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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME I.

NOVEMBER, 1854.

NUMBER 7.

"One is your master, even Christ; and all ye are brethren."

The Topic for the Month,

Much that was prepared for this number of the *Tribune* is reserved for the next, in order to make room for the whole of the proceedings of the late Conference of the British Branch of the Evangelical Alliance, as reported for the *Christian Times*. The resolutions and addresses fill fourteen closely printed columns, every paragraph of which seems so adapted to the purposes of the *Gospel Tribune* as to admit of neither rejection nor abridgment.

Let all those, who have so repeatedly of late, pronounced the Alliance a failure, read this record of these proceedings with becoming attention, that they may understand the vast importance of the organization as viewed in the light of what it has already accomplished; and then, from the stand-point they shall have gained, let them look forward over the lines of the Society's contemplated operations, and, in the arms of a living faith, as generous as the past should inspire, let them struggle to grasp the unmeasured blessings which the Evangelical Alliance is evidently destined to confer on the world in giving the church that visible Unity and consequent energy and power, which shall yet, render her triumphant in bringing back to God a revolted world.

EVANGELICAL ALLIANCE—ANNUAL CONFERENCE.

The proceedings of the Eighth Annual Conference of the British Organisation of the Evangelical Alliance were commenced on Monday evening, in Freemasons' Hall, by a

SOIREE,

at which a considerable number of the members and friends assembled.

After tea and coffee had been served in an adjoining room, the chair was taken by JOHN CONDEROX, Esq.

The meeting having been opened by the singing of the 578th hymn, of Bickersteth's Psalmody, the Rev. JOSEPH FISHER read the 14th Psalm, and engaged in prayer.

The CHAIRMAN then addressed the assembly. He said he wished he could realise the conviction, that

this was a family gathering, feeling assured that if he occupied a less distinguished position there would be no difficulty on his part, and he would enjoy, as he trusted every one present would enjoy, the holy festivity which was now about to be realised. He judged that there was pervading the meeting but one feeling, which had already found frequent utterance—a feeling of gratitude at their being permitted to meet together to offer their mutual congratulations, and to look back on the past with grateful remembrances of God's mercies. There was a special cause for thankfulness, that amid the vicissitudes and changes attendant on everything human, the Evangelical Alliance still existed; and although they had to mourn the loss of some of the most distinguished members, who had been removed by death to a better world yet it was a matter of rejoicing that they had met together on the present occasion, and found the Alliance in the enjoyment of so much health and vigour as he trusted the presence of so many indicated. The object of the Alliance had been to a very great degree realised. God's blessing evidently rested on its efforts, which had been employed in a variety of ways. If it had merely contemplated the bringing together of Christians of various denominations, for the simple purpose of offering to each other the right hand of fellowship, and engaging with each other in devotional exercises, he should consider that it had not been formed in vain; but the Alliance had contemplated other designs which had been carried out to a very pleasing extent. It had declared to the world, both by precept and example, that the disciples of Christ are one, having one Lord, one faith one baptism. It had also shown the power of Christian sympathy, and demonstrated the value of united action on behalf of the truth, by its opposition to the two great evils of this world at the present moment—Popery and infidelity. (Hear, hear.) The Alliance, moreover, had greatly served the Church of Christ in its publications and lectures, and especially by the issue of *Evangelical Christendom*. (Hear, hear.) In distant lands, too, its power had been felt; and many a soldier of the Cross had been enabled to fight the battles of his Lord more manfully than he could have done without the conviction that he had many sympathising brethren in this land of Britain. (Hear, hear.) If they felt desirous of promoting the interests of Zion, and seeing her converts multiplied—of serving Christianity, and furthering their own spiritual interests—"let brotherly love continue."

The Rev. J. GLANVILLE, of Kingswood, rose for the purpose of expressing his unabated attachment to the Evangelical Alliance, his very full confidence in it

and the very deep interest he took in its proceedings. He had every year attended its Conferences, and they had been the means of giving him an increased conviction as to the scriptural character and claims of the Alliance, and the importance of the object it seeks to accomplish. He felt that its mission and movements were eminently called for at the present time, and that it was doing a work which no other existing society had the means of doing. He thought the circumstances in which the Church was now placed, and the events that were now transpiring, were leading many Christian people to think about union who had never thought of it before. They had admitted, perhaps, that union was in the main a good thing in its way, but they did not view it as of sufficient importance to lead them to become identified with an organisation specially formed for its promotion; but now they were beginning to see that the manifested love of God's people was both important and necessary. Many who had not yet joined the Alliance were taught to respect it, and to speak of it in very different words to those in which they were accustomed to speak of it and were constrained to admit that a very large amount of good has been effected by its agency. It might not have made for itself what was called a great fact in history; but it occupied now a very important position, and never a more important. Still it was matter of regret that the great majority of Christian people in this country were standing very much aloof from it. They did not oppose it, they did object to union; but they said it was impracticable. But the Alliance had proved the contrary. During the seven or eight years they had met together, some of the most delicate and difficult questions had been discussed; there had been no shelving or shirking of them, but a discussion of them with the outspoken plainness of honest men, who fully believed what they said, and the result had been eminently gratifying and successful. People had said that they were all Lucifer matches and gunpowder, and as soon as they got together they would go off; but he supposed the materials had been dipped in the waters of the sanctuary, for, at all events, no explosion had taken place. It was thus seen, that while there was a diversity of sentiment there might be an alliance of heart, and that it was possible for piety to rise above party, and for Churchmen and Dissenters to meet as Christians, and to act and to love as brethren. The divisions that had existed had reduced much evil, as well as prevented the performance of much good. All Christians were always one, it was true, but they should be one in feeling and affection, and show to the world that they were so; and he would ask those who objected to the present machinery, to show him something better in operation, and he would most likely join it. He believed that no one would ever repent having been associated with the Alliance, either on earth or in glory. He would observe, with respect to the aspect of the present times, that everything seemed to be saying in a loud voice to Christian men, pray, work, unite, as the only way to be prepared to meet the wants of the world, and to oppose the spreading evils of Popery and infidelity. Popery was never tired, and Christians ought, therefore, never to be tired either. From Cardinal Wiseman down to the humblest priest under him, the object was to effect the downfall of Protestantism, to pull down the truth of the Bible, and set up one eternal lie. This, however, need not be, and would not be, accomplished unless the Christians of Britain were traitors both to themselves and to God. The union of France and England in war against the Czar was referred to as a valuable lesson to the Christian people of this land, who had a common foe to meet and overcome. Let it ever be remembered that there was something far more important than the assertion of party opinions—namely, the salvation of souls and the glory of God. There were many dan-

gers in the path of the Church at the present moment, but let there be thorough unity of heart and oneness of effort, and they need not fear any attempts at the desecration of the Sabbath, or the establishment of Popery, but all would be well. [Applause.]

The Rev. W. H. RILEY adverted to the foundation on which the Alliance was established. Having ascertained a common ground for union, they had gone on in the occupation of the ground, and were well satisfied that they were not mistaken in the position they had taken; and, as for people standing aloof, he did not exactly know that they did stand aloof; and even if he did, it would not be the best generalship in the world to tell people how few they were. But the Alliance had made a vast advance, and in the practice of many religious bodies they had commanded a perfect imitation. If the members were to meet once a year merely to say how glad they were to see each other, they would be losing an important opportunity. He rejoiced that there were two great matters that would engage the attention of the Alliance—Popery, and the desecration of the Sabbath.

The advocates of these were kindred enemies; and if Christians would oppose the one effectually, they must undertake a vigorous opposition to the other. If the Papal aggression had been, as some contended, a simple assault upon the hierarchy of the Church of England, it would have been but a very small matter in his estimation, and he would not have concerned himself about it. If it had been only the outburst of a spirit of opposition to the Three Denominations, he would have let the Three Denominations fight it out, while attending himself to his proper work, caring not two straws about it. And he would only have concerned himself so far as his position rendered it necessary, even if it had been a movement against methodism. But this Papal aggression he regarded as an assault upon our common Christianity, and was ready, therefore, to oppose its advance with every power which he possessed. Next session they must try to disendow Maynooth. It would not do to leave this to the Protestant Association, and the Reformation Society; all Christians must unite together to accomplish this object; and if the Alliance represented in any degree whatever the Christianity of England, they must apply their personal and collective influence to disendow Maynooth. And if the Crystal Palace the British Museum, and other places of national exhibition were not to be opened, they must not leave it to the Sabbath societies, but must unite with every other society and with the whole body of Christians in this country, and see that there was such a pressure of opinion upon Her Majesty's Government and the Legislature, that the law of the land should not be evaded, or tampered with, or changed, but that, as a Protestant country, our legislation should rise more nearly to the Protestant standard, and, as a Christian country, should rise more nearly to the Christian standard. Then it would not be said, when the Alliance met next year, that nothing had been done, but it would prove itself, under the blessing of God, to have been largely instrumental in promoting the best interests of Christianity and the country. [Applause.]

The Rev. J. F. WITTY, of Sheffield, made a few remarks upon the necessity for activity amongst Christians in the present day. The uncertainty of life, recently so strikingly manifested, was certainly a call for increased diligence. The very essence of true spiritual life consisted in a paramount desire to extend throughout the world a knowledge of the great and saving truths of the Gospel, irrespective of denominational distinctions. He urged this view upon the audience, by referring to the fact that the enemies of the Gospel were active in the cause of sin and error. In his own district, which comprised a population of 6,000, there were no less than 1,200 persons who openly avowed

Atheistical and Deistical principles. (Hear, hear.) When he commenced his labours there three years ago, there was no church; but he opened a school-room, and had collected a congregation, and a church was being erected, for which £2,700. had been contributed, and no less than 600 children were now under Christian instruction in the district. He mentioned this fact as showing the necessity which existed for an active effort on the part of Christian people, and also as proving that endeavours, when zealously made, even in the face of most determined opposition, would not fail of large success. (Hear, hear.)

The Rev. A. RACINE BRAUD, Pastor of a Church in Fontainebleau, Foreign Secretary of the French Alliance, and Editor of the *Bulletin du Monde Chretien*, deputed by his French brethren to attend the Alliance, was introduced by Dr. Steane, and made a few observations in his native tongue, which were translated by the Rev. William Arthur; but he reserved himself for a future occasion with respect to the main objects of his mission to this country.

The Rev. WILLIAM BROCK, Rector of Bishop's Waltham, next addressed the meeting, and on rising was warmly applauded. He said, this was the first time he had ever attended a meeting of the Evangelical Alliance, and he had rarely on any occasion been more pleased and satisfied with what he had seen and heard. (Hear, hear.) The object of the Alliance was noble, Christian, and godlike, and one which could not, therefore, fail to obtain the blessing of Almighty God. (Hear, hear.) He rejoiced in the conviction, that the principles of the Alliance were beginning to be more generally understood and appreciated. For himself, he might say, that he had viewed them for some years at a distance, and respected its object; but now that he had come near and attended this meeting, he felt a greater attachment to the Alliance, and should be anxious henceforth to extend a knowledge of it in the circle in which he moved, and seek to induce his ministerial friends of the Church of England to join it. Having had something to do with the strife of the world, and with that also which unhappily existed in the visible Church it was impossible not to feel the meetings of this Alliance to be a cheering and bracing atmosphere, which must do him that breathed it no small amount of good. Christian unity was most valuable and necessary, in such a time as the present, when the servants of Christ must stand up in defence of the truth, even though opposed and treated with scorn by those professing to be their brethren. Such meetings as the present served very powerfully to strengthen the love of the soul for the truth of God, and an earnest desire for the immortal welfare of perishing men. And, along with such feelings and desires, there must of necessity be a full determination to wage a perpetual war against every system which stood opposed to the Gospel,—Popery, or semi-Popery, which, perhaps, was the worst form of Popery and infidelity that would take away both our Bibles and our Sabbaths. Let them have love in their hearts towards Christ the common Saviour, and towards each other as composing the one family of Christ, and then would they be able to fight the battles of the Lord against the enemy, whatever that enemy might be. The time had come to speak the truth without fear or favour, and not to be afraid of man—no, not even those in authority, when they stood opposed to it. To his own mind, the days to come seemed big with fearful conflict; but he rejoiced to believe that they were big also with a signal deliverance to the faithful. The same power which had been exerted on behalf of the Church, in generational past, would be interposed again. Let them, therefore, go on in faith and love, hand and hand and heart in heart, doing God's work, trusting in His promised aid, and with the full conviction that all things would work together for good, and the carrying out of the Eternal purposes. (Hear.)

Mr. GEO. FOLBY appeared as a representative of the Irish Organisation of the Alliance. He briefly alluded to its progress in Ireland, stating the great pleasure and profit which he had personally derived from becoming acquainted with the ministers and members of denominations of Christians from whom he conscientiously differed; and he rejoiced to find that, although differing from them, or without relinquishing any of his conscientious peculiarities of opinion, he was yet enabled, by following out the principles of the Alliance, to meet them in a brotherly way, enjoy and profit by their company and conversation, and unite with them in combatting the great enemies of their common Christianity. (Hear, hear.)

The Rev. Mr. LEWIS having engaged in prayer, the Doxology was sung. The Rev. Dr. STEANE then pronounced the Benediction, and the meeting separated at eight o'clock.

TUESDAY, OCT. 10.

The proceedings of the Conference commenced on Tuesday morning, shortly after ten o'clock.

The Rev. JOHN STOURTON presided over the devotional exercises, and delivered the

ANNUAL ADDRESS.

The subject selected was "The Presence of the Holy Ghost in the Church, and His work in Relation to the Age in which we Live." The address commenced with a review of the history of the Spirit's gracious presence with the Church in past ages, as tending to confirm our faith in His presence now, and indicated certain phases of His influence, all in uniform bearing with His law of operations. Even in the darkest and most unpromising ages the Spirit had exerted His power, giving light to the soul, nerving the arm of the spiritual warrior, and guiding the arrow of deliverance. The continuance of the Spirit's work might be traced from the beginning of the Church's history, even until now; and this fact should confirm our belief that He was still present in the Church even at this moment. The several indications of the operations of the Spirit were then pointed out. One of these, and perhaps the most marked of all, was the extensive circulation and study of the Bible and biblical publications. At no former time in the history of the world had the Scriptures been so widely circulated and so largely read as now. The same might be said of the preaching of the Gospel, which was an institution of the Spirit. Never was there so much preaching of the truth as at present; and there were many indications on every hand of the Spirit's blessing. This should encourage prayer for the light and power still so much needed in connection with Gospel ministrations, and which only the Spirit of God could impart. Another characteristic of the times was the importance attached to education, and the felt duty of extending it to the utmost possible extent. In this he saw a manifest proof of the general influence of the Spirit's work, notwithstanding there was in some quarters but too evident a disposition to regard education as the one thing needful. This also was an age of literature. Some forms of religious error could be dealt with better from the press than the pulpit: and the work of the Holy Spirit had an important relation to the literature of the age. So with respect to commercial activity, which was the pre-eminently characteristic of the present day; for how could Christian men overcome the heated atmosphere of commerce without living and walking in the Spirit? Christian union also, as exemplified by the Alliance, was in a special manner the work of the Spirit. He believed there was nothing so much wanted as stronger faith in the Spirit's presence, simple reliance on the Spirit's power, and importunate prayer for the spirit's help. The address was intently listened to throughout, and much applauded at its close.

The Rev. Dr. Hony having given out a hymn and engaged in prayer,

The Rev. G. SCOTT read and enforced the practical resolutions, dwelling chiefly upon the duty of Christian charity in religious controversy, following the example of John Fletcher (of Madeley,) who furnished a beautiful illustration, in all his writings, of the spirit which the Alliances ought to cultivate and enforce.

The doxology was then sung, and prayer offered by the Rev. Dr. FLETCHER.

Several matters of routine were subsequently disposed of.

BUSINESS PROCEEDINGS.

Sir CULLING EARDLEY, on the motion of Colonel Anderson, having been called to the chair, said he felt so deeply interested in the objects of the day that he could not do better than ask the Conference to proceed to business, in order that the matters of thrilling interest which were to come before it might be disposed of as speedily as possible. He could not, however, abstain from saying, that he greatly rejoiced at meeting them in times like the present, when he felt persuaded that the principle of the Evangelical Alliance presented a solution of the great majority of events that were transpiring.

The Rev. C. JACKSON (who has been officiating as Secretary on account of the illness of the Rev. J. P. DOBSON,) read the annual report, giving a sketch of the labours of the Alliance during the past year, and alluding particularly to the public meetings in England and Scotland, which it was believed had been productive of much good, not only in extending the principles of the Alliance, but in advancing the spirituality of those who had given their attendance. A better and more simple mode of admitting members and electing the council had been adopted. The recommendation of one member was now sufficient to procure the admission of another. The committee lamented the illness of the Rev. J. P. Dobson, who had tendered his resignation, but for the performance of whose duties, for a time, they had made provision. A hope was expressed that the issue of the present war would tend to the advancement of Christian and religious liberty. Alliance meetings for prayer in behalf of the allied troops, had been held in several places, and it was believed that these would long be remembered by those who were permitted to take part in them. There were, however, other enemies more fierce and powerful than the Czar—enemies which could not be subdued by carnal weapons. The Alliance had been alive to the importance of attacking Popery and infidelity on their own ground. Able works on those subjects had been produced and largely circulated; and the council had felt themselves in a position to offer a prize for the best essay on Sabbath Observance, with a special reference to the opening of the Crystal Palace, and other places of recreation and amusement on that day. The best thanks of the Christiana public, it was considered, were due to Mr. Edward Baines, of Leeds, for the calm and dignified remonstrances which he had publicly addressed to the directors of the Crystal Palace. With reference to the Alliance labours on the continent, a continued sympathy had been manifested towards the persecuted brethren. It was intended to hold a conference at Paris next year, when attention would be specially called to the subject of Christian liberty, which was unhappily not now enjoyed by Protestants in France. The report closed with an appeal for increased support and stated that out of six thousand members four thousand had contributed nothing to the funds.

Mr. FINCH, one of the auditors, in the absence of the treasurer, Mr. Farmer, read the balance sheet, which showed that the amount of subscriptions up to

the 30th of June last was 1,452l. 0s 6d, and the balance against the Alliance 104l. 12s. 1d.

M. MARTIN, Pastor of the French Protestant Church St. Martin's-le-Grand, moved the adoption of the report and expressed his thanks for the sympathy manifested by the Alliance towards his brethren in France. Liberty in France was only on the side of the Roman Catholics; but when Christ gave the cross, it was the duty and glory of Christians to bear it. Still, those who were more favourably situated should do what they could to help their persecuted brethren, and pray that they might have strength given to them to bear their persecutions. Those persecutions showed that truth existed in a country; for it was not the natural state of the church of Christ to be comfortable in this world.

The resolution having been seconded.

Sir CULLING EARDLEY mentioned, in reference to the French persecuted brethren, that it had been thought a duty to endeavour to move the heart of the Emperor on their behalf in the first instance; but the conclusion had since been come to that it would be better for them to endeavour first to move the Emperor themselves. He thought nothing would be so likely to conduce to that result as for some of them to pay the penalty and bear the consequences of their Christian faithfulness; and he (Sir Culling Eardley) had told some of them himself that he did not believe the question would be properly taken up till one or two of them had been in prison. He believed that the Emperor of the French objected in his heart as much as himself to the principle of sending a man to prison for his religious opinions; still, although the French brethren had seen the Emperor on the subject, an instance of the kind had just happened, and now, therefore, was the time for action. He hoped the result of the present Conference of the Alliance would be, that a deputation from the whole Protestantism of this country should wait upon the Emperor, and endeavour to make a bold and generous appeal to his best feelings. He believed there were sympathies in France towards England not only amongst men of the world and statesmen, of an exceedingly strong nature, and that the Emperor would be one of the first to regret anything that should happen to disturb the friendly relations at present existing between the two countries.

Several members here expressed their gratification at the alteration proposed in the mode of admitting members.

The resolution for the adoption of the report and approving of the alteration was put to the Conference and carried unanimously.

TRAVELLING SECRETARY.

The CHAIRMAN said he thought the friends would like to hear, previous to the resolution being moved and seconded, some account of the manner in which Mr. JACKSON considered that the operations of the Alliance should in future be carried on.

Mr. JACKSON accordingly stated that from what he had seen throughout the country it was his conviction that more could be done by personal visitations of ministers and others in different localities than by the holding of public meetings. If God would give him grace and strength to do the work, he would go to it willingly, with a heart warm in the cause.

The following resolution was then moved Mr. M'FIE of Liverpool, seconded by Mr. HENDERSON, and passed unanimously:—

“That the Conference especially approve of the course taken by the Council and its Committee, pursuant to instruct ons given them at last Conference in regard to a travelling secretariat, and accord to the arrangement which in the exercise of their constitutional function they have entered into with the Rev. Charles

Jackson their full concurrence, and having heard from that gentleman his views of the way in which the Alliance may be most efficiently promoted throughout the provinces, cannot but anticipate, under the Divine blessing, the happiest results from his appointment as travelling secretary. They trust that this appointment will be duly appreciated by the constituency of the Alliance in every portion of the Kingdom, and earnestly recommended to the Council the early and vigorous adoption of such measures as to them may seem best, with a view to members, and others interested in Christian union, resident in the same locality, being brought together, and a public meeting being held at least once in the course of the year in every such locality for the exposition and enforcement of the principles of the Alliance."

That the Conference, while they thus instruct the Council, desire also to enforce upon every member of the Organization the importance of such a meeting being held at least once a year in his district, and the responsibility resting upon him individually to promote it by applying for assistance to the official secretary.

The Rev. E. MORLEY moved, and the Rev. J. BLISS seconded a resolution authorising the appointment of a committee, which was nominated by the Chairman, to select fit persons to serve on the executive council.

• The resolution passed *nem. con.*

UNIVERSITY OF OXFORD.

Dr. STREAVE read the resolution relating to the recent University Bill:—

"That this Conference have heard with much satisfaction of the intention which is entertained by a number of Christian gentlemen to avail themselves of the recent act of Parliament reforming the University of Oxford, to found a hall in that University, in which a sound education may be imparted, free from ecclesiastical peculiarities, and based on the one generous and broad view of Protestant Christianity, which is held in common by Evangelical Christians, and with great respect for the brethren engaged in the undertaking cordially commend it to the blessing of God."

The CHAIRMAN, before the resolution was moved, said the present act relating to the University was, to some extent, a piece of patchwork. Attempts had been made to dissuade Mr. Heywood from putting forward such an impracticable element as that introduced by the honourable member, fearing it would damage the whole bill. All the arrangements in the act had been made with reference to the continuation of the exclusiveness of the University; the very provision for the formation of halls were founded upon the anticipation that its benefits would in future be confined to members of one body, so much so, that when the act came into operation a subsidiary act would no doubt be almost immediately required. On the passing of the present act it struck him (Sir C. Eardly) and several of his friends that it might be turned to the glory of God. There was a large class of Christian parents who shrank with something approaching to terror from the idea of sending their sons to our public schools and Universities, believing that there were not those guarantees for proper conduct and judicious discipline which a Christian parent ought to desire; and it was felt, that if a Christian atmosphere were extended to Oxford, the same effect might be produced elsewhere. It was also a fact, that Dissenters are now admissible to the University of Oxford; and many were anxious to take time by the forelock, and give a right direction to the new feature of the University system. He believed he spoke the feelings of every Dissenting member of the Alliance in saying, that they would deprecate the formation of a hall for any peculiar sect; yet there was nothing to prevent any number of gentlemen, entertaining views of Independency or Congrega-

tionalism, getting a member of Convocation to open a hall for them, where philosophical, classical, and mathematical instruction should be provided, and in connection with which there should be given by another agency that religious teaching which their consciences required. But he (Sir C. Eardly) most exceedingly desired, that if Dissenters were indeed to use that splendid seat of learning, they should use it in a Catholic spirit, in combination with their brethren of the Church of England. Again, there were two aspects in the opening of the University of Oxford to Dissenters. One was a very gratifying aspect to every member of the Alliance—that the benefits of the University would no longer be restricted to persons who held, or who nominally held, one set of religious opinions; but they should not disguise from themselves, that by ceasing to have a test Oxford had virtually ceased to be a place holding up a religious standard to Christendom. (Hear, hear.) The Alliance itself had taught them the lesson, that God's truth was opposed to latitudinarianism as much as to bigotry; and he was convinced that unless some religious element were introduced into the University of Oxford, it would sink to a level with the Universities of Germany and other parts of the Continent. Under the present act the examination of all persons on the Thirty-nine Articles would be found impracticable. Those who had the management of the University were certainly now placed in a very difficult position; but from conversations he had held with leading persons in colleges, he was convinced that a mutual and noble generosity would solve an infinity of problems, (Hear, hear.) Now, the old colleges of Oxford had been built on the principle that they should be exclusively Anglican; and he would recommend those who did not agree with the whole circle of Anglican doctrine and system not to force themselves upon the old colleges, but to combine with many who did so agree, to form a new institution in the University. He was not without hope, from the generous reception he had met with, that such would ultimately be the case. An additional motive for exertion in the matter arose from the fact, that throughout the history of England, Oxford had been more or less a type of the state of the whole country; and any great movement generated in Oxford was likely to produce, more or less, a corresponding effect throughout the land. He could not conceive anything more calculated to promote the Protestant interests of Britain, than that Oxford, its centre, he believed, in point of scholarship, should have established within it an institution such as he had referred to. He had been in communication with leading men in late University Commission, and from them he had received the most positive assurance of the fact that there was nothing in the law to prevent a clergyman or member of the Church of England, and therefore, in the University, being a member of Convocation, associating with himself as joint instructor in a new Hall at Oxford a person who was not a member of the Church of England, and not a member of the Convocation. Many suggestions had been made as to the best mode of carrying out the present design—whether, for instance, it would be better, instead of commencing a new institution, to build upon something that already exists; but having heard the various objections raised, he was inclined to fall back upon the former proposition. It had been urged that the necessity of the University of Oxford for Dissenters had now been superseded, on account of the existence of several colleges used by Dissenters for the education of their sons; and a clergyman present at the Conference had used the argument, "How can you, with consistency, have fought for one or two generations for the opening of the University, and then declare that you mean to make no use of it?" Possibly it might be said in reply, "We continued to fight for the opening because it was a badge of inferiority that it should be closed against us. He would not say a word against

the classical and theological instruction given in such an institution as New College, London; but he could not help feeling that Oxford presented advantages of every description far superior to those offered by even the New College, London the Manchester College, or any similar institutions in the country. He would commit the subject to the attention of all present. Those of them who were parents would look at it as a means of giving a Christian atmosphere to their sons; those who were Dissenters would ask themselves what their duty was with reference to taking advantage of the opening now afforded; and those who were Christian patriots would, he trusted, ask themselves whether they ought not to do something in order to raise the Christian standard in the University of Oxford, and, by Christianising and Protestantising it, confer a Christian and a Protestant benefit upon the whole community and country at large. (Applause.)

The resolution was moved by the Rev. THOS. CURME, Rector of Sandford, who, as a member of Oxford University, expressed the pleasure he felt in prospect of such an institution as the one proposed being founded there.

The Rev. F. CHALMERS, Rector of Beckenham, followed in a similar strain.

The Rev. Dr. STEANE, in seconding the resolution, said he did so the more cordially because, although a native of Oxford, he had to travel 400 miles for his education. The question as to whether Dissenters should now take advantage of the opening at Oxford was one which required very grave consideration. It presented a case analogous to that of the Registration Bill, or the Marriage Bill particularly the latter, since the passing of which Dissenters had, with very few exceptions, refused to avail themselves of it. So that he could readily understand why they would decline to send their sons to Oxford; and yet he thought that in process of time they would see it to be proper and wise to do so. With regard to the way in which the advantages Oxford should now be made available to the children of Dissenters, there were three modes which suggested themselves to his mind. They might enter the existing colleges and halls; there was nothing to prevent that, and he would have no objection to send there a child who had given evidence of conversion; Dissenters might found a hall for themselves, which the new act gave them power to do; or they might adopt the course now suggested, of uniting as they did in the Established Church, and founding a hall, not upon their own specific principles, but upon the great common principles which they held as brethren together in Christ.

The Rev. JOHN JONSON, Vicar of Enstone, complained that the whole bill was defective, even in the carrying out of its own principle. It admitted young men only to the degree of B. A. He hoped the University of Cambridge, which he must say he preferred to Oxford, would not stop at the same point.

The CHAIRMAN explained that a long period must elapse before a young Dissenter could take his degree of M. A., and no doubt the evil would by that time be remedied. He [the chairman] might mention that he expected to take his bachelor's degree immediately after a lapse of twenty-seven years. The head of his college had very kindly readmitted him, after the passing of the act; telling him, however, that there were acts in the Oxford statute-book against heretics and schismatics, to which class, according to the statute-book, he no doubt belonged. He trusted, however, no such unwise objection would be made by the fellows of the college.

The Rev. WM. BROCK, as a member of the University of Oxford, stated that he was glad to hear of that proposition which had been made. Anything done in accordance with the spirit of the Alliance must be

productive of good. He very much coincided with the suggestion of his reverend brother [Dr. Steane]. If the principle of the Alliance could be adopted at Oxford, when the mind was young and before attachments for life were formed, it would be a great advantage. Although feeling, however, the deepest respect for his Protestant brethren who agreed with him in the main points of the Gospel, and in sympathy with those Churchmen who dissented from the principles of the Protestant Reformation. He had intended not to send another son to Oxford, but to send him to Dublin instead; but the establishment of such a hall as that proposed might lead him to alter his determination. [Applause.]

Mr. FOLEY, of Dublin, deprecated most strongly the idea of establishing a separate hall for Dissenters.

Mr. McFIE, of Liverpool, having said a few words in support of the resolution, which was unanimously passed.

The Rev. Dr. STEANE offered prayer, and the Conference adjourned at half past three o'clock.

"MEMORIALS OF DEPARTED BRETHREN."

The Conference assembled again at five o'clock when the chair was taken by the Hon. ARTHUR KING, M. P.

After the devotional exercises,

The Rev. Dr. HAMILTON read a paper, conceived and expressed in his own unique and felicitous style, on the subject assigned him: "Memorials of Departed Brethren." He pronounced a eulogium at once affectionate and eloquent on Dr. Cox, Rev. J. Stratton, Dr. Wardlaw, Dr. Gordon, Rev. W. Jay, Dr. Newton, and J. Montgomery, Esq., describing the distinguishing characteristics of each, and paying a tribute to their talents, their learning, their piety, and especially their catholicity, all of them having been members of the Evangelical Alliance. After enumerating the names just mentioned, Dr. Hamilton said that these names within his own cognizance among the brethren with whom they had been associated, and who had passed up higher within the last twelve months. Even in that limited list they might see how many things there were any one of which would make Catholic Christian; in other words, how many things would make a man fall in with movements in the direction of Christian union. Good sense might do it; good feeling might do it; and good faith might do it. Good sense, in the case of a man like Mr. Jay, who never had any difficulties. Not that he was to be envied because he sat so loose to every denominational community; that might be no advantage; but certainly in his mode of acting—for just in virtue of his strong native and sanctified good sense he never saw anything to prevent him from fraternising with Episcopalians and Baptists, with Presbyterians and Independents. Again, there were those with whom Christian union or Catholicity was the result of largeness of mind; or, it might perhaps be said, of lofty intellectual or Christian stature—men like Dr. Gordon, who could see over a great many of the fences and barriers that came between the tall mountains; who could see like a chain of continuous hills those minor elevations that fancied themselves insulated, but which he looked upon as virtually one. Then, again, good faith might do it—good faith, in its primary sense, steadfastness to God's truth, carrying out and out Christian conviction. Good faith, might do it, in the case of men constitutionally polemical, or of men who set a great store on the different tenets of their creed as with men like Dr. Wardlaw and Dr. Cox, and others perhaps that had been mentioned, who, not from undervaluing any point on which they differed, but from seeing clearly it was the Lord's will that Christians should love one another, and that this mutual charity involved in itself a doctrine, a great first principle,

did contrive to get opportunities, and exhibit them, of loving one another. And, on the other hand, the opposite of these things made any one unfit for a work like the Alliance—either a want of sense, or a want of good feeling, or a want of soundness in the faith. A man might be so heterodox as to be unfit for Christian union; he might be such a sectarian as to have little, or less than nothing, of real charity. Another thing calling for mention was this. He felt, when first thinking of the subject of that evening a feeling of grave pensiveness came over him, that earth had lost so much worth, and our own land itself so much goodness, within the last few months. But then there was the converse thought—how much we must have had, when such could pass away. And further they had not met that evening to lament over the breaking of that silver trumpet that used to sound so sweet amongst the vales and hills of Somerset—to mourn over the broken lance of Cox or of Wardlaw, over the extinguished torch of Newton, or the shattered lyre of James Montgomery; they had rather come to congratulate them on having entered upon the service of Him who had a use, in the service of the higher sanctuary, for every faculty and for every taste. They congratulate their aged friends in having fought the good fight and kept the faith, and in having been promoted to higher service. Those aged ones said to them, "Watch for the Master cometh; they made them feel their own probation short, they almost made them feel that the veil was waxing thinner, that the space betwixt them and the glorious hereafter was becoming, as it were, evanescent; and it would be with some but "a moment, and the twinkling of an eye," when, instead of the friends beside whom they now sat, they should find themselves standing side by side with the glorious company amongst which, in their Christ-like identity, they would recognise those dear fathers and brethren who had now ascended to immortal bliss.

It was apparent by the deep and rivetted attention of the audience, how entirely they sympathised with the sentiments so fervently and happily expressed, and when the reading of the paper was finished, the pent-up emotions of the assembly found utterance in a solemn hymn of praise, the topic of which was, "The Unity of the Whole Family in Heaven and Earth."

The Rev. J. P. DOBSON then read the minutes of the morning sitting, which were confirmed.

ESTABLISHMENT OF A READING-ROOM.

The following resolution was moved by the Rev. W. H. RULE, and seconded by Mr. A. BURNETT, and carried unanimously.

"That the Conference rejoice to learn, that at last an arrangement has been made for the establishment of a reading-room, for the benefit of Christian gentlemen resident for the country, as well as in London, in "Alliance House," in Adam-street, and strongly advised all friends of Christian union to avail themselves of the opportunity thus afforded for cherishing its spirit, cultivating its intercourses, and promoting the objects with which it is essentially associated."

Dr. DOBSON explained, at the request of Mr. BURNETT, that the object of the establishment of the reading room was to afford members of the Alliance, and others like-minded an opportunity of meeting together, by appointing a room, to be furnished with the daily journals, and with the monthly and quarterly periodicals, and where refreshments might be obtained at a moderate charge. Of course, the desire of the Alliance was to obtain as many members as possible. He believed the annual subscription for ministers was half-a-guinea, and for laymen one guinea.

REPEAL OF THE MAYNOOTH GRANT.

The Rev. JOHN JORDAN moved the following resolution:

"That this Conference, while studiously persevering in abstinence from all mere party politics, cannot pass over the fact, that before another Conference assembles the subject of Maynooth will have been brought before the public by the presentation of the expected report of the commissioners, and feel it their duty to express the hope, that the public opinion of the three kingdoms will unequivocally demand the repeal of the parliamentary grant to that college, and that Christian men will be able to see their way to some united action on the subject."

He said the subject of Maynooth had been so thoroughly sifted he, thought it was well understood by all Christian minds. It was, as the resolution stated, not a political question, but one of right or wrong, truth or falsehood. He earnestly invited the members present, not only to join him in adopting the resolution, but in their own neighbourhoods to take up the question and re-echo it on all sides.

Mr. R. C. L. BEVAN, in seconding the resolution said that every Protestant who loved the great truths of the Gospel should consider the subject of Maynooth as one of the most important points on which he could exercise his franchise and his influence. He confessed that he could not see an argument in its favour, and therefore he did not know how to argue in favour of the resolution. He would much sooner support a hospital that would send out men educated to administer arsenic in infinitesimal doses, and poison the people right and left, than he would such a college of Maynooth, which was teaching men every subtle error, to the very destruction of their souls (Laughter) With regard to the national question, he thought nations would be judged by their acts of Parliament, and as they could not be visited with retribution in another world, would be punished in this; and the individual who did not properly exercise his franchise would undoubtedly suffer for his participation in any national acts of wickedness.

Mr. JOHN M'GREGOR (Secretary to the Protestant Alliance) supported the resolution. He said that, besides the moral and religious feeling that ought to induce Protestants to continue the struggle against Maynooth, there was more than ever motive to do so on account of the present increased hope of success. The Papist themselves were beginning to think it a hopeless task to defend the citadel; and, generally, a feeling of disappointment existed as to the state of Roman Catholicism amongst the Roman Catholics themselves. He had conversed with a good many Roman Catholics and Protestants in Dublin, where he was that morning and had found such to be the case. The collection for the new University, in all the metropolitan district churches and chapels, amounted to no more than 1,500*l*. for such a national object! He could not help noticing a rather peculiar feature in the movement of Popery. Whenever public interest began to flag, it was found necessary to bring forward some new saint; when that failed a new miracle; and when that failed a new doctrine. Last year, in this very month, he saw a new saint made in St. Peter's; since that there had been the famous miracle of La Salette; and last Sunday it was declared, that before the month was out there would be a new doctrine of the Immaculated Conception added to the creed of the Catholic Church.

The resolution was put to the Conference, and carried unanimously.

SABBATH OBSERVANCE.

The Rev. B. NEWSTEAD moved the following resolution:—

"That considering, the danger now apparent in several quarters, of attempts being made to obtain public sanction to measures that would tend to introduce into this country such vain and demoralising modes of spending the Lord's day, as unhappily prevail in many

foreign countries fatally detrimental to the serious and godly observance of it as a day of rest and worship by those who advocate the opening either of national museums or of commercial exhibitions, such as the Sydenham Crystal Palace, and this, too, at a time when, on the continent itself various movements are in progress for securing a better observance of the day; considering also how greatly the moral advantages of a stricter regard to the Sabbath are displayed by the diminution of crime both in Scotland and in London consequent on the total or partial closing of public-houses on the Lord's day, particularly in the former, where the measure has been more complete; this Conference deeply feels that the present is a time when the efforts of all Christians ought to be put forth with special earnestness, to avert the public calamity which any legislative encroachment on the sanctity of the Sabbath would entail, and to secure the greatest possible amount of influence towards obtaining the total closing of public-houses. Under these feelings, it is with great satisfaction and thankfulness that the Conference learns, that from the munificent donation of T. Farmer Esq., who has already provided premiums for the essays on Infidelity and Popery, the British Organisation has arranged to offer a prize of £100 for an essay on the important subject of Sabbath obligations, and expresses the devout hope that under the teaching of the Holy Spirit, an essay may be produced which will as powerfully promote the observance of the Sabbath as former essays have advanced the two other practical objects of the Alliance, viz., opposition to Popery and to Infidelity." He said he was exceedingly glad to find, from reading the resolution, that it required very little either of explanation or recommendation. He trusted that it commended itself to every man's heart and conscience in the sight of God. Although, for very good reasons, the subject was not included in the doctrinal basis of the Alliance, it was announced that it should form one of its main principles and objects; and it had been very satisfactory to him, and no doubt to others, to find that announcement acted upon. He remembered how, in Edinburgh, the subject had been honoured by the advocacy of the great and good man, Dr. Wardlaw and how worthily the Alliance stood forward in defence of the Sabbath, when during Lord Derby's administration an attempt was made to open the Crystal Palace on that day; and he had no doubt that the attitude which the Alliance would assume in future would go very far to prevent some of the worst evils he had been led to dread. It was indeed a matter of dread to all good Christians, that the Holy Sabbath of God should in this country, by legislative enactment, be divided into parts, a part to be devoted to God who gave it, and a part devoted to man, for purposes of commerce or amusement. He trusted the land was never to witness so unhallowed a desecration. They could not be unaware of the streams of licentiousness and iniquity, in some of their worst forms, and in all of their most insidious ones, that must follow such legislation and such an action in this country. When he remembered the prayer of Christians, the love the Christian Church had for the holy institution, and the fact that England was yet a Protestant country, he did not think that the Sabbath could ever be desecrated in the manner contemplated in the resolution. He earnestly trusted that it would not be so, and he would repeat what he had said in substance at Newcastle upon the subject, that if the Alliance were to desert the cause of the Holy Sabbath the Most High God would withhold a great part of blessing he would doubtless otherwise vouchsafe to it. He was very happy to know, however, that there was no such danger; he was delighted beyond all power of expression to hear a resolution which embodied so very much, and so very properly, on this important question and he hoped God would confer the great

honour upon some individual to produce an essay that should equal the essays on Popery and infidelity. If such a piece of wickedness as the opening of the Crystal Palace on the Sunday should be attempted, he rejoiced to think that there would be three readings in the House of Commons, and three in the House of Lords, and then the Royal signature; and he trusted that at every stage public opinion would come forward and rally round the sacred institution.

The Rev. Mr. MACGILL (of Glasgow), in seconding the resolution, said that as he came from Scotland he might perhaps allude to the application there of the Bill referred to in the resolution. An immense improvement had taken place in Glasgow, since its operation; and the consequence was, that there was being lodged in the mind of the community with regard to that particular legislation a conviction which it was very difficult to dislodge. With regard to the proposed essay on the Sabbath, he thought the Council had been very well guided in directing their minds to such an effort. A book of that kind was much needed. He was persuaded that there was ground still unoccupied, and a method of setting the Sabbath before the minds of the community that was thoroughly consistent with the stand the Alliance had made upon the subject before. That stand was a fine illustration of what the Alliance could do. It had already been the means of founding sound doctrine on the subject which might be looked upon as an article of its constitution, although not written amongst the Nine Articles. They could not have been now present without the Sabbath; and in the seeking to protect the Sabbath, they were seeking to protect all their Christian interests, and to obtain the objects of the Alliance itself.

Captain YOUNG said he wished a little more time had been given to so important a subject. It would be well if all the parties present would take up the question, and endeavour to carry it forward in their own localities; and this might be done with very great effect. That which had pressed most upon them, and was, he believed, most on the minds of the public, had reference to the threatened opening of the Crystal Palace on the Sabbath. A very great deal hinged upon that, for, if it were once carried, they might give up everything else. Of course, museums and everything else would then be open on the Lord's day; and any one who started anything by which a little money could be made, might claim the right to have it open and no person could say nay. He did not see how it was possible to refuse the opening of theatres. Suppose he had discovered a mode of conducting theatres upon improved moral principles, and conceived an attendance at them a most excellent way for spending the Sunday afternoons, how could the privilege of opening them on the Sabbath be refused. He did not see how it could be done with a particle of justice. In connection with this subject, it had occurred to him, whether it would be right, consistent with Christian principles, for Christian men to take shares in the Crystal Palace. It was not a Sabbath desecrating place yet; and they should not wait and say, "It is a Sabbath breaking institution, and we can have nothing to do with it." It was he believed a pretty safe investment; and if a number of Christian men were only to take 10% or 20% worth of shares each, what might they not do? He did not think the question would be carried into Parliament, still, it was the duty of Christians to exert themselves in the present vacation; and if it should be determined to carry it there, if a few Christian men would take shares and make a firm opposition to the proposal, he did not think it would be carried against them. He would ask the directors to listen to him for a quarter of an hour, and he would convince them that it would be a losing concern; in fact, they had had a pretty good proof of that already. He told them at the last meeting he was sorry to see they had lost caste with the public, and that the public looked

upon them with considerably less satisfaction than they formerly did. If a vigorous and resolute movement therefore, were made in the right direction, there would be nothing to fear. The other question referred to in the resolution was the closing of drinking houses on the Sunday. A considerable step had been gained upon that point, and they should be encouraged to press on. As had been said, in reference to Maynooth, the enemy was pretty well ready to capitulate; but let them press on, and gain still more advantage. Parliament did not certainly grant all the public asked for in their petitions; he thought the public might very well say so in future, and demand more; and as the act had been so successful in Scotland, he had reason to hope that the demand would be complied with. With reference to railway shares, he would not say, let gentlemen buy them, as railways were at the present time Sabbath breaking institutions, but let those who had them, having come by them in a way in which their own will was not concerned, fight the battle boldly, and if they did not gain all they wished, they would gain a great deal. Look at Sir Andrew Agnew; what did not he accomplish from perseverance? Those who took his experience for an example would never be discouraged on the Sabbath question. It was a question above all others in which the Lord was with them, and they need fear no man.

The Rev. Mr. LEPPINGTON urged the importance of all the ministers and congregations in connexion with the Alliance coming forward with petitions against the deprecation of the Sabbath.

Mr. A. BURNETT, in common with many of his Scotch brethren, felt that the Alliance did not take sufficient interest in the Sabbath question.

The resolution was then put to the Conference, and carried unanimously.

IRISH EVANGELISATION.

The Rev. HENRY JONES read a paper, giving an account of the operations of the Missions for promulgating evangelisation in Ireland, which he described as in an encouraging state, although crippled from want of funds. Twenty-one missionaries had gone out during the past year, and many more had offered their services. Those who wished to see the results of the Mission would find them recorded in the last five numbers of the *Christian Times*; and other particulars he hoped to add at a future time.

The Rev. Messrs. KIRTLAND and SMITH followed with statements of their personal labours, and interesting accounts of the success with which they have been attended.

Mr. GEORGE FOLEY moved, and the Rev. H. SNEYD seconded, the following resolution, which was unanimously adopted:—

That the Conference are gratified to learn that the recent mission to Ireland has been resumed on a smaller scale during the present year, and have listened with grateful interest to the statements now made, as showing that it has been prosecuted with little interruption, and with many instances of the Divine blessing; and they cannot, but express their earnest hope that measures will be taken early in the ensuing year for repeating the mission upon an enlarged scale, as to the number of the ministers engaged in it and the period of time devoted to their work.

The Rev. Dr. STEANE then pronounced the benediction, and the Conference adjourned at a quarter past nine.

WEDNESDAY, Oct. 11.

The Rev. JOHN JORDAN presided over the devotional exercises; and, in addressing the Conference expressed his unabated attachment to the Evangelical Alliance. He said he rejoiced over it again and again and although it had not succeeded in the eyes of some

to the extent which they had desired and anticipated, he was well satisfied with what it had done. He rejoiced in the Alliance especially as a minister of the Church of England, because it gave him a standing among the Churches which otherwise he could not occupy, a position with his brethren which he could not where else find. He had certainly found it in its degree in other societies before, as in the British and Foreign Bible Society, but not to that full extent, not upon that one grand single principle, which belongs to the Evangelical Alliance. But while he rejoiced over the Institution and over what it has effected, he did not presume to offer any compliment to its members for the work which they were doing. He was persuaded that there were many outside the Alliance who were far more capable of carrying on the good work than many of those within it. This, he knew, was the case with his own Church. There were many members of that Church not belonging to the Alliance whose hearts were thoroughly with it. He (Mr. Jordan) was content to act the part of a sapper and miner, who prepared the way for the army, trusting that in due time many of the noble spirits in the Established Church would join the Alliance and give it the benefit of their counsel and co-operation. The speaker then addressed the Conference on the subject of oneness of mind, which he enforced by numerous Scriptural injunctions, and illustrated by extracts from the writings of Anselm, Locke, John Newton, and Hannah More. The oneness of mind, he believed, was increasing and manifesting itself, not only in such associations as the Evangelical Alliance, but in all the institutions of the Land. An interesting document was lately published in the *Christian Times*, which gave an admirable statistical view of the religious societies in England. Dissecting that document he found that there were thirty-two societies supported by Congregationalists alone; and one by Wesleyans alone; six were supported by Dissenters generally; and twenty-eight by all denominations; and fifteen by Churchmen and Dissenters. The entire number of institutions was ninety-three; and of those forty-four were supported by separate bodies, and forty-nine were supported on the united principle. Such a fact was very encouraging, showing, as it did, that the principle of union amongst Christians had of late years been increasingly manifesting itself, in all good works of labour and love.

The Rev. T. R. BIRKS, then read a paper on "The Present Crisis." The rev. gentleman gave a sketch of the state of the religious world, contending that there was not only an increased manifestation of union among members of different denominations, but that even the denominational views of Christians were becoming less marked; their various peculiarities merging more and more into each other; so that men were beginning to see that their sentiments were more in unison, or at least less antagonistic, than they were formerly supposed to be.

Sir COLLING EARDLEY occupied the chair during the remainder of the proceedings.

The Hon. and Rev. BAPTIST NOEL, observed that the paper read by Mr. Birks was far too valuable to be lost, as it contained many suggestions which every thoughtful person would like to think over; and he moved that it be referred to the Council to consider in what way the paper could best be published.

Mr. McFIE seconded the motion, which passed unanimously.

THE WALDENSIAN CHURCHES.

The Hon. and Rev. B. W. NOEL gave the following account of the present state of the Waldensian Churches. He said: You are aware, most of you, that the Churches of the valleys of Piedmont which I have lately visited, have existed from time immemorial, that

their origin is not well ascertained, but that certainly they have been offering a practical protest against the abuses and errors of the Church of Rome since the eleventh century, and probably from an earlier period. I have lately visited all their parishes and churches, in company with M. Roussel, in a tour amongst them, during which he preached to considerable congregations in every one of their temples. I should be in danger of wearying you by anything like a detail of what we met with on that visit, and I would rather, therefore, confine your attention to a single meeting which closed that tour, and at which my dear friend, Mr. Henderson, and several other English friends were present. There is a place at the head of one of their valleys, the valley of St. Martin, called the Balsille. It is a promontory that runs down from a high mountain, which is insulated and extremely precipitous on all sides. The mountain itself is called the mountain of the Quatre Dents, the mountain of the four teeth. The lower part of it, the Balsille, is divided into two parts, one called the Chateau and the other the Fortin. This mountain stands between two torrents, which close just in front of it. At our place of meeting there was a beautiful lawn, with short grass intermingled with rocks of an undulating form. In front of the lawn is a precipice of about 200 feet in height; just above that precipice is a narrow ledge of level ground, called the Chateau, or Castle, and above that are the precipitous cliffs called the Fortin, which are four successive conical summits, exceedingly difficult of access. On the north-east there is still a higher mountain, of which the Balsille forms a part, and on the left a mountain called the Guignivert, about the same height. Above the Guignivert, and behind the Balsille, is a still higher mountain, eight or nine thousand feet high, the upper part of which is exceedingly precipitous. The neighbourhood I have described was the scene of a very heroic defence about 200 years ago. Henri Arnaud, who was pastor and colonel of that people at the head of 800 men, returned to their valleys, when the whole Vaudois nation had been banished thence. They had lost their valleys and homes, and were apparently expatriated for ever, when Arnaud, with these 800 men determined at all events to recover their valleys and property. They came back without money, without resources or provisions, and in the face of a vast force they recovered valley after valley; but at the same time, they were engaged in a strife so unequal that it was probable, though their loss was very small compared with that of their enemies, that eventually they would be worn out and destroyed. At length Arnaud proposed to his men that they should not wander from height to height, and engage in successive conflicts any more, but concentrate their forces on this mountain, called the Balsille, and there meet their enemies, and await the result of a general attack. There they encamped, and rendered the place strong by such fortifications as they were able to make, which would be nothing in modern warfare, but which were formidable at a time when cannon was not brought to bear upon such fortresses. There these bold, brave, and pious men spent the whole of a severe winter in the midst of the deep snows which were surrounding them on every side, after having resisted several attacks made upon them in the autumn. At length, in the spring, it was announced to them that their enemies would return. Various offers were made to the Vaudois to lay down their arms; they were promised pardon, and a sum of money each, if they would relinquish and give up their enterprise; but they were determined, by the help of God, to secure recovery of their valleys and the restoration of their families. They therefore announced that they meant to await their enemies, and at this time were reduced to about four hundred. Marshal Catinat, one of Louis XIV.'s best Generals came to attack them with an army of nearly twenty thousand

men. He filled the valley with troops, crowned every height with soldiers, and surrounded the Vaudois, so that it seemed impossible for them to escape, and then conducted a siege upon the Balsille, but with such ill-success that the French soldiers were mowed down by hundreds; and at length the indomitable Vaudois were completely victorious, and drove off the French army.

Louis XIV., however, was not to be baffled by a few peasants, and Marshal Catinat did not mean to give up his enterprise because he was once defeated. He therefore left the command of his army to M. de Feuquieres, who returned to the attack at the head of 12,000 men. The soldiers filled the valley of St. Martin, crowned the neighbouring hills with their forces, filled all the woods and just opposite the chateau of the Balsille, placed a battery of cannon. The valley had never seen cannon before, and the Vaudois were ill-prepared to resist any such attack. A white flag was then hoisted by de Feuquieres, to announce that they should be forgiven if they would surrender; and after a red flag replaced it to announce that there would be no quarter if they did not surrender. They were then asked if they would yield, to which Arnaud and his men replied, that the cannon might fire but their rocks would not be likely to be shaken by them, and that their hearts were like those rocks. But though they might be very bold, they were not able to resist the battery; it tore down the poor fortifications rapidly, and the soldiers of De Feuquieres ascended the Balsille by its only approach, which was a steep and grassy slope, on the southern part of the Chateau. At length with very little difficulty they entered into the fortress itself. Meantime the Vaudois, who had only lost a single man, retired to the Fortin, the sharp pinnacles behind. The Fortin, had no means of defence; it was difficult of access, but as there was no water, and no means of living in the midst of the snows, the Vaudois it was supposed, could not hold out; and the French quite certain that their foes were in their hands, immediately announced that every man of them should be hung in front of the chateau the next day.

On the following day the French mounted, with their usual gallantry, up those pinnacled heights, chased the Vaudois, and expected to take them prisoners; but when they had become fully possessed of the whole mountain of the Quatre Dents, and had the Fortin in their hands, without a single shot returned, they looked for their prey in vain, and did not find a single Vaudois there. Yet all around them were terrible precipices; every height of the country was filled with troops of the enemy's forces. At night, after those four hundred men had stood the whole day in battle, they knelt down on the ground, and implored the aid of God.

Just at that time such a mist rose from the valley, boiling and curling up from beneath, as to hide them completely from the numerous watchfires of the enemy, which were burning through the night, and which would have flashed upon them and left them no hope of escape. By the aid of that friendly mist they ascended a precipice with naked feet, which they could not have ascended with their shoes on—a precipice which no man has ever climbed besides, which not a man of the enemy would have dared to ascend, and which the chamois itself could not have climbed. They were in total darkness; they felt their way from rock to rock, and ascended holding each other's hands. The next morning, when the mist cleared away, the French thinking to find them on the Fortin, looked high in the clouds, above the Guignivert, and saw those men cutting their way in the snow, on the highest point of the mountain beyond. God blessed them, and in ten days peace was made, and they were taken into the service of the Duke of Savoy, as his favoured troops, who before was, in conjunction with Louis XIV. seeking their utter extermination. It was

a gallant defence and a remarkable escape which their meeting was called to celebrate.

There is but one path to the spot at which the meeting was held. The mountains and rocks are far too precipitous to be climbed any other way, at least without great difficulty. Along that path from earliest dawn, there was a continuous flow of visitors. I awoke at half past three, just as the first twilight was beginning to appear, and it was glorious to see the whole of that narrow pathway crowded with visitors, climbing up the valley towards the Balsille. People were walking along the whole distance, as far as eye could see, groping along the side of the mountain. At nine o'clock we reached the spot, and I was forcibly reminded of the day on which the battle I have described to you was fought; for while the sun broke out above our heads, the mists such as those that shrouded Henry Arnaud and his friends seemed to hang over the Balsille, making it look as black as though it were the infernal region itself.

As I approached the Balsille I could easily imagine with what terror the superstitious French soldiers would approach to the attack. It seemed as if the place was the very citadel of the Prince of Darkness, for the sunshine only made the shadows still deeper. However, on this day there was no sign of conflict. We saw three thousand peasants assembled and seated on the grass in a beautiful theatre. There was a natural platform prepared by the rock on which we stood. It was a beautiful sight to see the place crowded, and the preparation made for the meeting. At nine o'clock the meeting was opened by one of the Vaudois pastors, a vice-moderator of the valleys, who expounded the order of proceedings, and gave out a hymn to be sung. A very earnest prayer followed, by another pastor named Malan. There was then a recital of the historical events which I have mentioned, extremely well drawn up by a Vaudois pastor of Turin, whose ministry among the Italians God has greatly blessed. The recital was listened to with great interest. He mentioned many things, shewing the providential care of God over Arnaud and his men. It seems that when they returned from Switzerland they drove away the inhabitants who occupied their property before they could gather in their harvests. But they were so soon attacked themselves that they could not afterwards gather it in; so that in one of the valleys the snows came and completely buried the harvest before it could be gathered at all. In winter, when they had taken possession of the Balsille, and had no provisions, being in danger of starvation, they returned to this valley, to see if they could find any, and to their surprise they found that the snows had melted, and that the harvests were ready for them, enabling them to live through the winter for several months. The people were invited to join in a hymn of praise, called the song of Balsille, and about a thousand voices joined in delightful harmony to sing God's praise for the rescue of their fathers. The hymn contained such sentiments as these:—

*It was here that our fathers, the true and the bold,
With myriads against them, but God on their side;
Superior to hardship and hunger and cold,
The cross of Rome and its armies defied.

Like Israel elected God's goodness to show,
They were saved by His care in each suffering time;
Their harvests they dug from the sheltering snow,
And climbed where the chamois would tremble to climb.

When the cannon had conquered their pinnacled height,
And nought was before them but death and despair,
They prayed to their Maker that perilous night,
And He made them to triumph in answer to prayer.

And now when the signs of the terrible fray,
The bullets of France are found deep in the sod,
Each relic of battle should teach us to pray,
Each bullet remind us of duty and God.

Thou land of great actions, thou home of our sires,
High crags which have witnessed the toils of the
brave;

Inspire us, their children, with ardent desires,
The foes of our faith to enlighten and save!"

I have mentioned this meeting to you because there were several features in it that were remarkable. The whole scenery was unusually grand, such as to leave an impression upon the mind which could never be effaced. Nothing could be more delicious than the weather. Sometimes the clouds would lower over us with a blackness as of despair; then they would break away, and you could see those pinnacled heights far up in heaven like the fragments of another world; the cloud and sunshine chasing each other over the mountains in a way which every lover of mountain scenery has so often admired. But there were several features in the meeting which illustrated the state of the Vaudois Church. In the first place, the meeting was summoned by the Vaudois Christian Union, which is composed of about 200 men, mostly Christians, and which has been formed very much like our Young Men's Christian Association in London. It is composed, like our Alliance of various denominations Dissenters and Vaudois Churchmen. Now that alone marked a vast difference in the state of the Vaudois. Most of these pious Dissenters are the result of a visit paid to the valleys by Felix Neff, one of the most godly servants of Christ who has lived in our day. The mass of the nation had fallen into neglect and irreligion, and he and his friends were treated with contempt. But God had touched the hearts of a few. These few held religious meetings for prayer in their cottages. They increased in number till they amounted to 200, and these formed the Vaudois Christian Union. When I visited the valleys seventeen years ago, these prayer meetings only exposed those who met in them to contempt, derision, and persecution. They were sometimes beaten, and often hooted; but now they were in perfect peace, and associated with the Churchmen of the valleys in thorough fraternisation. It was the Vaudois Christian Union, then, which had summoned the meeting at the Balsille, to which 3,000 persons responded. Such a response was remarkable, for the Vaudois are peculiarly poor. They gather their livelihood, for the most part, from barren mountains with incredible labours. Their harvests grow upon the sides of the mountains far up in the skies, where you would think a man could not tread; and as the rain washes down the light soil, the whole of their fields would be washed away, leaving nothing but bare rock if they did not carry up the soil upon their shoulders every other year. Their other labours are of a similar kind. This meeting was held in the midst of harvest, when every day's sunshine was of the greatest importance; yet 3,000 men and women, all hard workers (for the women work as hard as the men), had come from considerable distances, twelve or fourteen miles, across the loftiest mountains, in order to be present. (Hear, hear.) Next let me observe that nearly all the ministers of the valleys were there. The Moderator introduced to the meeting my friend M. Rousell, who made an excellent speech. Our brother, Dr. Thompson, who accompanied Mr. Henderson and myself, were also introduced. The Vice-Moderator, the secretary of the Vaudois Table, which is their executive authority, and Mr. Malan, a Vaudois deputy—the only deputy in the Chamber who is a Vaudois—and nearly all the pastors were present. Now, when Neff visited the valleys, in 1826, he did not find a single congenial evangelical pastor. They were all cold and worldly; of one of them he said, he could hold no conversation with him whatever on spiritual subjects. Now, however, pastors fully and freely responded to the invitation of the Vaudois Christian Union, and expressed their pleasure at the efforts made to promote the Gospel, and their satisfaction;

witnessing so much Christian union among the brethren. (Hear, hear.) That alone will serve to intimate, what I may also state from personal knowledge, that nearly all the Vaudois pastors are become evangelical. The great majority of them are preaching Christ, I will not say with great force, but still faithfully. But there was another remarkable feature which I ought to mention. Several of us who addressed the meeting were foreigners. When Neff visited the valleys, in 1826, he only preached in three pulpits, never in the open air; and when he returned to his home he received a letter, saying, "You did well to run away, for if you had stayed another day you would have been arrested, the law not allowing a foreigner to preach in any of our valleys." But here were a number of foreigners permitted to speak freely at an open-air meeting, in which it was very likely there would be irritating allusions to the persecutions of the Government, and some hard blows dealt against the Papacy. Not a single soldier, or policeman, or representative of the Government or Papal spy, was seen there, and not a single hostile voice was raised during the whole of the proceedings. Nay, so little fear of disorder was there that we had not even a chairman; the meeting being regarded as an assembly of friends. No riot or quarrel, no sign of intemperance, no indecent conduct, was seen throughout the day. The hymns and prayers, and addresses, were full of Christian earnestness. It would take too long to tell you what was said on the occasion, but the advice given to the people was such as was likely to be most useful in the result; and so interested were people in the proceedings that they agreed by acclamation to meet next year at a still more interesting spot where their fathers often fought and conquered. But while one admires the heroic bravery of Henry Arnaud and his men, one cannot but remember that bravery is not only an ancient virtue. Who can have read the details of the last few days without being perfectly thrilled to see how our countrymen can meet danger? If Henry Arnaud and his men were brave as lions so were the soldiers of the Alma it does one good to see how our countrymen can stand the fire of the musket and the blaze of the cannon; it makes one thrill to think how, breast deep in the water, with that high bank to climb, with batteries raging in front, and a line of musketry on the summit picking them off one after another—how, with undaunted coolness and steadiness they could get to the summit that they were bidden to climb and make it their own. (Applause.) It is delightful to think how their commander, represented by his rival in glory, St. Arnaud, as having the bravery of antiquity, stood in the midst of bullets, seeming, with Charles XII., to say, "Henceforth this shall be my music," and with the utmost coolness issuing his orders. We ask ourselves, what was it made our soldiers so brave? It was simply their fidelity to their Sovereign and their commander, and the habit and practice of obedience. When we see it we should ask ourselves, have we the same fidelity to our great Head? Have we the same spirit morally which these men had physically? Have we the same daring in the noblest of causes that those men had in fulfilling their duty to their Sovereign? I trust something of the same feeling will animate us; and if it does it must be the full determination on the part of every one of us to do whatever they did that is, to obey orders; and when our Great Commander bids us do anything not to dream even of turning a hair's breadth from that command. But there was another thing scarcely less exciting one's admiration which I think we should also reflect upon, and that was that this great battle was won by two allied armies, each anxious to do the other justice, and with more than chivalrous generosity, each anxious to testify to the alacrity, spirit, and decision of the other. There are differences and old grudges between France and England; but when they had one object to secure, they did not ask what the armies France and England

had been, in other times, but regarded each other as brethren and allies. So must we, if we would carry the world before us, it must be by just such a generous alliance as those who have secondary differences as the French and English have shown on the banks of the Alma. Then God will bless us, and when we remember how God has blessed us, and how I and other Englishmen have been permitted to examine in the midst of happiness and peace that fortress where there had been the wrestling of warfare, the agony of the wounded, and the groans of the dying, we cannot but look forward to the day when perhaps we shall, with as much ease and peacefulness, be examining the sinuities of the coast at Sebastopol, and shall be asking what our soldiers did and how gallantly they fought? And who can tell whether, as the Balsille, once choosing to the sounds of war, has been consecrated this year to the promotion of the kingdom of Christ, whether such meetings may not yet be held at Sebastopol or Constantinople? Whether we may not meet, not to consummate a warfare so auspiciously begun, but to consider how the liberties of Christians and the Gospel of Jesus Christ may there be carried to their legitimate success and glory. Let us be found ever ready; and let us bless God that we live in times when there are such facilities for exertion and such calls for work.

CHRISTIAN GATHERING IN PARIS.

The CHAIRMAN then read a letter from the French branch of the Evangelical Alliance, delegating M. Racine Braud to be their representative at the present Conference.

M. RACINE BRAUD then addressed the meeting in French. He said he need not dwell upon the necessity of working in union, to promote objects which the French branch held in common with the English branch of the Evangelical Alliance. The French branch had been seriously considering how they might best advance the progress of the Alliance in France; and they had thought that they might prosecute what was begun in London in the year 1854, by calling together a large number of brethren from different countries, at the opening of Industrial Exposition of 1855. It was proposed on that occasion to have six different reports brought up on various religious subjects. One would be on the state of the Evangelical Alliance, another on religious liberty on the Continent, and the best means by which it might be promoted. They feared, however, giving umbrage to the government or governments of the Continent, by mentioning "religious liberty," so that the proposed report would be "on the exterior condition of Evangelization." A third report would be upon Catholicism, for while the Catholics were occupying themselves with the immoderate conception of the Virgin Mary, the members of the Alliance thought they might occupy themselves about Catholicism itself. Another report would be upon the observance of the Sabbath; another on the subject of missions throughout the world; and another on Christian union. Special reports would also be received from different countries, including England, Ireland, Scotland, Switzerland, Germany, Belgium, &c.

The date of the meeting had not been decided on; that, with various other details, having been left open for the purpose of consulting respecting them with the English brethren. A committee had been appointed to report on the best method of convoking the proposed Conference. An agency would be established at Paris over which he had been requested to preside, in order to promote the comfortable reception of foreigners. It would include a library, rooms for reading, conversation, &c., with other arrangements similar to those made in Leicester-square, during the Conference of 1851. The great difficulty, however, with which the French brethren had to contend, was a pecuniary one. They had resolved to open a subscription for meeting

the expenses; they hoped for assistance from Christians in France and Switzerland, and they trusted that their English brethren would also assist in the good work.

The Rev. Dr. STEANE said the Council of the English branch were delighted to find that the French brethren intended holding a general meeting next year in Paris, similar to that held in London in 1851. The Council had been in correspondence with M. Fisch, the president for the present year, of the French speaking branch of the Alliance, who had placed himself in communication with the various members at Geneva and Lausanne. He was not aware that any correspondence had taken place with Belgium, but he had no doubt that the members there, who formed a portion of the French speaking branch, would fall into the proposal. There were matters of detail which could not be settled at a meeting of Conference, and which would require some considerable interchange of thought between the different countries as to the time and mode of conducting the business; but it appeared to the Council very desirable that the matter should be laid before the Conference for the free expression of opinion on the part of the members present. The proposed meeting in France was not the only one of the kind contemplated next summer on the continent. The great German body the Kirchentag had resolved to convene next autumn a meeting of all the Bible Societies of the continent in connection with their own annual gathering.

The Rev. W. BROCK then moved the following resolution:--

"That the Conference affectionately welcome to their assembly their beloved brother the Rev. M. Racine Braud, to whose interesting statements they have just listened, and are exceedingly gratified to learn that committee of the French branch of the Evangelical Alliance contemplate arranging for a convention of Christian friends from various parts of the world in Paris during the period of the Universal Exposition of 1855; and they instruct the council to do everything in their power agreeably to the resolution adopted by their committee, in reply to a letter of M. Fisch, to promote the carrying into effect of a plan which, by the Divine blessing, may be productive of very beneficial results to the kingdom of Christ.

The Rev. GEORGE SCOTT seconded the resolution which was unannouncedly adopted.

The Rev. W. RILEY asked if there was any law in France, against the proposed meeting of 1855.

The CHAIRMAN said there would be a difficulty in the way of an œcumenical conference, but none in the way of a meeting of the French branch of the Evangelical Alliance, at which foreigners might be present. The same objects would be accomplished by such a meeting as by an œcumenical assembly. There were several points in connection with the meeting in Paris which were well worthy of consideration. In the first place, a large number of Evangelical clergymen and laymen who did not attend Alliance meetings in England, would probably attend the proposed meetings in Paris. He (Sir Culling Eardley) could quite understand that a man might have a facility for doing in Paris what he would not do in London. (Laughter.) Facilities would also be offered to the American brethren to assemble in connection with the Alliance. It was known that circumstances which occurred in 1846, did for a time produce a certain feeling of separation between English and American Christians. He hoped, however, that feeling was in the way of being removed by what was now going on in the way of English contributions towards the American missions in the Turkish empire. A secretary of the American Board of Missions had lately told him that the very mooted of the subject had touched the tenderest cord of the American heart. No doubt the invitation coming from Paris to Christians in America would produce a larger gathering than, with certain reminiscences on their minds, would be led to assemble by

a similar invitation from England. An appeal had been made for funds. This at first appears strange, but it should be remembered that the Christian Alliance between France and England was not like the political alliance. In one case, the two countries, engaged in common enterprise, could share equally the expense attending it; but in the other, it was a large majority of English Christians who were associated with a very small minority of French brethren. If the French brethren gave themselves the trouble of making a great effort (and an intense effort it would be) to gather a meeting of Christians of different countries in Europe, the least the English Christians could be was to assist them with their pecuniary co-operation. Napoleon I, never said a truer word than when he said that for an idea to be popularised in Europe it should pass through Paris. That was not the result of the under self-love of a Frenchman, but it was the observation of an accomplished statesman. As an Englishman, he (Sir Culling Eardley) was proud of the influence of his country, but he was sure that in regard to the Continent nothing would tend to diffuse Evangelical principles so much as their receiving the seal of approbation in Paris.

The Rev. ROBERT NEWSTEAD said he hoped that the gathering next year in Paris would afford encouragement to the minds of the persecuted brethren who were still suffering in France in the cause of Christianity.

Mr. FOLEY expressed a hope that English visitors to France would endeavour to make the gathering of 1855 in every way beneficial to the interests of Evangelical Protestants in that country.

The Rev. Mr. CLARK said that nothing had so much interested him in the proceedings of the present conference as the subject of the contemplated meeting in Paris, which he hoped would be attended by a large number of English brethren, and would be followed by the most beneficial results in regard to the progress of Christianity in France and on the continent generally.

CORRESPONDENCE WITH THE KIRCHENTAG.

The following resolution was submitted in relation to this subject:—

"That the conference highly approve of the continued correspondence maintained by the Council with the Kirchentag on the subject of religious liberty in the German States, and earnestly hope that the repeated appeals made to that large and influential body may, with other considerations, have the effect of determining them to exert the moral power which Providence has entrusted to them, to counteract persecution, maintain the rights of conscience, and establish on a firm, indestructible basis the freedom both of faith and of worship."

The Rev. Dr. STEANE alluded to the great influence possessed in Germany by the Kirchentag. For several years past, he said, the Alliance had exhibited its sympathy with the persecuted Baptists in Germany, and he (Dr Steane) desired to express his deep personal sense of obligation to it for the kind and generous manner in which it had always thrown its wing over his persecuted brethren in that part of the world. In 1851 the Alliance sent a deputation to the Kirchentag which was then held at Elberfeld. It consisted of Mr. Birks, Mr. La Trobe, Mr. Redpath, and himself. He (Dr. Steane) spoke on the subject of religious liberty, and the speech, together with all that occurred, had been placed before the public. When the Kirchentag was entreated most respectfully and earnestly to use their moral and religious influence to suppress or discountenance persecution, they gave no reply. Last year a larger and more influential deputation, composed of English, French German and Swiss brethren, headed by M. Merle d'Aubigne, again addressed the Kirchentag on the same subject, and put before them distinctly the question, "Will you not use your influence to discountenance the discreditable intolerance exercised by all the States of Germany?" Again they gave no answer; they simply said in general terms that

they loved all their brethren in Christ. Dr. Merle d'Aubigne had since published a pamphlet, reasoning with them on the subject, but apparently without effect. This year the Alliance determined to send another deputation, and certain brethren nominated for the purpose; but, owing to the manifest interposition of Providence in various ways, they were prevented from going. The Council, accordingly, sent a letter, earnestly calling upon the Kirchentag to exert their influence in the way referred to. Together with the letter the Council sent a pamphlet drawn up by himself (Dr. Steane) after his return from Germany, giving a detail of all the facts connected with the persecutions in the various German States. No answer, however had been received by the Council, and, from the account which he had read of the proceedings of the Kirchentag, he could not find that they had taken any step upon the subject. He (Dr. Steane) believed, nevertheless, that the cause of religious freedom on the Continent, and in Germany particularly, was gaining ground, even in that body. Shortly before the Kirchentag was held during the present year there was a pastoral Conference held at Bonn, presided over by the president of the Kirchentag—M. Von Bethmann Hollweg, one of the first men in Germany, a personal friend of the King, and one of the privy councillors; and that Conference came to the conclusion to discountenance the persecutions. [Hear, hear.] But another fact should also be mentioned on the other side. A very eminent statesman, who was an ambassador from Prussia to Constantinople, and was subsequently sent to England just before the war broke out, on a special embassy from the King, a sincere Christian, and one of the deputation that went to obtain the release of the Madiai, had published a pamphlet, in which he endeavoured to show that the liberty which was claimed for all, to worship God according to their own consciences, was not a Christian principle. He said, "you may argue for it upon a social point of view, and claim it politically, but there is no basis in the New Testament upon which your argument can rest." In that position the writer was borne out by the large majority of the statesmen, and all the clergy of Germany; so far were they from understanding the very first principles of religious liberty.

The Rev. Mr. WASHINGTON, in moving the resolution, said he felt most deeply on the subject under discussion. He had recently found a large number of letters, written in prison by the Nonconformist confessors and martyrs of 1592, and he had been much struck with the similarity between them and the communications now coming by stealth from the prisons of Germany. He had found papers relating to Christian meetings, held on the banks of the Thames, in prison. Most of the members of the Church were in prison, and those who were received into fellowship, visited the prison for that purpose. Such men as these were the true champions of liberty. Let the sufferers keep on in their tears and their prayers, and they would bring into Germany what Englishmen now possessed, and what, with the blessing of God they will keep.

The Rev. Mr. REDPATH seconded the resolution. He said it was highly important to endeavour to introduce into so large a country as Germany the principle of religious toleration. Our obligations to Germany were very great. It was the land of Luther. The degeneracy which had taken place in the Protestant Churches in that country ought to induce us to do everything in our power to purify and elevate them; and he was sure the best Christians in Germany would acknowledge that we were conferring upon them a real benefit.

The Rev. Mr. READING closed the proceedings by prayer.

TURKISH MISSIONS.

At the evening sitting, the devotional exercises were

presided over by the Rev. Mr. THELWALL. The chair was afterwards taken by Mr. HENDERSON.

The Rev. CUTHBERT YOUNG gave some interesting details of the progress of missionary labours in Turkey, especially those prosecuted by the American Board of Missions. In many places he said the number of inquirers were steadily increasing, and the missionaries were almost every month encouraged by fresh applications for native teachers, and their only regret was that they had not men to send, or wanted means to support them. In Palestine and Syria the work was very encouraging. The most interesting movement was among the Armenians. The Word of God was circulated among them, and considerable discussion often took place with reference to Evangelical Christianity. Fifteen Evangelical Churches had been organised in Turkey at the commencement of 1854, and several others would soon be formed. Toleration was now much more generally extended to Protestants than before, especially since the beginning of the present war. Mr. Young concluded by making an appeal to the Society in Aid of the Turkish Missions, which, he said, had no agency of its own, but devoted its contributions to other bodies [especially the American Board] who had missionaries in Turkey. It had lately sent between 5000. and 6000. to the Armenian Missionary Board, in furtherance of the cause in that district.

Mr. WORTABET, the son of an Armenian Bishop, an early convert to Protestantism, then addressed the meeting. He expressed the thankfulness which he felt for the efforts of the English and American missionaries who had laboured in Turkey not to make the inhabitants Independents or Churchmen, but to make them Christians—a task in which they had, to a large extent succeeded. He described the persecutions which the authorities of the Greek Church inflicted on the early converts to Protestantism, and the devoted submission, with which they were borne by the sufferers. He protested strongly against the anti-Gobat movement amongst certain members of the Church of England: and dwelt briefly on the claims which Syria possessed on the liberality of Christians of England and all other lands.

The Rev. CARR. J. GLYNN moved a resolution, hailing with satisfaction the formation of an association for the aid of Christian Missions in Western Asia, the more especially as the assistance proposed to be rendered was likely to be afforded chiefly to the American Board of Missions.

The Rev. Wm. ARTHUR seconded the resolution, and said he knew nothing better than sending missionaries to the traditional countries of Christianity, where the Gospel had been perverted and almost lost, and indocinating the inhabitants with the pure truths which their ancestors possessed, so that the flame of Christianity might be re-lit in the ancient churches. The Americans had laboured zealously in that work; and he rejoiced that so much assistance had been sent to them from this country unhampered by any conditions.

The resolution passed unanimously.

The Rev. Dr. STEANE stated that the Council of the Alliance had considered seriously the circumstance that the penalty of death attached to the profession of Christianity on the part of a Mussulman; and they thought the present Conference should not terminate without passing some resolution respecting it.

[The resolutions on the Turkish Missions, Palestine, and Infidelity, will be found on page 197.]

Votes of thanks were passed to several gentlemen for various services in connection with the Conference.

A final resolution was then passed, in which the Conference expressed its thankfulness for Divine mercies in the past, and commended the Alliance to Providential guidance in the future.

The Rev. T. R. BIRKS having engaged in prayer, the proceedings terminated.

Views and Doings of Individuals.

ETERNITY.

BY THE FOREST BARD.

My first my last, who dare presume?
To pass the precincts of the tomb,
My height, my depth, my length, to trace,
The limits of my span to pace;
No child is he, of mortal breath,
To leap beyond the bars of death,
And on my mystic paths, when call'd
To enter yet be unappall'd.

That soul in trembling fear must stand,
To see the trump, at God's right hand,
To hear its summons, loud and clear,
That adverts my unending year,
Life's mask withdrawn by death: to see
A boundless dread futurity;
To spurn at life's deserted shrine,
And gaze on objects more divine.

Time's flight, no longer measured here,
But day on day, and year on year,
Speed onward still, unchased, uncaught,
Beyond the farthest verge of thought,
Whilst all below, and all above,
In wailing woe, or songs of love,
In heaven or hell, or bond or free,
Confess or praise, a Deity:

The Alpha, and Omega, too,
Of earth: the spirit then must view,
Concentric in a holier clime,
The God of days, the soul of time,
The great first cause, the One Supreme,
On angels harps a golden theme,
The one eternal God is he,
Eternal in eternity.

The soul, man's essence:—o'er the bust
God breathed, and warmed the moulded dust,
Existent ere chaotic space,
To worlds sublunar first gave place,
And co-existent with that pow'r
That used it in creation's hour,
Eternal as that pow'r, must dwell,
As bless'd or damn'd, in heaven or hell,

Go mark the sun till self-condemned,
Earth by his beams no more illum'd
Shall pine, to greet the kiss of day,
While stars and moon, shall grope their way
In darkness veil'd and gloom complete;
The planets from their paths retreat,
Absolved from laws by which they ran,
Mortal! my reign is then began.

Go gauge the sea, till sup by sup,
The greedy earth hath drank it up
When swallow'd all from shore to shore,
My infant year will than be o'er,
Then count each sand, by ocean's verge,
Till grains shall into mountains merge,
And when thou liftest up the last
Bethink, my year of childhood's past,

Go gaze upon the rolling spheres,
Till wearied with the task of years
They falter in their long trod course,
When age destroys their transit force,
And hope shall cease in every clime,
With oil, to sooth the wheels of time,
When earth, and sun, and time's no more;
My youthful years will then be o'er;

Till death, and hell, no more allied,
Shall grieve, because a Saviour died,
And sin no more (of death the sting)
Shall victims on his altar fling,
Till time, nor thought, no more are known
Nor earth, nor hell a place shall own,
Till death disturbs Jehovah's calm;
Mortal, it is, till then I am:—

Forever, yes, forever—me,
The lifetime of a Deity
The course of Gods existence, I
With him was born, and with him die.
I die! ? ah no! I still have laugh'd,
And still, defy death's keenest shaft,
Forever! yes, forever! list!
Forever!!! shall my term exist.

Oh mortal, wouldst thou but unite
Thy finite with my infinite,
Faith, love, obedience, by these three,
God changeth earth, and death for me,
Enjoy'd in joy, but else, thy race,
Shall bear thee unto woe's embrace,
In torments burning fetters bound,
Existent, till my end is found.

Aghast, my soul the thought beheld,
Which thus in mighty vision swell'd,
And shudder'd, aye, e'en shriek'd with fear,
To contemplate a thought so drear,
Until a voice divinely sweet
Address'd me, from the mercy seat,
Fear not, Be faithful, I your friend,
Your God, am with you to the end.

Cobourg Nov. 1854.

ON THE RESURRECTION.

BY THE REV. JOHN GILMOUR.

How brief, troubled, yet important, is our present span of life. Its cares, pleasures, and interests, sometimes press with an overwhelming degree of immediateness upon us: they raise a mist around us, hide from our view objects of immensely higher importance, and conceal a danger which it should be our earnest endeavour to shun. The unhappy passengers and crew of the Arctic, only descried their danger when it was upon them. The mist concealed it. The alarm bell and gun were silent; and the hope of home beat far beyond its range in many hearts. The shrouded danger made no delay, as it gave no notice of its approach; and with one stroke stranded a thousand thoughts, wishes, and hopes. The agony of that moment we have no power to depict; and against the scream of despair, we shut our ears, and yet the event affords many lessons of instruction.

The men of this world array themselves in the mists of its cares, and deign not a glance at the clear shining which lies beyond. They shut their ears at the voice which warns them; and dream not of it, until death (that destroyer of dreams) comes in collision; then the delusions of time yield to the realities of eternity; and the hopes which flattered, give place to the despair of guilt. Now, though the mists of time afflict the righteous, and obscure his vision, he is convinced of his danger, seeks the direction of his unerring guide, to whom the darkness is as the light, hopes for the morning with clouds and finds in the collision of death, admittance to the assembly of "just men made perfect." "Our conversation is in heaven, whence we look for the Saviour, who will change our vile bodies, and fashion them like unto his glorious body, according to the mighty working of his power whereby he is able, even to subdue all things unto himself."

The happy existence of the saints in a separate state, is affirmed with unhesitating assurance in the word of God, "This day thou shalt be with me in paradise;" and, "Lazarus died, and angels carried him into Abraham's bosom." The immortality of the soul is a dictate of natural religion. Socrates reasons on this subject, one would think, with a ray of New Testament light; and declares volumes on his own conviction upon it in his reply to his friend Crito, who had said, "But how shall we bury you?" "Just as you please," he said: "if only you can catch me, and I do not escape from you." He added, "I cannot persuade Crito, my friends, that I am that Socrates who is now conversing with you; and who methodizes each part of the discourses: but he thinks I am he whom he will shortly behold dead, and asks how he should bury me. But that which I sometime argued at length, that when I have drunk the poison, I shall no longer remain with you; but shall depart to some happy state of the blessed. When I die, I shall not remain; but shall depart; and when you see my body either burnt or buried, be not afflicted for me, as if I suffered some dreadful thing; nor say at my interment, that Socrates is laid out, or carried out, or is buried. When death approaches a man, the mortal part of him, as it disappears, dies; but the immortal part departs safe and uncorrupted, having withdrawn himself from death."

But though the immortality of the soul distinctly obtained as an article in Socrates' creed, we find not in all he says, the slightest allusion to the resurrection of the body or of the dead,—this ranged beyond his grasp; and is matter of pure revelation. Even at Athens Paul's reference to this subject exposed him to the scornful remark: "What will this babbler say?" Any accurate knowledge we can obtain on this subject must be derived from the sacred scriptures. The difficulties which exist in our minds on this subject springs from a two-fold ignorance as the Saviour himself teaches, Matt. xvii. 29, "Ye do err, not knowing the scriptures nor the power of God." He rests its veritableness on the one, and its simple accomplishment on the other.

Among the people, therefore, who enjoyed the reve-

lation, we may expect to find the knowledge of this doctrine. Under both Testaments it was made known; and though, as in every thing else, a flood of additional light freshens over it in the New Testament, it was also known under the old. Under both dispensations it was taught, not only in doctrine, but also by example. Persons shorter or longer in the state of the dead are raised. The son of the widow of Zairph is restored to life, shortly after decease. The child of the Shunamite mother was dead for a longer period. The corpse thrown into the sepulchre of Elisha, probably still longer. These instances of resurrection occurred under the old dispensation. Nor besides the glorious fact of the Saviour's resurrection are we wanting in equally striking instances under the new. The daughter of Jairus—the son of the widow of Nain on his way to the grave—Lazarus, who had already lain four days in the sepulchre. Nor need we omit the many bodies that came out of their graves after the resurrection of Jesus Christ, went into the holy city, and appeared unto many. Thus in periods more remote, and nigh, we hear of bodily restorations in all the stages of death. It need create no surprise, that while the sages of Greece could not attain unto this knowledge, the common people among the Jews entertained it as an article in their settled belief.

The instances to which we have referred, merely prove simple resurrection: they offered no light in regard to the glorified body—they yield a proof that it is not a thing incredible that God should raise the dead; but as to the character of its ultimate glorification they give no illustration. Two words are employed by inspired men, in the New Testament, to describe the resurrection, *Egersis* and *Anastasia*. A careful collation of the respective passages in which these words, with their roots and derivatives, occur, go far to establish an intended distinction in their use. The former refers only to restoration—the latter describes the glory and continuance of the restoration; or, in other words, the restoration in progression. It refers to the future state, as separate, or in re-union, viz., the blessedness of the Righteous in the separate state; also the saints when Jesus will have fashioned their vile bodies like unto his own glorious body.

When our Lord appeared again unto his disciples, after his resurrection, it was simply as risen. *Egeiro* is the word used by the Angel when he tells the women "he is risen;" now surely it was not like unto this risen body the saints are to be fashioned? No; as yet he had not assumed his glorified body. True, as one has beautifully said, "The proper glory was restrained—it was ready to be manifested. At his pleasure its corruscations would have streamed around him. It is not so much to the risen body of Christ that his people shall be assimilated as to his ascended and glorified one.

Now, though the doctrine of the resurrection is beyond the power of human reason to find out, on being presented, it approves itself to reason. It is indeed difficult to reason from death unto life,—the glazed eye, the stiffened limb, the ghastly countenance, the whole frame hastening to corruption, soon to resolve

into its elements, and crumble into dust, make a very feeble appeal to our reason as to resurrection. But, as the body has been the organ of the mind during the period of probation, it seems reasonable that it should share in the award of judgment. In whatever evil has been done, it has given its aid, or, in whatever good accomplished, it has lent its assistance. And why not also partake in the consequences? Dr. Hamilton observes: "The resurrection of the human body after death may be as necessary for the purpose of moral recompense as the immortality of the surviving soul. It does not owe itself, in all probability, to the remedial system of grace. If morally necessary, it cannot be contingent on what need not have been. The body being the organ of the mind, is held to an account beyond this sentient life. The full development of the mind depends upon the restoration of its organ. Justice could in neither instance be exercised unless by their re-union. If justice have a relation to man in a future existence, it is to the whole man. This speculation, could it have presented itself to reason, must have appeared reasonable. It did not, however, cross the mind; by none was it entertained." It is matter of pure revelation. In the highest and most multiform sense, Jesus said—"I am the resurrection and the life." Beyond the range of revelation, it was written on no tomb, "The ashes which repose here shall revive again;" but, within its range, the monogram may be engraved on the monument of every believer—"In sure and certain hope of a blessed resurrection." As at first the body of man was made of the dust of the earth, and had infused into him a living soul, so in the resurrection the body, by an act not inferior to creation, is taken from the ground; the other, by an act not inferior to the first inspiration, is infused into his former tenement, and man once more reaches his perfect manhood, "according to the mighty working of his power, whereby he can subdue all things unto himself. As in nature, the seed gives no indication of the fruit, so the seed which we sow in death gives no indication of the glory of that body which is to spring from it. God gives it a body as it pleases him. How little appears in the corpse which we commit to the grave, of the glory which shall notwithstanding thence arise. Who would think that the seed pledges in corruption, power, glory, and spiritualism; but the power of Christ subdues all things unto himself. "This resurrection is antecedent and preparatory to the judgment. They now receive, according to the deeds done in the body, final judgment—stand back until the probation of our world closes, when every man shall appear in it to account for all that he has done, and for all which has sprung out of what he has done, as the matter of his responsibility."

We attach a superior worth to the soul now; its salvation is that of which we so frequently and ardently speak. The Saviour shewed how utterly profitless were all acquisitions should it be lost. Its loss involves the loss, also, of the body. Resurrection of damnation—its salvation—involves the resurrection unto life; and this it is which accounts for that earnest and emphatic reference to the resurrection rather than the separate state; we touch once more the integrity

of our nature, recover our whole manhood, and take our right position again in creation. It is the era of the manifestation of the sons of God.

Our system has hitherto been labouring amidst a storm; our history incomplete. The divine purpose has resembled a fractured ray of light; the storm has subsided into a calm never again to be disturbed; our history is fully written; the design of God transparent by the light of the Lamb; the last remnant of evil has passed away from the company of the blessed; the new Jerusalem, adorned with the beauties of holiness, comes down from heaven; the tabernacle of God is with man, and he that sitteth upon the throne saith, "Behold I create all things new."

From the fall up to the present period, God had treated men on the ground of Christ's mediation, and not on the ground of personal merit; but now mediation has ceased, "the Son has delivered up the kingdom unto God, even the Father." Man now reaps the fruits of his own doings.

The righteous saved, the wicked damned,
And God's eternal government approved.

All good men now subjectively realize the *Absolute One* as they never did before. The atmosphere of their nature purified, he will appear within them as the central orb, revealing everything in its light; uncovering the infinite above, and the finite beneath; making the finite manifest and glorious in the conscious light of the infinite. "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine on it; for the glory of God did lighten it, and the Lamb is the light thereof." Verily it doth not yet appear what we shall be."

Movements of Organizations.

BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY

(Condensed from the *London Patriot*.)

Camden-road Baptist Chapel, erected by the above Society, was opened for Divine service on Tuesday last, when two sermons were preached, that in the morning by the Hon. and Rev. B. W. Noel, A. M., and that in the evening by the Rev. W. Brock; several of the neighbouring Independent ministers taking part in the devotional exercises. The chapel is situate on the top of Carlton-hill, in the Camden-road, about midway between Camden-town and Upper Holloway, and in the parish of St. Mary's, Islington. The chapel is built in the perpendicular style of Gothic architecture of Kentish ragstone, with Bath stone dressings. The windows, which are of large dimensions, are filled in with bays of ornamental tracery and ground-glass. The turrets above the towers are of elaborate design, and executed in terracotta,—said to be imperishable. The roof is open boarded, filled in with panels intersected with carved bosses; the main timbers of the roof are filled in with Gothic tracery. The baptistry, which is of enamelled slate, is placed on the platform, and the pulpit is so constructed as to be moveable when required for baptisms or public meetings, and placed under a lofty stone arch and spacious recess, which also forms the approach to the vestries. The chapel is lighted with a large mediæval chandelier of brilliant effect, and warmed with hot air, passing along

the aisles in stone pipes, and escaping at pleasure through brass gratings; the ventilation is rendered most complete by the admission of cold, instead of hot, air when required, and also Louvre ventilators into the towers, &c. The chapel is 101 feet long, and 58 feet wide, and will seat nearly 700 persons on the ground-floor, with ample free sittings. Everything has been prepared for the introduction of galleries at a future time, which will give 500 additional sittings at a comparatively small cost. The present total outlay for the building, including every expense of vestries warming, ventilating, gas, boundary walls, gates, &c., is £5,340. The architect is Mr. Charles G. Searle, of 29, Poultry.

The chapel was quite filled at both the opening services. At the conclusion of Mr. Noel's discourse, about 300 ladies and gentlemen repaired to the spacious tent which had been erected in the rear of the chapel, and refreshed themselves with an excellent cold collation, which was immediately succeeded by a public meeting. Among the company we observed Rev. Drs. Steane and Wills, Revs. O. Clarke, Fleming, C. Gilbert, Gittens, S. Green, J. H. Hinton, M. A., Hollis, J. C. Harrison, D. Katterns, W. Miall, J. M. Soule, E. White, S. M. Peto, Esq., M. P., Dr. Price, P. Broad, R. Cartwright, W. Collins, R. S. Dixon, G. Gould, J. Hill, J. McLaren, W. H. Watson, Esq., &c.

The Rev. EDWARD STEANE, D. D., who was unanimously called upon to preside, commenced the proceedings by saying: Some men's honours are thrust upon them; and certainly this has been the case with myself on the present occasion. I deem it a very great honour to preside at the public meeting connected with the opening services of the first chapel which has been built by the Baptist Metropolitan Chapel-Building Society. I congratulate you, my Christian friends, on the successful issue to which, under God, your efforts have been brought; and on the very handsome and commodious structure which you have reared. (Hear, hear.) It is an edifice which does credit to your taste, while it provides so ample accommodation for those who hereafter shall worship in it. By various denominations of Christians we have been preceded in this particular kind of Christian usefulness. The Established Church have recently built many large and noble structures in all parts of the Metropolis, to provide for the religious instruction of the vast and rapidly increasing population of this great city. (Hear, hear.) And our brethren of the Congregational denomination have done themselves great honour, as they have done the public great service, in the chapels which they also have erected in this and in other neighbourhoods. (Hear, hear.) There were certain prejudices, I may be permitted without offence to call them, which obtained in our own body, which for a number of years paralysed the efforts which some of us wished to make in the same work. (Hear, hear.) The ancient and orthodox opinion upon the subject was, that we were not, in the first instance, to erect edifices in which people might assemble for public worship, but rather to go quietly into some upper chamber, after New-Testament precedent, as it was said, and gather together the few believers which might be found in any particular locality, and constitute them into a Christian church; and then, afterwards, when the spiritual edifice, to a certain extent, had been reared, a material one might be provided in which their public worship should be carried on. That method of procedure is by no means to be condemned. To some extent, possibly, it may plead Scriptural precedent in its favour; but Christian people certainly ought not to be shut up to that method of procedure. (Hear, hear.) I think, therefore, that you have taken a wise course in the plans which you have pursued; and I cannot but regard the very auspicious manner in which this first chapel has been opened as an indication of God's blessing upon your

efforts. (Hear, hear.) It is the initial step, and I hope it is to be followed by a long succession of similar efforts, to be blessed by a similar successful result. Let your sympathies, my Christian brethren, be combined; let your prayers be combined; let your efforts be combined; union is strength. * * * Let us cherish a spirit of Christian harmony and holy charity, which, under God's blessing, shall conduce to the prosperity of his cause, and the honour and glory of his name. (Hear, hear.)

The Rev. WILLIAM GARRETT LEWIS, Honorary Secretary to the Society, read the following Report:—

"Christian Friends,—It is with no ordinary feelings of gratitude and joy, that the Committee of the Baptist Metropolitan Chapel Building Society meet you to-day to celebrate the completion of their first chapel. They have had many difficulties to encounter and disappointments to endure; but they feel that all these are far more than compensated by the fact, that under the blessing of God, they can this day present to the Christian public the commodious building in which we have this morning worshipped, as the result and the reward of their labours. During the earlier period of the existence of this Society, it was a matter of much difficulty to obtain an eligible site for chapel building. Much perplexity arose from the conflicting claims of different portions of the Metropolis; and probably not a few impediments sprang out of the comparative inexperience of your Committee. It has however, always been a source of unmingled joy to them, that they were directed to the selection of Camden-road as the sphere of their first labours, and they rejoice to state, that they already discover promising signs of the growth and prosperity of the cause to be established here. The applications for sittings are numerous; the interest excited in the neighbourhood is wide and increasing; and a band of Christian friends have united to supplicate the Divine blessing upon the future history of this place, and to pledge themselves to its support. Under such auspices, your Society feel that they may well thank God and take courage. The entire cost of Camden-road Chapel is as follows:

Contractor's estimate and architect's commission	£ 4,717
Boundary-walls, and laying out ground	364
Warming and lighting apparatus and chapel furniture	259
	£5,340

Leaving about the sum of 3,000*l.* as liabilities upon this chapel. When a congregation is gathered, and a church formed here, it will be for them, with the Committee of the Society, to make such pecuniary arrangements as may be desirable and practicable. The period at which the operations of this Society, were commenced was especially unfavourable for building operations, the prices of labour and materials being unusually high. The number of sittings provided is 650, and the walls having been erected with a view to the addition hereafter of galleries, a moderate outlay will at any future period obtain accommodation for double that number. The character of the neighbourhood is such, as at present does not call for schools; but the Committee rejoice in the possession of a space of ground 90 feet by 60, upon which, by consent of the freeholder, these valuable appendages may be secured. The deeds are in preparation, by which the property will be placed in trust; and the estate is held for a term of ninety-five years, at a ground-rent of 4*l.* per annum.

The Committee have not felt it any portion of their duty to arrange for the permanent occupation of the pulpit; they have secured, in addition to the kind and readily-promised services of the honoured brethren who preach here to-day, the assistance, for a time, of gentlemen well known and approved by the Christian church; and they trust that ere long they will be ena-

bled to surrender the entire disposition of the cause here to a church that will be formed upon the spot. In the minds of many of our friends a prejudice exists against the erection of places of worship without the previous guarantee of congregations prepared to occupy them, and a pastor to labour in their midst. The principle upon which this Society has acted is this, that if we well do our part, and in the spirit of faith and prayer provide spheres of Christian usefulness, we may leave to the Great Head of the Church that which we believe to be His own prerogative,—the selection of worthy labourers to occupy the Christian vineyard. Anxiously and hopefully we shall watch the progress of the spiritual edifice now to be reared within the adjoining walls, but with a scrupulous regard to the feelings and religious liberty of those who will become its proper guardians. The members of the Committee take this opportunity of acknowledging the merciful Providence which has shielded the labourers from injury during the progress of the works. They gladly bear testimony to the courtesy and attention of their architect, Mr. Charles G. Seale, and to the fidelity of the contractors, Messrs. Sissons and Robinson, who have, together with the architect, executed the works in the full spirit of the contract, and in a manner worthy of the character of Christian men. And now, dear Christian friends, we earnestly appeal to you for your generous assistance. We are about a great work. The Committee have many calls upon them from other portions of this vast city, and, while they are impatient to be again engaged in labours such as those which they complete to-day, they feel that, until they are more completely relieved from the responsibilities of this first effort, they cannot pursue the onward policy they so earnestly desire. The funds raised by the contributions of this day will be devoted to Camden-road Chapel, and it is hoped that the members of our churches in the Metropolis will testify their approval of the Society's labours by a much more extensive contribution to its resources. It is surely a sufficient argument that the existing places of worship in London, including all denominations, furnish sittings for only 30 per cent. of its two and a half millions of inhabitants. Blessed be God that a few earnest, liberal friends have enabled our own section of the church to join the holy rivalry which actuates all denominations of Christians to supply means of grace for the millions of London." (Cheers.)

The Rev. J. C. HARRISON, on moving a Resolution said:—

I belong to another denomination; and yet hardly to another denomination of Christians, but only one of the divisions under the great head of Independency. (Hear, hear.) I have the more pleasure in moving this Resolution, because there is this little difference between us. And I may say, if any of my friends, feeling that the distance to Park Chapel is too great for them, will turn in here, I shall be glad. (Hear, hear.) I am quite of opinion that the more we multiply places of worship in any locality, within reasonable limits so that we do not exceed the wants of the population, the better, even for existing churches, which do not lose at all by such a step. We have discovered in our neighbourhood—and it is not a thing peculiar to us—that, since several chapels have been erected and churches built and others enlarged, instead of their being the least diminution in our congregations, or a falling off in the prosperity of our institutions, there has been rather an increase. (Hear, hear.) I trust the day is far from us when we shall look with any jealousy upon the multiplication of chapels. For myself I shall be glad to give any assistance that I can towards the increase of such places. I rejoice in the erection of Camden-road Chapel, that you have fixed upon a sight so thoroughly well seen, and calculated, therefore, to attract attention. I think that wherever chapels are placed in a public situation, they are sure

to be filled, and more especially if Christ is fully preached in the pulpit. (Hear, hear.) For, although there may be some speculative minds that like subtle reasoning, the general mind rather loves the plain, simple, full Gospel. (Hear, hear.) Those ministers who just preach Jesus Christ as the source of all spiritual life will have the largest numbers to listen to their instructions, and support them in their work of faith and labour of love. (Hear, hear.) The great want in the present day is the multiplication of places of worship and sound evangelical pastors. The thoughtful man who considers the subject must, I am sure, be quite appalled at the amount of spiritual destitution which exists in this city. The fact is; we ought to get help from every part of the country to supply the wants of this Metropolis. From a paper which appeared in the *Times* the other day it was shown that there were no less than 800,000 people living in London, who were not born here, but had come up from different parts of the country. Now, how are we to meet the wants of such a population without external aid? If we receive from the provinces such a mass of human beings into our midst, we ought surely, with them to receive contributions to build chapels for them, and to instruct them in the things of God. (Hear, hear.) Another thing that he wants is an increase in the number of able and faithful ministers. I know, indeed, that God alone can endow men with suitable qualifications for the preaching of the Gospel; but, at the same time it were much to be desired that churches would make this more a matter of prayer and direct thought than it is to be feared they generally do. It ought not to be left so much to chance, or merely to the wishes of some young men, whether they will enter the ministry or not. Suitable young men should be sought for in our congregations, and be encouraged to come forth and dedicate themselves to this great work. (Hear, hear.) It is one thing to get buildings, but another to get men to preach the Gospel therein. My earnest desire is, that one who will breathe the spirit of Christians love that was breathed this morning, and preach the Gospel with the same kind of simplicity and directness as we heard it this morning, may be found for the pulpit of this new chapel, and then I have no doubt that many souls will be won to the Saviour.

The Rev. G. W. FISHBOURNE, in seconding a Resolution, said: I am not unacquainted with the difficulties with which the Baptist Metropolitan Chapel Building Society has had to contend, from its commencement up to the present day. Neither am I unaware of the difficulties with which gentlemen and ministers connected with our body had to contend many years since, in an endeavour to bring to a right conclusion their wishes and their desires in relation to this matter. I have long felt, that if our body is to make, that progress in this Metropolis which I think it ought to make, holding as it does the great essentials of Christian truth, it is important for us, vitally necessary, I may say, that some such effort as this should be made. (Hear, hear.) For years past I have wished, though I had no power to give effect to my wishes, and earnestly desired, that those brethren who occupy a high and prominent position in our body, could have brought to mature effect their own wishes and desires in this matter. I am quite sure of this, that if it has not been accomplished before it has not been for want of purpose, desire, and prayer; and now that it has been done, I am equally certain that the brethren who long since wished to do it, most cordially rejoice that it has at last been done. (Hear, hear.) But I do not think that our object has been wholly gained, or that our movement is placed, as yet, on that firm footing on which it is desirable that it should be placed. (Hear, hear.) Those brethren who have worked nearly three years in connexion with this movement, are by no means insensible of the fact, that the only way of accomplishing all they desire is by patient, earnest

prayerful, continuance in well doing. (Hear, hear.) You cannot look at the debt resting on this place of worship, or on the four or five other eligible sites in the Metropolis where we might erect chapels if we could, without feeling that there is a large amount of work before us. (Hear, hear.) In connexion with my own pastoral charge, I know something of the difficulties of the work in which this Society is engaged; and I rejoice to be able to say that I know something also of the success which attend zealous effort. I have been cheered by the liberal principles which have been advanced this morning. (Hear, hear.) It was noble on the part of Mr. Harrison to speak as he did, and the more so because it is quite possible that he will lose some of those whom he would otherwise like to have retained. Others, also, of the surrounding churches may lose valuable and devoted members; but then let it never be forgotten that the church of Christ and the interests of the cause of God will not lose them. (Hear, hear.) We may be multiplied, but we are not therefore, divided; we may be more numerous, but we are not set one against the other; and the greater our number, if we are but united, the more effective shall we be in our endeavours to advance the interests of truth. If we are many members, we are but one body, and all the members engaged in the service of one Living Head,—the Lord Jesus Christ. (Hear, hear.) It must also be a source of pleasure to us all that so many gentlemen have consented to act as a Local Committee in connexion with this place in the earlier stages of the movement. If it had not been for some of the gentlemen, and one especially, I mean Mr. Cartwright, we could not have expected the results which we witness to-day. (Hear, hear.) If God spares the life of our friend we may look for great things from him in connexion with this place. (Hear, hear.) Very much will depend on the Local Committee, and we can but be thankful, therefore, that there are so many friends who are willing so to work. (Hear, hear.)

J. BARNETT, Esq., proposed the thanks of the meeting to Dr. Steane, for his efficient services in the chair on the present occasion.

Dr. THOMAS PRICE, in seconding the Resolution, said: I do so with peculiar feelings. It is not often now that I am able to appear in public; and it is to me a source of unspeakable satisfaction that when I do so, on such an occasion as this, I do it in connexion with him with whom I studied in public life. Indeed, I may say, we were mere boys together, or at least youths; we were associated at College; and the early settlement of my friend in London I witnessed with anticipations of no ordinary kind, and whose subsequent career has been to me a source of pleasure which it would be difficult to find words to express. (Hear, hear.) I am happy, my dear friend and brother, after having been associated here for upwards of thirty years, to meet on such an occasion as this, and when our meeting here is connected with a new dispensation, for such it clearly is. (Hear, hear.) My brother did all that he could, some twenty years since, to call attention to this line of Christian service; and now, when it becomes us to say, in reference to others, they must increase, but we must increase, it is a source of satisfaction that the public mind of our body is sustaining those about us, in carrying out the plans of Christians operation which were sketched at a past day. (Hear, hear.) On all these occasions, I think it becomes us to cultivate that unity of the Spirit which, after all, is the bond of perfectness; and I know not that that unity is to be restricted to any one assembly or to any one body. I am growingly, I confess, as I advance in years, impressed with the conviction that the church of Christ is emphatically one. And though there may be special reasons why we move in separate divisions, while the centre must be sectional movement on the right hand and on the left, yet there is a substantial unity which we must

never lose sight of, on which our hopes of the future, as our practice at the present, should be founded. ("Hear," and cheers.)

The Motion was adopted with much applause.

Dr. STEANE, in returning thanks, reciprocated the sentiments which had been uttered towards himself by Dr. Price, and enumerated the various services which has been rendered by his friend both to literature and the public. He felt that Dr. Price, in the few remarks which he had just made, had struck on a cord of full-toned harmony to which his own heart cordially responded. He felt more impressively every day with Dr. Price, that "the church of Christ is emphatically one;" and he believed that the time was approaching when all real Christians would see eye to eye in relation to those very matters which now divided them into sections, and be "of one heart and one way." (Cheers.)

The meeting closed with the Doxology.

The sum collected during the day was 350*l.*, the details of which will appear in a future number of the *Tribune*.

CHINESE EVANGELIZATION SOCIETY.

(To the Editor of *Evangelical Christendom*.)

15, Bedford-Row, Sept., 1854.

Dear Sir.—In *Evangelical Christendom* for June and November, 1847, you published some interesting account of the labors of native agents in preaching the Gospel and distributing the Holy Scriptures in China. In writing to you about the Chinese Evangelization Society, and seeking your aid, I feel that it is in strict keeping with the object and intent of *Evangelical Christendom*. The basis of the Society is in unison with the principles of the Evangelical Alliance; the committee is composed of members of the Church of England and of different denominations of dissenters, and having had a five years' trial, it affords positive evidence of the practicability of such union for conducting a mission to the distant heathen.

The work is now opening upon us to such an extent that we are compelled to claim the attention of the Christian public, and to cast ourselves upon it for sympathy and support, and we are deeply indebted to your kindness in affording us this opportunity of making our case known through your columns.

In the commencement of our efforts we anticipated much assistance from the native agency above referred to, but in this we met with disappointment. We are persuaded that a native ministry will be of slow growth among the Chinese. We therefore look to European agency, and especially to the medical missionary, for the means of carrying the Gospel to this people.

We have now in the field four missionaries, three of whom are married; four colporteurs engaged in distributing the Holy Scriptures and religious tracts, and we also support four youths at Pinang, who act occasionally as evangelists in their neighbourhood. Besides supporting this agency, we have printed an edition of 10,000 copies of the New Testament by Gutzlaff, and also of 10,000 copies of the Psalms.

At this time there are two very promising young men who are desirous of going out as missionaries, but in consequence of the heavy expense of the outfit and passage of Dr. Parker, and of printing the Scriptures, we have not the requisite funds.

We have also an urgent demand from our missionary, Mr. Lebscheid, who, on the advice of the Bishop of Victoria, is cutting blocks for, and printing an edition of the OLD TESTAMENT, by Gutzlaff. Until the funds are raised the Bishop of Victoria has generously consented to advance the money for the work. We cannot doubt that a work, in which he feels so much the importance as to incur this responsibility, pending

our decision, is one which will commend itself to the Christian public of this land. We are informed that it will be finished in about two months. We earnestly trust that our Christian friends will liberally respond to this appeal. But we also ask, above all, that they will pray that God may be graciously pleased to raise up more labourers for this vast field, and that the present events in that mighty empire may be ultimately for the furtherance of the Gospel, and that multitudes from among that people may be assembled at the supper of the Lamb.

I am, dear Sir, yours faithfully.

CHARLES BIRD, Secretary.

FRENCH WESLEYAN CONFERENCE.—The Wesleyan pastors of France and French Switzerland have held their third annual Conference at Nismes. The President was M. de Jersey. They held ten sessions. From the reports presented to the assembly, the Wesleyan Methodists possess, within the bounds of the French Conference, 130 chaples and other places of worship: 21 ministers and candidates, 5 evangelists, 29 local preachers, 1,068 members, 167 persons who desire to enter their society, 31 Sabbath schools, directed by 145 teachers, and containing 1,562 pupils. The number of their hearers is probably nearly 10,000. The Conference has published a *pastoral letter* which includes some excellent counsels. The Wesleyans have had, like other Evangelical denominations in our country, to suffer great vexations, but they remain firm, and rely upon the blessing of the Lord, who has never failed them to the present moment.—*Evan. Christendom.*

CANADA WESLEYAN MISSIONS.—The Anniversary of the Canadian United Wesleyan Missions was held in the large Sydenham Street Chapel on Tuesday evening, the 17th inst. It was expected that John Counter, Esq., would have presided, but in his absence from the city, the Rev. Dr. Green of Toronto was called to the chair, the duties of which he performed in an able and impartial manner. The Report for the past year was read by the Rev. Mr. Woods, President of the Conference. It gave a very flattering picture of the prosperity of the Society, showing a large increase both in its "physical strength," viz: the financial department for we cannot in this case denominate it as the 'sinews of war,' the object of benighted children of men. The adoption of the Report was moved by the Rev. Mr. Gemley, in an eloquent and impressive address and it was adopted unanimously. Mr. Jones in seconding the Report also made a very able address and so also did several other gentlemen, whose names we did not ascertain.—On Wednesday evening the Society gave an entertainment soiree to the delegates in the same place. Many excellent addresses were also delivered on this occasion, and the evening spent most happily. On both Tuesday and Wednesday evenings the Chapel was filled with as many as it could comfortably accommodate, and the most pleasing Christian sociality existed amongst all, while the most lively satisfaction was exhibited at the prosperous state of the Society.—[Kingston Commercial Advertiser.]

RAY OF LIGHT FROM FRANCE.—The extreme rabi-ness of the Ultramontane priesthood and press in France has at length provoked a reaction and devout Catholics, of more moderate views, are disclaiming the right of persecution, and even defending the fair fame of Protestant believers. M. de Remusat, a Cabinet officer under Louis Phillippe, a scholar of generous culture and genial charity, has published a little volume, maintaining that Protestantism is a positive religion, exerting a powerful influence over the lives of its disciples. He says it originated in the refusal of prelates to effect the reforms which the

Church imperatively needed, and that Luther and his coadjutors were honest and zealous in their efforts to secure high moral ends in their separation from the Church of Rome.

Transactions of Public Meetings.

MEETING OF REPRESENTATIVES

(From the Christian Guardian.)

The meeting of the mixed Committee, composed of Delegates appointed by the Quarterly Meeting of Circuits, and the Conference Special Committee, commenced in Kingston on Wednesday the 18th inst, at 10 o'clock, in the lecture-room of the Wesleyan Church. The President of the Conference took the chair, and opened the meeting by reading a portion of the Holy Scriptures, and after singing, prayers were offered by the Rev. Wm. Case and Dr. Green. The first business in order was to ascertain the names of the Delegates who had been appointed. This was done by calling over the circuits in each District, and recording the names of the Delegates as reported by the Chairmen. It was found that one hundred and two Quarterly Meetings had appointed delegates, fifty-two of whom were present at the opening of the meeting. Several more arrived during the day, and the number that attended amounted to between seventy and eighty. John Matthewson, Esq. of Montreal was appointed the Lay Secretary, who, with the Rev. I. B. Howard, Secretary of the Conference, acted as joint Secretaries of the Meeting. As the Minutes of the meeting will shortly be published in full, it is not our design in this notice to give any detailed account of the various subjects which engaged the attention of the meeting, and the recommendations that were adopted. A general statement is all that is necessary until the minutes of the proceedings as taken by the Secretaries are published.

This is the first meeting of the kind that has ever been held in connection with the Methodist Church in Canada, or perhaps in any part of the world, and we are gratified in being able to state that we believe its results will be highly conducive to the interests of our church. The opportunity then afforded to form acquaintances amongst some of the most intelligent and influential laymen of the Wesleyan Church, in both Western and Eastern Canada, and the free discussions which took place on various subjects connected with the progress and prosperity of Methodism, the harmony that prevailed throughout the meeting were some of the pleasing and encouraging aspects which this new assembly presented. An idea has been current in some quarters that the ecclesiastical system of Methodism contains essentially the elements of antagonism between the ministry and the membership, and that while the former possess an unscriptural extent of ministerial power, the latter are deprived of the rights and privileges which belong to the members of the Christian Church. The spirit of this meeting furnished the most conclusive contradiction of such an idea. The meeting contained a fair representation of both the ministry and laity of the Wesleyan Church; and may therefore be taken as a correct criterion by which to judge of their mutual sentiments and feelings with respect to each other, and so far as we are capable of discerning, the antagonism which the Wesleyan system is supposed to involve did not appear. Upon the different topics discussed, various views were entertained and expressed, but upon no subject was the ministry on one side, and the laymen on the other; nor was there any instance in which a difference of opinion was entertained that did not prevail equally amongst the laymen themselves, as between them and the ministers. The meeting throughout its entire delibera-

tions was eminently characterized by a unity of desire and purpose on the part of both ministers and laymen: and whatever variety of opinion may have been expressed in the discussion of the several subjects introduced, the recommendations adopted were as cordially and unanimously approved by the ministers as the Lay Delegates, indicating that however variously different persons viewed the details of any measure which was considered, in all the general principles which the object of their association involved, there was a harmony of purpose and sentiment.

The principal business of this meeting related more or less to the temporal affairs of the church. Recommendations were adopted to be submitted to the Quarterly Meetings, for an increase in the amount of salaries hitherto paid to ministers; and it is also proposed to modify the regulations under which the committees that manage the connexional funds of the church are appointed, and we have no doubt that the recommendations adopted as the result of the united counsels of this meeting will have a favourable influence upon the financial interests of the Church. If the spirit of liberality displayed by the Delegates can be diffused throughout the Wesleyan community, the Church will not long want for the means to sustain efficiently, and multiply its agencies in every department of its operations.

It will be seen from the resolutions published in this paper that the delegates who attended this meeting availed themselves of the opportunity of conferring with each other, and giving expression to their views with respect to what they believe to be the general sentiments of the Wesleyan Community on the Clergy Reserve question. Doubts were entertained by some of the delegates whether they could properly act upon this question in their official capacity as the representatives of the Quarterly Meetings, it was therefore determined as the most proper course to pursue, to give an expression of their own opinions as individuals, and what they believed to be the general sentiments of the Wesleyan community on this question. They accordingly held a meeting on Friday morning in the lecture-room of the Church, and adopted the resolutions found in another column.

The members of the Wesleyan church in Kingston cheerfully accorded the rites of hospitality to the delegates during their stay in that city, and as a token of the cordial greeting with which the members of the meeting were received, a social tea was prepared on Wednesday evening to which the delegates and Ministers were invited. A large number of the Wesleyan friends were also present. After the repast several persons at the call of the assembly delivered short addresses appropriate to the occasion. The evening was most delightfully and profitably spent.

We depend upon the forthcoming issue of the Minutes to give our friends the particulars of the business of this meeting. We cannot but express our gratification with its character and results, and we are confident in anticipation that its influence will be conducive to the prosperity of the Church. Whatever some persons may imagine respecting the antagonism between the ministry and laity this cannot exist in the Wesleyan Church, unless by some perversion of the principles and objects upon which they are united, and no person who was present and witnessed the proceedings of this meeting, could receive any other impression than this, that the objects and aims of both ministers and members were essentially one,—the spread of Scriptural holiness through the agencies which Methodism employs, and to promote the highest efficiency of those agencies was the end of their united counsels.

CLERGY RESERVES RESOLUTIONS.

We—Lay Members of the W. M. Church in Canada—
assembled at Kingston, from all parts of Canada East

and West, representing as we believe, the opinions of our Church on all matters concerning the Temporal Economy of our Church, embrace this opportunity of expressing our opinion upon the Clergy Reserve Question, and,

Resolved 1st.—That it having been represented by a member in his place in the House of Parliament, that the Wesleyan Methodist Church is willing to fraternize with the Churches of England and Scotland on the Clergy Reserve Question, we declare that no person has been authorized to represent our Church on this Question in the House, and utterly repudiate the assertion that our Church is in favour of the Division of the Clergy Reserve Fund among the various Religious denominations of the Province.

Resolved 2nd.—That we call upon the authorities of our Church to refuse any participation in the present pending settlement of the Clergy Reserve question by which the sum now said to be paid to the W. M. Church in Upper Canada is to be secured to it for a term of years, pledging ourselves that any apparent loss sustained by such a refusal shall be more than paid up by our personal contributions.

Resolved 3d.—That we advocate and contend for—as we have done for many years—a complete, entire, and final scheme of secularization,—as the only one which will settle that long agitated Question, according to the “well understood wishes of the people”—and this must embrace all the proceeds of the Clergy Reserve Lands, whether already realized and funded, or to be realized.

The foregoing Resolutions were moved by John Beatty, Jr., M. D., of Cobourg, and seconded by John Matthewson, Esq., of Montreal, and carried unanimously.

Resolved.—That copies of the foregoing proceedings and Resolutions be signed by the Chairman and Secretary of the Meeting, and transmitted to Attorney General Drummond.

Resolved.—That copies of the above be also sent to the *Christian Guardian, Globe, Leader, and Montreal Witness*, with a request that the same be published in those papers.

(Signed) J. P. ROBLIN, Picton,
Chairman.

M. LAVELL, M. D., Peterboro' Secretary.

City of Kingston, Oct. 20, 1854.

John Beatty, Jr., M. D.,—Cobourg.

T. Bickle,—Hamilton.

J. H. Moore,—Brantford.

W. W. Nelles,—Mount Pleasant.

J. Bronse,—Matilda.

J. McNeely,—Emily.

Wm. Peters,—Port Hope.

T. Stevenson,—Maitland.

Thos. Drifill,—Bradford.

Chas. French,—Melbourne, C. E.

Mitchell, Neville,—Newburgh.

Owen Roblin,—Consecon.

M. Asselstine,—Wilton.

Wm. Merrill,—Norwich.

John Hibbard,—St Johns, C. E.

Matthew Dixon,—Stanstead, C. E.

J. S. Pruss,—Russelltown, C. E.

John Deacon, Jr.—Perth.

Sheriff Snider,—Owen Sound.

Robt. Gardner,—Brampton.

W. F. Cuthbert,—Huntley.

Samuel Hurlburt,—Prescott.

John Wilson, 4th,—Yonge Street.

M. Curry,—Osgoode.

Alias S. Orr,—St. Andrew, C. E.

Stephen Young,—Brighton.

David Frost,—Shefford, C. E.

Wm. Tyrrell,—Weston.
 J. E. Trenton,—Richmond, Bytown.
 D. Morrow,—Barrie.
 P. McKinn,—Waterloo, Kingston.
 John Bonham,—St. George.
 Wm. McBride,—London.
 James Hodgson,—Whitby.

A number of the Delegates had left Kingston before the meeting was held, who would doubtless have added their signatures had they been present.

Political and General Miscellany.

A Microscopic World.—The city of Berlin is situated in the midst of a broad, flat plain, and is built upon both sides of the sluggish river Spree. Beneath the city there is a deep bog of black peat, through which borings for water have frequently been carried. Professor Ehrenberg, a gentleman whose microscopic explorations have attained for him a high position among the scientific men of the age, says that this peat at the depth of 50 feet swarms with infusorial life; that myriads of microscopic animals live there and wriggle and die. The perpetual motion of these little animals causes the whole mass of peaty matter to be in a state of constant, though generally imperceptible movement. In Berlin the houses, however, are wont to crack and yawn. Sometimes, in an exceedingly curious manner, even though built on apparently stable foundations; and Professor Ehrenberg believes this to be owing to the changes and motions of the invisible world—to the combined efforts of the infinite millions of tiny forms, which, conspiring in the same direction, produce sensible, and oftentimes disastrous movements of the surface; resulting in the injury or ruin of the buildings above.—*Exchange Paper.*

MONT BLANC ON FIRE.—A new ascent of Mont Blanc has just taken place, having been accomplished by Mr. Blackwell, a young Englishman, twenty two years of age. During the ascent Mr. Blackwell observed a rather singular phenomenon. In the night of the 10th, after 11 o'clock, a guide having come out from the cabin of the Grand Mulets, saw the ridges of this mountain cluster all on fire. He immediately communicated what he had observed to his companions, who all wished to assure themselves of the fact and they then saw that through the electricity generated by the tempest, all the rocks of the Grand Mulets were illuminated. They found the same phenomenon on their own persons. When they raised their arms their fingers became phosphorescent.—*Savoy Gazette.*

THE PENINSULA OF THE CRIMEA.—Towards which all eyes are now directed, has been the theatre of many warlike operations. One account states, it is said that since the time of Herodotus (B.C. 450) it has been conquered and devastated by more than seventy different nations. The Alans and Goths, the Huns, the Petchengues, the Comanes, and numerous other predatory tribes, in turn, occupied the country. It was settled by the Genoese in 1193, who were expelled by the Crim Tartars, under a grandson of Ghengis Khan, 1477. These predatory hordes settled in the country, and at one time, in conjunction with the Poles, came very near conquering Prussia itself. They were nominally subject to Turkey, but Catherine II, of Russia, conquered them and annexed the Crimea to her dominions. Such had been a favorite project of Peter the Great, and was prevented only by his unfortunate expedition to Shumla. The population of the peninsula is variously estimated at from two to five thousand, of whom half at least are Mongolians or Tartars, and profess the Mahomedan religion.

STEAM SUPERSEDED.—The *Moniteur* says that Dr. Augustin Carosio has made a new discovery, called *pile*

hydrodynamique, which, according to the opinion of the inventor, possesses an immense power. He bases his theory on an axiom by Faraday, of the electro chemical equivalent. This machine consumes only what it engenders by its force; and that force, not analogous to that of steam, is not limited by the degree of resistance offered to it, and neither possesses the danger or expense of a combustible. It is further stated that the Prussian engineer, M. Siemens, is engaged to build such an engine at Genoa, to be exhibited in London.—*Builder.*

AN EAST INDIA THUNDER STORM.

Connected with this terrific thunder storm some curious features have come to light. No less than seventy-two of the Ceylon Riflemen were struck down thirty of whom were taken to the Hospital. The men it appears were standing at ease on the verandah, with their arms in hand. The lightning struck the tiles, making a round hole about two inches in diameter, at the same time displacing a quantity of tiles in all directions. It then struck the corporal, whose life is despaired of, rending the whole of the front of his shako and tearing off the brass ball and bugle, and making a deep cut on his forehead, from which—making a blue line on his neck and breast—it passes down his back. From him a portion passed to the rifle muskets of the others, shattering and splitting the stocks of all of them in pieces. One half of a gun stock was picked up 50 yards off. In its descent, a portion of the fluid passed down the wall, making a large hole in it. Probably there is no instance on record where the electric fluid descended on so many human beings at once with so little comparative injury. This may be owing to their arms, which whilst they attracted the lightning, at the same time by its seizing on the fire-arms saved their lives.—*Ceylon Times*

LOSS OF THE "ARCTIC."

It is questionable whether any event in the last ten years has produced such thoughtfulness and solemnity in the city of New York as the loss of the "Arctic." The large number of well-known and influential persons on board, and the suddenness with which a certainty of their awful fate was announced, thoroughly aroused men to a sense of the danger which every where surrounds them. Some relief is found in the reports received from time to time of parties saved from the general catastrophe. Still a feeling of insecurity rests with oppressive weight upon the public mind—a feeling which is well expressed in the following paragraph from the Independent:—*Sabbath Recorder.*

The possibilities of such a catastrophe are much greater than is commonly supposed.—Let no one hastily censure the captain for running thirty knots in a dense fog, or the 'look-out' for any supposed delinquency. It is impossible to provide effectually against collisions at sea. Our blood runs cold to-day at the remembrance of a steamer crossing the bows of the sailing-vessel that bore us to Liverpool, so near that three minutes later a collision would have been inevitable; and yet she passed like a grim phantom in the fog, a black hull and a red pipe faintly looming athwart our bows at a distance of only twice the ship's length, while to her watch our vessel was probably invisible. We heard her paddles, and the roar of the engines as it parted before her ponderous bulk; we heard the tolling of her bell as from a phantom-ship: her direction and her progress could only be guessed by sound; but we felt that invisible power that might in an instant crush and overwhelm us, drawing nearer and nearer,—while the tolling of our bell, scarcely audible above the noise of her own motion, could hardly convey to her a warning of our presence. At length she passed in the fog—no longer a phantom—but a thing of

life urging her resistless way through the dense vapors with a fearful precision. We never knew her name or destiny. How easily might both ships, each to the other unknown, have sunk into the depths of the sea by unavoidable collision! But here we are by God's mercy, to record our near escape from that which has befallen six hundred of our fellows. These possibilities are fearful to contemplate while sitting quietly in our own study; but how fearful while lying wakeful in one's berth at sea, or groping the deck in a dripping fog.—And yet, with all the possibilities of calamity by collisions, by storm, by iceberg, or by fire, that are inseparable from the navigation of the ocean by steam, that navigation is safer than railroad travel in the United States.

But we had come to count too much upon its safety: to regard our steamers as masters of the sea; and to talk of their achievements with a confidence almost presumptuous. How terrible the lesson of our dependence upon Divine protection taught us by this calamity! And yet, how needful and how salutary! Only such great calamities can startle the eager multitudes, of this metropolis of commerce into the recognition of a Power on the land and on sea, that is above all the calculations of gain, and all the guarantees of insurance. Only such great calamities can make the city thoughtful, sad, and solemn, as in the presence of God, or can cause the current of human sympathies to overflow the dykes that Mammon and Conventionality have heaped up all around us. There is not a heart in this great community that does not beat with sympathy for all whom this calamity has bereaved of kindred and friends. There is not a Christian altar from which prayer does not go up for these unknown mourners. There is not a countenance that is not saddened by this sudden apparition of Death in so many houses. There is not a mind but is for a moment awe-struck with the sense of the Invisible and the Almighty. The confluence of sorrows from Lake Erie and the Atlantic has made the heart of this metropolis reel under the thought of a Providence so vast and so terrible in the reach of its visitations. Oh! may that heart be aroused to the recognition of a Grace as omnipresent and omnipotent for our salvation.

PESTILENCES AT VARIOUS PERIODS.

In more than one quarter it has been remarked, that the fever at New Orleans equals, if it does not surpass, all former pestilences in its mortality. This, however, is a mistake. A notice of some of the most remarkable epidemics will refute the error.

The first pestilence of which we have a detailed account is that recorded by Thucydides, and which visited Athens about four hundred and thirty years before the Christian era. It appears to have been identical in kind with the great plague of London in 1666, the accounts written of the one applying almost exactly to the other. The mortality which attended it seems almost incredible. It was followed at uneven periods, by other visitations of pestilence, which swept off millions of the human race at Rome, Egypt, Syria, and finally Constantinople. Gibbon relates that in the reign of Justinian, A. D. 527, a plague devastated the empire for fifty-two years. During a part of this time, when Constantinople was visited by the epidemic ten thousand persons died daily. Two centuries later, two hundred thousand persons were carried off, in that capital, by another visitation of the plague. In the earlier visitation many smaller cities were depopulated by it. Whole districts, devoted to agriculture, were abandoned, the harvest being left to wither on the ground. Gibbon computes the entire mortality during the fifty-two years of plague, at one hundred millions.

During the middle ages, the plague swept over Europe several times, with frightful violence. Boccaccio

has left a vivid narrative of its appearance at Florence, about the middle of the fourteenth century. It bore the name of the 'Black Death,' and closely resembled the old plague of Athens. Visiting England, it swept off fifty thousand inhabitants of London alone, though the British capital had not at that time, probably more than two hundred thousand inhabitants. Fifty years later the plague appeared again in London, when thirty thousand persons perished of it within a twelvemonth. In 1517 an epidemic called the 'Sweating Sickness' broke out in Europe, and extending to England, deprived the principal towns, according to Stowe, of half of their inhabitants. In 1603 nearly forty thousand persons died of the plague in London. About the same period, Constantinople is said to have lost two hundred thousand of its inhabitants by the same disease. As the age of official statistics had not yet arisen, these may have been exaggerated.

It is to be regretted that we have not more exact accounts of these epidemics, so as to be able to determine whether they were identical in character as the best medical writers conjecture, or really different, as their names imply.

We now come to the pestilence which devastated London in 1665, and which is commonly known as the "Great Plague." It does not appear, after all, to have been as fatal as many which preceded it; and really owes its preeminence to the vivid descriptions left of it. This epidemic appeared in September, 1664, and after lingering all winter, began to rage violently as early as May. The summer set in unusually hot. In the week ending 13th of June, 112 had died of the disease; the next week the number rose to 168; and the next to 367; and the next to 470. Macaulay computes the population of London at this time, at about half a million. By the middle of July, however, two hundred thousand had fled to the country. The pestilence now began to increase with appalling rapidity. The deaths for the week ending with that date, 6,988. The week following there were 6,544 deaths; the week after that 6,165; and the next week 5,533. The pestilence now rapidly abated. The mortality for the ensuing five weeks was, respectively, 4,528, 4,327, 5,266, 1,421, and 1,031. By the 5th of December, the weekly deaths from the plague had fallen to 210. This, after the awful mortality which had preceded it, was considered a trifle; the fugitives consequently returned to town, and business was generally resumed.

POLLOK AT THE SOUTH.—Pollok's 'Course of Time' has been denounced in a religious paper in Virginia on account of the following lines on page 139:

"Unchristian thought! on what pretence so'er
Of right inherited, or else acquired;
Of loss, or profit, or what plea you name,
To buy and sell, to harter, whip, and hold
In chains, a being of celestial make—
Of kindred form, of kindred faculties,
Of kindred feelings, passions, thoughts, desires,
Born free, and heir of an immortal hope;
Thought villainous, absurd, detestable!
Unworthy to be harbored in a fiend!"

THE OLDEST CHURCH now existing in the United States, is one near Smithfield, Isle of Wight county, Va. It was built in the reign of Charles I., between the years 1630 and 1635. The brick, lime, and timber were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.

INDIAN CORN.—Too much credit can hardly be given to Indian corn as an American civilization, whatever may be said as to its origin. It is usually termed a native, but Cobbett contends, in his essay on corn, that

its cultivation is as old as the world itself. The Pilgrims at Cape Cod first saw it in 1627 in an Indian barn—a sort of sand heap—in which was “a fine great new basket” filled with ‘yellow, red and blue corn.’ The article was an indispensable with them, as they fed themselves with the grain and gave their animals the stalks; and their fields soon presented

The plumed maize with stately blade,
That stands like martial host arrayed.

So extensive was its use, that there is as much truth as poetry in Barlow’s line, as to the Pilgrims—

“All their bones were made of Indian corn.”

COFFEE.—Asparagus is waxing potent enough to threaten a usurpation of breakfastdom. Hear what experimental philosophy pronounces on the coming revolution :

“Liebig, (the illustrious German chemist) says that asparagus contains, in common with tea and coffee, a principle which he calls ‘taurine,’ and which he considers essential to the health of those who do not take strong exercise. Taking the hint from Baron Liebig, a writer in the London Gardener’s Chronicle was led to test as aragus as a substitute for coffee.—He says The young shoots I first prepared were not agreeable, having an alkaline taste.—I then tried the ripe seeds, these roasted and ground, made a full flavoured coffee not easily distinguished from fine Mocha. The seed, are easily freed from the berries, by drying them in a cool oven, and then rubbing them on a sieve. In good soils, asparagus yields seeds abundantly; and they are charged with ‘taurine,’ and identical with seeds of the coffee plant; asparagus coffee may be grown in the United States, at less than half the cost per pound of the article now so largely imported.”—*American Paper*.

THE UNKNOWN GREAT.—I confess that increasing years bring with them an increasing respect for men who do not succeed in life, as those words are commonly used. Heaven has been said to be a place for those who have not succeeded upon earth. : and it is surely true that the celestial graces do not best thrive and bloom in the hot blaze of worldly prosperity. Ill success sometime arises from a superabundance of qualities in themselves good—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness to romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that ‘the world knows nothing of its greatest men,’ but there are forms of greatness, or at least of excellence, which ‘die and make no sign;’ there are martyrs that miss the palm, but not the stake; heroes without the laurel; conquerors without the triumph.—*Hilliard*.

RUSSIAN SKETCHES.

[From Hill’s Travels on the Shores of the Baltic.]

THE BAY OF CRONSTADT.

The bay of Cronstadt is about seventeen or eighteen miles in length, and seven or eight in breadth soon after passing the island. The lands on either side are generally low, and exhibit nothing that the eye can rest upon with pleasure. The bay is shallow, and is only passed by an intricate channel, which we found marked as we proceeded by the tall striped stems of fir-trees stuck in the ground, with their heads left to appear above the water. In some parts it never exceeds twelve feet.

HELSINGFORS.

The town of Helsingfors is built upon a peninsula, or promontory, and more immediately defended by the forts two of Braberg and Ilricabourg, placed on the mainland within the port, which is said to be capable admitting sixty or seventy line-of-battle ships, all rid-

ing at ancho within the cover of these forts. The proper strength of the place, however, lies in the magnitude of its outer defensive works, which are of the most formidable description, and go under the general term of the fortresses of Sveaborg. They occupy no less than seven islands, several of which are united by bridges. Casements appear to be formed in them for no less than 6,000 or 7,000 small arms; and the fortresses are said to mount 800 cannon, and to possess a garrison of 12,000 men. Some of these formidable works are formed by cutting and fashioning the solid rock; and there are magazine, arsenals, and barracks, both upon one of these islands and upon the mainland.—There are even docks upon the same tongue of land upon which the town stands that have been partly cut out of the solid rock.

ST. PETERSBURGH.

The two principal disadvantages which the city of Peter the Great has encountered, and which it will continue more or less to labor under, are, the intensity of the cold of its climate in winter, and the low and swampy character of the country in which it has been placed. For six months of the year its port cannot be entered, by reason of the ice, and it can never be supplied with provisions for the consumption of its inhabitants at proportionate prices with those of cities whose neighboring fields produce wine and oil, or even bread and cheese, like our own. Nature, it must be confessed, however, has bent her stern character before the labors of men and the arts of civilized life more here than in any other land possessing a similar climate. But there are bounds beyond which the elements will not cede to enterprise, ambition, or caprice. The greatest indeed of the apparent obstacles to the city’s progress, a rising out of the low character of the country, has been in a wonderful manner overcome; for, incredible as it appears, all the splendid palaces, and the noble quays, and public and private edifices of the modern capital of Russia, are built upon piles sunk in the mere morass upon which the city stands; and there remains on this account nothing but the unproductive character of the land about the town to regret. But in another respect the position of the town, taken in conjunction with the effects of the climate has appeared to some to leave it exposed to dangers which threaten even its sudden and utter dissolution. There are occasional swellings of the waters of the bay and the Neva, caused by the winds on one side and the heavy rains on the other; and these are sometimes so great, that the whole town becomes inundated to the depth of from 6 to 12 feet above the level of the street. Every provision has been made to negative as much as possible all the effects of this inconvenience.—Siches, or watch towers, have been erected in all parts of the town, upon which watchmen are stationed, provided with the means of making signals by night and by day, of the rise of the waters inch by inch, when an inundation is threatened which enables every one to retire to his house, and seek the upper story, in time to avoid the consequences of being suddenly over-taken by the invading flood.—The same watchmen, serve, too, to give the earliest alarm of fire, which is of more frequent occurrence in every town of Russia than in any towns in any part of the world, partly arising from the quantity of wood used, even in their brick and stone buildings, and partly owing to the method of warming their houses by stoves set in the mass of the building and yet more, perhaps, from a certain carelessness habitual to the people. In relation to the inundation, it is even said by some not wholly visionary alarmists, that the entire city, with all its edifices, from the palace of the sovereign to the meanest habitation, is yearly exposed to the danger of being swept from the very surface of the soil, without scarce leaving one stone upon another to record to future generations the glory of its short reign.

DISCOURAGING CHILDREN.

It is somewhere related, that a poor soldier having had his skull fractured, was told by the doctor that his brains were visible. "Do write to father," he replied, "and tell him of it, for he always said I had no brains." How many fathers and mothers tell their children such things, and how often does such a remark contribute not a little to prevent any development of brain. A grown-up person tells a child he is brainless, or foolish, or a blockhead, or that he is deficient in some mental or moral faculty, and in nine cases out of ten the statement is believed; or if not fully believed, the thought that it may be partially so, acts like an incubus to repress the confidence and energies of that child. Let any person look back to childhood's days, and he can doubtless recall many words and expressions which exerted such a discouraging or encouraging influence over him, so as to tell upon his whole future course of life.

We knew an ambitious boy, who, at ten years, had become so depressed with fault-finding and reproof, not duly mingled with encouraging words, that even at that early age he earnestly longed death to take him out of the world, in which he conceived he had no abilities to rise. But while all thus appeared so dark around him, and he had so often been told of faults and deficiencies that he seemed to him self the dullest and worst of boys; and while none of his good qualities or capabilities had been mentioned, and he believed he had none, a single word of praise and appreciation carelessly dropped in his hearing, changed his whole course of thought. We have often heard him say that "that word saved him. The moment he thought he could do well, he resolved that he would"—and he has done well. Parents, these are important considerations. Sometimes encourage your children without an if. Do not always tell them they can be good, if they will do thus or so. Sometimes tell them they can and they will do well, and that there is nothing to hinder them.—*Amer. Agriculturist.*

SAN FRANCISCO.—This is probably the fastest town occupied by the fastest inhabitants, now existing. Men, women, horses, dogs, cats, and rats—there are 100,000 rats for every human being—are running up the street and down the street as if a battalion of devils were after them. A horse and cart run over a man, and the driver don't even stop to see the result. A pile driver smashes a man's foot to a jelly, he is jerked out, and the pile driver would smash another the next minute if an opportunity offered, for its progress will not be arrested a moment of time. If you were crossing at the intersection of two streets the chances are ten to one but what you are run over by at least four somethings. Every thing is done in a hurry. They buy, sell, marry, and divorce in a hurry. There are six hundred divorce cases now awaiting the decision of the Legislature.

The stores, places of amusements, and resort are the most beautiful and superb I ever saw or imagined. One window of a jewellers store contains more valuable ornaments than would buy any Washington St. shop out. Snuff-boxes \$1,000, watches \$4,000, goblets \$5,000, cane heads \$600, and so on. There is a drug store one beautiful assorted mass of gold, silver, glass and marble; gold, silver, and pearl spatulas, with a gate stands.

Mantua-makers have waxed models representing the most beautiful and voluptuous women, dressed in the most costly and magnificent manner so perfect that, five feet off, you could not tell them from models with blood coursing through their bodies. Gold dollars are thrown into a window as something to be looked at simply. I think I saw about half a peck in one window.

A dentist has for a sign an immense coral tooth,

looking as if it had been extracted from the gum of a Titian. A hatter had twenty or thirty elegant hats suspended in the street before the door, merely to indicate what can be produced within. There they must remain until they get rusty, when their places must be filled by others.—*Washington Sentinel.*

THE DECIMAL SYSTEM:

ITS NATURE, PRESENT POSITION, &c.

An important reform proposes so to improve the subdivision of our Coins, Weights, and Measures, as that every ten of a lower denomination shall be equal to one of the next higher.

The consequence of this would be that our Arithmetic would be very much simplified, and might be taught in about one-fourth of the time now required for that purpose. And thus the children of the poorer classes instead of acquiring but a smattering of arithmetic, insufficient for comfortable and ready calculation in ordinary transactions, or in those situations which they would otherwise be fitted for, might, under the new system, become perfectly familiar with the needed Arithmetic. In keeping books and accounts, as well as in making calculations, a great saving of time and labor would be effected; and all classes would be greatly benefited by the introduction of the simpler decimal system.

For, were that system adopted, all our compound and complicated rules and tables, our compound additions and multiplications, our compound proportions, reduction, and practice, which now perplex the unlearned, and are so tedious even to the educated and to men of business,—would be all swept away, as no longer necessary; and the calculations of ordinary business be reduced to the common and fundamental rule of simple addition, subtraction, and multiplication, or division.

For example.—Let any one, under the present system, calculate the price of 23 animals at £7 9s 9d. each, and it will be found that the answer costs some trouble and liability to error. But, if our monies of account were decimalized, and there were ten farthings in the penny, ten pence in the shilling, and ten shillings in the pound—the whole would be a matter of multiplication, thus

$$\begin{array}{r} \text{£7 } 9 \text{ } 91 \\ \text{Multiply by} \quad 23 \\ \hline 23973 \\ 15982 \\ \hline \end{array}$$

and the answer £183 7 9 3 or £183 7s 9d.

Or suppose we buy 7 qrs. 9lbs. 3oz., at £3 7s 9d. per oz. Let any one calculate the cost by the present compound system, and then compare the operation with that under the decimal system, viz:—

$$\begin{array}{r} \text{£3 } 7 \text{ } 7 \text{ } 1 \\ \quad 693 \\ \hline 11313 \\ 22739 \\ 26397 \\ \hline \end{array}$$

£2990 4 0 3 or £2990 4s. 0d.

and he will see that what is a tedious or compound calculation under the one system, becomes a matter of simple multiplication under the other.

Though much to be desired, then, for our weights and measures also, as well as for our coins—it is proposed, for the present, to confine the Reform to the decimalizing of our money accounts, as embracing the largest portion of our ordinary calculations; but this will no doubt soon be followed by its application to our weights and measures, when experience shall have shown its great advantages.

In order to decimalize our monetary system, the only question is, how shall we alter and arrange our various coins of accounts, so that there shall be exactly $\frac{1}{10}$ of the next upper denomination; and yet, so judiciously, that our habits and notions of value, shall be as little interfered with as possible.

It is interesting, and very satisfactory to see with how slight a change those objects can be attained under the plan proposed. The pound and shilling remain unchanged. The copper coin alone require to be altered in value; but so slightly, that the difference on the penny is only the sixth part of a farthing.

The Pound sterling remains the standard, unaltered. By using florins instead of shillings, in our Books and accounts—we get 10 of these, as the next lower denomination, in the pound, and can still use the sixpence, shilling, half crown and crown, for change, as at present.

But how shall we decimalize our copper coins of account? At present there are 960 farthings in the pound. If we make them a little less in value, so that there shall be 1000 of them in the pound, the object is attained.

Calling the new and smaller farthing a mil, (from mille a thousand), and by making an intermediate coin of 10 mils, called a cent. (from centum a hundred because there are 100 cents in the £1). We have our new decimal table complete, viz:—

10 mils = cent.

10 cents = 1 florin.

10 florins = 1 pound.

Instead, therefore, of keeping our books, and making our calculations in pounds, shillings, pence, and farthings, we will, in future, keep them in pounds, florins, cents, and mils, under the decimal system. [In practice, we will be able to simplify our books and accounts still more, by dropping the cent and keeping our accounts in pounds, florins, and mils. In this we will follow the example of the United States, where though their coins of account are in theory,

10 mils = 1 cent.

10 cents = 1 dime

10 dimes = 1 dollar.

yet, dropping the dime and mil, they keep accounts in dollars and cents (100 cents 1 dollar). This gives them, and will give us, a greater and simpler range in prices, sales and quotations, as well as simplifies their books and accounts.

Although from the very slight change in value, our present farthings will for a time circulate as new farthings or mils, and our half penny and penny as two and four new mils. Likely there will be coined now 1 and 5 mils in copper, and 10 mil pieces in silver change. In America there are 1 $\frac{1}{2}$ d. (3 cent). silver pieces.

As there will be 1000 mils in the £1, there will, of course, be 100 of them in the florin, 50 in the shilling, and 25 in the sixpence; and these values will be stamped on the new silver coins issued.

The florin was introduced some years ago, and marked 'one-tenth of a pound,' to familiarize with this decimal division: and now it is proposed to introduce the coins of the cent and mil to complete the system.

HISTORY AND POSITION OF THE DECIMAL QUESTION.

It does seem strange that we, the most commercial people in the world, should be among the last to adopt so great a simplification as the use of the decimal system of coinage, weights and measures. Sweden is about to adopt a decimal coinage. Holland has it. So have Belgium and Lombardy. I was in the United States at the time of its adoption there, and can say

that the change was not attended with any inconvenience. France. Spain. Portugal. China, Japan, the South American States which revolted from Spain; Russia, Poland, and the Sardinian States have decimal moneys.

Sir Charles Pashley, in 1823, recommended a decimal system, and speaks of himself as the first who did so. But if we mistake not, before that period, an esteemed professor, still of Marischal College, had recommended to the Government the very system now proposed, as well as a more perfect system of weights and measures.

Sir John Wrottesley, in 1824, brought this subject before Parliament, urging that the pound be taken as the unit, and divided into a thousand farthings.

In 1838, Mr. Spring Rice obtained a Royal Commission to inquire into the advisability of a decimal system of weights and measures. They recommended that the coinage should be at once decimalized, dividing the pound sterling into a thousand parts.

In 1843, another Commission, for the same object was appointed, composed also of eminent men; and their report confirms the recommendation of the previous Commission.

Fortified by these opinions, Sir John Bowring, in 1847, induced the Government to make a commencement of the system, by coining the florin, or tenth of a pound.

Early in 1853, Mr. Brown, M. P. obtained a committee of the House of Commons on the subject of a decimal coinage, who unanimously recommended the same system.

In 1854, "The Decimal Association," was formed in London—Mr. Brown, chairman.—consisting of about two hundred peers and M. P.'s, along with many eminent men, representatives of various commercial, scientific, and other interests. Their object is to advocate and advance the adoption of a decimal system, explain its advantages, and urge its adoption by the Government.

The Government, on the other hand, are waiting some "pressure from without" to induce their action. The Committee on Education have indeed called for the teaching of decimals in the Government Schools. But the obtaining of this great reform seems now to rest with the public—who are the parties to be benefited,—ourselves and our children.

The Press has already proclaimed the new system, but it can do much more to advance it.

Petitions and addresses in approbation have been prepared. The Decimal Association Pamphlet gives a list of 52 Mayors and Lord Provosts who have signed in approval.

Also of 2 Memorials to Government.

Petitions from 25 Corporations.

” ” 11 Chambers of Commerce.

” ” 14 Public Petitions.

” ” 17 Scientific and Literary Institutions including the Institute of Actuaries

It is important that means be taken to make this important reform more generally known, that public opinion may be pronounced in favour of it, and petitions to Parliament presented.

It should be taught in schools; for why should our children be longer forced to undergo the drudgery of the present system?—Indeed, it has already been introduced into some schools; and, in Aberdeen, cards and tables for the use of scholars have been prepared and advertised, along with a pamphlet on the subject, by Mr. Davidson, bookseller; so that Aberdeen, which has also, by the Town Council, petitioned for a new system, has not been behind-hand in this matter.

* LOTTERY GAMBLING.

A lottery is defined by Johnson to be "a game of chance," and wherein consists the difference between it, and a game of dice, or cards, or rouge-et-noir, billiards, bagatelle or ten pins? Are not stakes deposited? Are there not winners and losers? A few of the former and many of the latter. A Lottery is only Christmas turkey-shooting on a large scale. What is it that determines the moral quality of an action; its wisdom or its folly, its right or its wrong? If the result of a lottery may be allowed any influence in determining; then its history pronounces it unquestionably wrong. He who allures his fellow-beings into a deposit of their hard earnings on a game of chance, should consider that there is a Being to whom he stands related in an inconceivably solemn manner: who has claims of the most solemn character to his unconditional obedience both in his conduct towards God, and towards his fellow-creatures; one precept of whose law is, "Thou shalt love thy neighbor as thyself." But what kind of love is that, which would foster in others a spirit of covetousness, in which many must be the losers, and not a few injured? "Be not deceived; God is not mocked: whatsoever a man soweth that shall he also reap.

It is a principle of morals that every man is under obligation to give an equivalent for value received for their money? a mere trifle to evade the law! Can a Christian's conscience be satisfied with this? The experience of the past is but a history of the wrongs inflicted, of the injuries perpetrated by lottery schemes: and can a christian engage in the infliction of injuries, and the perpetration of wrongs? God forbid!

"But I am necessitated to do something," says one, "and it is most expedient that I should dispose of what I have by a lottery." Beware, the law of expediency is not the law of right! and it is no valid plea in justification for a christian, to say, "others are engaged in Lotteries." It is true and deplorable; and others are engaged in the rum traffic, and the slave trade; Professing Christians should think of whatsoever things are honest; whatsoever things are just; whatsoever things are lovely; whatsoever things are of good report.

But while we inflict pain upon some, we intend them not injury, but good, when we say that in the light of a coming judgment, and a retributive eternity, lotteries are dishonest: unjust; impure; unlovely; and of evil report.—*Independent.*

ANECDOTE.—On one occasion, the late Rev. W. Blunt requested a lady, whom he thought qualified to undertake some charge in district visiting, or some kindred engagement. She answered him, rather declining the proposal—"My stay here will probably be too short for me to be of any use. I do not know that I shall be here three months." His answer was brief, calm and solemn "I do not know that I shall be here one." He alluded to his time and life in this present world.—She saw his meaning and answered no more, and heartily embraced the work offered her to do. In God's sight time has in reality no remnants, no shreds, no patches to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important acquisitions which can possibly be formed.

TAKE SUCH AS YOU GIVE.—A little boy, whose name was George, as yet knew nothing of the echo. On one occasion, when left alone in the meadow, he cried out loudly, O! O! when he was directly answered from the hill close by. O! O! Surprised to hear a voice without seeing any person, he cried out loudly, "Who are you?" The voice replied, "Who are you?" He then screamed out, "You are a silly fellow," and "silly fellow," was answered from the hill.

This only made George more angry, and he went on calling the person, whom he thought he heard, nicknames, which were all repeated exactly as he uttered them. He then went to look for the boy in order to strike him but he could find no one.

So he ran home and told his mother an impudent fellow had hid him self behind the trees on the hill, and called him nicknames. Having explained to his mother what had taken place, she said to him:

"George, my boy, you have deceived your self. You have heard nothing but the echo of your own words; if you had called out a civil word towards the hill, a civil word would have been given back in return.

"So it is," said the mother, "in life," with boys and girls, men and women. A good word generally produces a good word, or as the wise man said, "a soft answer turneth away wrath." If we smile on the world the world will smile on us; if we give frowns we shall have frowns in return. If we are unkind or unlovely towards others, we cannot expect anything better from them in payment.—*Ohio Farmer.*

A VINEYARD FOR EVERY MAN.—Every man has a portion of the great vineyard assigned to him to cultivate, and no one else can do it for him. Each one has as much as he can do for himself, and, therefore, cannot take the place of his brother, and cultivate his part for him. A working church will generally be a thrifty one. It is the law of the Master, that they who water others shall themselves be watered. If we could set all our members to work, to doing something for God, we would soon see a new face put upon every thing around us.

PRESBYTERIANISM IN NEW YORK.—The New York Observer furnishes the following account of Presbyterianism in that city; by the census of 1830, we find that the population of the city was 202,589, by that of 1840 it was 312,710, and by that of 1850, it was 515,507. Consequently, computing by the average of the increase between 1840 and 1850, the population at the present time is 596,625. There is, however, good reason to believe that it exceeds 600,000. Now, from the above data, it appears that in 1837 there was one Presbyterian church to every 8,225 souls, and one member to every 97 souls; and that in 1854, there is one church to every 17,548 souls, and one member to every 54 souls. Thus we find that the relative numerical force of the membership has diminished just one-half in 17 years, and that the strength of the churches has diminished numerically more than one-half.

AVARICE OF SLAVERY.—A planter was afflicted with a loathsome disease. So offensive were the ulcers that he was deserted by his white friends; and while thus afflicted and forsaken, a girl, whom he owned as a slave, kindly and patiently waited upon him dressed his ulcers, cleansed his person, and watched him until he eventually recovered.—With gratitude and affection to his benefactor, took her to Cincinnati, Ohio, executed to her a deed of manumission, had it recorded, returned to Mississippi, and there married her in legal form. They lived together affectionately for many years, reared a family of children, and, as he lay upon his death-bed, by will he divided his property between his wife and children. His brothers hearing of his death, came forward and demanded the property. The widow and children were indignant at the demand. They, too, were seized; and the validity of that marriage was tried before Judge Sharkey, of that State, who decided that the whole matter was a fraud upon the law of slavery—that the property belonged to the collateral heirs. His widow was sold by the surviving brothers, the children were bid off at public auction, and both mother and children now toil in chains or sleep in servile graves.