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THE GOSPEL TRIBUNE,

AND CHRISTIAN COMMUNIONIST

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VOLUME III.]

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[NUMBER 2.

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

THE ISSUES OF 1856.

These now stand up in the sight of all men an exceeding great army—like the mysteriously *revue*, seen by the enrapt prophet in the valley of vision. The bones of these issues have long been seen lying scattered among the nations of the earth; and although long "very dry," latterly they became instinct with life—each joined its fellow—the dry frames shake ominously; they *ssumesh*, till compacted by that which every joint supplieth and quickened; they stand up—they move—they tread awakens terror among all nations. A conflict of opposing issues has commenced. For a time it is most fierce in Africa, then in Asia, next in Europe and now in America. Everywhere the struggle prevails, and all are asking, with ever increasing depth of earnestness, what shall the end of these things be?

At the present moment the struggle between freedom and slavery in the American Union is so intense as to make it probable that the nation has commenced its final conflict on this question. The pride and haughtiness of slavery, inflated to madness by the long forbearance of Freedom's Legions, has in blindness to its utter impotency ventured to lift the arm of physical intimidation, and insanely thrown down the gauntlet to Northern freemen in a manner the most insulting and irritating that could be devised. Throughout the North, deep calleth unto deep. None seem willing longer to endure the gross insults of the South. Of the defiant tone of the outraged North the following from the *New York Independent* is given as indicative of its spirit:—

"Let no one be surprisid if the war of the bludgeon and the revolver upon free speech, covertly begun in the Senate, should break out openly in the House of Representatives. If the bloody threats of Brooks and his allies shall be put into execution—if other Northern men shall be assaulted for freedom of speech in debate—the question whether the federal government shall yield to brute force must be determined upon the instant. And it will be determined. Let the blood of Northern men again flow in the Capitol, and Washington would not contain the men who would pour in upon it from the North and the West to vindicate the right of speech. Let another such a blow as has fallen upon Senator Sumner be inflicted upon a Northern representative, and within twenty-four hours, New York and Boston, Connecticut and Massachusetts, Maine and Ohio, will rush to arms for the defense of freedom at Washington."

In viewing the position in which slaveholders have placed themselves in this contest, it seems perfectly appropriate to apply to them the declaration of God, "Pride goeth before destruction and a haughty spirit before a fall." On this question all have a right to speak. The friends of freedom in America, may justly call upon every man to give his utterance on this question. As a just expression of Canadian feeling, the following is copied from the "Independent," Toronto:—

"The Demoralizing Influence of Slavery has been remarkably exemplified in the approval which has been accorded in the South to the infamous blackguard who assaulted Mr. Sumner in the Senate Chamber at Washington. That Slavery fosters tyranny—begets lawlessness,—inures to violence—foments bad passions—makes men intolerant, implacable, and careless of life, we all know—that men brought up under its influence should be incapable of bearing reproof, resolve revenge upon slight provocation, and in hot blood sometimes assault a political adversary, we might all expect; but that an assault should be deliberately planned in answer to mere parliamentary taunts, and all but murderously carried into effect; and that this savage outrage, committed in what should be the very temple of Freedom—the Capitol at Washington—should be approved by all classes of a community which prides itself on being American—this, we say, is evidence of a public sentiment so thoroughly debauched and demoralised, that we could not have conceived it possible, had not the facts been undeniable. Here is this fellow—complimented, petted, rewarded, testimonials are presented to him; he is a gentleman, forsooth! "a defender of the rights of the south;" the chivalry of Georgia, Virginia and South Carolina sustain him; "the Hon. W. F. de Saussure" expresses his admiration for him; his Excellency Governor Adams approves his conduct; Mr. Prestoa hoped the funds of the State of Georgia would be freely used for his defence; Mr. Bellinger "considered the castigation inflicted in the right place, on the right individual, and with the right instruments;" and threats are held out that others will be similarly assaulted. There is something revolting about all this; it is a dark chapter in the history of human nature. We would willingly close the book; but we cannot close the book; it forces itself on our attention, and its lesson flashes upon us through the darkness—Slavery is a curse; Slavery is a viper in the bosom that cherishes it; Slavery is a poison in the body politic; Slavery destroys self-respect, subverts order, confounds intelligence, and bars freedom of thought and speech; Slavery undermines the society that is built upon it; Slavery, if not abolished, may ruin the United States. It is a crime against God and man; and with its upholders we will have nothing to do."

Moral and Religious Miscellany.

From the American Messenger.

WHAT ONE MAY ACCOMPLISH.

Travelling in a mountainous region at nightfall of a tempestuous day, and having lost my road, I was directed for a lodging to "Squire D——" who keeps the ferry." After supper, I had a pleasant talk with the father of Squire D——, on whose head the snows of eighty winters had fallen, and soon the family were gathered around us, engaged in delightful converse. I had heard of the high-handed wickedness of a neighborhood not far off, with which my host was acquainted, where, when a young man who had wandered to a city, was to be hung for murder, his father and other relatives celebrated the day with a fine supper and a dance: no school could be kept, for the boys had whipped off every teacher who came among them; and meetings were frequently held in mockery of religious worship.

"Yes, yes," said the squire, with just enough of the Welsh accent to betray his origin, "and our neighborhood here was just as bad ten years ago; we were all alike; no church, no preacher, no Sunday-school, no day-school. One evening a minister and a young lady stopped at my house for the night; I thought them very inquisitive people. They asked if we had any preaching. No. Any schools? No; we have had several teachers, but no one will stay more than a quarter with us. The young lady said she would come and take a school among us, if we would employ her. After some further conversation, I told her I would see what could be done and write her the result. Next morning they left for the minister's home at M——, some fifty miles distant.

"In a short time I had a school made up and board engaged for the new teacher, and wrote her to that effect. She came and commenced her school at the time appointed. But soon there was complaint, that the new teacher *read the Bible and prayed in school*. And her troubles did not stop here. The man at whose house she boarded, insisted that she should leave, because she prayed, sung hymns, and would keep talking all the time. Miss H—— then set out to look up another home for herself; she applied to most of her employers, but met with the same reply from all: 'We cannot receive you, unless you leave off praying and singing.'

"When she applied to me, I objected on the same grounds. Finally, I told her if she would come on my own terms, I would take her into my own family. She inquired what those terms were. Why, said I, you shall have such a room to yourself; there you are to stay from the time you return from school until you start to go back, only when you come to your meals; you must not sing hymns; you may pray as much as you please, but mind you don't let us hear you at it; and remember, the first time you infringe this contract, you leave the premises. To all this she agreed, with as much meekness as if my terms had been reasonable and right. That evening she took up her abode under my roof; and little did I think what a blessing God was sending me in that frail, delicate girl.

"The children all loved the new teacher very much. So one day she told them to ask their parents permission, and if they were agreed, she would teach them on Sunday too. This proposal pleased us all. If she taught on Sunday, that was so much clear gain to us. And to school the children went every Sunday with clean clothes and clean faces.

"I soon observed that my children took to staying

in the teacher's room much of their time. At length, one Sunday morning, they came down with some tracts; I looked over them, and found they were on the subject of religion. Ah, said I my lady, I've caught you now. I called her down, and told her she had violated her contract, and must be off. The poor girl began to weep; I felt ashamed. 'Dear sir,' said she, 'will you read those tracts? If you do, and still continue in your present mind, I will leave your house immediately.'

"Here was a pretty fix; the children were all crying, and begging me not to send Miss H—— away; and the books, oh, they could not part with the books, I was mightily perplexed; at last I gave in. Said I, Miss H——, you may go back to your room; I will consider the matter. I shall never forget the smile that passed over her face as she thanked me and went back to her room. 'Thanked me, indeed' I deserved a sound basting instead of thanks. Well, I set to work, read one of the tracts, felt self-condemned; read it again, felt dreadfully troubled. Then I read them all, felt that I was a great sinner. I said nothing more to Miss H—— about leaving my house. Each day my conviction became deeper. At last, I could bear it no longer. Thought I, this won't do; I must talk with Miss H——. So I invited her to come and sit with us in the family room. She cheerfully complied. I asked her a great many questions about my concern. But all would not do; my distress continued, or rather my agony, for I thought I was the greatest sinner on earth.

"At last, I sent one evening for Miss H—— to come down, and I told her my troubles: for my proud heart was well-nigh broken. Said I, Miss H——, I feel so and so ever since I read those tracts of yours; and I related all that was passing in my mind; and said I, do you think there is any mercy or hope for such a poor miserable sinner? The tears began to run down her cheeks; then she laughed; then she caught me by both hands, and looking up into my face, she said, Oh, my dear friend, I am so glad. Why, said I, are you glad because I am in trouble? Oh, my dear sir, says she, this is the spirit of God operating on your heart. All at once a great light seemed to shine in my mind. All that I had been learning for so many weeks seemed now just as plain as A B C. Said I, come Miss H——, kneel down then and pray for me; she did pray for me, and I do bless God for his mercy to such a poor hardened sinner. I believe that God did change my heart just while that *very prayer* was going up. All at once it just came; I loved my Bible and I loved to pray, and I could not bear the company that I used to take so much delight in.

"On the next Sabbath, Miss H—— asked me to go along with her and the children to the school—which was, and had been a Sunday-school, though we never suspected it—and here came a trial. If I go, they will say I am getting religious; if I stay, it will be a sin, for I know I *ought* to go; and then it will grieve Miss H——. These last considerations were the strongest; so I went. The room was crowded with children, all waiting for their teacher; I thought they all looked happy. After a little while, Miss H—— took the Bible, and coming to me, she said, Mr. D——, will you read and pray with us this morning? I was startled; my very heart trembled. Said I, Oh, no; not now. Then she read a chapter and prayed herself. Oh, how I felt to think that I was ashamed to pray before those children! Ah, thought I this will never do; I will come here and pray next Sunday. That night I read and prayed with my family; and the next Sabbath I opened the school with prayer.

"The news spread soon, all through the settlement. D— has got religious and is praying in the Sunday school! D— going to school; on Sunday and praying! very strange news this. Very soon the people began to drop into our Sunday-school; every Sunday a regular increase. Then Miss H— said to me, you had better read us a sermon at the Sunday school, after the other exercises are over. She selected the sermons, and I read them. Our meetings grew very solemn. Presently we sent word to a good man at B— to send us a minister; he did so. The minister came and preached for us. The school-house could not contain one-half the people who crowded to hear him. We held our meetings in the open air, under the trees.

"Ah, that was a wonderful time; the cry of the anxious sinner went up from every hearth-stone and roof-tree. The spirit of God was moving mightily upon the hearts of the people, and many were born into the kingdom every day. All this brought a great change into our settlement. Instead of the dance, and the gaw'ng-table, and the foolish song, we had meetings for prayer and praise; and the tavern and still-house were exchanged for the temple of God.

"The Sabbath became a day of holy rest among a people who used to spend it in revelry or idleness. Houses of worship were built, where our population flocked every Sabbath to hear the preached word from the living minister; and in the course of two or three years, hundreds professed faith in Christ, and joined the Church. We have had a flourishing Church here ever since. 'Ah,' said the good man in his peculiar emphatic style, "see what God hath wrought for us."

How often have I reproached myself, when I contrasted the heroic conduct of this devoted female with my own man-fearing spirit! She has gone to her reward; her memory will be cherished for a few more years in the hearts of those to whom her humble efforts were of such immense value, and then pass away and be forgotten. But her influence will pass on, an ever-increasing current, down the long tracts of time, and throughout the endless ages of eternity.

From the Galway Express.

WAS ST. PATRICK A ROMAN CATHOLIC?

GALWAY, Dec. 18, 1855.

SIR.—Love of country and attachment to what is called the *ancient faith* are the peculiar characteristics of Irishmen. What a pity that they should have been so long misled with regard to the ancient faith of Ireland. A reply to the above queries will tend to elucidate this subject; and will, it is hoped, prove useful to our Roman Catholic countrymen.

1st. There is no doubt but that Christianity was extensively propagated in the south of Ireland long before the arrival of St. Patrick. The traditions which we have concerning Ailbe, a native of Eliach in Munster, Declan, of Teragh in Waterford, and Kiaran, of Ossory, convinces us of this; besides, the fact alleged, in behalf of Rome—viz: "that Pope Celestine sent Palladius with four companions, to confirm in the faith such as believed in Christ in the year 430," shuts up Roman Catholics to the same conclusion. The mission of Palladius proved a failure, and his want of success is a proof that the Irish Christians at that time were indebted to the Old Britons for their Christianity, seeing that the Old Briton Church always had a thorough aversion to the claims and encroachments of Rome. There are some,

however, who maintain that Christianity was originally propagated in Ireland by the disciples of St. John.

2. According to Tilmont among Roman Catholics, and Usher among Protestants, the *confessions* of St. Patrick are worthy of consideration. Now, from these confessions we collect that St. Patrick was a Strath-Clyud Briton, and was born and educated at a village near the Castle of Dumbarton, called Bonaven, or, as the Gaelic word signifies, *Bonown* which means the *river foot*. Patrick's father here dwelt with his family, he being a Briton and a Roman—a Briton by birth and education, but serving as a Roman, seeing the province of Valentia was then subject to the Roman general, Theodosius. It was while here in his father's house, and caring for his father's flocks, that Patrick with his two sisters and many others were seized by a band of Irish pirates, who had gone up the Clyde in their currahs. Thus were they carried to Ireland and sold as slaves; and it fell to the lot of Patrick to be employed as a swineherd near Slieve Mis, in the County Antrim. After a servitude of six years, Patrick was happily delivered and restored to his own country. His parents did all they could to get him to settle at home, but his heart was in Ireland; he wept for poor Ireland, and resolved to give himself up to the service of God, in order that he might make the truth known to such as sat in darkness. Patrick had been instructed in the truths of Christianity before his captivity, but according to his confessions, he did not profit much by these instructions; and it was when he was afflicted, that, like David, he began to learn God's statutes. Here are his words—"We had forsaken God by not keeping his commandments. We had not obeyed our religious instructors, who admonish us concerning the matters of our salvation; and the Lord poured upon us his wrath, dispersed us among different races, in distant lands, among strangers, and there I was led to see my vileness."

Now it is evident from all this, that Patrick got his Christianity from the Briton Church and not from the Church of Rome, for *Romanism* was not known until some centuries afterwards in the British Isles. The first importation of Romish Ecclesiastics took place in 597, when Augustus, with forty companions were sent to England by Gregory, Bishop of Rome, for the purpose of persuading the British Church to conform to the Roman ritual. Patrick therefore did not receive his mission from Rome, as Monkish fables would have it, but was sent over at his own request, we may naturally suppose, by that section of the British Church from which he received his Christianity, to labor in Ireland, in 430. Suppose we put the case thus—Patrick was a Scotchman and a Christian before the year 430—but the *peculiarities* of Roman Christianity were not known or admitted in Scotland, Ireland, or England, for many years after this; therefore Patrick was not a Roman Catholic.

That the *Romish* faith was not planted in Ireland by Patrick, I also collected from the following facts: Columbia, an Irish missionary, left his country in 565, (according to Bede, L. L., 12cb.) and became the founder of the famous College of Iona. Now, according to the same authority (Bede) the college of Iona only conformed to Rome, as regards Easter, in 715—therefore it is evident from the same authority, that Columba was not a *Roman* Christian—and does it not also follow that the Irish Church, from which he received his Christianity, was not *Roman*, a century after the labors of Patrick in Ireland!

Further, we can show from Bede that the Irish Church was not subject to the See of Rome in 605. Bede records a letter which was then written by Lau-

rentius, Archbishop of Cantorbury, and successor to Augustine. This letter is addressed to the clergy—throughout Ireland. In it he says:—"On becoming acquainted with the errors of the Britons, we thought the Scots (meaning in Ireland) had been better, but we have been informed by Bishop Dagan (who was from Ireland,) and the Abbot Columbanus (also from Ireland) that the Scots differ in no respects from the Britons. And on Bishop Dagan's coming to us, he not only refused to eat with us, but even to take his repast in the same house with us. This then was the state of matters in 605, forty years later than when Columba left Ireland, and seventy-five years after Patrick began his mission in this country! Again in 652, it happened that a formal discussion took place between Wilfrid, a distinguished advocate for Romish conformity, and a Colman, Scottish (Irish) ecclesiastic, in the kingdom of Northumbria. Bede has fortunately preserved a report of the arguments advanced on both sides. And from these it is very evident, that Wilfrid mainly rested his case on the alleged catholicity of the Roman usages, excepting only the Britons, Scots, (Irish) and Picts, as Nonconformists, while Colman alleged the authority of his Scottish ancestors, as originally instructed by the disciples of St. John. The remains of the Seven Churches which are to be found in different parts of Ireland, and especially in an island in the River Shannon, appear to confirm the assertion of Colman, namely, that Christianity was introduced into the southern parts of Ireland at an early date by the disciples of John.

Thus, I say, did the Irish Church continue independent of Rome until the eleventh century, when the pirates of the Baltic plundered our coast and made settlements on our shores. These robbers knew nothing of Christianity but through Rome, and they accordingly established Romanism in Limerick, Waterford, and Dublin, where they had made settlements. But Romish conformity was not fully established in our country until 1153, when Nicholas Breakspere, otherwise Pope Adrian IV., who was an Englishman, sold Ireland to Henry II. of England, on condition that he would compel every house to pay him (the Pope) *Peterpence*, and force the Irish Church into conformity with the Romish faith and ritual. I have now before me Adrian's Bull, of which the following is an extract:—"It is not to be doubted that the kingdom of Ireland and every island upon which Christ, the sun of righteousness hath shone, and which has received the principles of the Christian faith, belongs of right to St. Peter and to the holy Roman Church, from whence we the more fully implant in them the seeds of faith * * * to which we consider that a conformity should by us be the more fully required. Thou, dearest son in Christ, hast likewise signified to us, that for the purpose of subjecting the people of Ireland to laws and eradicating vice from among them, thou art desirous of entering that island, and also of paying for each house an annual tribute of one Penny to St. Peter, and of preserving the privileges of the Church pure and undefiled. We therefore commend thy pious and laudable desire; and to aid thy undertaking, we give to thy petition a grateful and willing consent." Accordingly early in May, 1170, the warriors of England appeared on the Irish coast—they landed in the county Wexford, and every Irishman knows something of the history of his country from that period down to the present time.

Irishmen, you speak of the Saxons as having robbed you of your rights, and yet you venerate that very See that sold your country to these Saxons for *Peterpence* and the enforcement of Romish conformity! And this traitorous See you still call the

venerable head of your Mother Church, and of Erin's ancient faith!!

My countrymen, will you not open your eyes even at the eleventh hour, and shake off at once and forever the soul-destroying impositions and grinding exactions of treacherous, traitorous, Papal Rome? Believe me, these few lines have been written for your good by one who is deeply interested for your welfare.

Yours, &c.,
W. CORTY.

From the Leeds Freeman.

ELLA AND HER COUSINS.

A STORY WITH A MORAL.

"They will not regret me," murmured Ella Weyburn, as she packed her trunk for a visit to Mrs. Graham; "they do not love me. They never say that there will be a blank in the home-circle till I come again,—not one is sorry at the thought of my departure. What misery, to have none in the world to love me!" and she bowed her head, and wept.

"But I will not let them see it!" she cried at length. "I will not stoop to let them see that I am dependent on their love. Never!" and, resolutely effacing all traces of her emotion, the unloved Ella passed to the society of those of whom she spoke.

Her entrance into the little drawing-room, where sat her aunt and cousins, was the signal for a general outburst.

"Oh, Ella, Kate has broken the vase!" exclaimed the children, as they gathered round a table in the middle of the room, on which a heap of fragments told how complete had been the destruction effected. "She would take it down, and Robert pushed her a little by accident, and it fell on the hearth."

"I must get you another, Ella, I presume," said Mrs. Weyburn, looking up from the book she was reading; "but I wish you had not been so careless as to leave it here."

Ella was indignant; to lose her vase and be called careless too,—it was beyond endurance. "Indeed," she cried, "it is too late to get another, even if one so beautiful can be procured. And now," she added, bitterly, turning, as she spoke, towards the offending child, whose little head was bowed with grief, "I have no gift for Mrs. Graham, Kate, through your meddling ways!"

"I am very, very sorry, dear Ella; I am going to ask you to take all my money—" a sob interrupted the speaker.

Ella thrust aside the little purse. "There is nothing, child, that could prevent my disappointment,—and a paltry eighteen-pence would go a very little way towards buying such a vase as that you have so stupidly broken."

"Come away, Kate," said Robert, in a hoarse whisper, "she's a cross-patch."

"What!" cried Ella, angrily. The boy replied with a grimace, and the group retired, whispering still, to the opposite corner of the room.

"Why did you not forgive the poor child?" asked Mrs. Weyburn, languidly.

"Because she does not deserve it," replied her niece.

"Who does not deserve it," asked a young man, who had entered unobserved, and who now stood behind Ella's chair.

"Kate," was the reply; and the whole story followed.

"Is that all?" exclaimed Philip; "I should have thought you woman enough to bear that, Ella!"

It is needless to say that this provoked retort; in fact a lively, and, to Mrs. Weyburn, exceedingly painful dispute was maintained between the cousins for a full quarter of an hour, and was only finished at last by Philip's hasty retreat, with the words,— "You are going, and I am glad of it!" upon his lips. Poor Ella! she wept bitterly over that speech when the rest of the household dreamed.

An orphan, dependant in a great measure on the bounty of her aunt, Ellen Weyburn had many sorrows. She was in infancy a petted child, in after years a neglected one. Her cousins, who had at first received her with open arms, discovered all her faults only too soon, and, as the chief of these besetting sins was one which was especially disagreeable to them, they soon gave open expression to their vexation. In fact the selfishness of Ella's nature was so obvious that even strangers could discover it. It was this which repressed the love of her young cousins, and prevented the expression of her aunt's regard; it was this which made even the servants feel that Miss Ella's absence would be gain rather than loss.

And now we must ask our readers to follow us to the village in Gloucestershire, in which Mrs. Graham resided. There, on the third day after her arrival, we shall find Ella Weyburn. Beside her, at the piano, sat a girl of her own age, whose pale brown hair, drawn smoothly back from the fair brow, formed a not unpleasing contrast to the dark, luxuriant tresses of the visitor. They were practising a duet together. Presently the door opened, and a little curly head presented itself.

"Please, sister Harriet, will you mend my whip?"

"Yes, darling. Bring it to me."

"Cannot he wait?" asked Ella, who did not relish the interruption. Harriet looked up, reproachfully, and went on with her whip-mending. When she had finished, the child thanked her, and withdrew. In a moment, however, he was at the door again.

"Sister Harriet," said he, hesitating.

"Well, Bertie?"

"I want to kiss you."

Harriet laughed merrily, and opened wide her arms; the child sprang to her kind embrace, and nestled there until she smilingly protested that "there would be no kisses left for the others if he kissed so many times," and so dismissed him.

"What an affectionate child!" said Ella.

"They are all alike."

"I wish my cousins had half as much love for me!" and the heavy sigh which followed went to the listener's heart.

But Ella forgot that *she* would not have mended the whip!

"Harriet, Harriet! here is Miss Egerton asking if you and Miss Weyburn will walk to the rock with her."

"I will see Miss Egerton," said Harriet, "but I cannot go."

"Why not?" asked Ella.

"Mamma will be dull without me. She is very low to-day."

"But I will ask mamma," said George, Mrs. Graham's eldest son, "I am sure she will say you must go."

"And for that reason, George, you must not ask her; dear Ella knows Miss Egerton already, and they will, I am sure, excuse me."

And Ella Weyburn found herself in confidential chat with Mary Egerton. It was natural that they should speak of Harriet.

"Happy girl!" said Ella.

"You are right, said her companion, "she is happy, although so deeply tried."

"Tried!" exclaimed Ella.

"Yes, deeply tried. Are not her father's insanity, her mother's failing health, her own late sorrow in the death of one who ere long had called her *bride*,—deep, pressing trials?"

"And yet she is so cheerful!"

"True, for she has consolation from above; her heart rests lovingly upon the sure foundation; she can 'trust and not be afraid.'"

"Yes," returned Ella, who, however, scarcely knew what her new friend meant, "and then everybody loves her. Oh, I could bear a great deal of sorrow if I were so beloved."

Miss Egerton looked pityingly upon her, and then said, "Do you know the secret of our Harriet's influence?"

"No," said the listener, "I wish I did!"

"She is thoroughly unselfish."

There was a long gap in the conversation just there, and, somehow, the subject was not renewed. But the words rung in Ella's ears, and the secret of her own failure began to be apparent.

And it was not only from Miss Egerton that the young stranger heard of Harriet's generous self-oblivion; George one day spoke of it. The occasion was this; Ella was seated in the drawing-room reading, when Nellie, a little sprite of some seven summers, hopped through the open door.

"Please, is sister Harriet here?" asked the little one.

"No, Miss Nell," said George, who was writing by the window, "she is at Miss Egerton's."

"Oh, dear, and I can't go without having the button put on my shoe!" said the child.

George looked at Ella, who feigned to be absorbed in her book; it was an interesting volume, and she had to return it that evening.

"Go over and coax Miss Weyburn to do it for you," said the brother, after a pause.

"Will you, Miss Weyburn, if you please?"

"I would, with pleasure," replied Ella; "but the key of my work-box is up-stairs."

"But I will get mamma's work-basket," said Nellie pleadingly;—one of her play-fellows was waiting for her.

Ella hesitated; then, suddenly, she thought of the servants. "Ask Jane to do it for you, love; I must finish this book to-day."

Nellie stood irresolute.

"Never mind, little one," said George; "Harriet is coming up the garden, and she *always* obliges others first, and *self* last!"

Miss Weyburn's face flushed crimson. "Even here," she thought, "they cannot love me." And her heart asked "Why?"

"Ah, dear Miss Egerton, say no more! I trust I shall never forget the lessons which, by God's blessing, you have taught me. I go home another being;—changed, I trust, through faith in Jesus, from a slave of sin to a child of God. Ah, it is to you and to Harriet I look as the instruments of this; it was she who showed me what an unselfish Christ-like life can do for those around, and for ourselves; it was you who told me how I might begin to tread the self-same path. God will; I feel assured, aid me in fighting constantly against that selfishness which is my easily-besetting sin."

It was with feelings such as these that Ella Weyburn turned once more towards her home.

"We can't; Ella is writing."

"What is the matter, dear Kate?"

"We wanted to play conversation cards," said Kate; "but we won't if you are writing."

"Never mind that," said Ella, smiling. "Perhaps I may get a good sentence or two for my letter. At all events, play on; and perhaps I may ask leave to join you presently."

The children exchanged glances, and the words "kind," "I love her," "not like the same," were whispered till her face grew crimson with deep blushes, and her eyes filled with grateful tears.

Philip was from home; and his cousin could scarcely regret it; for before his return she had established herself as elder sister to all those neglected little ones,—she had begun to take a daughter's place in the till now disordered household, and Mrs. Weyburn, listless and inactive herself, had begun to lean upon her, as on a staff for the right hand.

At last he came, to find his cousin—must I say it?—romping with the children in the hall,—her hair unbound, her face rosy with excitement, her eyes beaming with mirth. Was it the dull unbending Ella he had parted with some three months back? he could scarcely believe it possible. But there were greater wonders yet to come.

It was tea-time, and in the drawing-room, which, somehow, was much more neatly arranged than of yore, three of the elder children, Mrs. Weyburn, and Ella, awaited the arrival of the returned traveller. He came; glanced round the room, noted the happy faces of his well-dressed sisters, saw his mother, without a novel in her hand gaze lovingly upon her niece, and heard Ella give directions for his favorite, supper to the tidy, respectful handmaid at her elbow. No wonder that, as he sat down at the other end of the table, he murmured, "Oh, dear, what can the matter be!"

"Cousin Ella, will you be able to read to us this evening?" asked Kate, after a pause.

"No, dear," said Ella, with a glance at Philip, "it may not be pleasant to all."

"Oh, pray don't consider me," said the brother. "Carry out your new-fangled arrangements, and ask 'blessings' and read sermons as much as you like."

It may be needful to explain that Ella had introduced the custom of praying for a blessing on the food which God's rich bounty gave, and had not thought it wise to hesitate, even in Philip's presence, to continue it.

"I don't know what you mean by new-fangled," said Annie, Ella's eldest sister. "but we have been so happy since cousin Ella came back, and she helps us in our lessons, and reads sweet stories to us, and tells us about beautiful Harriet Graham; we are trying to be like her!"

But Philip would not be convinced. "You were not such a fool when you went away," said he, fixing his dark eyes on Ella.

She quietly met his gaze, and said, "I will remind you, when we are alone, of the manner in which we parted,—then, if you will, I was a fool!"

"What are you talking of?" said Mrs. Weyburn; "I am sure, before you came, Philip, we had such interesting conversation at meals—"

"I had better go, then, if I intrude," said the young man, hastily,—and he moved towards the door.

"Philip!" said Ella, and her hand was on his arm; "let me see you for five minutes in the dining-room" Whether there was an influence in that touch, or in the look which followed it, I cannot tell,—certain it is that Philip went with her. And there, in simple, earnest language, going straight to his very heart,—there Ella told him all, entreating him to pardon all the past, and trust her for the

future. Who could resist? From that time they were as brother and sister, in all but name.

Once more we met our heroine in the midst of her loved circle. Philip is beside her, bending over "our youngest," who rests on Ella's knee.

"Who nursed you, Frank, when you were ill?" asks Philip. The child looks up, and nestles closer to his cousin.

"Kiss me, dear cousin Ella," says a child at her feet;—it is Kate, who has been 'looking at nothing'—so Philip says—for the last half hour. Ella complies.

"Annie," exclaims the lady of the "brown study," "who is the most beautiful person you ever saw?"

"I know!" says Annie, sagaciously.

"So do I!" says Kate.

"And I know something else," exclaims Philip, with a nod; "I know who is the most lovable person I ever saw."

"So do I, and I will tell you, Philip, who it is." Then, in a very audible and stage-like whisper, Kate says,—"*It is cousin Ella!*"

And at least *one* heart that night was full of gratitude and joy!

G.

From the Central Presbyterian,

DANGEROUS CRITICISMS.

Whoever accompanies a congregation which has just been dismissed from church, may hear a great variety of criticisms on the sermon. These ordinarily refer more to the manner of delivery, and the style of composition, than to the Scriptural handling of the subject, or the practical character of the discourse. There is a way of discussing the merits of a sermon, which has just been delivered, which is eminently proper and profitable. There is another way, which is not only injudicious, but dangerous to the spiritual welfare, especially of the unconverted.

The recital of an actual occurrence will be the best illustration of our meaning. A pious lady once left a church in this city, in company with her husband, who was not a professor of religion. She was a woman of unusual vivacity, with a keen perception of the ludicrous, and often playfully sarcastic. As they walked along toward home, she began to make some amusing and spicy comments on the sermon, which a stranger, a man of very ordinary talents, and awkward manner, had preached that morning, in the absence of the pastor. After running on in this vein of sportive criticism for some time, surprised at the profound silence of her husband—she turned, and looked up in his face. *He was in tears.* That sermon had sent an arrow of conviction to the heart! Let the reader imagine the anguish of the conscience-stricken wife—thus arrested in the act of ridiculing a discourse, which had been the means of awakening the anxiety of her unconverted husband!

Incalculable harm is done by these inconsiderate criticisms. Many a child has gone home from church full of trembling solicitude about eternal things—longing perhaps to throw itself into the arms of the parent, and ask, "What must I do to be saved?"—only to have all concern chilled, and all convictions chased away by the captious or mirth-moving criticisms of the father and mother.—Many an unconverted wife or husband, many an impenitent friend, has thus had all interest dissipated by those who were perhaps at that very time praying for their salvation.

Let this admonition be a word in season to these church members who have unconverted children, relatives and friends.

THE PLEADER.

That the object of judicial pleading is often less to elicit truth than to hide it, is thus touched upon in a number of the Dublin University Magazine :

"The wretch stained with crime, polluted in iniquity (commits his case to the cleverest lawyer he can hire;) and the trepidation or the indifference that he manifested before, now gradually gives way, and almost unconsciously he becomes deeply interested in the changes and vacillation of the game, which he believed could have presented but one aspect of fortune. But the prisoner is not my object; I turn rather to the lawyer. Here, then, do we not see the accomplished gentleman, the finished scholar, the man of refinement and of learning, of character and station, standing forth the very embodiment of the individual in the dock? Possessed of all his secrets, animated by the same hopes, penetrated by the same fears, he endeavors, by all the subtle ingenuity with which craft and habit have gifted him, to confound the testimony, to disparage the truth, to pervert the inferences of all the witnesses. In fact, he employs all the stratagems of his calling, all the ingenuity of his mind, all the subtlety of his wit, for this one end, that the man he believes in his own heart to be guilty, may, on the oaths of twelve honest men, be pronounced innocent.

From the opening of the trial to its close, this mental gladiator is an object of wonder and dread. Scarcely a quality of the human mind is not exhibited by him in the brilliant panorama of his intellect. At first, the patient perusal of a complex and wordy indictment occupies him exclusively; he then proceeds to cross examine the witnesses, flattering this one, browbeating that, suggesting, insinuating, amplifying or retrenching, as the evidence would seem to favour or be adverse to his client. He is alternately confident and doubtful, headlong and hesitating; now hurried away on the full tide of his eloquence, he expatiates in beautiful generalities on the glorious institution of trial by jury, and apostrophises justice; or now, with broken utterance and plaintive voice, he supplicates the jury to be patient, and be careful in the decision they may come to. He implores them to remember, that when they leave that court, and return to the happy comforts of their home, conscience will follow them, and the everlasting question crave for answer within them, were they sure of this man's guilt? He teaches them how fallacious are all human tests; he magnifies the slightest discrepancy of evidence into a broad and sweeping contradiction; and while, with a prophetic menace, he pictures forth the undying remorse that pursues him who sheds innocent blood, he dismisses them with an affecting picture of mental agony so great, of suffering so heart-rending, that, as they retire to the jury room, there is not a man of the twelve that has not more or less of a personal interest in the acquittal of the prisoner.

However bad, however depraved the human mind, it still leans to mercy; the power to dispose of another man's life is generally sufficient for the most malignant spirit in its thirst for vengeance. What then are the feelings of twelve calm, and perhaps benevolent men, at a moment like this? The last words of the advocate have thrown a new element into the whole case, for, independent of their verdict upon the prisoner, comes now the direct appeal to their own hearts. How will they feel when they reflect upon this hereafter? I do not wish to pursue this further. It is enough for my present purpose that, by the ingenuity of the lawyer, criminals have escaped, do escape, and are escaping the just sentence on their

crimes. What, then, is the result? The advocate who up to this moment has maintained a familiar, even a friendly intercourse with his client in the dock, now shrinks from the very contamination of his look. He cannot bear that the blood-stained fingers should grasp the hem of his garment, and he turns with a sense of shame from the expressions of a gratitude that criminate him in his own heart. However, this is but a passing sensation; he divests himself of his wig and gown, and overwhelmed with congratulations for his brilliant success, he springs into his carriage and goes home to dress for dinner—for on that day he is engaged to the Chancellor—, the Bishop of —, or some other great and reverend functionary, the guardian of the church or the custodian of conscience.

Now, there is only one thing in all this I would wish to bring strikingly before the mind of my readers, and that is, that the lawyer, throughout the entire proceeding, was a free and willing agent. There was neither legal nor moral compulsion to lead him on. No, it was no intrepid defence against the tyranny of a government or the usurpation of power—it was the assertion of no broad and immutable principle of truth or justice—it was simply a matter of legal acumen and persuasive eloquence, to the amount of fifty-pounds sterling."

It should, we think, have been added, that the system here deprecated is scarcely separable from the humane principle of allowing criminals to plead through skilled advocates; and that it is better one villain should escape by such assistance than that innocent individuals should suffer. It is the business of juries to disregard claptrap appeals to feeling, and only act according to strict justice.—*Edinburgh Journal.*

HORRORS OF WAR.

"In Heaven," said a minister whom we recently heard preach, "there will be no quarterage to pay, nor paid; there will be no dead disciples, no formal christians, no blight of intemperance or poverty, no slavery, no war there." Wending our way home, the last words, like an echo, kept ringing in our ears. "No war there, no war there!" There are great evils and great curses on the earth, but none, reader, so great as the curse of war. Opening one of our exchanges recently, we saw the statement that in France, to help to carry on the Crimean war, one hundred and sixty thousand men were annually impressed, that is, caught and driven from home into the army. And so terrible is the war in the eyes of even French mothers, that many of them have permanently put out the eyes of their children, and have hewed off the toes, and broken the fingers and arms of their sons, in the hope, by so doing, to keep them at home. But notwithstanding these maimings, many of these fingerless and toeless young men have been compelled to go and fight and die on the battle-field. As we write the bones of how many young men lie blanching and rotting in the Crimea! How many a home in England, and Ireland, and Scotland, and Turkey, and France, and Russia, has been made desolate by the violence of war!

"Hame never cam' he."

says the old Scotch ballad, and a world of sorrow it tells:

"Saddled, and bridled, and boor'd ro he ke,
A plume in his helmet, a sword at his ke,
But hame cam' the saddle, a' blindy to see,
And hame cam' the steed, but hame never cam' he.

Down cam' his gray father, sobbin' see sair ;
Down cam' his old mither, tearing her hair ;
Down cam' his sweet syle, we' bonny bairns three,
Ane at her bosom and twa at her knee.

There stood the fleet steed, n' foam'n' an' hot ;
There shrieked his sweet wife, and snuk on the spot ;
There stood his gray father, weeping see free ;
So hame cam' his steed—but hame never cam' he."

God grant that in our day the curtain may not rise which shall exhibit the conflict of America with any power on earth.—*W. C. Advocate.*

UNIVERSALITY OF CHRIST'S TEACHING.

BY A. P. STANLEY, A. M.

"The mere fact, that our Lord's teaching was suggested by familiar and passing objects, is not without interest and instruction. It shows that he was affected by the outward impressions of the moment, not only in the graver events of his life, as when the sudden view of Jerusalem filled his eyes with tears, or the sight of sufferers drew forth the heaving sigh and the bitter groan, but habitually, and in his daily intercourse. Even if we knew no more than this general fact, it would be to us a touching proof that he was of 'the same flesh and blood,' 'tried' in all points 'like as we are.' But another and a higher thought strikes us when we consider what were the especial objects which thus, if one may so say, gave a colour to the thoughts and expressions of Him who spake as never man spake. Though characteristic not only of the country, but of the particular spots of country, where the parables and discourses were uttered, they are yet so common and obvious that but for these sacred allusions, one would pass them by without notice. The grander features of the scenery, the mountains, the forests, the striking points of oriental vegetation, palm and cedar and terebinth, the images, in short, which fill the pages of the psalmists and prophets of the older dispensation have no place in the gospel discourses. *He* must have been familiar with the magnificent prospect from the heights above Nazareth. Hermon and Tabor must have been constantly before him in his later wanderings. The Pisgah-view must have been his from the Perrean hills. Yet none of these came within the circle of his teaching. Perhaps the only exception, and that a doubtful one, is the allusion in the sermon on the Mount to the city set on a 'mountain.' But this is a mere passing glance at a single point in the landscape. As a general rule, every image, every emotion is drawn from the humbler and plainer figures of every-day life and observation.—vineyards and corn-fields, shepherds and ploughmen, travellers and fishermen. And if the beauty of nature attract his notice, it is still of the same simple and general kind,—the burst of the radiance of an eastern sun,—the lively instincts and movements of the careless birds over his head,—the gay colours of the carpet of flowers under his feet. If there be any one passage of the older scriptures which especially represents the natural storehouse of the parables of the gospel, it is the gentle and touching burst of the imagery of spring in the song of songs; 'The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell.' It were vain to ask the precise cause of these omissions and selections. Perhaps there may be found some answer in the analogies, partial as they are, of the absorption of

the greatest of ancient philosophers, of the noblest of mediæval saints; which made Socrates delight in the city rather than in the country; which made St. Bernard on the shores of Geneva unconscious of the magnificence of the lake and mountains round him, but rather, perhaps, we may say, that it was the same humble and matter-of-fact, yet at the same time universal spirit, which characterized the whole course of his life on earth, and has formed the main outlines of his religion since. The homeliness of the illustrations, whilst it links the teaching with the daily life of his time, yet sufficiently frees them from local peculiarity to render them of universal application. They gain more force and vividness by being still seen on the spot, but they need little or no explanation beyond what they themselves convey. What has often been said of the two sacraments is, in fact, but one instance of what applies to his whole ministry. Taken from the common usages of Eastern life, ablution and the social meal, from the common elements of nature, water, bread, and the fruit of the vine, there is hardly a country where they are not easily accessible and intelligible. A ground-work of historical and geographical fact, with a wide applicability extending beyond the limits of any age or country; a religion rising in the East, yet finding its highest development and fulfilment in the West; a character and teaching human, Hebrew, Syrian, in its outward form and colour, but in its inward spirit and characteristics universal and divine,—such are the general conclusions, discernible, doubtless, from any careful study of the gospel, but impressed with peculiar force on the observant traveller by the sight of the Holy Land."

From the Children's Paper.

THE QUEEN'S GIFT.

The newspapers tells us that Queen Victoria has purchased a gift for her son, the Prince of Wales. It is a costly gift, for she has paid three hundred guineas for it. Can you guess what it is?

Children will probably guess each according to their own fancies of what is delightful or desirable—we fear that many will guess all sorts of luxuries, and pleasures, and indulgences, and that comparatively few will guess that it is a nobler gift than any merely selfish pleasure.

The gift of the Queen to the Prince is not anything for his own personal use. She has purchased for him the power of relieving misery and want, thus teaching him that there are higher and purer enjoyments than any selfish pleasures; showing him the best use and highest privilege of wealth, and letting him know by experience the truth of the verse in Scripture—"It is more blessed to give than to receive" (Acts xx. 35; Luke xiv. 12-24.)

The Queen's gift is thus announced in a newspaper:—

"The Queen has been pleased to present to the London Orphan Asylum, Clapton, the sum of three hundred guineas, to purchase for his Royal Highness the Prince of Wales the right to keep one child always in the Asylum during the lifetime of his Royal Highness."

The Queen has set an example to all parents in her dominions in this specimen of the training given to her children. All honour to our Queen! Is there in the whole course of history another instance of a good Queen, who was at the same time a good mother? We are sure that so far at least as the Queens of England and Scotland are concerned, Queen Victoria stands alone, unrivalled, superior to all.

The parents and children of Britain should profit by the example set forth by the Queen. She may be able to do good on a large scale, but the principle is the same. The principle may be taught to children by small gifts as well as by great ones. Children are too often allowed to squander their pocket-money selfishly. Many children are so liberally supplied with toys, books, and pictures, that it is a positive exercise of ingenuity to find out some new thing for them. Would it not be well to direct such children to a new pleasure? the pleasure of giving gratification, instead of always receiving it. Would it not be well if they were taught to share with children of the poor the luxuries of which they are weary? But much more, would it not strengthen and ennoble their characters, to teach them the duty and the real pleasure of self-denial for the sake of others.

But some children may say when they read this, "It is all very well for the Prince of Wales to give liberally, or for the children of the rich, who have only to ask and receive from their parents whatever they choose, but what have we to do with that? We have no money to give—what can we do? The son of a Queen is no example for us.

Dear children, let me remind you, that if you have given yourselves to Christ, you are the children of a great King, greater than all kings, for he is the King of kings, and Lord of lords, and this King has promised that he will give you whatever you ask according to his will (1 John v. 14; Matthew vii. 7. 8.)

This great Father has been pleased to place his children in this world in a state of trial and discipline. They must learn to be faithful in little before they can be trusted with much (Luke xvi. 10, 11); they must learn to be faithful over a few things, before they can be rulers over many things (Matthew xxv. 14-30.)

Children, are you faithful in the little things you have? Do you honestly try to do all the good you can? No one is without the means of doing some kindness to others. You may have things to give more precious than money. Money cannot buy gentle affectionate words, or little services done in a quiet kindly way. If you are on the watch to do some service to any who are in need of it, you will certainly find something to do. And as it is a principle of our nature to value most what it costs us the most to obtain, the pleasure of giving is much more keenly enjoyed when it is purchased at the cost of some self-denial.

Remember, too, that you may ask the great King, your heavenly Father, to help you in doing good, and he will hear this prayer, for the sake of our Lord Jesus Christ, because it is his will and his command that you should do all the good you can to others in his name, and for his sake (Matthew xxv. 31-46; Isaiah lviii. 8-12.) He who on earth went about continually doing good, will certainly hear and help you, and new powers of doing good will be given if you are faithful in using those you have.

Who can tell what showers of blessings may be brought from heaven to earth in answer to the prayers of the poor and the destitute, or even of a little child! (Psalm xxxiv. 6; Isaiah lxxv. 24; Mark x. 14.)

UNCONSCIOUS INFLUENCE.

DR. CUMMINGS.

It is not what we intend to do that strikes the most, it is what we are.

It is not beautiful words in the pulpit, but the beating of an earnest heart, heard under the preach-

er's simplest words. Thus what a man is rather than what a man says, tells.

Jesus made converts as much by what he was, as by what he said. In the modern discovery of the daguerreotype, rays coming from an object, paint that object on the sensitive surface which they touch.

It seems as if character radiated from the human countenance painted itself on the characters of those it touches. What a man thinks, the very looks of his countenance, the very thoughts that flash through the eye, the very feelings that play upon the lip, all are influencing others. And what a solemn lesson is here for all teachers in schools, and parents acting in the presence of their children. The most susceptible creatures upon earth are children; and I do not believe that we give them credit for the intensity of their sensitive and susceptible nature. A child watches your countenance, and picks out your temper, your taste, your sympathy, long before you have audibly expressed it. And very many parents look things and say things, and when they think the child has detected what they did not mean to know, often in a very bungling way, as indeed all attempts at detection must be, they try to do away with the mischief they have done by suddenly turning a corner in the conversation, and launching on an other subject. Do you think the child did not see that? He saw as clearly as you; and that act of yours has left upon that child a conviction of crookedness that may live in his memory, and fill up his character throughout the rest of his pilgrimage upon earth. To children we cannot be too direct, too straightforward; we cannot be too child-like in our intercourse with them, yet we must not be childish. Daily life is more powerful than Sunday life. The face as a dial cannot too purely, too truly reflect the innermost thoughts and imaginations of the heart.—Be Christians, and your voluntary and involuntary influence will be Christian also. Be salt, and the savor will necessarily be good; be lights, and the influence that radiates from you will necessarily be light.—What we want to be, is not to look Christians or to pretend Christians, or to profess Christians, but to be Christians. You need not then so carefully guard yourself, you need not be on the ceaseless watch what you do. Take an anagram; read it from the right or from the left, or from the top or from the bottom; it reads the same thing. Take a Christian, look at him at one angle, or look at another angle, look at him in any light or in any direction, and he is a Christian still. The great secret of getting rid of a vast amount of trouble and inconvenience, is being a Christian; and when you are a Christian your eye will be single, your body will be full of light, and all influences, sanctified and blessed by the Holy Spirit of God, will be sanctifying, and will bless all that are connected with you.

How responsible a thing is daily life!

THE STATESMAN'S HOPE.

A distinguished statesman, who had lived through the most interesting period of modern history and who for a long time, as prime minister of state, held in his hand the fate of his own country and that of a considerable portion of Europe, on being asked—"What feeling is strongest in your mind, as you look back and look forward—hope or despondency for your country and for the world—contempt and disgust, or affection and esteem for your fellowmen?" replied,—"I do not feel that my experience of men has either disposed me to think worse of them, or indisposed me to serve them; nor, in spite of failure

which I lament, or errors which I now see and acknowledge, and of the present gloomy aspect of affairs, do I despair of the future. On the contrary, I see a glimpse of daylight; I see the elements of rescue; I see, even now, faint drawings of a better day. The truth I take to be this: the march of Providence is slow, and our desires so impatient—the work of progress so immense, and our means of aiding it so feeble—the life of humanity so long, and the life of individual men so brief, that what we see is often only the ebb of the advancing wave, and thus discouragement is our inevitable lot. It is only history that teaches us to hope."

THE COLPORTEUR.

Weighed down beneath a precious load,
From door to door he goes;
Regardless of the summer's heat,
And of the winter's snows.

Deep in the soil of human minds,
Where grow the noxious weeds
Of error and depravity,
He seeks to sow good seeds.

The leaves of healing he would cast
In sorrow's bitter stream;
And light the pathway of despair
With many a sunny gleam.

The books he bears are priceless gems,
Their worth can ne'er be told;
You may not count their value out
In silver or in gold;

For when the earth shall pass away,
And time no more remain,
These treasures will have proved to some
The source of endless gain.

God speed thee on thy onward way,
Good angels thee attend;
And cheer with whispers of success,
Our kind colporteur friend.

And when those harvests all are reaped,
Whose seed in tears is sown;
Thy work shall find a rich reward
In those glad words, "Well done." A. T. A.

THE PEACEMAKER.

The late Rev. John Owen, A. M., having on a particular occasion endeavored in vain to accommodate a matter in dispute between two friends, for both of whom he felt much respect, evinced the amiableness of his disposition by retiring and writing impromptu the following lines, which he transmitted to the disputants:—

How rare that toil a prosperous issue finds,
Which seeks to reconcile divided minds!
A thousand scruples rise at passions touch;
This yields too little, and that asks too much;
Each wishes each with other eyes to see,
And many sinners can't make two agree;
What mediation then, the Saviour show'd,
Who singly reconciled us all to God!

THE UNWARY YOUNG MAN.

He comes forth into the world unacquainted with its snares and dangers. He thinks all is what it seems to be. He finds on every side his associates professing to be devoted to his good, and he believes they are. With such professions they obtain an influence over him, which he has not the power nor the desire to throw off. Parents warn him against evil companions, telling him that "all is not

gold that glistens," that the butterfly which flutters so sprightly, and shines so beautifully with its painted wings in the summer of his prosperity, will disappear when the biting frosts of his adversity approach. But thinking himself too firmly fixed to be led astray, he disregards his friendly advice and listens to the counsels of his young associates. They begin their work of death, perhaps, by endeavoring to create in his mind a contempt for religion, for the Sabbath, and for its duties and privileges, until, step by step, he is drawn into their snare, and in some fatal moment his integrity is gone. Pause then, young man, and consider.—Never associate with those who scoff at religion. They are laboring to destroy your best protection in this life and your only hope in the life to come.

From the Buffalo Christian Advocate.

A SOLEMN APPEAL.

A few Sabbath evenings since, as the Rev. Mr. Heacock, of the Lafayette Street Church, had just closed a sermon addressed to the *impenitent*, and was about to offer a closing prayer, the large Fire Bell, situated near his church, rung an alarm of fire. Two or three persons started from their seats and hurried out to learn the whereabouts of the fire, when the pastor, with that earnestness peculiar to him, said: "I have sometimes thought as we have been startled in our services by these alarms, and men have rushed out to behold their dwellings and perhaps a few thousand dollars destroyed, what will be the terror and consternation that will prevail when the alarm of a world on fire breaks upon their ear, and they behold not merely their dwellings, but the very soil on which they stand burning beneath their feet." It will be many a year before that appeal will be forgotten by those who heard it, and when, after the benediction, the congregation retired, every stroke of the bell, seemed to add force and solemnity to the words of the pastor.

From Correspondence of Zions Herald.

PRICE OF LITERATURE.

Writers for *Chambers' Journal*, receive at the rate of five dollars a page, and for the *continuous tales* in that serial, from seven to eight dollars per page is paid. In a page of *Chambers'* there are about 1,373 words,—in a page of the *Leisure Hour* there usually are 1,120 words, and for that number the Religious Tract Society pays about four dollars. Eliza Cook used to pay five dollars for a page containing about 1,250 words, and Charles Dickens still pays that sum for a page including only 1,050 words. For the much smaller pages of *Tait's Sharp's* and *Bentley's*, two and one half dollars each is paid, while for pages of about the same size, *Blackwood* pays double that price.—For reviews, the *Athenaeum* pays two and one half dollars per column, and the *Critic* and *Literary Gazette* two dollars, while the *Quarterlies* pay their contributors at the rates varying from 40 to 80 dollars per sheet of sixteen pages.

A CONTRIVANCE FOR REMEDYING SMOKEY CHIMNEYS.—The following method for remedying smokey chimneys is recommended in the *London Critic*:—A revolving fan is placed vertically in the opening of a small, compact, moving cowl, fixed on the chimney top. The gentlest current of air sets this fan in motion, creating an upward draught in the chimney, preventing the return of smoke, gaseous vapors, &c., into the apartment, and also the falling of soot and rain.

Views and Doings of Individuals.

For the Gospel Tribune.

LINES TO C.....P.....ESQ., OF COBOURG.

BY THE FOREST BARD.

A little maid was resting
Upon her father's knee,
Whom death was fast investing
In a pale mortality.
She felt him draving near her.
But, (though child) without dismay,
Tho' from loving breasts to tear her:—
Her young heart was taught to pray.

Yet thus, with death, while wrestling
Round that father's neck were twined
The arms of that pale nestling,
As she on his breast reclined;
And she whisper'd to him, lowly,
For her strength was fleeing fast.
And her words, tho' calm, came slowly,—
Father will this illness last?

Say what token must I leave thee,
When I am called away?
Oh! father do not grieve thee,
Because I cannot stay.—
My loved one, thou may'st leave me
Whate'er thy wish may be,
For if death must now bereave me,
'T will be precious still to me.

Then father for my token,
When the form you love is cold,
When life's frail threads are broken,
Keep this little bit of gold,
'Tis all that's mine—
Enough my child—
The gift that thou hast given;
Then, bowing o'er his woe he smiled;
He had treasure up in Heaven.

Barric, June, 1854.

For the Gospel Tribune.

CEASE MOURNING NOW.

BY D. J. WALLACE.

Desponding one, lift up thy heart,
And dry those sad and weeping eyes;
There is a balm for sorrowing souls,
And rest for all beyond the skies.

Hast thou been lured by hope, to build
Gay, glittering castles in the air—
That falling 'neath the crush of time,
Have left a mass of ruin there?
And dost thou weep in sorrow now,
Because thy cherish'd dream has pass'd?
Cease thy complaint, and build again
On a foundation that shall last.

Art thou a child of lowly birth,
Unnoticed by the rich and great;
Pining in some obscure abode,
For loftier and more-honoured state?
And envious thou the proud who roll
In all that wealth and power bestow?
O, be contented with thy lot!
Wealth is another name for woe.

Has ghastly want come to thy home,
And laid on thee his icy hand;
And dost thou faint beneath its grasp,
And feel that thou no more canst stand?
Trust on, hope on, believe that he
Who hears the ravens when they cry,

And measures out to them their food,
Will grant to thee a full supply.

Art thou oppress'd? Does 'Tyrant's hand
Rule o'er thee with an iron sway,
Making thy life a bitter curse,
Without one hope or cheering ray?
The God who form'd the earth and hills,
Created man, and made him free:
Art wor to him whose shackles hold
His fellow man in slavery.

Art thou bereft? have cherish'd friends
Been laid within the silent tomb?
And is thy path o'ershadow'd now
With clouds of loneliness and gloom?
Then lift thine eyes away from earth,
Behold in Christ the sinner's friend;
Make him thine own, and thou art rich—
His love has neither bound nor end.

Art thou a child of doubt. Do fears
Like mountains loom before thy sight,
Casting o'er all thy life a gloom,
And shrouding thee in ceaseless night?
Remember him, who long ago,
Gave to the blind their sight again,
Is living still, and waiting now
To show his love and power to men.

Then sorrowing one, lift up thy heart,
And dry those sad and weeping eyes;
There is a balm for mourning souls,
And rest for all beyond the skies.

Iona, May 22th, 1856.

DEATH OF THE REV. CHARLES SIMMONS.

This mournful event, though anticipated for many months by his physicians, has nevertheless taken many of his friends almost by surprise; especially his distant correspondents, who, judging from the appearance and style of his epistles, were fully warranted in believing that he was recovering from all his maladies. A letter now lying before the writer, and written to him by Mr. Simmons just fifteen days before his death, bears every impress of the physical and mental energy of his best days. Though a letter of three closely written pages, it contains but one sentence respecting himself, which is this—"I have been very feeble during March, but when spring opens I hope to come up again." "Up," he has doubtless risen, but in a sense infinitely in the advance of that expressed by him. He hoped to "come up" to some measure of earthly healthfulness; but by the grace of God he has been permitted to rise to the fulness of the *heavenly* standard, which admits of neither sickness nor pain, but insures the freshness and vigor of eternal youth.

Having been in constant correspondence with the Rev. Mr. Simmons during the past five years, as connected with the business of circulating in Canada more than *twelve thousand* copies of his Manuals, much pleasure is felt in being able to state, without reserve, that his conduct during all these years, has been characterised by a candid straightforwardness, and unflinching integrity, every way worthy of the man of God and the Christian minister: so that no hesi-

tation is felt in yielding a ready accord to the following view of his character as given in the *Puritan Recorder*:—

Died, in North Wrentham, on the 12th inst., Rev. Charles Simmons, (long and extensively known as the author of the *Scripture Manual*, and more recently of the *Laconic Manual*.) in the 58th year of his age.

His funeral solemnities were attended on the 15th, by a congregation of deeply-smitten relatives, friends, and ministerial brethren. A sermon was preached by Rev. Jacob Ide, D. D., of West Medway, highly evangelical in its nature, and peculiarly comforting to pious mourners, accompanied by a brief, though just and faithful sketch of his life and character, an extract from which would be inserted here, were it not expected to appear from the press. The picture there drawn precludes the necessity of any further mention of the deceased at this time, (excepting a few words from one who enjoyed a familiar and most happy acquaintance with him as a parishioner, a church member, and an every-day Christian. In these relations, he was a "burning and shining light," of no ordinary brilliance. It was by his unwearied exertions and extraordinary liberality, that the only settled ministry, which has existed in North Wrentham for nearly twenty years, was effected. And after the decline of his health—of mind and body—and the consequent loss of his active influence and unbounded munificence, this relation was suffered to be dissolved.

A friend of a permanent ministry, he had earnestly longed for one whom he and his beloved family could call by the endearing title of *Pastor*. No sacrifice was in his view, too great for such an end, especially when he viewed it in its bearings upon the entire community. While in health, he contributed from the avails of his own industry and hard labour, nearly one-sixth of all that was raised in the church and society, and was, by his personal exertions, the direct means of the other five-sixths being collected and actually paid into the hands of his minister.

As a parishioner, he was ever firm and reliable, and no short coming or delinquency, could for a day, alienate his affections. Pervent prayer for his pastor and the kindest of Christian interviews were his invariable remedies. He often sought affectionate and cheering intercourse with him in his study, especially in times of any known trial or discouragement. And while thus acting the part of Aaron and Hur, the hal of his usefulness was never publicly known. But, without doubt, he now finds it all correctly credited in heaven.

It will be gratifying to his numerous friends abroad to know that, during the latter part of his life, his reason, of which he had been for more than a year partially bereft, gradually returned; so that, for many weeks, he enjoyed in the bosom of his family, an unusually calm devotional and happy frame of mind.

He seemed through his protracted illness to be sweetly sustained by the great and precious doctrines which he had long loved and defended. His strong desire and prayer seemed to be for the revival of God's work in this place so long deserted by the special influences of the Holy Spirit, and for the dissemination of Christianity among the degraded and oppressed portions of the earth.

He had long anticipated his summons, so that it would not have been sudden to him, though sent forth sooner. His counsels were all given, his work was all done, and we trust he was literally found watching.

One great source of pleasure to him was, the be-

lief that he should have a joyful interview with the ancient saints—the patriarchs, prophets, and apostles—and also with persons eminent for piety in modern times, with whom he had been familiar, and whom he mentioned by name.

On being visited by the writer a few hours before his death, he exclaimed in answer to inquiries respecting his health, "I am a dying man;" and on being asked if all was well, "Yes," he said, "All is well." "The will of the Lord be done," was his favourite sentiment through life, especially at the occurrence of any unusual trial, and with this sentiment he calmly closed his eyes in death: "All is well."

And now, the truth-loving Simmons, the friend of the oppressed, the defender of sound Theology, the supporter of the divine institutions, the pastor's help, the church's counselor, the religious society's reliance, is resting in a better world the reward of his earnest and benevolent endeavours here below. "Let us die the death of the righteous, and let my last end be like his." D.

WESLEYAN METHODIST MISSIONS.

The zeal and practical efficiency of the great Methodist family in the work of Missions, claim, and that justly, the admiration of the Christian world. A somewhat detailed account of British Wesleyan Missions will be recorded in the next *Tribune*. Meantime the following synopsis is presented from the *News of the Churches*:—

WESLEYAN MISSIONARY SOCIETY.

The annual missionary meeting of this society was held upon Monday, 5th May, the Earl of Shaftesbury in the chair.

The report was read by the Rev. E. Heale, one of the secretaries. The financial part gave a most encouraging view of the progress of the past year. In almost every considerable item of receipt there had been an increase both in the home and foreign income. The total subscriptions and donations received for the year in Great Britain and Ireland had amounted to £79,832 15s. 5d. The sums derived from foreign auxiliaries and other sources brought up the total income to £119,122 4s. 9d., being an increase of £8973 10s 5d. on the income of the previous year. It was stated that £9326 9s. 6d. had been devoted to the reduction of the debt, so that the society had reduced its obligations from £15,723 19s. 7d. to £6,397 15s. 1d. It was reported that 31 missionaries and 7 wives of missionaries had been sent out since the last anniversaries, and that six missionaries and 1 missionary's wife had been removed by death.

The general report alluded to the state of the missions in the different fields of operation. Those connected with the English Conference were stated to be Wynnenden, Ceylon, and Continental India, China, Southern Africa, Western Africa, and the West Indies. In the Madras and Mysore districts in India, the work had been more prosperous than in any former year. In China the missionaries, who had all, except one, recently arrived, were still employed in the acquisition of the language. In Kaffraia, and the district of Albany, the general progress of affairs was stated to be encouraging. In the former the printing press had been largely employed, giving a total of 985,020 pages printed in the year. Many copies of the New Testament had been distributed, while the preparation of an uniform edition of the Old had been steadily proceeded with.

Movements of Organizations.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE M. E. CHURCH.

Reported by W. P. Strickland.

Wednesday Morning, May 21st.

Conference assembled at the appointed hour.— Bishop Scott in the Chair. The religious exercises were conducted by Mr. Thompson, of Philadelphia.

The journals were read and approved.

Mr. Hibbard presented the following report from the committee on Revisals:

The committee on Revisals, to whom was referred the subject of the Relation of Baptized children to the Church having maturely considered this important subject, beg leave to present the following as their report, which they recommended to be inserted in the Discipline as sec. 3, of chap. 21, part 1st, on p. 31.

OF BAPTIZED CHILDREN.

QUESTION 1st. Are all your children entitled to Baptism?

ANSWER. We hold that all children, by virtue of the unconditional benefits of the atonement, are placed in a state of grace, and are therefore morally entitled to the benefits of baptism; contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

Ques. 2nd. What is the relation of baptized children to the Church?

Ans. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

Ques. 3rd. What shall be done for the baptized children of our Church?

Ans. 1st. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care, the dates of their birth and baptism, their parentage and places of residence.

2nd. As early as they shall be able to understand let them be taught the nature, design, and obligations of their baptism, and the truths of religion necessary to make men wise unto salvation; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity and religious experience.

3rd. Wherein they shall have obtained age sufficiently to understand the obligations of religion and shall give evidence of a desire to flee the wrath to come, their names shall be enrolled in the list of probationers, and if they shall continue to give evidence of a principle and habit of piety, they may be admitted into full membership in our church, on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting before the church, to the baptismal covenant, and also to the usual questions on doctrines and discipline.

4th. Whenever a baptized child shall, by orphanage, or otherwise, become deprived of christian guardianship, the preacher in charge shall ascertain and report to the society or the leaders' meeting, the facts in the case, and such provision shall be made for the

christian training of the child as the circumstances of the case admit and require.

Dr. Raymond presented the following report from the committee on slavery:

REPORT ON SLAVERY.

The Committee on slavery present the following as their report:

That the reduction of a moral and responsible being to the condition of property is a violation of natural rights, is considered by most men an axiom in ethics, but whatever opinions may have obtained in general society, the Methodist Episcopal Church has ever maintained an unmistakable anti-slavery position. Affirmations that slavery is founded in the philosophy of civil society, "that it is the cornerstone of Republican Institutions," or that it "is sanctioned by the Bible," have never met with an approving response in our Church. Contrarywise, the founder of Methodism denounced the system in unqualified terms of condemnation, and the Fathers unwaveringly followed the example of the venerated Wesley.

The M. E. Church has, in good faith, in all the periods of its history, proposed to itself the question, "What shall be done for the extirpation of the Evil of Slavery?" and it has never ceased, openly and before the world, to bear its testimony against the sin, and to exercise its disciplinary powers to the end, that its members might be kept unspotted from criminal connexion with the system, and that the evil itself be removed from among men.

It is affirmed and believed that the M. E. Church have done more to diffuse anti-slavery sentiments, to mitigate the evils of the system, and to abolish the institution from civil society than any other organization, either political, social, or religious. It is also affirmed and believed that the administration of Discipline in our Church, within the bounds of slave territory, have faithfully done all that, under their circumstances, they have conscientiously judged to be in their power, to *answer the ends of discipline in extinguishing that great evil.*

At this period in our history we are met with the inquiry, does our book of discipline state clearly and definitely our true position and our real sentiments! Does the letter of the statute distinctly indicate the practice we propose? We answer no, and give from among others the following reasons for our negative reply. The discipline does not, in express terms, make the slave-holder ineligible to the Episcopacy, and yet the General Conference of '44 considered itself justified, both by the spirit of the discipline and the acknowledged standard of the Church, in affirming that the relation of slave-holder was a disqualification for the office of a Bishop, and this it did at the expense of an ever to be regretted division of our ecclesiastical organization. The discipline declares that "when any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves conformably to the laws of the State in which he lives, but the administration assuming that legal emancipation in the case of travelling preachers, universally practicable, does not admit a slaveholder to the itinerant connection.

Again, our discipline does not distinguish between mercenary slaveholding and the holding of a slave or benevolent purposes, and yet all the arguments found in our official publications, or heard in our Conference debates, by which the admission of slaveholders to church membership is justified, are based on this distinction, and that for the obvious

reason that the distinction itself does really and justly exist in the public mind, and the practice referred to cannot otherwise be justified. Our book of discipline does not expressly enjoin it upon our members that they secure to their slaves the sanctity of the conjugal and parental relations, and yet within all the borders of our slave holding territory, the uttered suspicion that Methodists are negligent in these regards would be repelled with indignation.

We now enquire whether the time has come when it becomes the duty of the church, through its representatives assembled in its highest ecclesiastical court, to so revise the statutes of the church as to make them express our real sentiments, and indicate our practice as it is? We answer—first, because it is just and equal; it is right before God and all men that on a subject involving directly the personal liberties of thousands, and indirectly of millions, of our fellow men, the position of the church should be neither equivocal nor doubtful. Secondly, because we cannot answer it to our own consciences, nor to God, the Judge of all, if we fail to do what is in our power to bear testimony against so great an evil. Thirdly, because it is solemnly demanded at our hands by a very large majority of those whom we represent; and fourthly, because the signs of the times plainly indicate that it is the duty of all good men to rally for the relief of the oppressed, and for the defence of the liberties transmitted to us by our fathers.

We are aware that it is objected that in the present excited state of the public mind to take any action on the subject will be to place a weapon in the hands of our enemies, with which they may do us essential injury. We reply that in all cases to say one thing and mean another, is of doubtful expediency, as well as of doubtful morality. We judge the rather that on all questions vital to morality and religion, the honor of the church is better sustained by an unqualified declaration of the truth.

We come now to the state what, as it seems to us, is, always has been, and ever should be, the true position of our church in respect to slavery. We hold that the buying, selling, and by inference, the holding of a human being, as property, is a sin against God and man; that because of the social relations in which men may be placed by the civil codes of slaveholding communities, the legal relation of master to slave may, in some circumstances, exist innocently; that connection with slavery is *prima facie* evidence of guilt; that in all cases of alleged criminality of this kind, the burden of proof should rest upon the accused, he always having secured to him the advantages of trial and appeal before impartial tribunals. In view of these facts and principles, the committee recommend the adoption of the following resolutions:

Resolved—1st, by the delegates of the several annual Conferences in General Conference assembled, that we recommend the several annual Conferences so to amend our General Rule on slavery as to read—the buying, selling, or holding a human being as property.

Resolved—2d. By the delegates of the several annual Conferences in general Conference assembled, that the following be, and here by is substituted in the place of the present seventh chapter of our book of discipline, to wit:

What shall be done for the extirpation of the evil of slavery? Ans. 1. We declare we are as much as convinced of the great evil of slavery. We believe that all men, by nature, have an equal right to freedom, and that no man has a moral right to hold a fellow being as property. Therefore, no slaveholder shall be eligible to membership in our church hereafter

where emancipation can be effected without injury to the slave. But, inasmuch as persons may be brought into the legal relation of slaveholders, involuntarily, or voluntarily, by purchasing slaves in order to free them, therefore, the merely legal relation shall not be considered, of itself, sufficient to exclude a person who may thus sustain it, from the fellowship of the church.

Ans. 2. Whenever a member of our church, by any means becomes the owner of a slave, it shall be the duty of the Preacher in charge to call together a committee, of at least three members who shall investigate the case, and determine the time in which such slave shall be free, and on his refusal or neglect to abide by the decision of said committee, he shall be dealt with as in case of immorality.

Ans. 3. It shall be the duty of all our members and probationers, who may sustain the legal relation of slaveholder, to teach their servants to read the word of God; to allow them to attend the public worship of God, on our regular days of Divine service; to protect them in the observance of the duties of the Conjugal and Parental relations; to give them such compensation for their services as may, under the circumstances, be just and equal; to make such provisions as may be legally practicable, to prevent them and their posterity from passing into perpetual slavery, and to treat them in all respects, as required by the law of love.

Ans. 4. It shall be the duty of our preachers prominently to enforce the above rules.

All of which is respectfully submitted.

M. RAYMOND, *Chairman.*

FACTS FROM THE CANADA CHRISTIAN ADVOCATE.

The *Advocate* is an admirable paper, Few of our Canadian-weeklies embody so large an amount of really profitable reading. Like a man of sound judgment the Editor prefers to crowd his columns with valuable information laboriously collected, and skillfully arranged, to filling them with illdigested *leaded* drivelling. The Rev. Mr. Shepherd well deserves the hearty good will, and prompt material support of all his subscribers. His journal is a rich return for the gold they give for its visits. The facts referred to above are as follows:—

NIAGARA CONFERENCE STATISTICS.

Our readers will doubtless be gratified to learn the growth and progress of the work of God within the bounds of this Conference. We here present them with a few facts which will tend to enkindle their gratitude and strengthen their hands and hearts in the good work. When we consider what God has done for us as a people within the past few years, we see great cause for thankfulness. Verily the Lord has done great things for us whereof we may well be glad.

The Conference is now composed of six Districts, embracing 60 circuits and stations. There are 82 travelling preachers, and 63 local preachers. Of the travelling preachers 3 are supernumerary and 10 superannuated; 68 have received stations, in addition to which there are 19 supplies, making 87 in all employed in the itinerant work.

The mission field is constantly enlarging and becoming a more interesting and important part of our work from year to year. Several new Stations have been added this year, and still the Macedonian cry is heard from different parts, "Come over and help us."

The total value of church property including chapels, parsonages, and lots secured, is set down, from a careful estimate, at \$98,600.—All the result of about twenty-one years labor, with little to commence with.

The total deficiency in the payment of the preachers salaries, as appears from the estimates and returns, is only \$83,884—a result never reached before, showing a financial prosperity of a very gratifying character.

The total membership, including travelling preachers, is 6470, showing an increase during the past year of 660. This is encouraging to the laborers in the Lord's vineyard. They have this best of all evidences that God is with them, crowning their labors with his blessing, viz., the salvation of precious blood-bought souls. May it serve to inflame their hearts with new zeal and ardor in the great and glorious work.

When we look at the present state of our Zion, and compare it with what it was a few years ago, we have reason to "thank God and take courage."

UNITED STATES GENERAL CONFERENCE.

On Thursday, the 24th ultimo, a vote was taken on the first resolution of the Committee's Report on Slavery, which recommended the several Annual Conferences so to amend the General Rule on slavery as to read, "The buying, selling, or holding a human being in slavery." The vote was 121 in favour to 95 against, but not having the constitutional majority of two-thirds was lost.

On the following day, Friday, a substitute to the second resolution was carried by a vote of 121 to 89. The substitute declares that the church is as much as ever convinced of the great evil of slavery, forbids the traffic in slaves, opposes slaveholding for mercenary purposes, and declares that when any travelling preacher becomes the owner of a slave, by any means, he shall forfeit his ministerial character, unless he execute, if it be practicable a legal emancipation of such slave, conformably to the laws of the State in which he lives.

The forenoon session of Saturday, the 31st ult., was wholly taken up in arranging the boundaries of the several Annual Conferences. In the afternoon the report on Missions was taken up, and with some slight amendments, was adopted. The Conference authorized the Liberia Annual Conference to elect a Bishop for Africa by a vote of 221 to 24.

Monday, June 2.—The Tract Committee brought in a resolution instructing the Book Agents and Tract Secretary to publish in tract or book form such anti-slavery matter as the subject of slavery may demand, including Mr. Wesley's remarks on slavery, which, after some discussion, was adopted.

The election of Book Agents and Editors then took place. Mr. Carlton was elected principal Book Agent of the New York Book Concern, by acclamation, and Mr. Porter his assistant. Messrs. Swormstedt, and Poe were re-elected Book Agents at Cincinnati. Dr. Abel Stevens, editor of the National Magazine, was elected editor of the N. Y. Christian Advocate and Journal; Calvin Kingsley, editor of the Western Christian Advocate; Dr. Whedon, editor of the quarterly Review; Dr. Wise, present editor of Zion's Herald, was elected editor of Sunday School Books; Dr. Floy was elected editor of the National Magazine and Tracts. Dr. D. W. Clark, re-elected editor of the Ladies' Repository; Dr. F. G. Hibbard, editor of the Northern Christian Advocate; Dr. J. N. Baird, editor of the Pittsburg Christian Advocate; Dr. W. Nash, re-elected editor of the

Christian Apologist and German Books; Mr. Pearne editor of the Pacific Christian Advocate; Mr. Thomas editor of the Californian Christian Advocate; and J. Brooks editor of the Central Christian Advocate.

The Committee on the Book Concern reported in favour of establishing a Book Depository at St. Louis, and of adopting the Central Advocate as a General Conference paper, and also establishing a Book Depository and paper in San Francisco, California, which was adopted.

On Tuesday, June 3rd, the Committee to whom was referred the papers relating to the Lay Delegation, reported against any change being made in the economy of the church relating to the constitution of the General and Annual Conferences, which was adopted.

Dr. Durbin was elected Corresponding Secretary of the Missionary Society.

Dr. McClintock was elected Delegate to the British Conference; and M. Raymond, W. Hamilton, and L. W. Berry, delegates to the Canada Wesleyan Conference.

The next session of the General Conference was appointed to be held in Buffalo.

After the appointment of the Book Committees, and the transaction of other incidental business, the Conference adjourned, having been in Session thirty days.

The editor of the Daily Advocate in the last issue of that paper, thus briefly alludes to the spirit that prevailed during the session:

"Exciting questions have been before the Conference. The church has held its breath to hear the issue. The result will be variously received, and we give no comment. One thing we deem it right to say. Amid the excitement of debate and confusion necessarily attendant upon the struggles for the floor among so large a body of men, *all professional speakers*, there has been general kindness and courtesy in debate. The spirit of kindness has predominated. There have been differences of opinion, but they have been uttered in the spirit of true loyalty to our common Methodism. We believe all were impressed with the dignified and impartial manner in which the Bishops presided over the Conference. Long may they live to bless the church."

Having repeatedly denounced the course of the American Tract Society, as connected with the monster sin of American Slavery, it is gratifying to find that the friends of Liberty have come to the rescue, as set forth in the following correspondence of the *Morning Star*. The magnitude of the principle involved, and the importance of the victory gained are considered every way worthy of the enthusiasm herein exhibited.

ANNIVERSARY—TRACT SOCIETY'S CRISIS.

NEW YORK, May 7, 1856.

The sun of yesterday, fair as it rose and shone through the greater part of its circuit, did not

"—make the glorious set
That in the brightness of the parting ray
Give promise of a goodly day, to-morrow."

A raw Atlantic breath was piling up a black bank in the west, that gave too much intimation that the storm's drenching and half-drowning the Wednesday Anniversaries of the two preceding years, were to be continued to this year; and to-day opened with the "sky red and lowering," divinely cited, so long ago, as the recognized sign of "foul weather." But

the two or three fair days preceding must have drawn into the city those who would come from far, and still the clouds hold up, and sometimes part in show of clearing off, encouraging forth the suburbs, affording comfortable landing to the "fire-brands" by the morning boat from the east, and favoring the full gathering to the business meeting of the Tract Society at the Tract House—or, if the Committee-room there should not prove large enough, (so the advertisement ran,) the meeting would adjourn to the Brick-church Chapel across the street, at nine o'clock, an hour before the Anniversary meeting at the Tabernacle. Tabernacle—the old ark to which the doves aspiring to an up-town nest flew away for two or three experiments, and from the flood of fire instead of water at Metropolitan Hall have come back again—save those "smoking fire-brands," who from perhaps the two-fold cause of both necessity and choice, go up higher this year and to-day, to City Assembly Rooms, Broadway, between Howard and Grand streets.

A walk down Broadway from Union Square, where the Anniversary of the Congregational Union meets at 10 o'clock, to the Park, within the hour preceding this meeting and the cotemporaneous ones at City Assembly Rooms, (anti-slavery and anti-many-other things,) and at the Tabernacle, public Anniversary of the Tract Society,) to look first into the Tract Society's business meeting at the Brick church, (Dr. Springs,) affords a revelation of those several meetings all along the side-walk. Here is travelling up a pleasant face, under a cavalier pelt, surmounting a black cloth dress, mediumly fashionable, and neck-cloths compromising the clerical and fashionable. This is the Congregational Union meeting. Here comes another face of a sort of hard earnestness, with marked ardor of air and motion, and with the dress somewhat between the rustic and the fashionable. This is the "old organized anti-slavery" meeting. Other sections and modifications of the same occur in this iron face under a broad drab, capping a long-skirted drab, with unbowed neck-cloth, with the quiet, deliberate air and motion of the sort of Quaker that is of all men most unquakable. Also in the spruce-attired and spruce-aired colored gentleman. Far down here is the clean-shaven, grave face, over the pure white cravat clerical, with the whole dress and deportment correspondingly grave and dignified. This is the Tract Anniversary at the Tabernacle. But the business meeting beyond the Park is what we are looking for—in the Committee room of the Tract House?—or in the Brick-church Chapel? It is not in either. It proved too large for the Committee room—too great for the Brick-church Chapel, and is in the very Brick-church—which itself is not room enough for it. Seats, floor and galleries all packed, and aisles crowded with the standing. The old Brick, half a century and more, remaining intact to all the reformatory storms that have swept the city, the nation; the world, as a monastery of the 12th century, most of that term, or all of it, the scene of the ministry of Dr. Spring, author of "First Things," among which is slavery instituted in the curse upon Ham, through his father Canaan; and of "Bible not of Man," wherein he asserts "the slavery of the Bible" as superior to "slavery in heathen nations"—and where, from the pulpit, he publicly endorsed the slave-catch law, and made the famed declaration that if he could pray immediate emancipation, that prayer he would not make—the Old Brick, now electric, with anti-slavery sentiment and feeling, kindled and concentrated to one of the sharpest, mightiest, most signal and effective conflicts in the progress of Emancipation in the nation

and the world! Such a congregation here—where- unto roll down uptown carriages on Sabbath forenoons, emptying their contents, by help of their drivers, into these seats where cotton has hitherto been in no danger of ignition from abolition fire. Strange congregation this, this morning, in place of those! Such faces these—such an atmosphere this, in these seats and aisles, and filling these walls! An assemblage of Scotch Covenanters in defiance of Papal persecution; a Puritanical conventicle set against the requirements of the national church; a conservative council of the state church; a representation of mercantile interest; a missionary society, tract society, and Bible society, and an anti-slavery meeting, all brought together in one mass, stirred into promiscuous mixture, each individual face and spirit alive to intensity, with its own specific *animus*, modified, tintured, softened, sharpened, compromised by their actions and re-actions upon each other, and the influences of events and conditions in their father's time, way down from the times and places of persecuted covenanters and revolutionary Puritans to this time and place, intensified to a struggle on one side for the *yea*, on the other for the *nay*, to the question, *Shall the greatest publishing institution for Christian books continue dumb to one of the greatest sins and one of the greatest virtues under the heavens; or shall it speak in rebuke and instruction?* This was the point on which every heart and countenance and purpose blazed as to a focal centre, a positive and negative stream of social force striving for the mastery. When the prayer had been spoken, abstracts from the Report read, then at nomination of officers for the coming year, offered by the Executive Committee, came the moment for the opponent forces to rush forth in active conflict. The plan of the negative power was known by the other to be, to get an election of officers. (re-election of last year's, as now nominated,) for the coming year, and then to obtain an adjournment before an opportunity for the other side to move towards their object. Dr. Bacon of New Haven, at this moment, moved the postponement of election of officers for the presentation of an important subject in a resolution which Judge Jessup of Pennsylvania was ready to offer. The house—that old Brick-church—was in a blaze; the flashing and conflict of antagonist flames, lightnings and thunders. Half an hour, perhaps, of the storm, the first move of the positive force was carried. The vote, by a clear majority was carried to postpone election of officers was the first step to victory, indeed, a victory in itself. Dr. Bacon, in urging his motion, alleged the plan devised and furnished for suppressing any measures for investigation or discussion touching the management of the Society, charged that on the last Sabbath a minister in this city, a minister in his pulpit, or in a holier place—a clergyman, "now standing at my right," said the speaker, purposing a designation of person beyond all peradventure—declared there was a purpose to revolutionize the Society, turn out the present officers and change its policy—an imputation he as one of those implicated, denied and would not submit to. Nor was Dr. Tyng the man to "hold fire" in the face of such a charge; and Dr. Bacon seeing the fire hot glowing for utterance sat down to give place to it. It came in characteristic vehemence. Under such an undignified, ungentlemanly assault as was made upon his personal and official character, he said, he must reply to it. He denied making at any time, in any place, the expression attributed to him by the gentleman, whom he took to be the Rev. Dr. Bacon, but whom he had never identified before. He did say, however, before a congregation who have an-

nally contributed from three to four thousand dollars to the Society, that in consequence of an unexpected assault upon the agencies of the Society, he did step out of his usual course and requested the personal attendance of persons in that congregation who had contributed twenty dollars as life members, and fifty, or upwards, as life directors of the Society to attend this meeting. He gave this honest notice, and upon it he was ready to stand before this community that knows him so well. Here there was a rising of applause, though the demonstration by louder applause and condemnatory hisses answering to Dr. Bacon's remarks had been protested against as out of order in "that holy place," by some of the meeting, enforced by the solicitation of the President of the meeting and of the Society, Chief Justice Williams of Connecticut, that the audience would not turn the house of God into a theatre. Dr. Tying continued in allusion to the suppressed applause, that he did not ask any response. He felt perfectly able to defend himself. He did not accuse the gentleman as being a disguised enemy of the Society—did not believe he would stoop to disguise in any pursuit—admired his character and respected the fidelity of his life. He spoke to his congregation of the assaults which had been made upon the Society by the public papers. And before the gentleman held him responsible for the reports of newspapers, he should have known the fact—should not have been entrapped by errors of the printer's devil, or by that which he would have regarded as the work of a far higher agent of evil. Again applause and laughter. Dr. Bacon replied: was happy to hear this disavowal. He accepted it. It was enough. Let it pass—but he would correct his friend's forgetfulness; they were not so much unknown to each other as he had supposed—he had spoken on the subject of benevolence "in my church, in my pulpit, by my side," said Dr. Bacon—"we are not totally unknown to each other." This curious case of obliviousness, with the confident assertion of non-acquaintance and the pleasant correction of it by Dr. Bacon, brought out a general pleasantry for the moment, and probably checked for some the violence of opposing feeling. But the battle was yet to be fought and the determination of the opposing forces not abated proceeded in the contest. Dr. Bacon turned his charge in other directions. The newspapers, under the interest or inspiration of somebody, have been calling upon persons to come to this meeting in a manner calculated to bring ruin upon the Society, to invite even the Empire Club here, "to save the Union." The allegations of a secret movement to turn out the present administration, are, as far as I know, utterly false. All that he and those associated with him in regard to any change in the operations of the Society proposed to effect, was only what the Executive Committee themselves proposed to do, as stated in papers before them. These were an abstract from the present Annual Report, printed on the back of the Order of Exercise for the Anniversary, and a copy of Resolutions passed by the Committee at a meeting held yesterday. In that abstract of the Report it is said of the Publishing Committee that,

"Almost nothing specifically discussing the evils of slavery has ever been laid before them. It seems to have been understood by the whole community, that the subject of slavery, in its aspects of political, national and sectional strife, could not be discussed by this Society. Yet there are other aspects of the subject and of duties and evils connected with it, in which it might be hoped that evangelical Christians north and south would agree; and so far as this is the fact, and tracts of this

character, breathing the love of Christ and promising usefulness, shall be presented, the Committee know no reason why they should not be approved and published.

"As to the propriety of having in some cases omitted from a book a few words or phrases which Christians at the south would regard as untruthful, harsh, or denunciatory, if the Committee have misjudged, and such omissions were needless, they have no desire to perpetuate them; omit the terms omitted would be offensive to some evangelical Christians, and their omission is offensive to others, the books thus abridged might be dropped, however full the testimony to the evils of slavery which is now borne in the Society's editions of those books.

"The Committee desire to seek light on the subjects in question, under the teaching and guidance of the word, the Spirit and the providence of God, till they shall discern more clearly how they may best advance his glory and the temporal and eternal welfare of man."

The resolution of the Executive Committee, at the session yesterday was,

"That should a special committee to review the proceedings of the Executive Committee be appointed, this Committee will welcome and facilitate all inquiries of such a special committee to any extent that shall be desired."

Besides this, Dr. Hallock had offered a proposed amendment of an article of the Constitution to guard it against any sudden change that might injure the Society; and Dr. Bacon, in reference to the subject said there had been a change made in it by which there were now on the Publishing Committee two members of the same denomination, whereas formerly the Constitution declared that only one of the same denomination should be upon it. This announcement startled the meeting, some to a ready denial of the fact, others to a call to name the denomination. Presbyterian. Name them! was demanded. Dr. McGee and Dr. Adams, was promptly answered. One is Old School, the other New, responded Dr. Bethune. These, replied Dr. Bacon, are not denominational distinctions, but party distinctions of the same denomination. They are both Presbyterians. And he showed by examples that persons of different ecclesiastical connections are often yet of the same denomination, as pastors of the different Congregational churches. The meeting seemed to yield acquiescence to the argument and the charge, and attention was at once turned to the main question of postponing the election of officers till Judge Jessup could offer a resolution for the appointment of such a committee as the Executive Committee had offered to welcome. Mr. Thompson, of the Tabernacle church, and one of the editors of the Independent, by a vigorous effort against the excitement stated the fact, that till last year the election of officers had always been deferred till after the public Anniversary at the Tabernacle, and urged the fitness of that time, as it was proper that the report of what the officers had done the past year should be heard before their reelection, though for himself he was ready to vote for all the officers now in office and he knew of no one intending to do otherwise. He thought it due to the Committee that the election be postponed. The excitement was now so intense that Dr. Hallock, Senior Secretary of the Society, and the founder of it, to which he has devoted more than thirty years of his life, and whose course and spirit on this occasion, as it has been under the gatherings of this crisis, could scarcely gain a hearing, for the expression of his feeling in favor of the motion under discussion. His appeal was such as evinced the true, unselfish devo-

tion to the Christian cause to which he would have the Society subservient, to the full extent to which it might be employed. Mr. Eastman, another of the Secretaries, evinces the same conduct and spirit. Mr. Chittender, a merchant of the city, by determined effort gained the platform and the ear of the meeting for a few moments, in a charge against another of the Secretaries as author of a pamphlet entitled "Tables Turned," purporting to be by a "Congregational Director," and containing statements and charges unjust and false in defence of the course of the Society in its course respecting slavery. His speech was not to the point of the question before the meeting and the general opposition to his continuance compelled him to retire. The excitement and force of opposing feeling now became so great that nothing could be tolerated but the taking of the question, which resulted in the postponement of election for other business.

Judge Jessup then offered the resolution, that a committee of fifteen be appointed to inquire into and review the proceedings of the Executive Committee and report to the next Annual Meeting. Now came the decisive struggle. Mr. Thompson proposed amendment, to give the committee to be appointed power to call a special meeting of the Society, to which to make their report, urging the need of much more time for the discussion of subjects likely to come before the Society in the report of the special Committee, than the Annual Meeting allowed. Dr. Tyng opposed the amendment, and offered some unsatisfactory substitute for it. The excitement grew more intense in the pressure on one side to carry the resolution, and on the other to defeat it. Dr. Knox, one of the Executive Committee, said they shrank from no investigation. They had not deemed it competent for themselves to appoint a committee of inquiry, but if one should be appointed, they would afford them every facility in their power for the investigation. Dr. Bethune said, that to vote for this resolution would seem to make charge by implication against the wisdom or integrity of the Committee. Chancellor Walworth (who was the seconder of the resolution offered by Judge Jessup) thought the passage of the resolution would result happily, in quiet and satisfaction to all parties. Dr. Tyng could not suppose it to be the purpose of any to drive those perfectly satisfied with the action of the Committee into a vote for a committee of investigation. The very proposition to have a committee of investigation amounted, he affirmed to a charge that was a libel upon the past transactions of the Executive Committee; ("no—yes—no—yes") He cared not from whom it came. Go down into Wall Street and propose to the stock-holders of any bank, a committee to investigate the acts of the Board of Directors, and it will be regarded as evidence of dissatisfaction. If gentlemen here were dissatisfied they had a right to inquire, but shall we who are perfectly satisfied, be compelled from the pressure of outward influences to vote for the measure proposed by the resolution. No, he would vote for no such committee of inquiry. Sooner will I allow a committee of architects and masons to dig down the base of the spire of my church, to see if it has been properly constructed. It was the taking of Abner by the beard with the hand of affection and stick him in the sides with the hand of suspicion. (Cries for question.) A very aged man, Judge Bacon of New Haven, spoke of his satisfaction in the course of the Committee, as set forth in recent circulars by them, explaining the Society's position (on the slavery question.) The auditory were impatient of his address, heard by but few amid the excitement,

with the cries question! question! no long stories!

Chancellor Walworth proposed to affix a preamble to the resolution, that, while the Society were satisfied with its Committee, to remove all suspicions from the Christian public, they resolved the appointment of the investigating committee. This was exclaimed against, seemingly by both sides. Mr. Butler (editor of the Journal of Commerce, I believe) moved to lay the resolution on the table. Mr. Thompson moved amendment, by adding, to be taken up after the anniversary exercises. This was exclaimed against, and the confusion increased. A voice called for indefinite postponement of the question. Another declared they would debate such a motion all day. Excitement was becoming yet more intense, when a motion was made by Dr. Patton that the question to lay on the table be taken by yeas and nays, and at once carried by a vote of a clear majority. This was as the confounding of confusion itself. Both parties were in difficulty; one of them, not fond of hearing their names hung up in Record as opponents of the investigation; the other seeing the almost impracticability of taking the roll, comprising twelve thousand names of life members. Division of the house was called for; but this was impracticable in the crowded state of the building, a small proportion of the auditors being voters. Motion to reconsider the vote for yeas and nays, was made and carried almost unanimously; and again excitement and confusion resumed their reign with cries, as in the stir at Ephesus, "of some for one thing and some for another." Dr. Bacon said, unless the question be taken by the yeas and nays the meeting resolved itself into a mass mob meeting. Dr. Hewitt desired this. Cries for order and question—and the question was put. Vote doubtful, claimed by cries on both sides, with call for division of the house. A number of speakers on both sides gained the floor, each for his moment, and Dr. Knox, one of the Committee, obtained hearing for expressing their acquiescence in the proposed investigation, and wish that those resisting the appointment of the committee would yield. Dr. Adams, another member of the Executive Committee, spoke to the same effect. Drs. Hawes of Hartford and Kirk of Boston, favoured the appointment, as the only method of allaying the dissatisfaction extensive in their communities. In deference to the wish of members of the Committee, Mr. Butler withdrew the motion to lay on the table; so the question returned to the adoption of the resolution, disclaiming any opinion as to the course of the Committee by the appointment of an investigating committee. Judge Jessup said he had offered the resolution out of regard to the interests of the Society. He believed the investigation necessary to restore confidence, now extensively shaken. Dr. Bethune said the sentiment of Cæsar, that his wife must be above suspicion, was the sentiment of a tyrant, who, because some malicious calumniator of the rabble raised a charge against her, would have her trampled under foot. No charge had been made against the Committee, he said, but the appointment of this investigating committee would be an impeachment of the Executive on mere suspicion. Mr. Thompson answered that there was a difference between an investigation of character and an inquiry into policy or judgment. It was not the integrity of the managers of the Society that was in question, but their course of policy. Various amendments were proposed to explain and soften the action proposed by the resolution, one of them, for affixing a declaration of perfect confidence in the integrity of the committee. Exclamations arose against the "judgment," conceding the "integrity," by friends of the

resolution; while from the otherside the demand was made that "if the toast must be taken, it be given them dry, without buttering."

In the midst of the conflict, in this stage of it, "came a voice from heaven"—the standing miracle, God's speech to men on earth—the "sword of the Spirit," leaping forth from its unobserved scabbard, gleaming sudden and piercing as lightning where no cloud is, fell upon the opposition to investigation: "*Every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be approved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.*" This, read from a Testament that seemingly was drawn at the moment from the book-rack of a pew, by Dr. Cheever, struck like the blow of the decision to the contest—death to the one side and life to the other, effectual as sudden. There was scarcely as much as the writhing in the death pang, so mortally smitten at once the contending wrong, by that sword of heaven given to be used on earth, by whose will. Or if there was any further opposition offered, it was only in the form and tone that acknowledged itself vanquished and sought but to die with what grace it could, scarcely replying to further testimonies to the need of investigation, among them that of Mr. Vail, a financial agent of the Society for fourteen States declaring an extensive call for the measures contemplated by the resolution, and among them many of the "best givers" to the Society, who would accept of nothing less as the condition on which their contributions should be continued. At the same time, the movers of the measure evinced the fullest disposition to carry it in a manner as conciliatory as possible, to those opposed to it, and most honorable to the present Administration of the Society, putting it finally into the following form, in which it was carried, on the putting of the question, by an almost unanimous vote:

"Regarding the actions and proceedings of the Executive Committee as frankly and ingenuously inviting the fullest investigation into all the affairs entrusted to their charge, therefore,

Resolved, That at the suggestion of the Executive Committee themselves, a Special Committee of fifteen be appointed to inquire into and review the proceedings of the Executive Committee, and report to the next Annual meeting, or to a duly convened special meeting, to be called by said Special Committee, at discretion."

Such is the harmonious and successful issue of a meeting which three hours before gathered under such feeling and motive as the considerations of the course and duty of the Tract Society, expressed by the Independent on one side, and on the other such views and feelings as were expressed in and inspired by the Journal of Commerce, the New York Herald, and other oracles, whereof the following communication, by Dr. Bethune, as the initials indicate, in the Journal of Commerce of this morning, is a sample:

To the Editors of the Journal of Commerce:—

GENTLEMEN: This morning at 9 o'clock, in Nassau Street, in the Tract House, is to be decided one of the most important questions that has ever occupied the attention of the Christian public, viz.: Shall the Tract Society, that noble Christian institution, be sacrificed to gratify the bigotry of a few fanatics? Let Christians of every name rally, and show these men that there are some things in our beloved city, too sacred to be polluted by their hands. Let no one stay away; but let Abolitionism be rebuked in this nefarious attempt to destroy the wide influence of this

blessed institution; for, once in their hands, we may bid farewell to peace, and the original object of its establishment will be entirely frustrated. G. W. B.

May 7th, 1856.

The writer of the foregoing had in view the extensively understood policy of those determined to bar all charge and discussion, to fill at once the meeting-place in the Tract House with those of their side, do up the business at once, vote down any motion from the other side, and adjourn. But when, precisely at 9 o'clock, the President took the chair, there was more than the place full, and the motion was made and carried to adjourn to the Brick Church. The peaceful and successful issue of a meeting gathered under such auspices is a triumph of our Christianity on a broad ground, comprising various distinct and important accomplishments. It is a triumph of its peace-spirit, and therein of its evidence of Divine origin, in conserving in harmony or bringing into fraternal feeling and mutual forbearance and concession those whose prejudices, views, feelings, judgments and efforts in respect to special subjects and measures conflict. It is aptly said by one of the spectators of this meeting, since its conclusion, "The infidel will get nothing from this to help his infidelity." It is a signal demonstration of a Word and Spirit from above in the religion acknowledged and professed by this meeting. It has farther a triumph of practical bearing, promising incalculable good in the prosecution of the measure herein adopted. It involves the fullest investigation of the past policy of the Tract Society in respect to slavery (and any other subjects) and the discussion of the policy and measures to be henceforth pursued and prosecuted in reference to slavery, and any other matter that may properly come under their consideration. This is a glorious attainment, both for the testimony it at once gives to the rising extent and power of the anti-slavery principle of the Nation and Church, and for the great accession to the influence for freedom, to be realized in a testimony so respected and far-speaking as the American Tract Society. Though there will not be lacking those of the "professed friends of Liberty, and of those of loud profession, who will see, or affect to see, in this nothing thorough or effective; some who will even scoff at the measure carried at this meeting, and at the conciliatory spirit and course of those who moved it, as a concession to pro-slavery policy. Yet is it indeed the full attainment of the object of its movers, achieved in the spirit and manner of Christian forbearance, concession and firmness, such as goes on to so much farther-reaching, wide-spreading, longer-enduring, more-accomplishing results than any attainment gained by a narrow, absolute, rigid, reckless impetuosity. The Special Committee of investigation is to be appointed by the President of the meeting, whose character, as well as impartiality and Christian spirit with which he has presided, in this tempest meeting, is guarantee for an equitable and judicious selection for this high office. The Committee will probably call a special meeting of the Society as soon as in the Autumn, in which the great question of the general policy to be pursued by the Society in its publications respecting slavery will have the largest discussion, and perhaps special measures be determined. And to full discussion must inevitably follow effective action.

Passing from the business meeting at this achievement of its grave question, up to the Tabernacle, the Anniversary of the Society that has been in process two hours already, we find the building filled with an auditory wonderfully contrasting in appearance from that which a few steps has brought. A transit

from mountain-land, of storm-wreathed heights, that

"Toss their thunder-bolts from head to head."

Rocks, wrestling with winter-winds, obdurate to summer-suns; avalanches, crashing to the plains below, and cataracts pouring down bottomless rocky chasms, to a bosomed vale, of tears, flowers and fountains, under the airs and lights of gentlest June. The speaker is discoursing of some points of resemblance between Papacy and infidelity in their opposition to Christianity. Not a symptom of agitation here—streams unruffled, leaves unstirred. If the change from storm to calm is too sudden, go up to the City Assembly Rooms, where the difference may be only such as to let us down without a shock. The heavens favor, still holding up their rains, though darkening to the thicker cloud. We meet individuals, pairs and companies, whose countenances and gesticulation tell that they have been somewhere where something was to at least amuse them, if not exciting to a deeper feeling. Out through the vestibule and down the stairs to the rooms flows a stream of people that would say the meeting is dismissed, but for the counter-stream flowing in, that as well says it is but beginning. It proves to be in process, to the third or fourth speaker perhaps, Mr. T. Parker. But we find nothing stirring to break our fall from the Brick church stir. Quite as dead a flat as at the Anniversary at the Tabernacle. One wing of the Rooms is nearly filled with a sitting, fixed auditory, with a liberal space without seats next the door for the standing transient one, the eddy of the stream perpetually flowing in from the street and out to it, ling'ring or taking quick leave as they find amusement or dullness. At present the out-flow is the larger. Mr. Parker was running a comparison, of a philosopher profession, between moral Anti-slavery and political Anti-slavery—a dully flowing stream, whether deep or shallow not so easily determinable. An occasional quaintness of expression served as a ripple or sparkle or at least a bubble to break the dullness for its moment. Some good things are said, some bad things. The burning of incense to Mr. Garrison as usual was rather a matter affecting taste than moral sense, but his declaration that "if the American church had dropped through the continent fifty years ago (or more or less time ago) Anti-slavery would be fathered advanced than it is now," manifested an ignorance or a malice, or a misuse of terms, and expresses a viciousness of sentiment that must stand a heavy item on the debtor side of the account current with his fellow men and his God. Would that his sight to the great truth might be opened! that the false spirit may be cast out, and he become "clothed in a right mind."

M.

From the Leeds Freeman.

BAPTIST MISSIONARY SOCIETY.

The annual meeting of this society was held on Thursday, in the large room, Exeter-hall; the Hon. A. Kinnaird, M. P. in the chair. The great room was filled. On the platform were Sir Morton Peto, Bart., the Hon. and Rev. B. W. Noel, Henry Kelsall, Esq., J. C. Marshman, Esq., E. Corderoy, Esq., J. H. Allen, J. Baker, Esq., J. E. Benham, Esq., T. Nicholson, Esq., T. Pewtress, Esq., the Rev. Drs. Acworth, Angus, Hoby, Paterson, and Steane, the Revs. W. Brock, W. F. Burchell, J. J. Brown, J. Stoughton, J. H. Hinton, B. Evans, D. Katterns, J. Leechman, C. Stovel, J. Hiron, E. White, S. Oughton, F. M. Soule, W. B. Bowes, W. G. Lewis, jun., W. Upton, T. Pottenger, J. Allen, E. Lord, T. A. Wheeler, C. Vince, and many others.

The proceedings were commenced with singing and prayer.

The CHAIRMAN then said,—My christian friends, the importance of the subject which draws us together this day is of a magnitude which cannot be over estimated. We are called to consider eternity, and those who are to spend, as we trust, a never ending eternity with Christ; and surely that should impress us with the value of souls, if we consider the value only of one soul, reclaimed from Satan and reclaimed for God, and we learn that there is joy in the presence of angels over that soul. This is not an exaggerated statement; it is not even an inference from Scripture; it is positively and plainly proclaimed in the Word of the living God. And then if we think of the twelve hundred millions of souls in whose behalf we are met together, and remember that perhaps some twelve hundred millions of these souls are our own fellow subjects, sure we may have our hearts drawn towards them. We can scarcely conceive the importance of the subject of missions when we consider these perishing millions; and I say that if the very angels were struck with amazement at the love of God in sending his Son to die for us, what must they think of the dreadful apathy of those who, knowing that they had been redeemed, and having even some experimental knowledge of the love of God for them, are so slow to communicate the blessed message of salvation to others? It is on account of this apathy that it is necessary for christians to gather together, as we do on this day, to stir up one another, and to try and quicken our zeal and warm our hearts in this most blessed cause. Now, it is the privilege of the chairman to have access to the report before it is read to you, and I have often noticed that chairmen have availed themselves of that privilege to cull almost all the interesting parts of that report, so that if I were to adopt that plan, the report of our excellent friend near me might fall with less interest on our ears. I think that our time is far too precious; and I would infinitely prefer being as one of you, listening and learning, and I trust deriving profit from that report. But I may congratulate you, and I do most earnestly, that your society was the very earliest organised in the field of missions. That is an inestimable honour put upon you; and I take this opportunity of expressing my gratitude to the Members of this society, they made India a noble dependency the brightest jewel, I may say, in the British crown. I am sure no reflecting mind can look upon that vast empire, without seeing that the hand of God has been visible, in giving a small company, an associated body of gentlemen, to win so important a territory; and we may believe that it was given to us, not merely to add to the wealth of our country, but as a great trust, that we may occupy the field, and through the blessing of God be the means of over-spreading it with Christianity. And thank God we can now see the progress of the gospel manifestly in that country. May we not then may you not, especially,—look back with gratitude to the fact, that from your society emanated such noble-minded missionaries as Carey, and Marshman, and Ward—(appliance),—who have gained for themselves imperishable renown, and have, if I may use the expression, smoothed the way for the missionary of the present day. I do earnestly hope that your early labours in India will be vigorously followed up. Our christian brethren there tell us that the harvest, indeed, is plentiful, but that the labourers are few; and I trust at this time, when we are approaching a day in which we shall unite together in special thanksgiving to Almighty God, we will earnestly pray that it may please him to send labourers, especially to that vast

field of India. (Applause.) I am thankful to say, with reference to that distinguished nobleman who is about to leave the government of India, after having governed that country, I believe with unparalleled wisdom and success, that it will ever be to his honor, that the last act of that nobleman was for ever to disconnect the government of India from the abomination of connection with idolatry;—(applause)—and that a sum has now been settled and paid, by which for ever we are disconnected from our disgraceful connection with the idolatry of Juggernaut. I do, also, most cordially congratulate you on the large christian spirit which has animated your missionaries in India and elsewhere. Whatever may be our little divisions at home, they are not known there. It is a very blessed thing to reflect, that there, at all events, there is a large-hearted brotherly love, which leaps over all the narrow distinctions about mere secondary points, and that there our missionaries, be they of what denomination, are acting together as one man; and I trust that here, and there, and everywhere, that large-hearted spirit will become still more general, for I believe that it will be a blessed day for that mighty cause when these divisions are no longer thought of, and all act as one united phalanx against the great enemy of mankind. (Applause.) I shall not detain you longer. Meetings such as these, I think, do tend to humble us, when we think of the little we are doing compared with the great work that lies before us; but that should not discourage us; quite the contrary. I trust that as years roll on we shall find that there is a largely growing spirit among the christians of this country, and that as fields are opening, as they are at the present time, the christian churches in this land will aim at and accomplish more, of the command of our blessed Lord, to preach the gospel to every creature; and it is a cause of thankfulness to know, that even now the blessed Word of God is reaching, and is able to reach, where the living voice of the missionary cannot reach. There is at this time, as we all know, a more extensive circulation of that blessed Word than at any former period of the history of our land; and we cannot doubt, that that promise will abundantly be fulfilled which says, God's Word shall never return void to him. (Applause.)

The Rev. F. TRESTRAIL, the Secretary of the Society, read the report, of which the following is an abstract:—

"The committee have to lament the decease of their honoured friend and coadjutor, the Rev. Eustace Carey; John Ledyard Philips, Esq., of Melksham, for many years an active member of committee; and Mr. Jones, the owner of the *William Carey*. Also, the decease of Mrs. Evans, wife of Mr. Evans, now settled at Nutra, on the passage out, after a short but severe illness. With one exception, the mission band has been untouched by the hand of death. Mr. Smylie, for many years the society's indefatigable missionary at Dinapore, was taken off by fever. His end was perfect peace. Sickness has removed several of the societies missionaries from their spheres of labour. Only one missionary has been sent forth,—viz., Mr. Davey, to the Bahamas. The offer of Mr. Kerry, of Dorchester, has been accepted for India, subject to the ability to send him out. The close of last year left the society in debt to the amount of £734 7s. 6d. Some kind friends in the country thought it due to Sir Morton Peto, on his assuming the sole responsibilities of the treasurership consequent on Mr. Gurney's decease, that this debt should be paid; and suggested that an appeal should be made privately to the more wealthy members of the society, they

themselves setting a generous example. This appeal was made, and the debt was soon removed. The entire income of the past year is £21,402. 2s. 2d. Thus the year closes free from debt, leaving a balance of £301 19s. 9d. in the hands of the Treasurer. The condition of the society's stations was next reviewed. At Morlaix, in France, the teachers have been condemned in fines for preaching, but they have continued to labour with diligence and fidelity, and the teaching stands its ground. During the past year seven have been added by baptism to the church. At the Bahamas, in Mr. Capern's division, there are forty-six churches, containing more than two thousand members, scattered over twelve different islands, six day-schools, containing about three hundred, and thirty three Sunday-schools, having more than eighteen hundred scholars. Of these churches and schools Mr. Capern speaks with great satisfaction. One hundred have been added by baptism. Within the last four months a remarkable change has come over the entire religious community at Nassau. There has been a desire to have a sort of Evangelical Alliance, and an exchange of pulpits between Baptists, Wesleyans, and Presbyterians has taken place. The tone and bearing of the Episcopalian are widely different from what they were formerly. (Cheers.) The committee have voted a grant towards the erection of a cottage contiguous to the new chapel in Turks Island. Here are seven churches, containing four hundred and seventy-eight members. Fifteen have been baptised during the past year. Considering the political condition of the island of Hayti, the mission has prospered beyond expectation. The church has been kept in peace, and several have been added to it. Mr. Law, on his return to his sphere of labour at Trinidad, found the state of the churches very satisfactory. The church in Port of Spain continues to prosper. During the past year, fifty-five persons have been baptized. The tribes who live up in the mountains at Fernando Po, Africa, have had much of Mr. Diboll's attention during the past year. He has established one or two stations in the towns, and opened two schools. At Bimbaré there are signs of a revival. Mr. Wenger informs the committee, at the close of the year, that the *Sancrit Old Testament* has advanced in the printing to the end of the *Psalms*; and considerable progress has been made in preparing *Proverbs* and *Ecclesiastes* for the press. The new edition of the *Bengali Bible* has advanced rather beyond the middle of the 32nd chapter of *Deuteronomy*; and the preparatory version of the 17th *Judges*. In *Hindi*, a revised edition of *Matthew*, prepared by Mr. Parsons, of Monghyr, is passing through the press, under the superintendence of Mr. Leslie. After many years of partial estrangement the *Scrapore College* is again brought into close connection with the society. To put it into a thoroughly efficient state, will require an additional income of £500 a year. Of the *Calabar Institution*, the committee continue to receive gratifying accounts of progress. Regarding the schools, about which great diversity of opinion prevails, as an instrument in the missionary's hands, for the evangelisation of a country, the committee desire to improve their character,—not to give them up. The christian boarding-schools are, without exception, very useful. Early in the past year, Mr. Underhill visited all the stations in the island of Ceylon. The committee learn with satisfaction that good fruits are being already gathered. Mr. Davis reports that there are signs of improvement. Throughout the year the committee have received most satisfactory accounts from Mr. Underhill, who has been enabled uninterruptedly to prosecute the object of his mission in India. Up to

February of the present year, he had visited every station, and seen every missionary, and nearly all the native preachers and teachers in connection with the society in Bengal, Central India, and the north-west provinces. Conferences of the missionaries and native brethren have been held in Calcutta, Moughyr, and Agra. The plans for the future conduct of the mission in those districts, as sketched out in Mr. Underhill's instructions, were prayerfully considered, and such as appeared suitable to the wants of the several stations, cheerfully adopted. In every case efforts have been made to reduce the expenditure, and at the same time increase the efficiency of the agency employed, by concentrating effort, and giving up any which seemed unfruitful. One of the most pleasing, and in many respects most important events connected with Mr. Underhill's visit, was the gathering, in Calcutta, of a large number of brethren from all parts of Bengal. There was present at this conference forty-eight missionaries, eighteen of whom were Baptists, four of the London Mission, twelve of the Church, four of the Kirk of Scotland, nine of the Free Church, together with seven others, six of whom were laymen, office-bearers of different religious organizations in Calcutta. These meetings are described as peculiarly interesting. The reports from the Indian churches are varied. Some are hopeful, others very encouraging, but in regard to a few the accounts are far otherwise,—the losses by death and exclusion being greater than the additions. The more general employment of native agency, particularly with the view of throwing the churches more on their own resources, has engaged the attention of the brethren in all their conferences. The committee hope that the course that they have suggested on these matters, on many previous occasions, may be generally adopted. The christian communities in the northern part of the district of Barisaul have recently been subjected to severe suffering by the tyrannical conduct of the Zemindars, on whose property they rented their little farms. The whole Zemindary system in most districts of Bengal is so oppressive, that means must be taken to exhibit its character, and excite public attention to it. Christianity and it can no more exist together than Christianity and slavery. All just demands they willingly pay, and they declare they could pay a much larger rent and live comfortably; but the frequent and excessive demands which are made, over and above what is legal and just, ruin them. These mainly consist of expenses incurred by the Zemindar personally, and many of them in connection with idol festivals which he supports. These they refuse to pay. Hence the cruelties to which these poor people are subject; and any one can at once perceive the reason why such strenuous endeavours are made to get rid of them. But surely British christians will support the oppressed ryots in their determination to throw no incense on the shrine of a heathen God." (Loud cheers.)

The Rev. ISAAC LORD, of Ipswich, spoke to the following sentiment:—

"That this meeting has heard with thankfulness, from the report now read, of the general prosperity of the Baptist mission; and would urge on all its friends the need of greater effort to extend its operations, especially in India, where missionaries are so much needed to carry to its benighted tribes and nations the glad tidings of salvation."

He said, the note which this sentiment calls upon me to strike is not the note of regret on account of disappointment and failure; it is not the note of sorrow, on account of disaster or calamities that might have fallen upon our missionary field; it is not the

tone of lamentation, on account of the present position and prospects of our society; but it is the note of praise and of thanksgiving to God, on account of general prosperity. If God has been pleased to give us prosperity, it is most meet and befitting that at the very commencement of a meeting like this we should with lowliest feelings of prostration and liveliest feeling of gratitude render to him a tribute of praise; nor should the losses we have sustained during the past year diminish that gratitude. We mourn over the loss of their presence and their help; but the manner in which they lived and died should create elements of still deeper thankfulness. They have taught us the inherent goodness of our cause, by their deliberate and intelligent choice of it, and by their persevering attachment to it; they have taught us how to serve it, by their examples of labour and of benevolence; they have taught us the blessedness of so doing by their peaceful deaths; and being dead they still speak, and the voice comes to us as a voice of mingled admonition and consolation, telling us that whatever our hands may find to do we must do it with our might, and that "blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them." (Applause.) There is another point in the report, of a very painful kind. It presents an aspect that is dark and distressing; but there is a bright side even to that question. I refer to the lapse of many of our professors in heathen churches into ungodliness and sin. We must mourn over their lapse into ungodliness; but we rejoice in their expulsion from those churches; it bears testimony to their inherent life and spiritual power; it argues, on their part, a deep defence to the authority of Jesus Christ and his laws, and a salutary concern for their own moral reputation, when churches are found flinging away the companionship of the unworthy and unclean; and when they do this in heathen societies, rather than throw the shield of protection over the heads of those who deserve scriptural and just censure, this certainly ought to establish our confidence and call forth our praise. But this may seem something like extorting a matter for praise out of the report, in spite of itself almost; and, therefore, I will go to matters for thankfulness, in reference to which there will not be the appearance either of ingenuity or torture in turning them to this account. Take the single fact, that during the past year, with one solitary exception, the society has not lost by death one of its agents. Now, when we remember the dangers to which our missionaries are exposed, the various liabilities which surround them, the journeys which they have to take, the unhealthy climes in which they have to breathe, and the wearing and exhausting nature of their toils, I think we can see in that single fact a striking illustration of the kindness and the care of the providence of Him in whom we live, and have our being. Many of our missionaries have been sick, some of them have changed their localities, some have come home in order to recruit their energies, but not one, with the exception named, has been permitted to fall beneath the shaft of the great destroyer during the past year. May the same providence preserve them through the present year! Or, if any of them should fall, may they fall with their armour on shouting victory even in death! (Applause.) Then, again, sir, there is another thing which calls for praise, I think, from this assembly, and I refer to the wonderful spirit of unity which has been manifested between missionaries of all societies during the past year. How those differences by which we are distinguished at home must dwindle in the estimate of these missionaries when they confound together the dark and dread re-

alities of paganism! (Applause.) And how much more like trifling and wasting time it must seem to them than it can to us, when they have to present the simple gospel of Jesus Christ to men and women in moral and spiritual circumstances like those. I have sometimes thought that if the spirit of bigotry were not itself a disqualification for the work, that the best thing we could do with a bigoted person or with a bigoted deacon—that the best thing we could do with a bigoted christian would be to make a missionary of him, and he would have to be tightly laced, and strongly laced indeed, if the work did not cure him. (Laughter.) Many are the benefits which the churches at home have received from the churches abroad; and I believe it will not be one of the least of those benefits, if these missionaries teach us, among other things, the great lesson that it is possible to come together and consult and co-operate in forming and carrying out plans for missionary purposes, without either being hindered by or giving up the distinctive principles by which we are distinguished. And, sir, let us therefore see that we have grace enough and charity enough to rejoice in the prosperity of every society, and in the fact that strongholds are demolished, by whatever division of the great army of God's church these strongholds may be pulled down. And then think of the fact which you have just heard of brother Saker coming home from Africa, and bringing in his hands a translation of the Gospels and the Acts of the Apostles, beautifully printed and neatly bound; and when we ask by whom the work is done, we are told by lads in connection with the missionary establishment. The missionary goes to the country, and reduces the language for the first time into a written form; he makes a grammar, and a dictionary, and a book; and, sir, I think in doing all this he is doing a greater work than the conquest of an empire, and a work that will immortalise his name, while some other names are forgotten. (Applause.) These books are bound by lads in connection with the establishment, who were a little time since ignorant barbarians. But what are they now? Members of the church of Christ, intelligent artisans, itinerants for preaching the gospel amongst their fellow-countrymen. From my heart, I say, Heaven bless the lads, and find them plenty of employment in printing books, and give them abundant success in proclaiming its truths to their fellow-countrymen. (Applause.) Then, sir, there was a reference made to the educational operations of the society. I know this is a ticklish question—(Applause)—I know that great doctors and great men differ about this matter, and I am not about this morning to enter upon any ticklish points; but whatever I may say, of course you understand that I am personally responsible, and not the society. Well, you have been abundantly blessed in your educational operations during the year. Schools have been multiplied, operations have been extended, delightful results have been already brought to pass. I am not surprised to hear that your missionaries find it one of the best ways of getting at the hearts of Indian mothers by beginning with the young ones; it is so in England, and human nature is the same all the world over; if it were not, I should really begin to think that there was some truth in those old speculations which will have it that God has not made of one blood all nations for to dwell upon the face of the earth. (Laughter.) And if God has given his smile to educational work, what right have we to draw back from using that machinery? I think, sir, that we have plenty of grounds for gratitude to God in connection with our society during the past year. But my sentiment speaks likewise of a claim, or a call,

or more extended effort, in order to enlarge our operations, more especially in the East. Gratitude is a noble passion; but it is a poor thing if it evaporates in words. If, therefore, you feel gratitude on account of what has been done by the society during the past year, we ask you as a matter of consistency to give a practical illustration of the gratitude by your present and future efforts in its behalf. Look, sir, at the facts of the case. I am told that in Bengal, in the north-west provinces, in Bombay,—the missionaries connected with all the societies will not be found more abundant than would be one missionary for a place like Liverpool, or Manchester, or Glasgow. I am told again that there is a population within the places I have specified, amongst which not a single missionary of any society is found, equal to about the entire population of the British Isles. In the presence of an overwhelming fact like this, I feel as if it would be a grand impertinence to introduce terms of rhetoric, flights of fancy, or figures of speech, as no more able to help us to an idea of the morally grand, sublime fact itself, than are the shifting shadows to help us to an idea of the everlasting mountains upon which they play. And, sir, in the presence of this fact, what are we doing for India? If the cry of these millions could be articulated and uttered in a tone commensurate with the nature and demand of the case, that cry would pierce and thrill every church in Britain. If the moral condition of these millions could be adequately conceived, the pure conception would horrify our thoughts by day, and trouble our dreams by night; and in the sight of these millions, dark, sinking, suffering, eternally, what are we doing as an expression of our gratitude to apply the remedy,—the only remedy that can reach and save them. (Applause.) And we must not forget that these millions are not only our fellow-creatures, our fellow-sinners, our fellow-immortals, but they are our fellow-subjects; they minister to our wealth—they extend our commerce,—they increase our power,—they find employment for great numbers in connection with respectable families in this country. Woe be unto us, and woe be unto Britain, if we give not to these millions the gospel of Jesus Christ. The simple fact that they are subjugated to our rule, is quite sufficient to call upon us to give them the gospel. Let us have done with the exhibition of the torture, in wrenching from their grasp the payment of the taxes; let us ameliorate their moral condition, educate their children, teach them self-denial, and above all, give them the liberty of Christ, the treasure of his gospel, and the hopes of immortality, and then we may become a bright and an additional illustration of one of the great principles of the Divine administration—by which He brings good out of evil, makes the wrath of man to praise Him, and the very wickedness of man subservient to the advancement of truth, righteousness, and peace throughout the world. Why is it, that with all the contributions of the various societies, not £20,000 a-year is subscribed out of our denomination? It is no disgrace, but an honor, that the poor of this world abound in our churches, and that those churches are doing a great deal to support a self-elected and permanent postrate; but after we have made every allowance on these grounds, I think the discrepancy between our contributions and those of our brethren is greater than ought to exist.—(Hear, hear.) Think of the antecedents of our society; call to mind the names of Carey, Marshman, and Ward, in the east; Knibb and Burchell in the west; of Fuller, Pearce, Sutcliffe, and Ryland, at home; call to mind our numerical strength as Baptists of all grades and parties, and recollect that we have

been foremost and most strenuous in the advancement of the principle by which all missionary operations mainly have been carried on,—the principle of voluntarism,—and I am amazed that amongst all classes of Baptists we cannot reach 20,000l. a-year. How is this? I am not here as an accuser of my brethren; it is not because our people are less thoughtful, or affectionate, or sympathetic, naturally, than others. I believe we are injured and affected by the various peculiarities into which we are divided. We have Strict Communionists and Open Communionists; we have Strict Churches and Open Churches, we have Particulars and Generals; high people up yonder, and low people down here. I can respect the consciences from which these differences come, and honor them; but look at the consequences. These differences give rise to diversified organizations; these organizations come to look with shyness upon one another; and instead of our all pulling together for the accomplishment of this object, we find impossible to pull together at all some cases. (Hear, hear.) It would be a glorious thing if every denomination, if Baptists of all grades, in the presence of the one grand, commanding, sublime claim of the heathen world, would just make up their minds to leave their differences down below, and unite in one simple uniform and grand organization for the purpose of securing the evangelization of the world. (Hear, hear.) And, sir, there is another thing, and I hope I shall not vex anybody,—I really do not mean to do it,—but I believe many of our churches are poisoned and paralyzed by the influence of hyper-Calvinism. They will not deny the claim of the heathen in so many words, but practically it comes to the same thing. Speculating upon the decrees of God, upon *modus operandi* of the Eternal Spirit, upon the nature and extent of the atonement of Christ, their intellects are bewildered, their judgments are cramped, their consciences are damaged, their feelings are deadened; and many of those churches that do contribute, in consequence of these things, do it half-heartedly, and many never do it at all. Now, sir, I could find you churches whose members, if a minister were to go from this platform and preach to them the simple truth on this question of Christ, would look at this brother with a sort of puzzled, bewildered, and, I was going to say, half-comical expression, as much as to say, "Pray, sir, what new gospel is this?" I should say to such a brother, "No new gospel at all, it is as old as the New Testament, as old as that statement of Jesus, 'Go into all the world, and preach the gospel to every creature.'" (Applause.) And I would like to say to those brethren affectionately, and not censoriously at all, speculate on the degrees of God if you please, upon the work of the Spirit if you please, upon the nature and extent of the atonement if you please, keeping within the bounds of sobriety and of Scripture, but your speculations are not merely useless, they are awfully pernicious, if they weaken your sense of the duty which Christ has himself laid upon your conscience to give the gospel to others, and if they deaden your sympathies with the condition of a lost and ruined world. (Loud applause.) Then, sir, whether it is that these other societies have more of what the common people call great guns than we have, or whether they find it a more easy thing to get them transferred from one part of the country to another, I cannot say; but so far as my observation is concerned, I think that these other societies generally excel us in securing efficient deputations. (Hear, hear.) Well, some people say, "Let us have done with deputations altogether; let the churches work, let them be independent of foreign aid and of

all these periodical excitements;" but I say, in answer to that, All very beautiful and very good, as the Scotch people would say, in the abstract;—(laughter)—but, sir, we must just work with people as we find them. We may be inclined to adopt some such plan as that if it be necessary in the millennium; but now we must, like practical folks, bring business habits and practical business sense, into alliance with our religious organization; and we must adopt and carry out that mode of operation which will bring the best and largest results. I say, then, let us try to get some of our guns shifted over the country to make their reports, and to bring in larger returns for our society. I do hope, from what we heard yesterday;—(applause)—and from what we shall hear this morning, that we shall be sent away to our respective spheres of life and of labour, with the solemn, earnest, and noble resolve formed in each heart, that during this year, if God shall spare us, we will work more and pray more and give more, in order to support and to extend the operations of a cause which is founded in the blood of the Son of God, and which involves hereafter the destiny of millions, and the glory of the Eternal. (Loud applause.)

For the Gospel Tribune.

CANADA BAPTIST UNION.

The first Annual Meeting of the re-organized Canada Baptist Union was held in the Baptist Chapel, Woodstock, on the 18th and 19th June, 1856.

At 11 o'clock, Rev. J. Gilmour, President, opened the first morning session by the reading of the Scriptures and prayer. A short season was then spent in devotional exercises, in which Revs. S. Tapscott and W. Milne engaged. A Committee, on the arrangement of business, consisting of Revs. Dr. Davies, W. H. Landon, R. Dick, S. Tapscott and W. Milne, was appointed. All visiting brethren, though not duly delegated to the Union, were invited to participate in the deliberations. The following were then introduced: Revs. Messrs. Griffin and Wile, and at a subsequent stage, Revs. Messrs. Perry, Madden, Lyels, Sharp, and Beardsall. The morning session was closed with prayer by Rev. E. Topping.

Afternoon Session.

The President, after reading a portion of Scripture called on the Rev. Mr. Griffin to offer prayer. In accordance with the report of the committee on the arrangement of business, communications addressed to the Union were read from the Revs. T. P. Moulton, Jas. Baird, P. McDonald, D. Marsh, and the Baptist Church in Pickering under the care of Rev. T. Gostick. Rev. J. Campbell was received as a member of the Union.

The Reports of the Secretary, Treasurer, Superintendents of Missions, Education, and Colportage were then read and accepted, Committees being appointed to consider the suggestions contained in those of the Secretary and Superintendent of Missions, with instructions to report to the Union.

The Treasurer's Statement showed a balance in hand of £29 6s. 2d. In the Report on Colportage it was stated that the efforts put forth during the year had resulted in putting in circulation a quantity of moral and religious reading equivalent to 2,139,000 large tract pages; the cash value of which was \$4,278

Rev. Mr. Landon then read a paper giving an interesting sketch of the history of the Baptists in the Western portion of Upper Canada; the reading of which was followed by the statement of valuable facts relative to the early history of the Baptists between Kingston and Toronto, by Rev. Mr. Tapscott.

The thanks of the Union were tendered to both of these brethren for the information afforded.

Information respecting the state of religion in various localities being then called for, short responses were made by Revs. Messrs. Tapscott and Perry.—A deputation from the Union, consisting of Revs. J. Gilmour, S. Tapscott and W. H. Landon, was then appointed to attend the yearly meeting of the Free Will Baptists about to be held at Simcoe. The office-bearers of the past year were re-elected. On motion of Rev. Mr. Landon, seconded by Rev. Mr. Griffin, the following preamble and resolution were adopted:—“Whereas, large numbers of fugitives from American slavery have found refuge and protection under our free and just government, and whereas these persons are necessarily poor and untaught, and many of them, moreover, are our brethren in the common faith, it is resolved that the means of aiding in the religious and moral instruction of this people presents a subject worthy of the attention of this Union. This resolution was supported by a very interesting address from Rev. Mr. Lyels.

Rev. Mr. McVicar closed the session with prayer.

In the evening, public service was held, Rev. Mr. McVicar conducted the devotional exercises, and Rev. Mr. Perry of New York, preached from Hosea, viii: 14.

Morning Session, June 19th.

Prayer was offered by the Rev. Mr. Chapel. In accordance with the recommendations of the committees appointed the day previous, the Secretary was requested to continue to collect statistical information and report to the next meeting of the Union. The President was requested to prepare an introductory essay on the state of religion. It was recommended that Rev. Mr. Milne devote his labors to a district of more limited dimensions with liberty to extend his sphere of effort if he deems it best; that Brethren in the field surveyed by our devoted missionary receive such aid and encouragement as the committee may be able to afford; that the services of Mr. McVicar, kindly offered to the Union for a number of weeks be accepted, and that he be requested to devote them to visiting Goderich, Stratford, and the adjoining regions; the expenses of the itinerancy to be defrayed by the Union.

Rev. Dr. Davies was appointed a delegate to attend the yearly meeting of the Free-Will Baptists of Vermont, and Rev. R. Dick to attend the Triennial meeting of that Body to be held in Ohio. The importance of obtaining a better Act of registration of births, marriages and deaths, being then brought before the Union, a committee was appointed on behalf of the Union to press the matter on the attention of the Government and Legislature at the earliest opportunity.

On motion of Mr. Davies, seconded by Mr. Landon, it was resolved that the executive committee be authorized to publish a quarterly paper, to be the organ of the Union and the medium of its communications to the churches and the public, provided they upon enquiry shall think it prudent to do so.

The thanks of the Union for the use of the Chapel and for the hospitalities received in Woodstock were then cordially tendered to the respective parties.—After some appropriate and impressive observations by the President, the annual meeting, which was one of great harmony and interest, was closed with prayer by Mr. Robertson.

ALEXANDER LORIMER,
Secretary of the C. B. U.

Toronto, 24th June, 1856.

PRIMITIVE METHODISTS IN CANADA.

The Conference of this Body met in Hamilton on the 11th of April. From the printed minutes just received, it appears that the Conference agreed “that the Rules which requires an extraordinary case to be made out for the re-stationing of a superintendent preacher a *third* year, or more, shall be repealed.” The effect of this action, it is presumed, will be to leave the Conference at perfect liberty—to locate these ministers each year, as shall seem most judicious, irrespective of all previous locations. The Conference also agreed to undertake the establishment in the city of Toronto of a denominational Book Room for the Province, with a working capital, to commence with, of *one thousand pounds*. Thoroughly definite resolutions were adopted by the Body in behalf of Temperance, Prohibition, Sabbath observance, and against Sectarian Schools being sustained by provincial grants.

The following extracts from the pastoral address of the Conference are of general interest:—

In reference to Statistical affairs, we have, through the fluctuating nature of our Colonial population, suffered from removals. This cause retards the permanence and increase of our Society in this country, more than some other Bodics, whose operations are more extended; but we trust our gradual expansion will save us considerably from these heavy annual losses. We have lost 458 Members by removals and death; but these have been made up, and we report an increase of 137. Our Missionary income, from all sources has been nobly sustained; more than £1,000 has been raised, which is about £300 over the preceding year. Four new Missions have been established, in each of which the prospects are encouraging. We have several openings presenting themselves, but we lack both men and means. We have now 14 Mission Stations; 20 Missionaries; 113 Congregations, and 1,137 Members. We have, during the year, received from the British Conference three young men, who have entered zealously into our Canadian work; and we trust we shall have an additional number, with corresponding means, forthwith. Two Ministers were received into full Connexion at an Ordination Service; and an interesting Address was delivered by Bro. Thomas Crompton, which will be published. Several places of Worship have been erected during the year, especially a most commodious Church in Toronto, which reflects the highest credit on both the Ministers and friends in that city. By the affection and attachment of our liberal Members and Congregations, our Ministers' allowances have been met by voluntary effort; and our gratitude is due to the Giver of all Good, that, with one or two exceptions, our Ministers have had health to sustain the wear and tear peculiar to their arduous toils. * * *

Beloved, remember the Family Altar; never omit family devotion. Sustain the hearts of your Ministers by your presence at the Services of the Sanctuary—especially the Prayer Meeting and Class Meeting.

And now, dear Brethren, we commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among them that are sanctified. Brethren, beloved in the Lord, farewell; be perfect, be of one mind; live in peace; and the God of love and peace shall be with you. Amen.

(Signed on behalf of the Conference.)

JOHN DAVISON, *President*.
WILLIAM ROWE, *Secretary*.

Political and General Miscellany.

WEALTH VERSUS HAPPINESS.

The insufficiency of mere wealth alone to confer happiness, is strikingly illustrated in the life of Nathan Myers Rothschild, the Jew, who died in London some years ago, "one of the most devoted worshippers that ever laid a withered soul on the altar of Mammon." For years he wielded the purse of the world, opening and closing it to kings and emperors as he listed; and upon certain occasions, was supposed to have more influence in Great Britain than the proudest and wealthiest of its nobles—perhaps more influence than the houses of Parliament taken together. He once purchased bills of the Government, in a single day to the amount of twenty millions, and also the gold which he knew the government must have to pay them; and with the profits on a single loan, purchased an estate which cost him seven hundred and fifty thousand. But with the clearest and widest comprehension in money matters, with the most piercing insight into all possible effecting causes in the money market, and with ingenuity to effect the profoundest, most subtle, and most unsuspected combination—an ingenuity before which all the other prodigies of calculation that have from time to time appeared, sink into nothing—he was, withal, a little soul. He exercised his talents and calculating powers, not only for the accumulation of millions, and the management of national creditors, but also for the determination of the smallest possible pittance on which a clerk's soul could be retained in connection with his body. To part with a shilling in the way of charity cut him to the heart.

One of his grand rules, "Never to have anything to do with an unlucky man or place"—which was also one of Jon Jacob Astor's principles—however shrewd in a worldly point of view, was the very quintessence of selfishness and Mammonism. He was, in short, a thorough-going Mammon worshipper—his whole soul converted into a machine or engine for coining guineas, and every noble emotion, immortal longing, dead within him. Guineas he did coin, to a sum that seems almost fabulous; but, with all his colossal wealth, he was profoundly unhappy; and with sorrowful earnestness, once exclaimed to one congratulating him on the gorgeous magnificence of his palatial mansion and thence inferring that he was happy: "Happy! ME happy."

From a Lecture of G. A. Barber, Esq., City Sup. of Education.

EDUCATION IN THE CITY OF TORONTO.

"Prior to 1844 no attempts were made to organize in the city any system of public instruction, and the first movement left each section into which the city was divided to make its own regulations. The consequence of this was the absence of uniformity, which was attended both with inconvenience and expense to parties moving from one section into another. So little was the interest in the schools at first that in many instances half a dozen of resident householders could not be induced to meet to choose trustees! We recollect of three or four persons constituting the annual meeting of a section. This indifference has passed away and public schools now deservedly occupy a considerable share of public attention and interest. At a subsequent stage of our school history a City Board of Trustees was chosen by the Corporation, which was an improvement on the previous scheme, but difficulties were experienced in carrying out an efficient public system by rate-bills,

or the collection of school dues by the teachers, while it was found also, that a very considerable number of poor persons were unable thus to provide for the education of their children. The remedy which naturally suggested itself was the adoption of the free system by levying a tax for the support of the schools on the holders of property in the city, in connection with which, by the School Act of 1851, provision was made for the election of a Board of Trustees directly by the tax-payers in each school section or ward. The rapid advance of the schools may be traced from that period. The power given to the trustees chosen by the people to raise funds by a general assessment for the purchase of school sites, the erection of school houses, and all the expenditure necessary to the establishment of an efficient system of public instruction, was wisely employed by the trustees and six school houses of ample dimensions, chaste and beautiful as to design, having every modern improvement, and capable of accommodating about 2500 pupils, are enduring monuments of the superiority of the new and popular system under which the schools are now managed. The total cost of these sites and buildings with all their furniture and requisites, does not fall much short of \$70,000 or \$80,000. A large proportion of this expenditure has been paid by city debentures, wisely diffused over a period of twenty years, so that those who shall in future reap a share of the advantages shall bear a share of the expense. The average cost of educating each child, under the old system of rate-bills, in buildings admitting of no departmental arrangements, and often unfavourable to health, was about twenty shillings; while under the new system, in all respects superior to the old, the cost does not exceed, upon an average, to the parents, seven shillings and sixpence."

REMARKABLE EXTREMES OF COLD.

In the year 401 the Black Sea was entirely frozen over. In 462 the Danube was frozen so that Thremare marched on the ice to Swaiba to avenge his brother's death. In 642 the cold was so intense that the strait of Dardanelles, and the Black Sea was entirely frozen over. The snow in some places drifted to the depth of fifty feet, and the ice was heaped in such quantities in the cities as to cause the walls to fall down. In 850, the Adriatic was frozen over. In 851, and also 893, the vines were killed by frost and the cattle died in their stalls. In 891, the winter lasted very long, and was extremely severe. Everything was frozen, and famine and pestilence closed the year. In 1607, the cold was so intense that most of the travellers in Germany were frozen to death on the roads. In 1133, it was excessively cold in Italy, the Po was frozen from Cremona to the sea. the heaps of snow rendered the roads impassible; the wine casks burst, and trees split by the frost with an immense noise. In 1234, a pine forest was killed by the frost at Ravenna. In 1236, the frost was most intense in Scotland, and the Categat was frozen between Norway and Jutland. In 1822, the houses in Austria were buried with snow. In 1292, the Rhine was frozen, and in Germany six hundred peasants were employed to clear the way for the Austrian army. In 1384, the winter was so severe that the Rhine and Scheldt were frozen, and even the sea at Venice. In 1468, the winter was so severe in Flanders, that the wine was cut with hatchets to be distributed to the soldiery. In 1670, the frost was very intense in England and Denmark; both Little and Great Belt was frozen over. In 1684, many forest trees, and even the oaks in England were split with the frost. In 1692, the cold was so exces-

sive that the starved wolves entered Vienna, and attacked both men and cattle. The cold of 1740 was scarcely inferior to that of 1692, and the Zuyder Zee was entirely frozen over. In 1776, much snow fell, and the Danube bore ice five feet thick below Vienna.—*Edinburgh Review.*

WHY THERE IS NO RAIN IN PERU.

In Peru, South America, rain is unknown. The coast of Peru is within the region of perpetual South East trade winds. Though the Peruvian shores are on the verge of the great South Sea basin, yet it never rains there. The reason is plain. The South East trade winds in the Atlantic Ocean first strike the water on the coast of Africa. Travelling to the North West they blow obliquely across the ocean until they reach the coast of Brazil. By this time they are heavy laden with vapour, which they continue to bear along across the continent, depositing it as they go, and supply with it the sources of the Rio de la Platte and the Southern tributaries of the Amazon. Finally, they reach the snow-capped Andes, and here is wrung from them the last particle of moisture that very low temperature can extract. Reach the summit of that range, they now tumble down as cool and dry winds on the Pacific slope beyond. Meeting with an evaporating surface, and with no temperature colder than that to which they were subjected on the mountain tops, they reach the ocean before they become charged with fresh vapour and before they have any which the Peruvian climate can extract. Thus we see how the top of the Andes range becomes the reservoir from which are supplied the River of Chili and Peru.

THE MICROSCOPE.

The telescope opens to our view the remotest parts of space; the microscope carries back our minds to remote periods; and the two instruments combine to give man an approximate knowledge of that infinity of which the race occupying one of the smallest of the planets, and extending only over a few thousand years, is a little part. By vision, aided by knowledge, we pierce into the heavens and the interior of bodies, examine the minutest fragments of matter and the minutest stars; by our motion on the surface of the globe, and by its motion, we measure space, and are at once convinced that the infinitely small, and the infinitely great, of which we get an idea by vision, has for us no bounds—nothing that we can reach and measure. Infinity is everywhere around us, and the evidences of this revealed to us by the use of the microscope carry with them convictions that are not to be surpassed for their solemnity and grandeur. To the intelligent mind, indeed, the faintest star that twinkles in the firmament of heaven, equally with the glorious luminary of our system; the drop of rain, equally with the mighty ocean; the grain of sand on the sea-shore, equally with the loftiest mountain; the microscopic fungus, equally with the gigantic babbab; the infusorial animalcule, equally with the largest whale, bear evidence of the wisdom and beneficence of their Creator.—*Hogg.*

COST OF THE GREAT PYRAMID OF EGYPT.

Mr. Tite, the architect, states the original dimensions of the Great Pyramid near Gizeh to have been 764 square feet at the base, and 480 feet of perpendicular height; covering 43 acres, 1 rood, 22 perches of ground. It consumed 88,028,000 cubic feet of stone;

and Mr. Tite adds, that it could now be built for less than 30 millions sterling! The joints of the large casing blocks of granite were so fine as to be scarcely perceptible, not thicker than paper; and the mortar so adhesive, that the stones in some cases broke through their substance rather than give way to their jointing.

ALGIERS.

CONSTANTINA.

The following extracts are from letters of Mr. Hodges of the London Jewish Society:—

JEWISH FEASTS.—Returning one evening from a somewhat fruitless walk in the bazaars, we stayed at a respectable European shop kept by the brother of M—, a Parisian Jew of Bona. Here we found an Algerine Jew and a lad, with whom we entered into conversation.

It was the eve of the Feast of Tabernacles, and having offered him for sale a copy of the law, we reminded him that other Jews were now about to celebrate the Feast of Tabernacles. He replied, "Yes, there are some who keep these feasts, and others do not." We told him that we Protestants believe in the law of Moses, but also do not keep the feasts, yet we thought those who could not give a similar reason for the non-observance that we could give, were bound to observe them. He demanded, somewhat sullenly, what reason we had for believing the law, and yet not keeping the Jewish feasts? We replied, because we believed that Messiah had come, who had, in the days of the second temple, fulfilled the whole law, and brought in a new and better covenant. We went on from this to preach to him Christ crucified, urging him to search the Scriptures with prayer for the Spirit's illumination, and promising that if he sought with candour he would find that Jesus of Nazareth is the Christ.

A PARISIAN JEW.—One of the partners, a Parisian Jew, now entered, who received us very politely, but in answer to our question, "Whether he had read the New Testament," replied, "Oh no, why should I read a book written by the Pope and the priests?"—

We replied to this objection, and then proceeded to explain what the gospel of Christ is, and to show that it is founded upon the received doctrine of the absolute necessity for an atonement. He said that religious opinions gave him little trouble, for that his religion consisted in enjoying life while it lasted, in respect for the laws of his country, and in doing justice to his fellow men; he committed no sin, and therefore needed no atonement. I told him such a religion might do to live by, but it would not do to die by. He replied, "Oh yes, I shall die perfectly tranquil." I entreated him to consider the requirements of God's law, to take the decalogue, command after command, and conscientiously ask himself if he had not in thought, word, or deed, broken every precept, and that thousands of times; if, then, the verdict of conscience was against him, he was undoubtedly a sinner, obnoxious to God's wrath, and in danger of eternal condemnation; his only refuge lay in the atonement of Messiah, who came to fulfil the law for us, who from the infirmity of our nature cannot do so, and to offer himself a sacrifice to bring us to God. For a moment he appeared serious, and then demanded if we were the representatives of a society for the reform of the Israelites. We replied, we seek not only to reform them outwardly, for this is a small matter, but to give them the knowledge of eternal life through Christ.

From the Christian Guardian.

HINTS FOR THOSE WHO NEED THEM.

There is too much ground for the apprehension that a feeling is becoming increasingly prevalent respecting the kind of ministerial talent required to supply the wants of churches in certain places, and especially in the cities and large towns. In many of these places the idea is entertained that a particular kind of popular talent is required to attract and maintain the congregations; and it is to be feared that this is too frequently sought after as a primary qualification, while other and more important requisites of ministerial character are entirely overlooked. Churches and circuits that are moved by such predilections, sooner or later have their reward. The great end of the Christian Ministry is the salvation of the world; and where there is sincere piety and love for the souls of perishing men, a sufficient acquaintance with scriptural truth, and ability to explain and enforce the doctrines of the Gospel, for the conviction of sinners and edification of believers, every Divinely called minister will be rendered instrumental in a greater or less degree, in the accomplishment of the gracious purposes of God in the institution of a gospel ministry; while the absence of these essential qualifications will be but poorly supplied by the most attractive popular talent. These remarks have been suggested by a letter in the last number of the *Watchman*, which contains thoughts which every Methodist, and all official members in particular, would do well to consider attentively. There is one part of the letter which refers to the stay of ministers three years on the same circuit, which requires this explanation; that three years is the ordinary term of a minister's stay on the same circuit, and the longest that the laws of the Wesleyan Church in England allow. The following is the letter to which we refer:—

ITINERANT REMOVALS.

Gentlemen,—After the last Conference your "Correspondent" made some admirable criticisms on the too prevalent clamour for popular and attractive Preachers. He remarked:—"My own conviction is, we have had sadly too much of this anxiety manifested by the Circuits. Every species of ministerial excellence, such as high Christian character, sound doctrine, a chaste and scripturally simple style, or diligent pastoral habits, seem to have been greatly lost sight of, in comparison with popular talent."—*Watchman*, Aug. 15, 1855.

I fully concurred with these remarks when I first read them, and lately their truth and importance have been more strongly impressed on my mind. I should be glad if a few remarks from my pen might serve to call forth some warning more powerful than any I could give, against the evil of estimating our Ministers chiefly with regard to their popularity and attractiveness in the pulpit.

It is to be feared that this is a growing evil, and one which threatens to undermine the spirituality and usefulness of our system. With this impression I beg to submit to your readers the following observations against too frequent changes of Ministers. There can be no doubt that an undue anxiety for a popular and attractive style of preaching engenders a restlessness and love of change, which cannot be too strongly guarded against. The following reasons why unnecessary changes should not be made in our Circuits, from year to year, are given in the order, not of their importance, but as they occurred to my own mind.

1. In deference to the views and feelings of the Ministers themselves, a change should not be made,

hastily, or without very special reasons. When Ministers are happy and useful in their work, and it is agreeable to them to remain in a Circuit, it seems an unhappy measure to subject them to the pain and inconvenience of removal. Surely it is enough that a removal must of necessity occur after only three years of labour! There are duties of the people towards their Ministers, and among them must ever hold a prominent place, the doing all in our power to avoid wounding their feelings.

2. For the sake of the reputation of any Circuit, no change should take place unless from actual necessity. If a Circuit wishes to have good appointments, it must make itself known among the Ministers themselves, as one in which their comfort and happiness are duly regarded, and in which they may ordinarily calculate on remaining during the entire period of three years. The reverse of this must necessarily be to the damage of any Circuit. Let it have the character of containing a number of particular and critical hearers,—of frequently changing its Ministers if they do not attain a certain ideal standard,—or of assuming an unkindly bearing towards them,—and it may be put down as an axiom that Ministers will generally shrink from entering upon such a sphere of labour. There are many Circuits in our Connexion where it would be regarded, for reputation's sake alone, a great misfortune if circumstances arose requiring the removal of a Minister before the end of three years. By every such removal Circuits must lose caste to a certain extent; consequently, their earnest wish should be to keep their Ministers and to do everything which may reasonably be expected, to contribute to their comfort. Circuits, as well as Ministers, have a reputation to maintain, and I would respectfully submit that everything like caprice must be injurious to the honour of a Circuit.

3. Financially considered, it is obvious that too frequent removals must involve an unnecessary expenditure of public money. If, in the course of a few years, eighteen removals are made where twelve would have sufficed, a serious additional burden is entailed. Surely, we should not fritter away our own property in such a manner, and still more carefully should that money be disposed of which is contributed by all the members of Society. With what reason can efforts be made to raise the financial position of a Circuit, and to pay off the debts which will occasionally arise, when a large portion of the outlay has been incurred by unnecessary removals?

4. The spiritual prosperity of a Circuit is not likely to be promoted by a too frequent removal of Ministers. This is the most important reason of all. I trust I am not going too far in expressing an opinion, that the greatest good is done in those Circuits where changes do not occur oftener than our rule compels. Where people are not given to change, there is a stronger reliance upon God's providence;—they are more disposed to listen to their Ministers for the good they may obtain, rather than for the sake of oratorical display, and a closer alliance is effected between Pastors and people.

At the time of Conference, we earnestly pray that suitable Ministers may be appointed. How greatly we appear to mistrust God's good providence, if, when the appointments are made, we seek for an alteration at an early opportunity!

With these few observations, I beg to subscribe myself,

Yours, &c.,

T. HERBERT BANKER, M. D.

Bedford, May 13th, 1856.