on a minister of the gospel, and he has no right to decline such call without a conscientious consideration of it. A call to some responsible office may come to him under such circumstances that he may feel it to be the call of God.

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Some go so far as to consider a minister decidedly out of his place when at the polls depositing his vote. They would not deprive him of the privilege perhaps, or deny his right, but think it very injudicious in him to exercise it. How can this be? We cannot accept the doctrine that to vote is not his privilege and right. Is it not his duty? Is not the elective franchise a talent to be accounted for? Can a minister neglect his duty to his country any more than to his family or church, and be guiltless? Is he ignorant of political questions? Then let him inform himself. Does he not know as much as the crowds who are blindly led to the polls on election day? Must he not practice what he preaches, and does he not preach the duty of Christian people to place power in the hands only of pure and trustworthy men? If he does not vote for such men he does not practice what he preaches. Must he not work for that which he prays God to give? And for what does he pray incessantly if he does his duty, but that God would give us upright rulers? And yet he refuses to vote for such when in his power. Does not this look hypocritical?

The great fundamental error in this matter is one to which we have alluded—the separation of religion from politics—whereas religious principle should completely control political action. Politics is regarded as a dirty puddle, and they who are in it up to their necks proclaim it to be so, and warn the pure against coming in. It is a baseless slander. They only are dirty, and are rubbing their filth on each other. It is a religious duty for the people to drive them out, and show that politics may be kept a clean and pure fountain. It is a noble science. And the right exercise of the elective franchise calls for study, investigation, self-examination, prayer. That talent is not to be tied up in a napkin, or buried in the earth, but used for the Master, for he will surely come to demand an account of it.

CAUSE OF CHANGES IN CLIMATE.

THE MAGNET AND COLD.

History informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The waters of the Tiber, Rhine and Rhone, now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystallized upon the rocks.

Some have ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil to the summer sun, and the draining of the great marshes. We do not believe that such great changes could have been produced in the climate of any country by agriculture, and we are certain that no such theory can account

for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which clothed its valleys and mountains; and its east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all traces of which are now lost. Cold Labrador was named Vinland by the Northmen who visited it in the year 1000, and who were charmed with its then mild climate. The cause of these changes is an important inquiry.

A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these great changes of climate by the changeable position of the magnetic poles. The magnetic declination of the needle, is well known. At the present time it amounts in London to about twenty-three degrees west of north, while in 1659 the line of variation passed through England, and then moved gradually west until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which is now supposed to pass through Canada and Siberia, may at one time have passed through Italy; and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of the classic river.

Whether the changes of climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us, at present to decide conclusively; but the idea, once spread abroad, will soon lead to such investigation as will no doubt remove every obscurity, and settle the question.—*Scientific American.*

CONSTANTINOPLE.

HONESTY OF A JEWISH CONVERT.—It will, doubtless, interest you occasionally to hear of the state and progress of our church members, and I should not omit communicating to you a cheering incident of recent occurrence, which we cannot but consider as a fruit of solid Christian principle. One of our young men, who was baptised four year's ago, and has since distinguished himself by the steadiness and consistency of his Christian conversation, has a shop in the great bazaar in Stamboul. One Monday morning, a Turkish customer purchased some of his goods and went his way; some time after, whilst clearing the counter, our young man observed small, dirty-looking cotton bag—the common native purse—lying on the table, and on opening it he found two costly bracelets richly set with diamonds, besides two bills of exchange. Jacob did not hesitate in regard to his course of duty, and it being impossible for him to discover the owner, he consulted a friend the same evening, who advised him not to apply to the authorities, which, however natural a suggestion in Christian countries, affords no ground for trust or dependence in this, but rather to wait till the *bekgee* or watchman—who likewise holds the office of public advertiser—would announce the loss, and direct him to the owner. As the sequel proves, the advice was well judged, for next day the watchman, taking his stand exactly opposite Jacob's shop, intimated the loss at great length, valued the property at 25,000 piastres (£240,) and in truly Oriental style, with large quotations from the Koran, promised to the honest finder long life, health, and the sure prospect of happiness here and hereafter.

At the close of the announcement, Jacob beckoned the *bekgee* to come and speak with him, and said: "I have found the bag, send the owner to me." The news rapidly spread among the neighbours, not a few of whom came to him making many inquiries, and most unceremoniously calling him a "great fool," thus to throw away his recently acquired fortune. Some ventured to affirm he must have lost his senses, while others hinted how much more wisely they would have acted. Meanwhile the Turk made his appearance, accompanied by his wife, and after giving a minute description of the lost property, it was restored to them. The mussulman's wife burst into tears, her husband blessed our young friend, and concluded by saying; "*You are indeed a Giaour (infidel), but you have the heart of a true Mussulman.*" He left three hundred piastres in token of his gratitude, part of which Jacob distributed among his poor Spanish-Jewish workmen.

In our country much importance would not be attached to such an occurrence, but in a country where dishonesty and cheating are the order of the day, and where fraudulent actions are not merely overlooked and tolerated, but honest men publicly denounced as fools, such conduct indicates nothing short of stern Christian principle, and in proportion to its extent must the impression on others be powerful and deep. By similar conduct the Armenian Protestants have gained a high character and reputation among the Turks, and by thus letting their light shine, they have demonstrated to many that they have right and truth on their side.—*Letter of Rev. R. Koenig, Free Church Record.*

SEASONABLE, AND PROBABLY GOOD.

A COMPOSITION FOR RENDERING BOOTS AND SHOES WATER-PROOF.—Take one pint of boiled linseed oil, two ounces of beeswax, two ounces of spirits of turpentine, and two ounces of Burgundy pitch. Let them be carefully melted over a slow fire. With this mixture, new boots and shoes are to be rubbed in the sun or at a little distance from the fire, with a sponge or brush. This operation should be repeated without wearing them, as often as they become dry, until they are fully saturated; which will require four or five times brushing. By this, the leather becomes impervious to water. The boot or shoe thus prepared, lasts much longer than common leather; it acquires such pliability and softness that it will never shrivel, nor grow hard, and in that state, is the most effectual preventive against colds, &c. It is necessary to remark that boots and shoes thus prepared, ought not to be worn till they become perfectly dry, and elastic; as in the contrary case, the leather will become too soft, and wear out much sooner than it otherwise would.

The floating batteries in course of construction in England, will be the most formidable ever projected. They are of forged or hammered iron plates, four a half inches thick, lined inside with wood, and will measure 1,500 tons. From actual experiment it has been proved that they will be impervious to any shot or shell. The construction of those engines of war is a very difficult and extensive task.

Every second of time throughout the busy hours of the day, and during the silence of night, an immortal soul is passing from time into eternity.